

The 1806 Solar Eclipse: The Challenge of the prophet to the Rise of Chief Anderson

Today Zoe and Easton are unraveling a complex yet fascinating story connecting a solar eclipse in 1806 to a future president, Chief Anderson's ascension to Chieftom, and a pan-indigenous movement led by a Tecumseh and Tenskwatawa- the man that many remember as 'The prophet.' They won't be alone however. Our curator of Native American history and life, Sara Schumacher, is back with us, setting the historical stage and teaching us who the fascinating figures that make up this story are and how they got here. Later on, the former Assistant Chief of the Delaware Tribe of Indians in Bartlesville, Oklahoma, and was a longtime cultural ambassador and Historical Interpreter here at Conner Prairie, Mike Pace, makes his podcast debut to recount his experiences as a member of the Lenape nation and explore the long-term impacts that the often overlooked indigenous population have on our state of Indiana as well as our nation.

Transcription:

Sara Schumacher 0:00

This episode of 'This is problematic' is rated PG-13 for themes of violence, genocide, forced removal and murder.

Easton Phillips 0:13

Welcome back everyone to another episode of 'This is problematic': Conner Prairie's one and only podcast. I'm Easton.

Zoe Morgan 0:21

And I'm Zoe.

Easton Phillips 0:22

And we're so happy to have you all here as we take another dive through some problematic history or problematic aspects of history. Today, we're talking about a lot of things, but to distill it as down as much as I can. Today, we're talking about the 1806 solar eclipse and the legend of the challenge between William Henry Harrison and Tenskwatawa.

Zoe Morgan 0:42

So let's get into it a little bit. So Conner Prairie is carved down the middle by the White River, giving us our distinguishable Oxbow floodplain. Groups of Lenape were compelled to move to this river from Ohio at the turn of the 19th century, having already been removed from their homeland of Lenapehoking (areas of what is today New York, New Jersey and Pennsylvania over the previous century). In the spring of 1806, during the midst of what was already an upheaval of their community, a lot was going on. The Lenape were undergoing a spiritual and political realignment led by their own prophet Beata, which culminated in a series of witch trials. They were both visited by Shawnee brothers and received a letter from a future US president William Henry Harrison, to be wary of them. These brothers were not new to the White River having lived among the Lenape before they were to come set and Tenskwatawa, better known as the 'prophet'. That June the Lenape along the White River witnessed a solar eclipse. And later accounts suggest this eclipse was predicted by the Shawnee Prophet in response to William Henry Harrison challenging his credibility. But in this episode, we will dive deeper into those sources to get a better understanding of the events surrounding it.

Easton Phillips 1:52

So later on, in this episode, we'll actually be talking to the Lenape elder and former Assistant Chief of the Delaware Tribe of Indians, Mike Pace! So make sure you stick around for that. But first, for this conversation, we once again would like to welcome another member of the curatorial department. Welcome back, Sara Schumacher!

Sara Schumacher 2:09

Thanks for having me, I'm excited to be here.

Easton Phillips 2:15

Great, great, great. Sadly, this is not our first time discussing general misremembrance, the 'talking over' of Native American voices. So if you want to hear more of Sara's expertise alongside David highway, check out chief straw false monuments and native myths remembrance- 'Chief Straw, False Monuments, and Native Misremembrance'- that's September 2023's episode.

Sara Schumacher 2:30

So unfortunately, a lot of sources we're going to have, both for indigenous history, but specifically Indiana history in the late 1700s, early 1800s will be heavily biased, a lot of the written records that we still have or have access to are from missionaries, or individuals directly involved in acquiring more land for certain colonial powers. Their personal opinions are influencing what they're writing down and what they consider to be fact, which means that we have to sort of read between all the things that people mentioned, and then hope that that's what we can verify.

Easton Phillips 3:07

Let's set the scene then, shall we? So since this event is a good 10 years before what we interpret on the grounds here at Conner Prairie, could you give us an idea of what Indiana looked like around the turn of the 19th century?

Sara Schumacher 3:22

So in November of 1800, Thomas Jefferson gets elected the president. He gets inaugurated in 1801, around 1800 through 1806 we have the Louisiana Purchase. We have 17 Total states admitted into the Union. I think it's official date of admittance is in 1803 in Ohio. Indiana won't become a state until 1816. So it's a little more than a decade, there is flourishing indigenous communities across what would become the state of Indiana. There's former French forts like fort Ouiatenon, which becomes West Lafayette and Kekionga, which is what we now call Fort Wayne. That's also the capital of the Miami nation. There's Vincennes- that's where Harrison's operating out of that's become sort of the functional capital for the territory at the time. You have indigenous communities on the White River, like the Wea, the Lenape who have been moved here, the Miami who give the Lenape permission to be on the White River. There's Potawatomi groups in the area, Kickapoo, Kaskaskia, there's Wyandot who are here, some Seneca, some Sauk and Fox groups, Ottawa groups and seasonal occupation by Menominee, Ojibwe canoeists. William Conner also gets here in 1800. So he's here Mekinges and him are married. They have their first child by this point, possibly their second.

Zoe Morgan 4:41

Okay, so other than the Lenape, who we're going to learn a little bit more about along the way. There are some other big players in this story, right. So Tecumseh and his brother Tenskwatawa and William Henry Harrison. So can we start with Tecumseh because he's probably the most famous one.

Sara Schumacher 4:58

Yes. So, a lot of people will recognize his name. A lot of people have named stuff after Tecumseh. He is the war chief. He and his brother are fairly young, they're in their mid to late 30s. At this point in the early 1800s, they have had previous encounters with American troops with the rebellion in the 1790s. Some people call it the Northwest Indian wars to come to has direct mentorship under Blue Jacket, who was also war chief amongst the Shawnee. Harrison. Blue Jacket, Tecumseh, Tenskwatawa, William Wells, which is the name will come up later, Little Turtle and a few other groups are at several battles in Ohio and Indiana. They're at the Battle of Fallen Timbers. And then there's the Greenville Treaty, which technically ends that rebellion in 1795. And that treaty is actually what forces a lot of Lenape groups to come to Indiana. He and his brother are wintering with Lenape on the White River, about 1796 through about 1804 or so. And so the reason why that's important is that there'd be a level of familiarity with this area, as well as with the people in it.

Easton Phillips 6:08

The first time we actually mentioned Tecumseh on this podcast was in 'Dale Wrong Burgess?' So, that's episode eight. We don't count our intro as a real episode. So that's episode 8, it's technically episode nine but it's episode eight of our real podcast episodes- Dylan labeled him as like, he's an interesting figure because his memory is like- okay, he's hated, he's hated, he's hated, he's killed, and then he's painted as this, "Oh, he's a tragic hero." You know, schools, roads, everything is named after him. I know, you already kind of touched on why this is. But was there anything else? (Yeah) I just find that very, an interesting point.

Sara Schumacher 6:46

I think part of the, the reason why Tecumseh's legacies is used the way it is, is because of when he dies. So he dies, nearing the end-portion of the War of 1812. A lot of people treat the War of 1812, especially at this time, as like a secondary revolution. But because Tecumseh dies at this time, and he's also like the main figure that people can name, they can identify him, they can associate him as like a figurehead for this movement. And Tecumseh is also extremely well spoken. He's incredible orator. Everyone who writes about him talks about how well he can speak to a crowd of people who were totally against them at the beginning, by the end, everyone's on his side. So to have someone that identifiable and that sort of focusable and a name that's relatively easy for American sources to spell. He's going to be really well documented. And I think there's also; leading up to a battle, you don't want to give your enemy more reason for other people to join him right? After he is gone. He can't argue with you. So you can make him whatever you want. And so a lot of white sources, sort of frame it in this Caesar, ancient Roman, like, conqueror narrative of "my enemy was so smart and so great. And I beat him, so I'm even better." And it's like, oh, well, um, you, you, you beat him because the British sort of just abandoned their allies, the Battle of the Thames, but you know, whatever. It's happening- this time of like, reaffirming that nationalism and creating that national history.

Zoe Morgan 8:30

So, okay, so we've learned a little bit more about Tecumseh, so now let's talk about his brother Tenskwatawa. And he was also known as 'the Prophet.' So, what was he like before being given the title of the Prophet?

Sara Schumacher 8:43

So he gave himself the title in 1805. After he has visions prior to that he a lot of white sources document him as being sort of the like fumbling. Disappointment brother, which is not great. I'm

Zoe Morgan 9:00

I'm picturing like, an 'Aaron the Spare'-dynamic going on.

Sara Schumacher 9:03

100%. Absolutely. Um, there's also the like, a lot of sources are like, actually, they're twins. They're not, we know that they're not they have different birth years. And so unless they're both on New Year's Eve, that's not happening. But I think because of that trope of like, good twin, bad twin, that is not a new creation. I think that a lot of people, a lot of sources in the past have framed it as that story. He also he was we know, addicted to alcohol, which means that even indigenous sources probably would have seen him in a negative light. There's not a lot of understanding about addiction- there's understandings that alcohol can be dangerous, but the alcohol trade is so lucrative and provides so much food for people in times of famine and drought, that it's not really something that people can elect out of at this time. Notably, there's like the drunk indigenous person trope throughout history. Indigenous communities are trading for less rum than most historians tend to frame it as- less rum and whiskey. And, in fact, they're consuming probably about an equitable amount of alcohol as white settlements are. So the idea that alcohol is poisoning everyone and everyone's addicted and all of those thing- I find that inaccurate from what I can find, and we can find this in trade records from different forts and posts. They record how much they import and how much they sell. I want to be very careful with how we frame alcohol and Tenskwatawa because even today, people are not reasonable or empathetic when they speak about people who are addicted to any sort of substance, including alcohol. The story goes that he was called "the noisy one" or "noisy rattle", but he allegedly as the story goes, this is in white sources I want to clarify, but according to certain sources, he was allegedly drunk, fell into a fire, when he awoke from a coma after like three days he had had visions while comatose. His family had been preparing funeral rites thinking he would pass. Allegedly, these visions are very similar to that of the Delaware Prophet Neolin. In the 1750s and 60s, he was the prophet of Pontiac's rebellion, his movement and their stories of like, the visions that they had are extremely similar. We don't really know what happened, but we do know in 1805 he doesn't like American encroachment, like most indigenous groups at this time, there has been a series of bad treaties- there's been famine, there has been disease as Tecumseh becomes more involved with the political portions of it. It makes sense that like, you're gonna have a prophet who does the religion. The pan-indigenous identity nation-state movement happening is similar to those that have happened in the past. Pontiac's movement with Neolin. There's memeskia- memeskia is Piankeshaw and Pontiac is Ottawa- so this is not like a Shawnee-exclusive thing, but it is something that has existed in this region for about 200 years. There is historical cause for like these ideas of anti-encroachment, pan-indigenous things- returning to nativism, religion and culture.

Easton Phillips 12:25

While we know the brothers were Shawnee, in wanting to be specific, I know this is just kind of listing things but can we touch on like some of the other groups that were involved? (Yeah) this area?

Sara Schumacher 12:33

Absolutely. Um, so there's a number of indigenous groups in Indiana or what would become Indiana the way the Piankeshaw, the Kaskaskia, the Wyandot, Shawnee are involved, the Miami- who claim most of this area. The Kickapoo are here, the Sauk, the Fox, the Potawatomi, the Ottawa, the Ojibwa, Winnebago- today, they are recognized under their sovereign name Ho-chunk, the Menominee, the Huron, the Erie, the Delaware, and there's others

. There's a faction of the Miami called the Eel River Miami. And they're sort of recognized as a separate thing from Little Turtle's groups. The way that nation sovereignty and these groups are operating- both of this time and later on- is that, although you're all part of like a larger tribe, or a larger nation, each community has its own leadership, and each individual has their own agency. So everyone can make their own personal choice right to come on Tenskwatawa, both of this time but later on, as well meet with individuals. So they are talking with individuals who encounter them in and around Greenville, but also sending emissaries out, messengers Tecumseh himself goes out as an emissary to different communities, both to connect on individual levels, but also to explain the cause and pay respects to different regional leaders, different community leaders, and connect with them both on like a formal, respectful level, but also, it gives you a chance to sort of explain what your movement is, and why people should join you. And individuals can then make the choice to join you or not. And I want to make sure that we emphasize that like chiefs and even family/clan leaders don't have the power to obligate someone to participate or not participate in a conflict- it is up to each individual. There is no coercive authority in this system. It's more of a- 'because we're related' and 'because we have these agreements' and 'because we take care of each other', you should want to help me or I should want to listen to you and your side. And you know, they're visiting people who directly oppose the movement and oppose the prophet's religion as well.

Zoe Morgan 12:38

We've talked a little bit about to come to Tenskwatawa. But we mentioned a third major player: William Henry Harrison. So before William Henry Harrison was the famously short-lived U.S. president, what was he doing in Indiana?

Sara Schumacher 15:01

So, William Henry Harrison is originally from Virginia. His family are slaveholders. They have a plantation. And he is not the son that's going to inherit all of that. So he wants to make a name for himself. He has family who fought in the American Revolution. So he's trying to prove himself in this new nation as it figures out who it is. Harrison fights as this aide de camp (a military officer acting as a confidential assistant to a senior officer) to Anthony Wayne, which Fort Wayne is named after. He is building his political career. He was appointed Secretary the Northwest Territory, so he would have been doing all of the documentation for it in 1798. By 1799, he's their non-voting delegate in Congress. In 1801 he becomes governor of the Indiana territory, Ohio has split just after Harrison

becomes governor of the territory. So it's no longer the Northwest Territory, but the Indiana territory. He has this belief that like America is entitled to the Northwest Territory, and that the indigenous people are a roadblock to that goal. And he often is referred to famously in Robert Owens' book of Jefferson's hammer. He's sort of the guy that's beating down to try to ensure Jefferson's policy of expansion. He's also freshly married, his father in law's got some money issues, his land's under question because the person who bought his property from an Vincennes didn't pay his debts. So Harrison's kind of stuck with all of that. So he has a personal interest in acquiring land and setting up these land offices that then survey and parcel out and value it. So if he can get Vincennes and the grasslands to be valued highly, then he can pay off his debts easier. After the War of 1812, he moves himself and his family back to Ohio where his wife is from and he eventually runs for president, gets a cold, and dies. There's a lot of- I think he's a butt of a lot of jokes, but he was a very involved guy in Indiana's road to statehood. He is heavily involved in like, anything that's happening in here between 1801 into statehood.

Easton Phillips 17:20

So much so that he kind of becomes like a hero.

Sara Schumacher 17:24

I think for a lot of white people he is, Yeah.

Zoe Morgan 17:26

When you were saying he thought he was entitled to the Northwest Territory. And again, the indigenous people being a roadblock to that I'm like, yeah, hero to white people and villain to everyone else.

Sara Schumacher 17:36

And he also tries to bring slavery to Indiana, tries to get the article thrown out of the Northwest Ordinance that prevents slavery in the Northwest Territory, he tries to get that thrown out. That doesn't work. So then he like sets up these laws about indentured servitude so that people can keep their slaves. It's a whole thing. He has, he has certain positions that I would consider to be unpopular today. And probably unpopular the time. I mean, if you've had 30 years of no slavery in this area, and all of a sudden, this guy's like, "actually, we should have slavery here." There is a large anti-slavery faction. Some of them are just anti-Harrison- they don't like him. Harrison is- he's human, he makes certain choices that make sense for his upbringing, he's been raised to believe that he is, as a white man, better than indigenous people and black people, which we know is not factually true. So whether you put them in context then or look at his actions- either way- there are certain flaws.

Easton Phillips 18:40

So now with that context laid out, let's look into the story surrounding the 1806 solar eclipse. So some things we know for sure. So Tenskwatawa and Tecumseh visited the Lenape in the spring of 1806. That spring William Henry Harrison sent a message to the Lenape about them conducting witch trials, where he says, quote, "If he really is a prophet, ask him to cause the sun to stand still, the moon to alter its course, the river is to cease to flow, or the dead to rise from the graves," unquote. So, on June 16, of 1806 there was a total solar eclipse, where the White River just missed the path of totality.

Zoe Morgan 19:22

And a popular story began that Tenskwatawa had taken Harrison's letter as a challenge and correctly predicted the Eclipse to gain the support of other tribes, solidify his image as a prophet, and embarrass Harrison.

Easton Phillips 19:34

We don't usually get into this sort of thing, but to understand why this story is so prolific, we had to look through the historiography. So what are the sources we have? So we say to ourselves, "Selves, what has historical scholarship said about this event?" So there are plenty that don't even mention the Eclipse but there are a couple who do. We decided to flex like the professional historians we are and track down their sources. So In 1841, we have Life of Tecumseh by Benjamin Drake. This is the first published book of the challenge and Tenskwatawa predicting the Eclipse. Then in 1878, we get Tecumseh and the Shawnee profit by Edward Eggleston and Elizabeth Eggleston Seelye. This quotes Drake and he's actually cites it in the bibliography. Then we skip all the way up to 1904, where we have True stories of our Pioneers by Augustus Lynch Mason, and this one quotes Benjamin Drake again, then in 1907, Pioneer history of Indiana by William Cockrum. I have cited this many times before. There's no mention of Harrison and no sources in that either. Then we jump all the way to 1956- we have Tecumseh: Vision of Glory by Glenn Tucker. This introduces the idea that Tecumseh was tipped off by the British- It cites Mason, Cockrum, and Eggleston. Then in 1983, we have Tecumseh, The Shawnee Prophet, and American History: A Reassessment by R. David Edmonds. It's a journal and it cites both Tucker and Drake, then we go all the way to 1992. I'm almost born not quite, but I'm getting there. We have Sorrow in our Heart: A Life of Tecumseh by Allan W. Eckert. This wasn't written to be scholarly, but it's often quoted by the Eclipse websites. And it's largely exaggerated and speculates through the narrative. 1998 closer, but I'm still not born yet. We have Tecumseh: A Life by John Sugden. And this doesn't mention the challenge at all. 'Black Sun' was mentioned as a sign that Tenskwatawa was right. But it doesn't say that he predicted it. And this one cites Draper. And then 2011, I was 12 at that time, we have gods of Prophetstown by Adam Jortner and in the preface he cites the Draper manuscripts again. And then we finish all the way up to 2020- we have Tecumseh and the Prophet: The Shawnee Brothers Who Defied a Nation by Peter Cozzens. This one also cites the Draper manuscripts. In this conversation, I do want to, you know,

revisit that a lot of the people in the sources- probably the majority- are implying and framing like Tenskwatawa got his information from a white source. (Absolutely). So almost as if he's not smart enough to figure this out on his own. And he needed white folks around him to tell him. That's a problem.

Sara Schumacher 22:22

Yes, that's- that is racism. That is based in racism. These individuals often are framing Tenskwatawa, as someone who got his information either from a trader, like person who's conducting trade at one of these forts like Fort Wayne, or Detroit, or even a white publication at the time. Eastern seaboard has publications predicting the Eclipse well in advance, so they know it's coming. Even in 1806 they've done some math to figure it out. But they keep framing it as in he somehow either read this or heard about it or was told by some white person who was friends with him, who would then allow him to use this as an opportunity to say "gotcha" to Harrison. Usually these are tied to individuals who have a certain interest in framing him as less powerful than he actually was. So a lot of times, they're sort of trying to take away the power of his religion sort of say that even he didn't believe in it, or that it was all fake, or whatever. He didn't have these visions. He wasn't, he was falsely convincing people of this thing, and that everyone was wrong to follow him because he was a bad prophet. That's the sort of presentation and framing that we get from most of these sources. We don't know if he knew about the Eclipse. We don't know if he use it as a "gotcha!" against Harrison. We don't even know if he knew about the challenge, because that letter was sent via messenger to the Delaware on the White River. And by that time, he's back in Greenville, Ohio. So we don't know if he heard about this. We don't know if he knew that Harrison was trying to sort of call him out. Yeah, call them out and frame him as this disingenuous individual trying to take advantage of people in their religion. There's also that aspect, that racist aspect of patronizing indigenous people, there's a quality of framing it as like, "they're not smart enough to figure this out, or realize they're being duped all of this stuff." And I think a lot of it also comes from people like Harrison or other white officials at the time believing that the British must be behind it that the indigenous people can't be mad at them for like what they're doing. It's got to be the British saying that they should be mad at them. And unfortunately, it's untrue. That's just factually wrong. We know that indigenous people their main gripe is not coming from British influence. A lot of groups hate the British at this point because of their actions in the 1790s, which are technically after the retreat from the battle Fallen Timbers. There's like direct betrayal there so they wouldn't really like the British. There'd be high anti-British sentiment.

Zoe Morgan 24:56

So there were some signs that this account might not be at Carrot right. And this is notable because it doesn't show up in places that it should. So this prediction doesn't show up in any of Harrison's papers, right? And the challenge was -while not an exact quote from the Christian Bible, it does

invoke themes from the book of Revelation- likely not meant to be a real challenge but an appeal to a group of people who had been historically alongside Moravian missionaries. Right.

Easton Phillips 25:22

So, lots of other white contemporary sources describe the indigenous reaction to the Eclipse as a surprise, but there's no mention of the prediction. So one, we have one source here that I can read. It's a memoir of Reverend Joseph Badger. And it says in here- "16th, Monday, Sun eclipsed, semicolon, total darkness, eight minutes. This was a matter of great surprise to the , I'm just gonna say Native Americans (uncomfortable laughter) spent the remainder of the week in various labors for the mission. The weather was very hot and dry, no rains since we came here to wet the ground until Friday when we had a refreshing shower, for which we ought to be very thankful. Right. That's all they say about the Eclipse. That's it. That's the weather report. They say Yeah, exactly. It's it is 10%, Eclipse 90% weather. Most of these books that do talk about the Eclipse, go back to two sources. It's either Drake or the Draper manuscripts. So how are these related? Are they actually the same source?

Sara Schumacher 25:33

They are. Lyman Copeland Draper of the Draper manuscripts bought Benjamin Drake's interview with Anthony Shea in 1821. Everything goes back to this one interview with Anthony Shane.

Easton Phillips 26:27

And who is Anthony Shane?

Sara Schumacher 26:33

So Anthony Shane is a metis Indian agent. So he is part white part indigenous. Some scholars believe he's Shawnee, others believe that he's Ottawa. He is an Indian agent, which means his job is to focus on land sales in land ceded in treaties to make sure that they're federally licensed and permitted, preventing conflict between white settlements and Native Americans, watching for violations of intercourse laws- that's trade laws, and report to their superintendent. So the superintendent of the Northwest Territory would be based out of Detroit at this time. And they would also be charged with maintaining cooperation with local US military personnel. So militias, if there's Army or Navy involvement, like there will be later in the war of 1812- to help with that, and also ensure the proper distribution of annuities, granted through treaties, either by the state or federal government to various tribe leaders. There's also a moral obligation to assimilate indigenous people, particularly in areas of Agriculture and Land cession, and to see to the successful removal of indigenous groups.

Zoe Morgan 27:47

And so then how is Anthony Shane related to this story? So like, what sort of bias could Anthony Shane have in a story?

Sara Schumacher 27:54

Yeah, so Anthony Shane has met the brothers before all of this he was likely involved in the area during the 1790s. He might possibly be kin. If he's half-Shawnee, then he could be directly related to the Shawnee groups from which Tecumseh and Tenskwatawa originate, but also, if he's Ottawa, like some historians claim, then he would also have ties to areas like Michigan in the Great Lakes. And Shane would be treated differently. He heavily favored his white family according to certain sources. So he sort of is snubbing that traditional indigenous kinship culture. He also repeatedly speaks out against the Prophet a couple of times, and especially after Tecumseh's passing. He sort of takes advantage to speak poorly about Tecumseh and his brother. He also has a white or metis wife according to the sources. Some people will believe she was a mixed Delaware woman, some people believe she was just white. It may have been that he had two wives. The first one wasn't possibly mixed, and the second one was probably white. He was an interpreter at the Battle of Fallen Timbers in 1794. He was working for the British at that time. So he is on the same side as Tecumseh and Tenskwatawa against the Americans. And it's possible that he had interactions there. But he's settled in Ohio. He wants his own land. And part of his job is to force out indigenous people who will not assimilate.

Easton Phillips 29:27

So are there any other interpretations of eclipses by the Shawnee?

Sara Schumacher 29:31

In Trowbridge, which is an interview we think was conducted in the summer of 1824, he does talk with who we believe is the Prophet. The manuscript is very unclear. It's not well dated, and it's not clear what's a quote and what is just notes, but they mentioned the actual word for the eclipse in Shawnee language, and it's translated as Black Sun, and that generally is considered a portent of war. So there will likely be conflict or something bad coming. So some people can interpret the Eclipse happening in June of 1806 sort of proves Tenskwatawa's narrative right, like that he's worried about further encroachment and there's going to be a war- we need to gather resources and people of different nations to oppose the Americans; and also the British, but mostly the Americans. Instead of predicting the timing or embarrassing Harrison, it would be seen either way by people, if he did or did not predict the eclipse. It would be seen as a something that would be further evidence towards his narrative.

Zoe Morgan 29:43

So what is the biggest thing missing from what we've talked about so far?

Sara Schumacher 30:31

Indigenous perspectives, for sure. There are three federally recognized Shawnee tribes, we don't have any documentation from them directly about the prophet's position on whether or not he did predict the eclipse. We don't know if he heard about the challenge. There's not really enough information from indigenous sources to determine in the affirmative or the negative what exactly happened. And that's part of studying history, it's impossible to know everything for certain- you just have to try to find as many sources as you can, and try to verify as much as you can. Even if it means falling down a rabbit hole of footnotes, like you guys did, and to try to figure out what exactly everyone agrees happened, and then try to make sure that that actually did happen. (musical interlude).

Zoe Morgan 31:32

Let's bring it back to the spring of 1806. To better understand the impact of the events surrounding it. To understand this impact, can we talk about kinship among the Lenape?

Sara Schumacher 31:41

Absolutely. So the Lenape are both matrilineal and matrilocal; meaning that women would be the head of the family and their descent- their clans would be the ones that you would tie your family to. Matrilocal means that the husband would traditionally move in with the wife, and that her brothers would be sort of the influential male example to any of her male children. There's also elder councils, so female elders for whatever community you're looking at, would have the final say on if they would or would not go to war, what needs to be happening, that kind of thing. There's also chiefdoms, or chiefhoods, some of them are inheritable. So you can have a family line tie through your mother's side, or, in some cases later on, even the Father side would be considered legitimate. And you would still have to be elected to that position, and you could still be voted out, it really depends on if you're a good leader or not. It's just people with inheritance ties would be considered first over others. And there's also civil chiefs, so they'd be running the day to day in your community. And they can go as high as like the larger area. And then war chiefs- those who would be particularly in charge of leading individuals in conflict.

Zoe Morgan 32:56

And, so how had this group of Lenape on the White River already been affected by removal and other disruptions.

Sara Schumacher 33:02

So, with removal, any kind of removal, even if it's just a few miles away, you have disruptions in access to land, your traditional food ways, it puts distance between you and your family, it can split

up families, or extended kinship. There's other disruptions happening at this time in Indiana, there's like floods and famines and drought and disease and it's a very rough winter leading into 1806. So there's a lot going on. And there's also influences. So there's missionaries, there's a lot of different ties and pulls. When you lose a lot of people to disease, you lose knowledge, on diplomacy, on food, on processing the furs, on trade, on connections to those larger kinship networks. When we talk about colonization and removal and disruption, it's important to consider it's not just one factor of movement, it's all of these things that the movement implies, and that itself disrupts culture.

Easton Phillips 34:01

How did this lead to the witch trials that happened right before the Eclipse- because that's like a huge, scary-sounding event (absolutely) to get into.

Sara Schumacher 34:10

Yeah, so most Americans when they think of what trials are going to think of Salem. But Witch Trials exist in indigenous communities in the 1700s and early 1800s. And it's a different thing from what's happening in Salem. So I just want to make sure we distinguish that real quick, but usually during times of distress- like famine, disease, natural disasters, a lot of Eastern woodland nations, which is a large swath of cultures, would form councils and convene on what next to do, right. And sometimes those councils or leaders have spiritual power. Each individual would probably be considered to have a certain level of spiritual power. But the older you are, and if you're a prophet, usually you're considered to be someone who's able to better direct that power. And sometimes you have these things called Medicine bundles, which can be used and then direct spiritual power. And spiritual power comes from both the individual that's inherent, but also from the Great Spirit, or bad spirits if you're considered a witch. And usually when things go wrong it's what's blamed- bad medicine or bad magic, right? This is the 1700s and the 1800s, we do not have science, we don't have a lot of explanations for why things go the way they go. And so religion is a big part of that, because it's the history of this in the culture in this area- of many different cultures in this area, particularly the Lenape, witches and prophets and things have existed at least since the late 1600s, early 1700s. And so the Lenape on the White River have been through a series of issues. They've lost leaders in June the year prior, they've had a chief voted out no confidence. So he's been a bad leader. We have an elder woman named Beata who is formally a Catholic convert, which is why she's baptized with a white name like Beata- she is living amongst the Delaware and she's experiencing visions as early reportedly as November of 1803. So she's having this for years. There's also a large disruption in terms of like leadership, you're losing a lot of elders, a lot of the young men want to go prove themselves in traditional ways, like war, or negotiations and trade. But those routes are getting disrupted by American encroachment. Whenever there's large periods of transition and change happening. I mean, there's witch trials during Pontiac's rebellion with Nealin. And there's not really recorded history of witch trials amongst eastern woodlands prior to contact but that could be

because we don't have a lot of information about culture prior to contact and indigenous people would be best experts on that.

Easton Phillips 36:54

So why were Tenskwatawa and Tecumseh involved then?

Sara Schumacher 36:57

Tenskwatawa is sort of this local source of spiritual power, right. So he'd be seen as like an individual who has a lot of a lot of spiritual power. Beata's had visions, they sort of aligned with what the prophet is doing. He confirms the people identified by Beata. Beata sort of just disappears from the story. We don't get a lot from her after the fact, and Tenskwatawa and Tecumseh to go back to Greenville before the rest of the executions start. So this is all happening between March and April of 1806. So this is like an eight week period where a lot is happening very quickly. You get six people named as witches. Tetepaxit is killed- he's taken to the mission and the Moravian mission and executed in front of them, because they believe that that's where the medicine bundle is for Tetepaxit as a witch. So bad medicine is usually the term used to explain why these bad things are happening. So disease, disaster, epidemics, that kind of thing. Because of this, we see a lot of Moravian folks writing to Harrison, which is probably how he hears about the witch trials happening amongst the Delaware and Tetepaxit, and his widow is named as a witch, his nephew, Billy Patterson, who is metis is named as a witch. We have a few others, like converts, like Brother Joshua, who was Mohican, we have Anne Chastity who is a convert as well. But she is Lenape and a few other individuals who are targeted chief Hockingpomska, who notably invited the Moravian Delaware to the White River on behalf- with permission of the Miami. He is one of the people named as a witch and his kinship ties up in Michigan are actually what saved his life. And they prevent him from being executed. Tetepaxit's wife, her kin come and remove her from the situation and prevent her from being killed. So the two survivors are the people who had family who were powerful enough to intervene. And then after that happens- after those individuals are not killed, but in fact leave the community- is when it all dies down. And notably, it dies down before Harrison's Challenge gets there. Right. So we know that that letter was sent prior to April 12. Because that's when it's accounted for in the Indiana Gazette, which is the only newspaper published in the state at this time. Or sorry, the territory- it's not yet a state. But this leaves a power vacuum right? So you're missing three chiefs, if you count Buckongahelas, Tetepaxit, and Hockingpomska . So there's a lack of leadership in the area. Tecumseh and Tenskwatawa do not seem interested in taking that up. Neither does Beata. It's possible she left the area to go live with Kin somewhere else. So notably, this leads to Chief Anderson and his ascent to chiefdom.

Zoe Morgan 39:49

Okay, and we started to touch on that- so can you talk a little bit more about the lasting legacy of these witch trials.

Sara Schumacher 39:55

Because of this power vacuum, Chief Anderson gets elected into a position he's- some people refer to him as chief of chiefs, taking the place of the three who were either voted out or lost. He rises as sort of the preeminent figure of representation for the Delaware on the White River. So he's interacting and conversating. With Harrison in future treaties. His youngest daughter, Mekinges is married to William Conner at this time, so he has access to trade goods- this would make him a good chief in that he has access to resources that can then be distributed amongst people who have been going hungry for multiple seasons. And so, he has a certain amount of clout and power that put him in a really good position to lead his community.

Zoe Morgan 39:55

Can you tell us a little bit more about what Chief Anderson was doing during the witch trials.

Sara Schumacher 40:04

So we know that the general approximated area of the settlement where the witch trials are happening is closer to Muncie, Indiana on the White River, as opposed to down here near Fishers- which is where Anderson probably is during these events. Especially as it's early spring into summer, he probably hasn't traveled up north again since the winter- he's probably wintering here with his family. He, in some accounts is considered to be metis, so that might make him a target- historically speaking, a lot of targets for witch trials are usually people of either mixed ancestry or individuals who favor white ways of life. Yeah. And his daughter is married to a white man, which directly conflicts with the whole, like, non intermarriage thing. So Harrison might have some feelings about that. The Prophet might have some feelings about that- we don't really know because it's not recorded. But generally speaking, mixed marriages are less popular now than they were previously.

Easton Phillips 41:41

Also crazy to think that William Conner was just chilling on the White River while this was going down.

Sara Schumacher 41:46

I mean, he could have had feelings about it, but he didn't write a lot of stuff down. And if he did, he might have burned it. So we don't know. (We'll never know). We'll never know what he thought. (Yeah). Unless we find like something in a wall somewhere?

He had to have had burn party at some point. Because....(yeah). There's just so little.....

There's very little- he didn't record a lot down, which- there's a lot of possible reasons for that. But because we don't know exactly what Conner is doing, we don't really speak a lot about that.

Easton Phillips 42:13

But you know what we can say? - Thank you, Sara. (You're welcome) For coming in and joining us. (I'm glad I could be helpful.) As with everything we want to bring this conversation to today by looking at the long-lasting legacy of Chief Anderson here in Indiana and among Delaware communities in Oklahoma.

Zoe Morgan 42:29

We are honored to introduce a man with a long history of teaching and passing along traditions to the next generation. He is the former Assistant Chief of the Delaware Tribe of Indians in Bartlesville, Oklahoma, and was a longtime cultural ambassador and Historical Interpreter here at Conner Prairie. So please welcome to the podcast, Mr. Mike Pace. (Applause)

Mike Pace 42:50

Thank you. Thank you. We say wanishi hasami kunaki la pechikenewa. (Good day, I'm glad when I come to visit and speak with you!)- This is Mike's language- Muncie Lenape.

Zoe Morgan 42:58

Thank you so much for joining us.

Mike Pace 43:00

We're enjoying our time in retirement. I did spend 20 years, actually over 30 years as an advisor to Conner Prairie in Native American history, language, culture, traditional art, useful skills, and it's always been a pleasure. In the late 1700s the tribes signed the treaty of Greenville in 1795, that forced all the tribes out of Ohio and moved them into the Illinois and Indiana territory. So we lived they're only about twenty-five years before each tribe, one by one, began to treaty out and move further west. So today, all of those tribes that were living in Indiana today- we (now) live in the state of Oklahoma today.

Easton Phillips 44:03

So then, why is Chief Anderson significant to you personally?

Mike Pace 44:08

Well, Chief Anderson- I am a direct descendant of Chief Anderson. He was my great great great grandfather. (Wow, it's an honor) Chief Anderson was on one side and the other were the Elkhair-

The Elkhair family. I'm married into the Andersons and so we're all connected. So all of these that events that took place. You know, where am I at? You know, I'm descended from them. That's why we have such a great connection to them. And I've always been proud of how they handled themselves and actually being an Elkhair, when the Anderson's were- he was still considered as Chief material- the Elkhairs were also chiefs in many villages and places and my great grandfather Charlie Elkhair was the last ceremonial chief of the tribe. So when I came up into it, I had really great support from the main families because they said, "It's your turn to take your place", and that's what the Elkhairs and the Andersons do. 'It's your turn to step up.' And that's exactly what I did for about 15 years.

Zoe Morgan 45:46

Oh, wow. Thank you so much for sharing that.

Easton Phillips 45:48

So we did want to ask after this- or as this process of removal was going on, if you had any insight on the perspective of the 1806 solar eclipse that occurred. Because that, of course, ropes in Tenskwatawa and Tecumseh, and it also ropes in our area here at the White River.

Mike Pace 46:09

In modern times 'we' tend to think of ancient peoples as not being very smart, especially against modern hubris where we see that we have right in our head- much more knowledge of such science, history, language, and culture than the older folks did. But that's not true. Each culture grew up in its own time they had their own set of skills and how they approached life. Of course, as we well know, most ancient cultures relied heavily on astronomy to predict the solstice, planting times, and the changing of the seasons. So they were aware of a lot of those incidents that today, whenever we look at the solar eclipse, it's very spectacular thing to see if you're in the zone where you are going to have total coverage. So in 1806, you did have total coverage there running right through Indiana. The interesting thing is, a lot of people did not know or were not aware of those events. But there were in fact a lot of people who were aware of that. When we talk about Chief Anderson, he was what we would consider among the tribes as a first among equals. Because every Delaware village had it's own chief, who we did not have- a principal chief working with the government- whether it be British, French, or later the United States government- would always pick one person to speak for the entire tribe. Reluctantly, a 50-year old former well-known warrior, William Anderson came and he was a Delaware of course. He was a village chief in what we call 'Chestnut Place'- which today, you call Anderson, Indiana. And it was named after him after the tribe left. And so he reluctantly spoke for the tribe. He was very well-educated at the time, what you would consider well-educated and that's why he was chosen to speak for the tribe. He grew up speaking English and actually Danish and a couple of other languages, because he interacted with tribes.

Most people on the frontier, especially tribal people- because no two tribal languages are alike- with every interaction with them, you begin to speak maybe mean five or six different languages. And you're conversating with all of those. And so, down here they actually got along and they were actually allied with each other. They're were, of course, differences in the culture, in traditions, things like that. But tribes were well aware of that. Now the only reason that I'm going through all of that is because the times of year that things had to change for the seasons and the cycles of the moon. When this event occurred, the total solar eclipse- some people saw that as a bad omen, but there were other people who thought it was a good sign. Chief Anderson would have thought of it as a good event because they had lost so many people. The diseases that the Europeans brought with them through the many different wars, whether it be French, English, Continental- the tribe, once we moved into Indiana, was really having a lot of problems. They were depressed. But, this event actually kind of hardened them, especially the followers of Chief Anderson so it was seen as a good sign. However, Tenskwatawa at that point- who was the prophet- thee Shawnee prophet at that time and of course Tecumseh's brother, he was aware that this event was coming and he used that as a political tool for himself to enhance his power of being a prophet. So he used that event to his own advantage, of course. Those who are less knowledgeable about these events consider that almost magical and it shows that the prophet was indeed a person who could command great respect then had in great power. Of course, we do know later it didn't work out to his advantage.

Zoe Morgan 51:49

So how did the prophet's movement impact the Lenape on the White River?

Mike Pace 51:55

Well the Delaware and the Lenape- and I use those terms interchangeably , because a lot of people think the Lenape and the Delaware are two different tribes. They are not. It's the same tribe. than Delaware tribe only got that name from Lord De La Warr. And it was the governor of Maryland and Virginia. They named the river that through the lands of the Lenape at that time- the Delaware River, they named it after Lord De La Warr and the name began to be applied to the Lenape people who were living there. There were two dialects of the Lenape tribe. The Munsee is the northern upriver people, the Unami, which is the main body of the Delaware tribe. The Munsee actually were in northern New Jersey, halfway up into the Adirondacks (Adirondack mountains) and then lower from Bucks county down through Philadelphia in eastern Pennsylvania, and the rest of New Jersey, (they used) the Unami dialect, but they were known by both names. We still call ourselves Lenape but we're also known as the Delaware. This Shawnee have been next to us, in our connections between tribes. We began to take on short of a sibling structure- so the Shawnee tribe was actually considered a sister tribe. And so different groups of tribes that we met later on became cousins or sometimes they might be considered brothers or even sisters. And so that

was our connection. When they moved into Indiana the Shawnee were still separated from us. There were actually three groups of Shawnee. Tecumseh was a leader in one of those groups and when they were having so much trouble through 1806 and right up through 1811, Tenskwatawa's brother, Tecumseh, was trying to get the tribe to join forces to give the European people from moving in. Who we called the "Shoalic"- we called the white folks "Shoalic" which meant "the salty people" as they came across the ocean-and that was our term for them.

And there were many prophets. They were trying to get rid of the Fur trade because the fur trade began to cause a lot of problems in the tribes and that's what the prophets were trying to say to us as tribes- "return to our old way of living"- instead of hunting the animals just for their pelts, to trade for iron knives and axes and guns, the gun powder, blankets, all of these things are detrimental to our tribe, because we're changing our style of life and we're wasting our resources- just for these goods. So that's what the prophets were trying to do- it was to get the tribes to go back to their traditional ways, which was a much more happy way of life because the fur trade caused a lot of the turmoil between tribes- just through the simple fact that you're hunting all of the resources. So it's seen as a bad play.

So, Tenskwatawa - being Tecumseh's brother- began to pronounce himself or really show himself as a prophet. And he was that he in fact, very well known to be kind of the 'village drunk.' But he had a revelation, almost like Muhammad. He suddenly changed and became a much different person, and began to relate the story of how the Creator had given him the power to change and move the tribes back to their old ways. And because he could be so charismatic, he began to draw a lot of the tribes to him as a prophet to listen to what he was saying and hoping they would change their ways. Tecumseh was actually kind of skeptical of his brother. But, because he was drawing these people, Tecumseh could use that to try to get the tribes to follow his direction. He allowed Tecumseh to go ahead and try to bring all of these people in for a very long time and of course they created Prophetstown and a lot of people moved in. The prophet was just beginning to make headway and began to draw a lot of people to him. The disadvantage to the tribe, the Delaware tribe- the Lenape tribe was, then anybody then began to take a stand against the profit- he would pronounce them as witches and (say) they were trying to destroy their old way of life. And that- the people who are speaking against the prophet were witches. He actually caused witch hunts within the Lenape tribe.

And a lot of the supporters- the to people who were against the Prophet- were put under a lot of pressure, many were even burned at the stake- killed. And so the Prophet actually cause a lot of problems within the Lenape tribe. One example was the Tetepaxit who had a village which was actually just not too far from Fishers. And his son was a supporter of Tenskwatawa the Prophet, but the father, the Chief of that village- was not. And although there are some things that would say that Tetepaxit was not a great Chief because he was actually selling liquor to his own people, but being

against the Prophet Tenskwatawa and (he) still speaking of these individuals as big witches, Tetepaxit's son actually killed his father and actually threw him into a fire and burned him to death. And so that kind of thing began because of the split between the Shawnee and the Lenape people. And so those were the bad effects that took place at that time. It was only 6-years later- as Tenskwatawa actually didn't have a pretty long run as being 'the prophet.' It finally 'caught up with him.'

Easton Phillips 1:00:20

I do want to ask, with all of that craziness going on. How did chief Andersen manage to stay out of the fray and the fallout of this.

Mike Pace 1:00:28

Anderson had the support of almost all these chiefs and held him in quite great respect. And so he was more or less protected from all of this, he kept himself at a distance. One thing that Anderson had to his advantage- he was a diplomat, he was able to talk to people-even enemies- and convince them to follow a peaceful path to solve problems. That is one of the things about the Lenape people that you follow all the way through their history- the Lenape being on the East Coast moving through the West- were always considered a grandfather tribe, they were held in great respect, and everybody paid homage to the Lenape people. And whenever you had "first among equals" the seat also carried a great deal of weight. But he was such a great diplomat, he was able to talk to anybody and allay any differences they may have had, he was able to smooth those things out any time. Other tribes having problems- Inter tribal- would actually come to Chief Anderson and ask him to mediate or be a liaison between tribes and help them solve their problems. That was the respect that the Lenape people had for Chief Anderson being in his position as the first among equals. Even though he disagreed with the prophet, he did not disagree with the Tecumesh-Tenskwatawa's brother, of course. And actually, Tecumesh actually lived here with the Delaware for quite some time.

Zoe Morgan 1:02:38

Is this why we see Chief Anderson's name on so many treaties, then?

Mike Pace 1:02:46

Even though you had a great number of people who traveled and they were aware of the events and the treaties and they actually did sign them too, yes. He (Anderson) was always the spokesman for the whole tribe. He had support with that. I mean, he was held in a really great respect. He had been, when he was much younger, Anderson had been a very well-respected warrior. And, and so he had great scale, and he was the great tactician. He was able to speak in different languages, but a lot of the chiefs that you see earlier times there were non-diplomatic, they were pretty gruff. They were almost violent in some cases. And people had a hard time trusting, but Chief Anderson was able to

hold off all that stuff and use his skill as a spokesperson to solve the problems that are much more applicable way.

Zoe Morgan 1:04:06

Can you tell us a little bit more about your work and coming back to talk about Chief Anderson; from the pow-wow here, the schools and Conner Prairie?

Mike Pace 1:04:14

About 30 years ago- actually it was 32 years ago, I believe, maybe 33. I'm getting old! (No you aren't Mike!) But actually Anderson University called and asked us if we would come up and relate the history of Chief Anderson from tribal eyes to the university because they were very well aware of that Anderson (the town) was named after Chief Anderson-Kikthawenund (Anderson's real name)- also representing the 14 villages that the tribes actually set up when they moved into that area. So we came up and began an educational series with the University. Conner Prairie heard about it and, realizing the story between Mekinges and William Conner, they came to the meeting. And after that was over, they asked us if we'd be interested in helping them have the story from the tribal point of view at Conner Prairie. And to continue to do so tribal history- of all the tribes that had lived in Indiana at that time, and sharing those traditional skills and arts and history, if we would be interested, so we did start a pilot program. Once a year, we did it for 24 years. Then we would have 500 school-kids every (time). Usually, it is Lee the youth goes just a week of October- it's a week-long program and we'd see at least 500 kids every day. And we talked about the language, our traditional skills, our clothing, the music, the drums, what drums do we use, to create our music and the rattles, and I also did a program on the language and then we talked about the language.

And the very last thing we did, we actually had more of a pow-wow, we would actually exhibit the different dances- the freestyle of dances that you would see and we also let the kids come out and participate with us on some of the things. So we'd also begin to tell the story of the interaction between the tribes and William Conner. And what he had been doing as a liaison between the continental of the United States and the many tribes there. But we continued that program for 24 years. Of course, in the meantime, we also created the Lenape camp which was actually talking about traditional art skills, the traditional buildings, we taught the art, we also taught bead work, ribbon work- all these traditional skills you would have seen with the tribes. And we interacted with the fur trade, where traders like William Connor his brother John came in 1801 and began to trade for the pelts the tribes had for trade goods. The trade goods were actually manufactured units that tribes could not make-but along with that they were selling all of these other items which were of great importance to the tribes. And so that's what we set up for Conner Prairie- to teach what was happening at that period- the importance of the fur trade to the tribe, and the disadvantages to the tribe.

Zoe Morgan 1:08:43

Thank you so much for talking to us about your experience here with Conner Prairie. So you kind of talked about how, you know, Anderson University recognize the importance of learning about the history of the name of the place. And so can you tell us a little bit more or why you think it's important for us to recognize where native names come from.

Mike Pace 1:09:06

The thing is, to study any peoples is very interesting, because- how did they arrive at that language? How did they arrive at that type of clothing that they use to display? How did they entertain each other? All of those things are so interesting and to be able to study and people. I wish everybody could study anthropology and look at- What's the good? What's the difference between cultures then? How did they evolve in that particular way? You have great cultures! Think about the Mayans, the Aztecs; what those people created and how we have the same things here in North America. The old cultures that were put up and brought up and created their own ways of life and of course you have the moundbuilders, you have the Egyptians building pyramids and so did the Aztecs, so did the Mayans- the great structures. And then you go to Asia. Looking at all these people. It's wonderful the way that human beings have evolved, it's continuing to learn about all these people; History and how it's important to us. It's always been the fault of human beings that often times, you don't learn from history.

What happened in the past can happen again. And so it's always a good time to learn. Unfortunately today we go learn much history. I don't understand that, but it's interesting. So that's why it's always been good for me to talk to different people, but to show the differences between cultures, the language that piques people's interest; how did they do that? And so, that's what we tried to you accomplish that Conner Prairie by showing all those differences?

Easton Phillips 1:11:29

Well, thank you so much. We, you know, and that's why we're you know, why we're here today, to teach history and talk about why it's so important today. And, you know, that's why I think museums, and just education in general is so important, as we all agree. And I am also curious what your take is on (the question)- What is Anderson's legacy today, among the Delaware?

Mike Pace 1:11:57

Well, you know, actually, the Delaware tribe today is about 11,000 people. And actually at least half of those people are descended from Chief Anderson. Unfortunately, we here still try to educate our people on the legacy of the tribe. And a lot of that has to do with, you know, our interaction with all the different cultures. All of these different people coming here who had a pattern of influence on us-

we learned from them, they learned from us. Actually if we didn't teach others how to survive on this continent, a lot of those cultures wouldn't have made it. So tribes are wonderfully, you know, willing to help all their human beings even if we have a different culture.

One thing I've always said about the difference between green European culture and the tribal cultures/Native American cultures is that Europeans always believed in ownership of land and amassing the wealth. And that was their main concern, making money and owning the land they were living on and to make money from the use of that land. The tribes believed in, not ownership of land to try and sell, the land it was for everybody to share in. It was bountiful for everybody and there was no reason to amass wealth, because everything you need was right at hand and the differences between those cultures is what caused- the differences they ended up being what caused- actually caused the wars. The misunderstandings between those two cultures eventually came because Europeans asserted what we call 'Manifest Destiny'- they thought of the tribes- that they actually had a right by God to take over.

And forced the European way of life on the tribes, and to force them out of the way. This is what you end up with- and if you look at it, that's exactly what happened. Sometimes we actually would say in my language, "Lumaneche machem ek weabse nioledamen yuhita kinika." "Nobody wants to be Indian anymore, because they want to be like the white man. They want to enjoy the same things he does. And that's how things have changed. But fortunately for tribes- in every tribe, there's still a group of people who are totally interested only in preserving their language, their culture, their history, their traditional arts and skills. And fortunately, those people are still there.

Zoe Morgan 1:15:35

I want to circle back really fast, to- I know you talked a lot about your time here at Conner Prairie. But in your 33 years that you were here, what have you heard as far as the public perception of Anderson and Native American nations in general?

Mike Pace 1:15:51

One thing that I've always enjoyed is the fact that young kids have a different perspective on history. They enjoy those skills that I was asked to give unto them. They enjoyed studying the history, they also had a great deal of fun when I was teaching them traditional skills, they were interested in the differences in the culture. I was always explaining to them that it was a totally different world. 200 years ago. In fact, one of the questions I always would ask them is, do you know how to use a microwave? And of course all the kids would say, "Well, of course." Do you know how to skin a squirrel? "What?" They didn't know how to skin out a squirrel- to take the skin off to cut it. up How to cook it and eat it- "Well, no, of course not." Well, that's the differences. Because in those days, that was the skill you needed. Microwaves didn't exist. And so it was a totally different time. That doesn't

mean you can't learn those skills. And so that's what we would do to pass those things on. And talking to people about art, creating our clothing, how to do ribbon work, how to do beadwork, the creating the different styles of clothing. I would even explain the different types of clothing that the many tribes had, this was traditional for this tribe - this type of clothing was traditional for that tribe. Because of where they were and what was available for them to create their own way of life. And that was interesting to people, even adults. And we are ready to accept those sorts of things. So I knew the fact that they really don't teach those kind of anthropological things about the differences between cultures.

And even history, to me history is important. The problem with history is that he got turned into just names and numbers. When was this battle? Who is the president at that time? And they don't talk about - what were the differences and what caused these problems. What happened? When can we learn from how that occurred 200 years ago? Does that apply to anything we have today? But the one thing I do enjoy was that all of the people that we met down at Conner Prairie coming by as visitors- they all enjoy those things- they had a great deal of fun- it was interesting to them. They ask a lot of questions and I think that so many might learn from that education system. So I believe that there's still hope. I always had a great deal of fun with all of our visitors- they seemed to have enjoyed and I've been dealing with it, of course, for so long. I was also able to make my approach to what I thought was interesting, just for them to keep their interest. And you always made a point of making sure they had at least two things that they can take with them- that they would remember about their visit at Conner Prairie. And I can still tell you that when I was teaching the language- "Thank you, You're welcome, Good day, I will see you again", teaching them my language. I would see kids 10, 12, 13-years later, who's still remembered what I taught them. And so, to me, there's still hope for a lot of folks. Conner Prairie's doing a good job if they can keep that up.

Easton Phillips 1:20:33

That's great. That's such a beautiful take-away. Thank you. And we're lucky to have you. I think we've run out of questions to ask. So we just want to thank you so much for your time, it's been a pleasure hearing from you, Wanishi! (Good Day)

Zoe Morgan 1:20:48

On today's episode, we've talked a lot about sources, the credibility of sources, the bias when it comes to sources as well. So here are just some tips and tricks that you'll want to think about when you're reading primary and secondary sources. So you always want to verify your sources, you always want to double-check the reliability of the sources you're using for historical information. Look for primary sources whenever possible, because again, you're getting that first-hand account of events. Secondary sources can be valuable too but it is essential to assess their credibility, and whether they're based on solid evidence. But again, they are good because they can provide some

good context and analysis. And it's always good to see what a historian has said about a subject before adding your own interpretation. You also want to question perspectives, you want to recognize that historical narratives can vary depending on the perspective of the author or historian as we heard in today's episode, as well. So different interpretations may emerge based on cultural, social, or political factors. And it's crucial to consider multiple viewpoints to gain a more comprehensive understanding of historical events. So again, right, we heard from Mike Pace- we had more of the Lenape perspective of the 1806 Eclipse. And then, you know, we heard from Sara earlier, so just getting some different perspectives and viewpoints on what happened. Context also matters. So historical events don't exist in isolation. Again, as we heard today, they're shaped by the context in which they occur. So understanding the broader social, economic and cultural factors at play, can help provide insight into why certain events unfolded as they did, right. So with the Eclipse with the witch trials, with Chief Anderson's rise to power, right, none of that was in isolation. So it was important to look at all of the context surrounding that. You also want to reevaluate over time. So these historical interpretations are not set in stone. You heard Sara say, a lot, right? That she's been doing, like a lot of research. And she was like, "from what I could find this or I'm still looking into this." So nothing is really set in stone, there's always new evidence that is emerging, or new perspectives that are societal perspectives that have evolved. And so interpretations of past events may change. It's essential to stay open-minded and willing to reevaluate historical narratives based on the latest research, which is basically this entire podcast as well, (we're doing the right thing). Yes, we are. Also the connection to the land. So when we were talking to Mike Pace, right, we asked him a little bit about why it is important to learn the native names of places and so it's important to stay connected to the land. So in learning about chief Anderson today and the legacy of native names, it acknowledges indigenous presence, sovereignty, and their ongoing contributions to society. So understanding the native names of places can help connect us to the land's indigenous history, and deepen our relationship with the environment and promote stewardship, which we're really big about here at Conner Prairie. So in conclusion, questioning assumptions, biases, and motivations behind historical narratives to help you gain a deeper understanding of the past. Checking sources is an essential component of civic action, because it encourages you to seek out diverse perspectives, better understand different viewpoints, and foster greater empathy. So those are some tips and tricks for sources.

Easton Phillips 1:24:08

Thank you Zoe. (Thank you) Agree 100%. So we're gonna let y'all know this April 8th 2024. Conner Prairie is going to be in the path of totality for our own Solar Eclipse. So we are actually having a party here to celebrate. It'll be a festival across the grounds and the podcast will be out in Lenape Native American camp to talk more about the 1806 Eclipse.

Zoe Morgan 1:24:32

Yes, and across the grounds. We're also going to have some play invitations that will explore the themes of light and shadow and will connect to the Eclipse through joy, wonder, and play. There will also be a sun themed experience in the meadow with the curious- life team that we are working with. So we hope to see you there.

Easton Phillips 1:24:52

Well, thank you all so much for hanging with us today. We took another dive through some problematic history and I think we all learn something- Make sure to check us out on all of our social media platforms so we're on- well It's called "X" now but we're on Twitter- Twitter @ problematicpod2, and we're on Instagram @ thisisproblematicpodcastCP those are all lowercase and all one word and eventually will be up on the Conner Prairie website. I know we're still working on getting that set up, so we'll get there. But until next time, Y'all take care.

Zoe Morgan 1:25:23

Thank you so much.

Transcribed by <https://otter.ai>

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* This is a work created by an unreliable author with a singular source to represent a vast nation of people. Black Hoof himself has biases that may leak into the work as well. He would have no reason not to mention the 1806 eclipse and the Prophet but since we can't read Trowbridge's notes we don't know if Black Hoof mentioned it and Trowbridge left it out or if it was never mentioned at all. Also sensationalizes ritual cannibalism which rarely occurred amongst the Shawnee and even rarer post-contact.