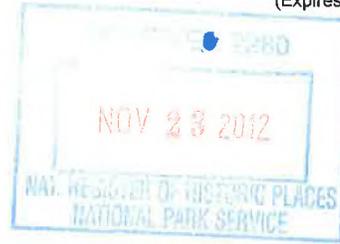


United States Department of the Interior  
National Park Service



1149

# National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

## 1. Name of Property

historic name Meshingomesia (Mihšiiinkweemiša) Cemetery and Indian School Historic District

other names/site number \_\_\_\_\_

## 2. Location

street & number 3820 CR 600 North

	not for publication
x	vicinity

city or town Jalapa

state Indiana code IN county Grant code 053 zip code 46940

## 3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,  
I hereby certify that this x nomination \_\_\_ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property x meets \_\_\_ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

national x statewide \_\_\_ local

[Signature] 10/20/2012  
Signature of certifying official/Title Deputy State Date

Indiana DNR – Div. of Historic Preservation & Archaeology  
State or Federal agency/bureau or Tribal Government

In my opinion, the property \_\_\_ meets \_\_\_ does not meet the National Register criteria.

\_\_\_\_\_  
Signature of commenting official Date

\_\_\_\_\_  
Title State or Federal agency/bureau or Tribal Government

## 4. National Park Service Certification

I hereby certify that this property is:

entered in the National Register  determined eligible for the National Register

determined not eligible for the National Register  removed from the National Register

other (explain): \_\_\_\_\_

[Signature] 1-9-13  
Signature of the Keeper Date of Action

**Meshingomesia (Mihšiiinkweemiša) Cemetery  
 and Indian School**  
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**5. Classification**

**Ownership of Property**  
 (Check as many boxes as apply.)

**Category of Property**  
 (Check only one box.)

**Number of Resources within Property**  
 (Do not include previously listed resources in the count.)

<input checked="" type="checkbox"/>	private
<input type="checkbox"/>	public - Local
<input type="checkbox"/>	public - State
<input type="checkbox"/>	public - Federal

<input type="checkbox"/>	building(s)
<input checked="" type="checkbox"/>	district
<input type="checkbox"/>	site
<input type="checkbox"/>	structure
<input type="checkbox"/>	object

Contributing	Noncontributing	
1	0	buildings
1	1	sites
0	1	structures
1	2	objects
3	4	<b>Total</b>

**Name of related multiple property listing**  
 (Enter "N/A" if property is not part of a multiple property listing)

**Number of contributing resources previously listed in the National Register**

**6. Function or Use**

**Historic Functions**  
 (Enter categories from instructions.)

EDUCATION: school  
 RELIGION: ceremonial site  
 RECREATION AND CULTURE  
 FUNERARY  
 DEFENSE: battle site

**Current Functions**  
 (Enter categories from instructions.)

SOCIAL: civic  
 RELIGION: ceremonial site  
 RECREATION AND CULTURE  
 RECREATION AND CULTURE: museum  
 FUNERARY

**7. Description**

**Architectural Classification**  
 (Enter categories from instructions.)

Greek Revival

**Materials**  
 (Enter categories from instructions.)

foundation: STONE: limestone  
 walls: WOOD: clapboard  
 roof: WOOD: shake  
 other: STONE

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### Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

### Summary Paragraph

The Meshingomesia Cemetery and Indian School Historic District is located in northeastern Indiana in the northwest corner of Grant County. It is on a small rise of land overlooking the Mississinewa (*nimacihsinwi siipiwi*) River. The Meshingomesia Cemetery and Indian School Historic District is located on a portion of the land reserved by the Miami nation during the period of treaty making between 1794 and 1840, and has been continuously owned by the Miami (*Myaamia*) people. The site includes the Indian School building, Cemetery, set of grave markers, drive/parking area, Indiana Historical marker, and the Meshingomesia monument. The site has historically been used for a variety of education, civic, recreation and culture, government, and ceremonial purposes.

### Narrative Description

The Meshingomesia (*Mihšiiinkweemiša* – in *Myaamia* this refers to a Burr Oak) Cemetery and Indian School are located in the northwest corner of Grant County, Indiana, about five miles northwest of the town of Marion.<sup>1</sup> The district itself is located on a noticeable rise of land overlooking the Mississinewa River and its floodplain (see Photo 3). The Metocinyah (also known as Jocina) Creek is located north and east of the district and flows around the base of the steep rise before joining the Mississinewa. To the south and southeast, farms are located across County Road 600 North. To the southwest, west, and northwest, the land slopes toward the Mississinewa River and its flood plain, and was the historic location of several Miami and Delaware villages. It was these villages that were the location of the War of 1812 Battle of the Mississinewa. East of the District are located two homes dating from the 1960s.

The Meshingomesia Cemetery and Indian School district can be divided into three roughly equal sections. The southernmost section extends north from County Road 600 North and includes a wooded lawn and gravel parking area. Predominant trees are Black Walnut and Chinkapin Oak. A wood split-rail fence divides this section from the middle section, which extends north from the railing to the area of markers. This middle area includes the restored Indian School, which has been returned to the site from the farm across the road, where it had been relocated during the 20<sup>th</sup> century and used as a farm storage building. The school's original location was approximately 100 feet to the southeast of its present location. The most northern section of the district extends from the schoolyard area to heavy woods at the northern boundary, and includes all of the marked burials in the cemetery. Due to nineteenth century vandalism and destruction/removal of headstones, not all of the burial sites are marked.

Specific descriptions are as follows:

Indian School: (contributing).  
Photos 5, 6, 9 and 10.

This wood frame, front gable building is one story tall, clad in clapboard, and has a wood shake roof. The approximate dimensions are 24 feet on the northern elevation and southern façade by 28 feet on the eastern and western elevations. There is a wide wood cornice board and narrow wood corner boards. The reconstructed foundation is of rustic rough-cut limestone. The centrally placed doorframe, on the south-facing façade, is surmounted by a wood, single-light transom window. The door itself is constructed of wood strips placed at a 45-degree bias from horizontal. This doorway, the only entrance to the building, is accessed by four limestone steps. The eastern and western elevations have four evenly

<sup>1</sup> In this document, the names of people and places are introduced in both English and *Myaamia*. *Myaamia* words are indicated in the text through the use of italicization. Subsequent references use the name most commonly referred to in the written historical record. In most cases this is the English version. In cases where a concept is most accurately conveyed using a *Myaamia* term, such as *Akima* (civil chief), the *Myaamia* term is used throughout.

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spaced wood, six-over-six double hung windows, protected by operational wood shutters. The building was constructed using "native poplar and walnut lumber shaped at a nearby saw-mill – flooring, siding, and beams with mortise and tenon joints and connected with wooden pins."<sup>2</sup>

The building was vacant between about 1900 and 1940. The building was purchased and relocated c. 1944 to a location across County Road 600 North, in order to satisfy a disputed delinquent tax on the property.<sup>3</sup> In this new location, it served as a farm storage building. In 1998 the owners donated the structure to the Miami Nation of Indians of the State of Indiana, and it was returned to the parcel on which it stood originally. It was moved to the approximate location of a Baptist church which had also been built at the site c. 1860. A new foundation of limestone was built for the building.

Restoration was completed in 1998 by Amos Schwartz - a well-known Indiana restoration carpenter. Restoration included repairing or replacing damaged window sashes in kind, repairing window frames and damaged clapboards, and installation of a wood shake roof. On the interior, existing original plaster, trim, and chalk-boards were repaired and restored. A new wide plank, unvarnished wood floor has been installed to replace the damaged original floor. There are wood school benches and desks arranged in three rows, as well as a cast-iron wood-burning "Franklin" style stove. The restoration project was featured in the March/April 2008 issue of *Outdoor Indiana* magazine, published by the Indiana Department of Natural Resources.<sup>4</sup>

Sites:

1. Parcel of Tribally-held Land (contributing).  
Photo 1 and 8

This parcel of land is honored by the Meshingomesia Council as continuously owned by the Miami people. In their view, this parcel is significant for its connection to Miami history and traditional culture. It served as a center for Miami culture and community during much of the 19<sup>th</sup> century, and throughout the 20<sup>th</sup> century. The Miami have never relinquished their claim to this land and it remains one of the few plots of land in Indiana never formally ceded by treaty to the United States and continuously owned by a Native American tribe. Known burials began at this location in the 1860s, and Miami tradition suggests that its use may be older. This is an important site for remembering Miami history, and continues to be used as a ceremonial site. Most burials are of Miami people of the Meshingomesia community, although representatives of other Miami communities are present as well. Meshingomesia is buried at this site. The burial ground is an integral part of the site.

Structures:

1. Parking Lot, Drive, and Fence (non-contributing).  
Photos 1 and 2

A gravel driveway leads north from the road along the west boundary of the parcel of land, to a gravel parking area near the center of the parcel. A wood split-rail fence with a gate separates the parking area from the school-house area to its north. The gate allows vehicle access to the schoolhouse and burial ground areas.

Objects:

1. Meshingomesia Monument (non-contributing).  
Photo 7

Erected in 2009 by the Mississinewa Battle Society, this granite marker commemorates the life of Meshingomesia and the Miami known to be buried at this site.

<sup>2</sup> Kevin Howell. "Role Reversal – Miami Schoolhouse Is Back In Session." *Outdoor Indiana* [March/April 2008]: 27.

<sup>3</sup> Rafert, Stewart. *The Miami Indians of Indiana: A Persistent People, 1654-1994*. Indianapolis, IN: Indiana Historical Society Press, 1996. Pg. 229. McCullough, Dorothea and McCullough, Robert. *An Archaeological Literature Review for the Miami Schoolhouse, Grant County, Indiana*. Allen County, Indiana, 2011. Collection of ARCH. Pg. 8.

<sup>4</sup> Kevin Howell. "Role Reversal – Miami Schoolhouse Is Back In Session." *Outdoor Indiana* [March/April 2008]: 26-31.

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2. Indiana Historical Marker. (non-contributing).

Photos 3 and 4

This marker, erected in 1972 by the Society of Indiana Pioneers, is part of a Program by the Indiana Historical Bureau to mark historic sites, events and structures in Indiana. It is made of metal and sits atop a roughly four foot tall metal pole.

3. Set of Burial Markers: (contributing).

Photos 1 and 8

Due to the unknown number of burials, and vandalism to markers, it is not clear how many markers, nor burials, were originally located at the site. Most of the burials are marked, but small pieces of markers are located throughout the burial ground area, which comprises the northern third of the site. For this reason, the markers are counted as one object set. There are approximately 65 names associated with burials in the cemetery although only approximately 40 markers remain visible.<sup>5</sup> These are arranged in lineal order, with four or five columns aligned in a generally north to south direction. Markers are typical of the period, using upright grave stone markers in a variety of designs, each inscribed with one or more names and dates of birth and death

<sup>5</sup> Online genealogical listing accessed in June 2012 and found at [http://www.rootsweb.ancestry.com/~itquapaw/illinois/miami\\_cem.html](http://www.rootsweb.ancestry.com/~itquapaw/illinois/miami_cem.html)

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**E 8. Statement of Significance**

**Applicable National Register Criteria**

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B Property is associated with the lives of persons significant in our past.
- C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D Property has yielded, or is likely to yield, information important in prehistory or history.

**Criteria Considerations**

(Mark "x" in all the boxes that apply.)

Property is:

- A Owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or grave.
- D a cemetery.
- E a reconstructed building, object, or structure.
- F a commemorative property.
- G less than 50 years old or achieving significance within the past 50 years.

**Areas of Significance**

(Enter categories from instructions.)

ETHNIC HERITAGE: Native American

EDUCATION

**Period of Significance**

1795-1881

**Significant Dates**

1812

1838

1860

**Significant Person**

(Complete only if Criterion B is marked above.)

Meshingomesia (*Mihšiiinkweemiša*)

**Cultural Affiliation**

Miami Indian

**Architect/Builder**

**Period of Significance (justification)**

The Period of Significance extends from 1795, date of birth for Meshingomesia and extends through 1881 when the Indian School became a part of the Grant County school system.

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### Criteria Considerations (explanation, if necessary)

Criteria Consideration B: This concerns the removal and relocation of the building. Removed from the site in the first half of the twentieth century as part of a tax dispute with Grant County, the schoolhouse was used for many years by a neighboring farmer as an agricultural building. The farm originally belonged to Meshingomesia's grandson Nelson Tawataw, and was part of the reserve that passed from tribal to individual ownership. The use as an agricultural building caused minimal alteration to the building. The building retains a majority of original material and was transported in one piece in its removal from the site c. 1944. On its return in 1998, the building was "taken apart, nearly piece by piece, numbered and moved."<sup>6</sup> The building is a good example of preservation through neglect, in that alterations and destructive maintenance were avoided simply because so little work was performed on the building through the years. Attachment A, a photograph of the exterior of the school prior to its 1998 return, shows the condition and preservation of the building.<sup>7</sup> Its use as a "granary" or "corncrib" also likely prolonged the preservation of the building. The design of granaries and corn-cribs emphasizes a good roof to keep the crop dry, and the flow of air around the crop to avoid mildew. Along with keeping the crop dry, this helped keep the building dry and thus extended its life. Mentions of the buildings in published sources through the years confirm this preservation through neglect.

"Warder Crow's 1936 manuscript letter to "Jimmy" in the collection of the Wabash County Historical Society indicates that "east of the church about 150 feet a frame schoolhouse was still in use until 1897. It occupied land previously owned by the Indians for which they had given no title – a sort of "Squatters' Rights" arrangement given by common consent but not formally, only tacitly. It was not a new building in 1880 when Uncle Hamlin Crow came from Ohio to visit his brother James. It was moved to the west side of the road...and probably is still used as a granary."<sup>8</sup>

A 1951 guide to traveling the nearby Frances Slocum Trail published in the Kokomo, IN *Tribune* newspaper describes it thusly;

" A mile or so north of the battlefield are the old Indian Village and Cemetery of Meshingomesia. On this knoll was the little schoolhouse where Charles Hummel, Kokomo octogenarian, taught a room full of little Indian boys and girls when he was a beginning 19-year-old school teacher. Down at the next set of buildings still stands the old red building. It is now being used as a granary, but one can see the old chalk ciphers on the shining black paint of the broad planed boards."<sup>9</sup>

The school was further described in a 2001 article by Professor Larry Nesper in the *American Indian Quarterly*, in which he described a 1998 visit.

" ... Elizabeth (Glenn, an anthropology professor at nearby Ball State University) pointed to what I took to be a shack about twenty feet square standing near a defunct concrete silo and identified it as the schoolhouse. She said there would be a meeting, a gathering there in a few days, as the Miamis were trying to get it back from the descendants of someone who had appropriated it fifty or sixty years ago. ... The wooden schoolhouse was covered

<sup>6</sup> Kevin Howell. "Role Reversal - Miami Schoolhouse Is Back In Session." *Outdoor Indiana* [March/April 2008]: 31.

<sup>7</sup> Kevin Howell. "Role Reversal - Miami Schoolhouse Is Back In Session." *Outdoor Indiana* [March/April 2008]: 29.

<sup>8</sup> Nesper, Larry. "Remembering the Miami Indian Village Schoolhouse". In *American Indian Quarterly*, vol. 25. University of Nebraska, 2001. pp. 136. This reference to a letter is found in footnote #3, p. 148.

<sup>9</sup> Leiter, C.E. "You will Enjoy a Trip Along the Slocum Trail" in Kokomo, IN *Tribune* newspaper, Oct. 18, 1955. Accessed online April 22, 2012 at <http://newspaperarchive.com/kokomo-tribune/1955-10-18/page-4>

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with rusted corrugated iron on the sides I could see and rested a bit precariously on three rows of concrete block that were distinctly listing to the east. The windows had been boarded up. I noted a Christmas wreath on the door."<sup>10</sup>

The return to the original site was not to the exact spot that it existed in prior to its removal, but to a site a few yards away. It is thus a bit of a hybrid for this Criteria Consideration in that it was removed, but has been returned to almost the same location. It was returned to the location of the former church, whose foundation partially remained. It is the only building remaining on the site. It is accurately executed in a suitable environment and presented in a dignified manner as part of a master plan, and no other building or structure with the same association survives. It is the only surviving structure most importantly associated with a historic event, the last subdivision of Indian land in Indiana in an inter-governmental process between the Miami and the United States Government. It is also the building most importantly associated with a historic person, the Miami *Akima* Meshingomesia.

**Criteria Consideration D:** The Meshingomesia Cemetery derives its importance as an integral and indivisible part of the historic property, an important cultural and historic site for the Miami, and for Miami-United States inter-governmental relationships, not in its role as a cemetery. The importance of the site as a location for a significant historic event, the 1873 gathering of testimony and formal cession, subdivision and parceling out of Miami land in Indiana. This last subdivision of Miami land in Indiana left only this parcel from the "Ten-mile reserve" to remain as a tribal patrimony. Although it also serves as the burial site for Meshingomesia, an important historic leader in Miami history, this nomination does not claim that the scholarship presently available considers him "transcendent" in importance. His burial however, along with numerous other Miami, makes this one of, if not the, largest Native American cemeteries in Indiana. Its use as a cemetery spans a time period including both historic, documented burials and burials ascribed to the site in Miami oral tradition. This does add additional significance to the site.

**Statement of Significance Summary Paragraph** (Provide a summary paragraph that includes level of significance and applicable criteria.)

The Meshingomesia Cemetery and Indian School Historic District is significant statewide under criterion A as an outstanding and rare resource remaining from the last Indian Reserve in the State of Indiana, and as such connects modern citizens of Indiana and the Miami Nation of Indians in Indiana to the period of negotiations between governments. Most importantly, it is the site where the United States government, through federal commissioners, gathered testimony in 1873, in order to convert the tribally held land into individual land parcels for the Indiana Miami, the last such division in Indiana of Indian land. It is also significant under Criterion B for its association with the Miami leader Meshingomesia who worked diligently to maintain tribal lands and a sense of identity for the Indiana Miami during the period 1834-1879. The cemetery, school and a Baptist church were built on part of the reserve under his direction, and served as the center for community activities.

**Narrative Statement of Significance** (Provide at least one paragraph for each area of significance.)

The Meshingomesia Cemetery and Indian School are significant under criterion A as outstanding and rare resources remaining from the last Indian Reserve in the State of Indiana, and as such they connect modern citizens of Indiana and the Miami Nation of Indians in Indiana to the period of negotiations between governments. Most importantly, it is the site where the United States government, through federal commissioners, gathered testimony in 1873, in order to convert the tribally held land into individual land parcels for the Indiana Miami. This represents the last formal division of land in Indiana between the United States government and the Miami. This final inter-governmental act culminates a process begun in 1795 with the signing of the Treaty of Greenville, the first treaty between the Miami and the United States Government.

The Miami are an Algonquian speaking people most closely related in language and culture to the Kaskaskia and Illinois nations. Traditionally residing in the western Great Lakes, the Miami, Kaskaskia, and Illinois were among the westernmost Algonquian peoples during the prehistoric and early contact periods. By the early 1800s, the Algonquian tribes spread

<sup>10</sup> Nesper, Larry. "Remembering the Miami Indian Village Schoolhouse". In *American Indian Quarterly*, vol. 25. University of Nebraska, 2001. pp. 136.

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across much of the eastern seaboard of Canada and the United States, and extended into the Southeast and west as far as the Mississippi River.<sup>11</sup>

When French explorers and traders first penetrated northern Indiana, they encountered Miami and other Algonquian people of the Great Lakes migrating back into the lower Great Lakes region. The return of the Miami to the area followed a century of warfare and displacement during a westward expansion by the Iroquois. By 1700, the Miami had led the Algonquian peoples against the Iroquois, forcing them to retreat from the Great Lakes region. The Miami then returned to their traditional lands south of Lake Michigan and Lake Erie.<sup>12</sup>

The Miami did not restrict themselves to the courses of rivers via canoes; they also developed trails that cut more directly across prairie and wooded areas. By charging a toll to those that sought passage by trail or canoe, the Miami acquired great wealth and prestige. The Miami flourished at strategic confluences and portages throughout the Old Northwest Territory, from central Illinois to northwestern Ohio. Before 1700, the Miami located their major village at the confluence of the St. Mary's River (*mameewa siipiiwi*) and the St. Joseph River (*kóchiihsasiipi*). The Miami also controlled both sides of an important portage route between the St. Mary's River and the Wabash River (*waapaahšiki siipiiwi*), with additional control of the Forks of the Wabash River at present-day Huntington, Indiana. Other Miami bands lived along the Salamonie River (*oonsalamooni siipiiwi*), Mississenewa River (*nimacihsinwi siipiiwi*), Eel River (*kineepikomeekwa siipiiwi*), and others throughout what is now north and central Indiana.<sup>13</sup>

In 1786, the Miami leaders Little Turtle (*Mihšihkinaahkwa*) and a leader known as both La Grue and Le Gris (*Cecaahkwa*) wrested leadership of a vast American Indian alliance from the Mohawk chief, Joseph Brant. The alliance included seven Canadian tribes, segments of the Iroquois, and the tribes between the Great Lakes and the Ohio River. Paccan (*Pakaana*), a leader from Kekionga (*Kiihkayonki*, the site of downtown Fort Wayne) soon joined Little Turtle and Le Gris as leaders of the new alliance. Anger over the heavy-handed United States treaties and over the encroaching U.S. settlers had coalesced into powerful consensus. This alliance was called the Miami Confederacy because, although Miami numbers were small compared to many of the others, Miami leadership had proven to be the most capable both militarily and diplomatically. The Miami Confederacy centered its activities at near the headwaters of the Maumee River.

In October 1790, the Miami villages at and around Kekionga were burned by the order of General Josiah Harmar. The Miami Confederacy had expected a much larger army and had stationed their forces around the area. To protect the villages, the Miami Confederacy had evacuated people to the north and west. Little Turtle's forces were closest to Harmar's army, northwest of Kekionga, and between the army and the hidden location of the villagers. Little Turtle's confederated force of Miami, Ottawa, and Iroquois defeated Harmar's army, which lost 183 soldiers in the battle.

By the summer of 1791, the Miami Confederacy acquired more arms from the British at Detroit. In November, United States' forces under General Arthur St. Clair reformed in Cincinnati and marched north to Kekionga, bent on avenging the army's previous defeat. The Miami Confederacy attacked the Army in northwest Ohio. The U.S. Army was routed and suffered 847 casualties, nearly 50 percent of their force. It was a substantial victory by the Miami Confederacy over the United States military.<sup>14</sup>

In 1794, General Anthony Wayne formed another army at Cincinnati, and slowly and methodically advanced his troops towards Kekionga. When the British abandoned the Confederacy, and without Little Turtle's leadership, Wayne defeated the Miami Confederacy on the Maumee River (*taawaawa siipiiwi*) to the east of Kekionga, near Lake Erie at the Battle of Fallen Timbers, Ohio (NHL, listed 1960). This defeat of the Miami Confederacy allowed General Wayne to enter the homeland of the Miami. Wayne and his troops marched west to the headwaters of the Maumee River, and built a fort overlooking the villages of Paccan and Le Gris, in the center of Kekionga. For the Miami, the 1790-1794 War marked a

<sup>11</sup>Introductory paragraphs were first written by the authors for the Akima Pinšiwā Awiiki National Historic Landmark nomination (listed March 5, 2012).

<sup>12</sup> Ibid.

<sup>13</sup> Ibid.

<sup>14</sup> Ibid.

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turning point; the U.S. military defeat of the Miami Confederacy marked the last concerted use of military force by the Confederacy.<sup>15</sup>

Many of the Miami left the Fort Wayne area following the defeat in 1794, and areas along the Mississenewa River, became the preferred location for permanent village settlements. Metocinyah (*Mihtohseenia*) and his band settled near what is today, Jalapa, in Grant County, upriver from the more populous area near the mouth of the Mississenewa River. Miami tradition suggests that Metocinyah was a descendent of one of the leaders of the Miami settlement on the Great Miami River of Ohio during the 1740s, and portions of the band resided near modern Piqua, Ohio, at various times from the 1750s to early 1800s.<sup>16</sup>

Between 1794 and 1809, the Miami and the United States concluded a series of treaties in which land owned by the Miami and other tribes was ceded to the United States in exchange for money, goods and services. These treaties allowed an ever-increasing number of European-American settlers to take up residence in Indiana. This loss of land and threat to their traditional life-ways inspired growing resentment among a number of Native Americans.

Widespread American Indian resentment galvanized after the 1809 Fort Wayne Treaty's huge land cession in central Indiana, and propelled Shawnee leader Tecumseh and his brother Temskwatawa into leadership of a new American Indian alliance. This alliance inspired resistance to the growing American presence, and caused other Algonquian tribes to support the British against the Americans. The treaty also scuttled any hope that Miami leaders might have had in keeping the Miami out of the uprising completely. Some of the Miami warriors joined Tecumseh's war of resistance against Euro-American encroachment on Native lands and culture, even though the leadership of the Miami maintained neutrality. The Miami were caught between the assimilated tribes in Ohio and the overwhelming anti-American tribes of Indiana and those to the west and north.

Threatened by the growing power and militancy of Tecumseh's Confederacy, Indiana Governor William Henry Harrison ordered the destruction of Tecumseh's villages at Prophetstown on the Tippecanoe River. This act was one of the precipitating causes for Native American involvement in the War of 1812. Initial victories by the Indian Confederacy at Forts Mackinac, Detroit, and Dearborn (Chicago) brought Indiana into the front lines of the conflict. During the resulting campaign, Governor Harrison raised troops from both Indiana and Kentucky, and ordered the attack and destruction of Miami villages and fields on the Wabash and Mississenewa River. This action was taken even though the Miami inhabitants had remained neutral until that point.<sup>17</sup>

Four villages along the Mississenewa were attacked by 600 US forces, under the command of Colonel John B. Campbell, on December 17, 1812. Three of the four villages were occupied primarily by Miami and the fourth was primarily Munsee Delaware. The locations of the villages-- including that of Metocinyah—are within the view shed of the Meshingomesia Cemetery and Indian School. The Munsee villagers were surprised and forty-two villagers (mostly women and children) were captured. Eight Native Americans and an African American were killed in the village. Two U.S. soldiers were killed. Quick action by the residents of the three Miami villages farther downriver allowed them to evade capture, and American forces found only empty villages. After returning to the Munsee village, and setting up a makeshift camp and prison, the Americans bedded down for the evening.

On the morning of December 18, 300 Miami warriors led an attack against the American forces. During the forty-five minute battle, on the banks of the Mississenewa River, the United States claimed its first victory of the War of 1812.<sup>18</sup> The

<sup>15</sup> Ibid.

<sup>16</sup> Wepler, William R. *Miami Occupation of the Upper Wabash Drainage: Archaeological Resources Management Service*. Ball State University, 1984. Page 7. See also discussion of the relationship of Silver Heels and Metocinyah, and documentation of their village locations in Glenn, Elizabeth J., et. all, *Archaeological Reports Number 14: Ethnohistorical and Archaeological Accounts of the War of 1812 Mississinewa Campaign and Aftermath: Project Report*. Ball State University, 1977, pages 21-34.

<sup>17</sup> This introduction to the history of the Miami in Indiana was first developed by the authors for the National Historic Landmark nomination of the *Akima Pinšiwā Awiiki*, 2010.

<sup>18</sup> [http://www.nps.gov/history/nr/travel/national\\_cemeteries/learnmore.html](http://www.nps.gov/history/nr/travel/national_cemeteries/learnmore.html), accessed March 5, 2012.

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United States troops suffered 8 men killed and 48 wounded, and 109 war-horses died in the battle. The Miami lost approximately fifteen killed. By the time Campbell's troops and their prisoners returned to Greenville, Ohio, over 300 of the remaining soldiers suffered from frostbite. Metocinyah and his band chose to remain in the area of their destroyed village, building a new village nearby (just north of the Meshingomesia Cemetery and Indian School).

By the war's end, Metocinyah and the other Miami returned to their regular activities along the Mississenewa River. In the 1818 Treaty of St. Mary's the Miami negotiated retention of a 35-square mile area, extending from the mouth of the Salamonie River to the Eel River, and then south the same distance, which came to be known as the Big Miami Reserve. Metocinyah's community continued their lives along the Mississenewa River in the tribally held reserve. A center for much of the Miami remained at the southeastern corner of the reserve, on a tall rise of land that overlooked both the Mississenewa River and the Metocinyah Creek (also appears as Jocina Creek on some maps), which was the source of a spring with potable water. An archaeological records review was conducted by the Indiana Purdue University at Fort Wayne Archaeology Survey (IPFW-AS) at the DHPA on October 7, 2011, and found: "that 11 archaeological sites have been identified within one mile of the original location of the Miami schoolhouse, including the structure itself, which was given state site number 12G97. These sites represent the importance of such a resource-rich area along the Mississenewa River both prehistorically and historically."<sup>19</sup> Miami tradition suggests that the site has always been important to the Miami.<sup>20</sup>

During the period 1832 to 1879, the band was led by Metocinyah's eldest son, Meshingomesia, who acted as the Akima or civil chief for his band. A leader among peers, as was Miami style, He worked to achieve consensus among the band, led efforts to retain tribal land, and led efforts to provide education and cultural advancement for the band. Rafert describes Meshingomesia's activities as Akima:

Meshingomesia was widely known for his capable oversight of his small community, and the testimony bears this out. Meshingomesia sometimes arranged marriages, performed marriage rites, removed children from parents who were neglectful or abusive, suggested adoptions, and ousted troublemakers from the village community.<sup>21</sup>

A new treaty in 1838 included cession of much of the Big Reserve to the State of Indiana. Metocinyah's family, now led by his eldest son Meshingomesia, as trustee, retained a ten-square mile area along the east bank of the Mississenewa River, in trust for the band, who continued to live along the banks of the river.<sup>22</sup> The retention of the "ten-mile" reserve in this 1838 Treaty was the only land so reserved in common by the tribe.<sup>23</sup> All of the other grants of land were to individual named Miami as grants in fee simple ownership. The Meshingomesia Cemetery and Indian School are located on the only continuously held parcel of the Meshingomesia Reserve by the Meshingomesia Council, and as such, have outstanding significance to the Miami of Indiana. For this reason the parcel of land is counted as a significant site in the resource count.

<sup>19</sup> *Archaeological Records Review*, IPFW-AS, 2011.

<sup>20</sup> Miami Reunion, Wabash City Park, August 21, 2011. Interviews with John Dunnagan and Marilyn Ramsey, members of the Meshingomesia Council, and Stewart Rafert, historian.

<sup>21</sup> Rafert, 140.

<sup>22</sup> Rafert, 72-72. Mihtohseenia (Metocinyah) died in 1832, and was a leader of the Mississinewa Miami along with Pinšiiwa, Pakaana, Hibou (Owl) and Le Gris. Mihšiiinkweemiša (Burr Oak) is also spelled Meshingomesia.

119 Kappler, Vol. II, 520; and Rafert, 98.

<sup>23</sup> Kappler, Vol. II, 520. "From the cession aforesaid, the Miami tribe reserve for the band of Me-to-sin-ia, the following tract of land to wit: Beginning on the eastern boundary line of the big reserve, where the Mississinewa river crosses the same; thence down said river with the meanders thereof to the mouth of the creek called Forked Branch; thence north two miles; thence in a direct line to a point on the eastern boundary line two miles north of the place of beginning; thence south to the place of beginning, supposed to contain ten square miles."

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In 1840 a treaty was negotiated that included relocation of most of the Miami people to new lands west of the Mississippi. Meshingomesia's band, along with the Francis Godfroy (*Palaanswa*) family, was exempted from removal. This treaty, together with the 1838 Treaty that exempted the Jean Baptiste de Richardville (*Pinšiwā*) family, and an 1845 petition to Congress by the Frances Slocum (*Šipaakana-Mahkoonsaahkwa*) family, allowed 148 of approximately 300 Miami to remain legally in the state of Indiana.<sup>24</sup> Congress passed a joint resolution in 1850 that exempted an additional 101 people, primarily of the Osandiah, Mezequah, Seek, Black Raccoon, Black Loon, Anthony Rivarre and Peter Langlois families.<sup>25</sup> The 1840 Treaty also further clarified the reserve established in the 1838 Treaty. Article 7 of the 1840 Treaty states;

"It is further stipulated, that the United States convey by patent, to Me-shing-go-me-sia, son of Ma-to-sin-ia, the tract of land reserved by the 2d article of the treaty of the 6th of November 1838, to the band of Ma-to-sin-ia to be held by the said Me-shin-go-me-zia, for his band; and the proceeds thereof, when the same shall be alienated, shall be equitably distributed to said band, under the direction of the President. And the same provision made in favour of John B. Richardville and family, in the 14th article of the treaty of the 6th of November 1838, is hereby granted and extended to the above named Me-shing-go-me-sia, and to his brothers."<sup>26</sup>

The exemption of these families through treaty and congressional acts provided for about half of the Myaamia people to remain in Indiana. Rafert writes: "Meshingomesia, as the leader of the largest Miami group with the largest landholdings, assumed the role of lead chief... of the Indiana Miami for the next thirty two years, until his death in 1879."<sup>27</sup>

An important legal distinction in this clause is the conveyance of the land to Meshingomesia by (Indian) patent and not in fee simple. Fee simple ownership conveyed full and unfettered control of the land. Land held in Indian patent was unable to be sold without the permission of the U.S. President or an official of the government acting on his behalf. As such a holding, it remained "tribal" land rather than individual land. Land thus held in Indian patent bound the members of Meshingomesia's band together. Maintaining cohesiveness among his band was the end result of this, and as events in 1854 would indicate, appears to have been a conscious strategic decision on the part of Meshingomesia.

This strategy of retaining land in tribal ownership contrasts with that employed by Jean-Baptiste Richardville, the principal *Akima* of the Miami during the period, who used multiple forms of land ownership, including fee-simple individual ownership. During the same treaties that ensured that Meshingomesia's band retained tribal ownership of their land, Jean-Baptiste Richardville and other Miami leaders negotiated for fee-simple ownership of numerous parcels, including Richardville's own home (National Historic Landmark, 2012). Representing two ends of the same spectrum, the ability of the Miami to come to consensus as a tribe in treaty negotiations, while honoring their differences, is notable.

In 1854 the United States reiterated the tribal ownership of the land during resolution of a dispute from earlier treaties. Eastern Miami (those who were allowed to stay in the state) and Western Miami (those who had been removed to Missouri, Kansas, and ultimately, Oklahoma) both were represented in the negotiations, indicating for the Indiana Miami a continued recognition of federal tribal status. Meshingomesia, acting as lead negotiator for a contingent of Indiana Miami who attended the Washington D.C. proceedings, was pressured by federal officials to begin the division of the jointly held reserve, but he refused. Rafert writes: "Meshingomesia stoutly refused, saying he did not come to Washington to sell the reserve. When Meshingomesia was asked again to change the status of the reserve a day later, he sat in silence."<sup>28</sup>

<sup>24</sup> Akima Pinšiwā Awiiki NHL nomination.

<sup>25</sup> Rafert, 124.

<sup>26</sup> Kappler, Vol. II, 532.

<sup>27</sup> Rafert, 122.

<sup>28</sup> Rafert, Stewart, ed. *Testimony Pursuant to Congressional Legislation of June 1, 1872 Taken before the Commission Appointed by the Secretary of the Interior to Make Partition of the Reserve Granted to Me-Shin-Go-Me-Sia in Trust for His Band by The Seventh Article of the Treaty of November 28<sup>th</sup> 1840 Between the United States and the Miami Tribe of Indians. Testimony taken at the School House on the reservation adjoining the Union Baptist Church from May 14, 1873 until July 7, 1873.* Transcription by Rafert completed May 17, 1991. Introduction, page x.

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The construction of the school building and the church c. 1860, were the direct result of Meshingomesia's activities as *Akima*. Meshingomesia's residence was located just south of the site, and both of these were just a mile or two south of his birthplace at the village of Metocinyah, c. 1796.<sup>29</sup> With the construction of the school and church, and the subsequent use of the site as a cemetery as well, this became a center for tribal activities. The *Akima* Meshingomesia had arranged for construction of the school to serve his community, and chose an area important to his people. The building was built in 1860 as a Baptist affiliated school to serve the Miami Indian children living on the Meshingomesia Reserve. In 1881 it became part of the Grant County schools as the District 2 School. The Indian School served as a public school for many years, and teachers were provided by Grant County. Most teachers were European-Americans, while the student body was primarily Miami Indian. Otho Winger, a local historian and later president of Manchester College, taught at the school during the 1890s. Most of the Miami families lost their lands by 1900, and moved to the city of Peru.

Clearing of the timber of the reserve, and an acknowledgement of changing conditions for the band, and his own advanced age led Meshingomesia to contact federal officials on November 21, 1867. He wrote:

Some of my band have been attending the schools of the whites and are disposed to engage in agricultural pursuits. They desire to make permanent improvements upon the land for themselves and their children to enjoy as do the more successful white neighbors. But they are reluctant to build houses and barns and make other permanent improvements unless they have the title to the land upon which they make such improvements and are guaranteed that they can hold and enjoy the same.<sup>30</sup>

In 1872 the United States Congress called for the partition of the tribally held land. Officials commenced a year-long process to investigate, collect testimony from tribal members, and determine how best the partition of the reserve should take place.<sup>31</sup> Using the Indian School as their location, three federally appointed local commissioners took testimonies for several months.<sup>32</sup> Historian Bert Anson notes that;

"The Commisioners' first meeting was held in the Reserve Schoolhouse on May 14, 1873. It was originally scheduled for the Miami Union Baptist Missionary Church located near-by. Even though the church building was located on the Reserve and was largely built with Miami funds, its congregation was white and the trustees refused to permit its use by the Indians."<sup>33</sup>

Rafert describes the process:

In the summer of 1873 extensive testimony was taken from many Miami to establish who had a claim to the land of the reserve. The changeover to private property was to become a critical test of acculturation among the Miami because this was the last land held in common by the tribe. Although the questions were focused on family relationships and movements in and out of the reservation area, the testimony allowed a broad spectrum of the Miami an opportunity to comment on many topics. The testimony also gives perspective on Miami values, lifeways, and beliefs as well as family relations, housing, and subsistence activities over a period of two generations. The testimony allowed the Miami to reconstruct

<sup>29</sup> Winger, Otho. *Francis Slocum Trail*, 1943, pp 70-71. For the location of Meshingomesia's farm see Shoemaker, Scott. *Trickster skins: narratives of landscape, representation, and the Miami Nation*. PhD Dissertation, University of Minnesota, 2011. p.

<sup>30</sup> *Meshingomesia Letterbook*, National Archives, Record Group 75, found in Rafert, ed. *Testimony*, Introduction, page xi.

<sup>31</sup> National Archives. Record Group 75, Irregularly shaped Papers, 1849-1907, Entyr 310, Item 95, Box 53, PI-163. Digital copy in the collection of ARCH. "Testimony taken at the School House on the reservation adjoining the Union Baptist Missionary Church... .. Grant County, State of Indiana."

<sup>32</sup> Anson, Bert. *The Miami Indians*. P. 276.

<sup>33</sup> Ibid.

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their lives as Indians and offers a look at attitudes that were often not self-conscious. For the first time, many ordinary Miami entered the historic record with their hopes, fears, and beliefs... The three local commissioners who interviewed all Miami for two months in the summer of 1873 eventually selected sixty-three Miami for "headrights" or shares of land. The allotments were made so that those who had made improvements could keep them... The allotments were exempt from taxes, mortgages, and sale until 1 January, 1881. At that time the Indian owners were made citizens and were free to dispose of the land.<sup>34</sup>

Anthropologist Larry Nesper describes the importance of the testimonies collected in 1873:

A local *axis mundi* of sorts, Miamis visit the cemetery as a kind of pilgrimage site. Wap Shing, the current spiritual leader at Peru, conducts healing ceremonies there. The schoolhouse itself was a site wherein Miami people re-membered and re-imagined themselves as a people. From 14 May until 7 July 1873, scores of Miami people sat down with federal congressional commissioners in the schoolhouse "to make partition of the reserve," and spoke of their memories of their relatedness—who their parents, aunts, and uncles were, who their brothers and sisters, children and grandchildren were, who they married and their children, the ages of all these people, whether they were living or dead, how they died, and when they came to live on the Meshingomesia reserve. It was a dress rehearsal for the General Allotment Act fourteen years later. Sasaquaseah testified: "I want to drop it here. I want to live here so when I die I will have a place prepared for me in the other world. I don't care how poor I am here. I want to be pure in heart so when I die I will have a place prepared for me."<sup>35</sup>

This last act in the formal cession, subdivision and parceling out of Miami land in Indiana, represents the end of an era in Miami-US inter-governmental relationships. It was indeed an important fore-shadowing of the 1887 Dawes Act (General Allotment Act) in which the remaining Native American tribally held land in the United States was redistributed to individuals.

Shortly before the partition in 1881 tuberculosis swept through the community, killing Meshingomesia. Meshingomesia's sons Pecongeoh and Ahtawatah, and his grandson Nelson Tawataw. This left the community without leadership for several years. All are buried in the Cemetery next to the Indian School.

Following the partition in 1881, the property holding the school, church, and cemetery continued to be held jointly by the tribe. It remains as the only property in Indiana to be held continuously and jointly by the tribe. The school continued to be operated by the tribe until 1881 when control was transferred to Grant County school officials. It continued to operate as a township school until about 1900. By that time, many of the Miami families whose forebears had lived along the Mississinewa River for decades had lost their partitioned land, and had moved to larger cities nearby. The depopulation of the area by Miami as they lost their land caused the school to be closed in 1900.

A c. 1944 dispute with county officials over tax payments resulted in temporary seizure of the property by county officials, and the school building was conveyed to a neighboring farmer, who was living across the road. Although the county soon relented and returned the property to the Miami Nation of Indians of Indiana (the modern tribe first organized under this name in 1923, and was legally chartered in 1937) the school building was not returned at that time.

The Miami were unable to maintain the church building and it was demolished. Efforts to return the school building to the property were unsuccessful for many years, and the building was used as a granary or corn crib. Miami continued to visit the cemetery and church and school site, and in many respects it continued to be a center of tribal cultural activities. In 1998, the school building was finally returned to the property. Tribal efforts to restore the building have been successful and it is used annually for educational, ceremonial, and community activities.

<sup>34</sup> Rafert, *The Miami: A Persistent People*, pages 139-141 and 147.

<sup>35</sup> Nesper, Larry. Remembering the Miami Indian Village Schoolhouse. In *American Indian Quarterly*, vol. 25. University of Nebraska, 2001. pp. 135-151.

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Although the Indiana Miami lost federal recognition as a tribe in 1890s, they continue to be a recognized ethnic and cultural group in Indiana. Today, the tribal council for most of Indiana's Miami people is called the Meshingomesia Council, and meets monthly in Peru, Indiana, at tribal headquarters.

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**Developmental history/additional historic context information** (if appropriate)

n/a

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**Previous documentation on file (NPS):**

- preliminary determination of individual listing (36 CFR 67 has been requested)
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # \_\_\_\_\_
- recorded by Historic American Engineering Record # \_\_\_\_\_
- recorded by Historic American Landscape Survey # \_\_\_\_\_

**Primary location of additional data:**

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other
- Name of repository: \_\_\_\_\_

Historic Resources Survey Number (if assigned):

Meshingomesia (Mihšiiinkweemiša) Cemetery (053-384-12001)  
Indian School (053-384-12002)

**10. Geographical Data**

**Acreage of Property** 1.7 acres

(Do not include previously listed resource acreage.)

**UTM References**

(Place additional UTM references on a continuation sheet.)

1	<u>16</u>	<u>607351</u>	<u>4499614</u>	3	<u>          </u>	<u>          </u>	<u>          </u>
	Zone	Easting	Northing		Zone	Easting	Northing
2	<u>          </u>	<u>          </u>	<u>          </u>	4	<u>          </u>	<u>          </u>	<u>          </u>
	Zone	Easting	Northing		Zone	Easting	Northing

**Verbal Boundary Description** (Describe the boundaries of the property.)

Begin at a point on the northern road boundary of CR 600 North, 726 feet to the east from the intersection of CR 600 North and CR 300 West. From this first point proceed in a northwesterly fashion along the edge of the parcel and following the fenceline to a point 551 feet from the starting point to a second point. From this point, proceed in a northeasterly fashion along the edge of the parcel to a third point 132 feet from the second point. From this third point proceed in a southeasterly fashion along the edge of the parcel to a fourth point 577 feet from the third point and located at the northern road boundary of CR 600 North. From the fourth point proceed in a westerly fashion 132 feet to the first point.

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**Boundary Justification** (Explain why the boundaries were selected.) The boundary contains all of the land associated with the Meshingomesia Cemetery and Indian School. It consists of all of, and only, that land whose claim has never been relinquished by the Miami.

### 11. Form Prepared By

name/title Michael Galbraith and Angela Quinn  
organization ARCH, Inc. date April 1, 2012  
street & number 818 Lafayette Street telephone 260-426-5117  
city or town Fort Wayne state IN zip code 46802  
e-mail mgalbraith@archfw.org

### Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** (7.5 or 15 minute series) indicating the property's location.  
A **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Continuation Sheets**
- **Additional items:** (Check with the SHPO or FPO for any additional items.)

### Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

The following information is common to all images.  
Name of Property: Meshingomesia Cemetery and Indian School  
City or Vicinity: Jalapa  
County: Grant State: Indiana

Description of Photograph(s) and number

IN\_GrantCounty\_MeshingomesiaCemeteryandIndianSchoolHistoricDistrict\_0001  
Looking north over the tribally-held ground from the drive. School in middle distance, cemetery in the background.  
Camera facing north.  
Photographer: Michael Galbraith  
Date Photographed: April 2012  
1 of 10.

IN\_GrantCounty\_MeshingomesiaCemeteryandIndianSchoolHistoricDistrict\_0002  
Looking east at the fence-row. Camera facing east.  
Photographer: Michael Galbraith

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Date Photographed: April 2012  
2 of 10.

IN\_GrantCounty\_MeshingomesiaCemeteryandIndianSchoolHistoricDistrict\_0003  
Looking from the ridge towards the Mississinewa Battlefield and Mississinewa River. Battlefield property begins at treeline in the background. Indiana Historical Marker in foreground. Camera facing southwest  
Photographer: Michael Galbraith  
Date Photographed: April 2012  
3 of 10.

IN\_GrantCounty\_MeshingomesiaCemeteryandIndianSchoolHistoricDistrict\_0004  
View of the Indiana Historical Marker. Camera facing east.  
Photographer: Michael Galbraith  
Date Photographed: April 2012  
4 of 10.

IN\_GrantCounty\_MeshingomesiaCemeteryandIndianSchoolHistoricDistrict\_0005  
View of the south façade (right) and west elevation (left) of the school. Camera facing northeast.  
Photographer: Michael Galbraith  
Date Photographed: April 2012  
5 of 10.

IN\_GrantCounty\_MeshingomesiaCemeteryandIndianSchoolHistoricDistrict\_0006  
View of the north façade (right) and east elevation (left) of the school. Camera facing southwest.  
Photographer: Michael Galbraith  
Date Photographed: April 2012  
6 of 10.

IN\_GrantCounty\_MeshingomesiaCemeteryandIndianSchoolHistoricDistrict\_0007  
View of the Meshingomesia Marker. Camera facing northeast.  
Photographer: Michael Galbraith  
Date Photographed: April 2012  
7 of 10.

IN\_GrantCounty\_MeshingomesiaCemeteryandIndianSchoolHistoricDistrict\_0008  
Looking south through the cemetery at the north elevation of the school. Camera facing south.  
Photographer: Michael Galbraith  
Date Photographed: April 2012  
8 of 10.

IN\_GrantCounty\_MeshingomesiaCemeteryandIndianSchoolHistoricDistrict\_0009  
Interior of the school, looking from the center of the room to the blackboard on the north wall. Camera facing north.  
Photographer: Angie Quinn  
Date Photographed: September 2011  
9 of 10.

IN\_GrantCounty\_MeshingomesiaCemeteryandIndianSchoolHistoricDistrict\_0010  
Interior of the school, looking from the center of the room to the door on the south façade. South façade on left, west elevation on right. Camera facing southwest.  
Photographer: Angie Quinn  
Date Photographed: September 2011  
10 of 10.

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**Property Owner:**

Meshingomesia (Mihšiinkweemiša) Cemetery  
and Indian School  
Name of Property

Grant County, Indiana  
County and State

(Complete this item at the request of the SHPO or FPO.)

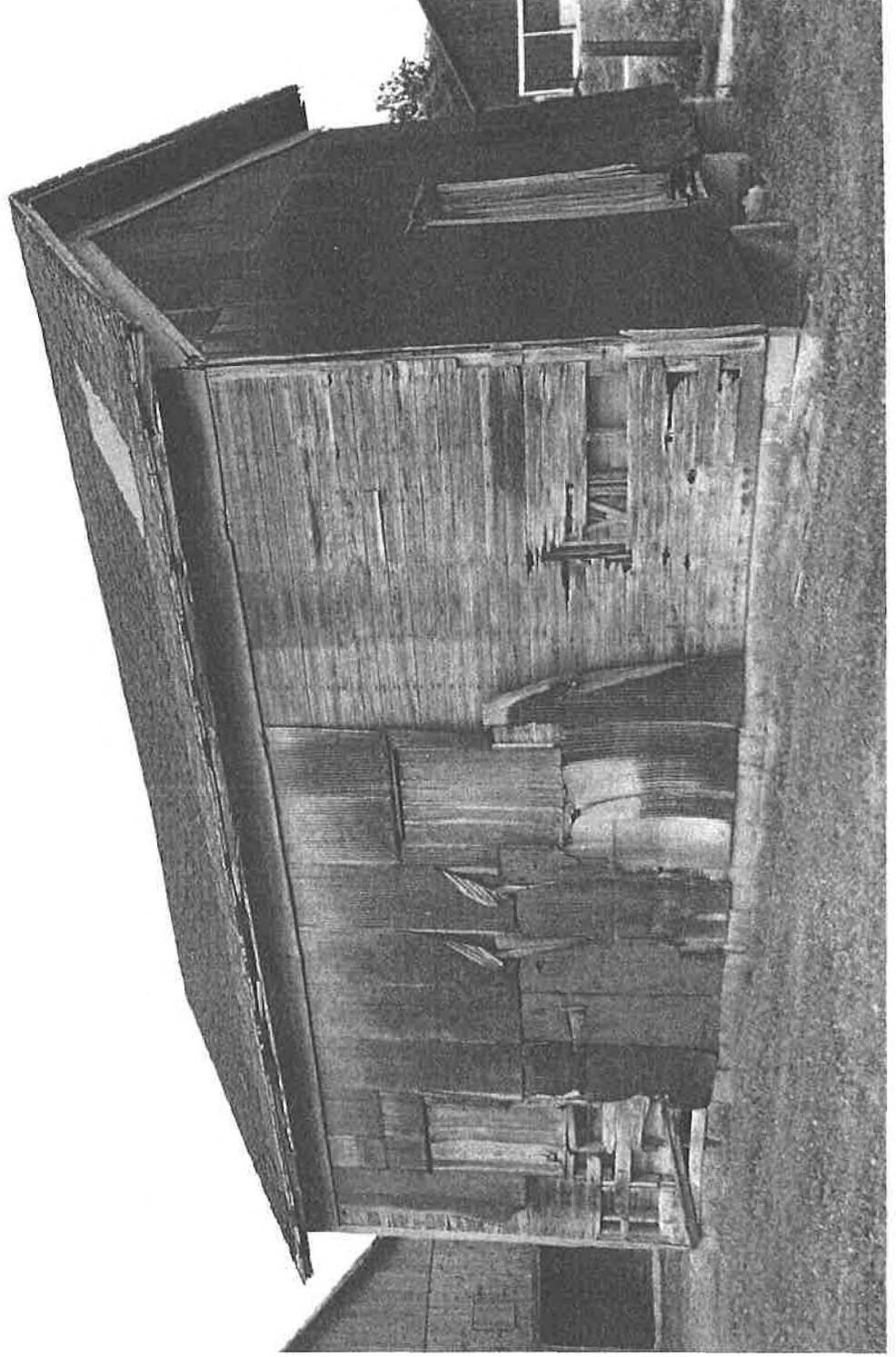
name Miami Nation of Indians of the State of Indiana, Inc., c/o John Dunnagan  
street & number 80 West Sixth Street telephone 765 - 473 - 9631  
city or town Peru state IN zip code 46970

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).  
**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

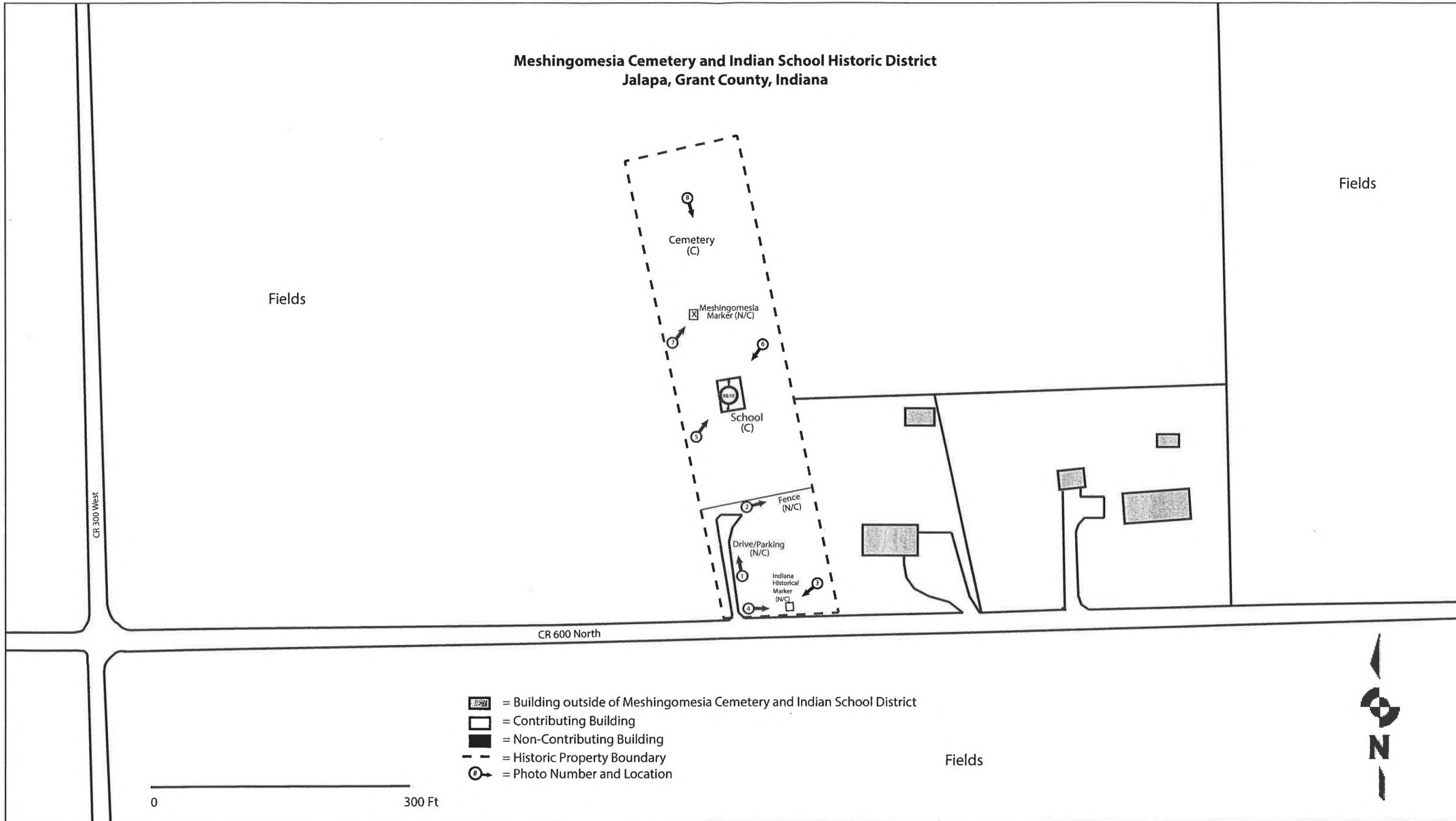
Attachment A

Undated view of the Indian School before restoration and return to original site  
Meshingomesia Cemetery and Indian School Historic District  
Jalapa, Grant County, Indiana

Source: Kevin Howell. "Role Reversal – Miami Schoolhouse Is Back In Session." *Outdoor Indiana* [March/April 2008]: 26-31.



**Meshingomesia Cemetery and Indian School Historic District  
Jalapa, Grant County, Indiana**



-  = Building outside of Meshingomesia Cemetery and Indian School District
-  = Contributing Building
-  = Non-Contributing Building
-  = Historic Property Boundary
-  = Photo Number and Location

0 300 Ft

Fields

Fields

