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## The Ojibwe in Marquette County, Michigan: 1850 to the Present

Russell Magnaghi

Northern Michigan University, [rmagnagh@nmu.edu](mailto:rmagnagh@nmu.edu)

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## The Ojibwe in Marquette County, Michigan 1850 to the Present

Russell M. Magnaghi

Mid-nineteenth century saw the opening and development of iron mining and the arrival of dozens and then hundreds and thousands of white settlers to the Upper Peninsula and to Marquette County. Douglass Houghton discovered copper to the west in Houghton County and then in September 1844, surveyor William Burt discovered iron in Negaunee near Teal Lake. In the spring of the following year, Philo Everett and his party appeared at the mouth of the Carp River seeking the iron mountain in the interior. Mah-je-ge-zhik, part of the Carp community, led them upriver to the iron deposits in modern Negaunee at “the shining mountain”, but feared getting too close because of the Native concern for lightning attracted by the iron! On May 30, 1846, an agreement between the Jackson Mining Company and Mah-je-ge-zhik for services rendered entitled him to twelve undivided one-hundredths of the stock in the mine. After Mah-je-ge-zhik's death, his daughter, Charlotte Kawbawgam, found the certificate. When the Jackson Iron Company refused to recognize her ownership interest, she took the company to court.

Eventually the Michigan Supreme Court, in a trilogy of cases in 1889, considered the company's claim that Charlotte Kawbawgam should not be recognized as Mah-je-ge-zhik's lawful heir because she had been born to one of the three women to whom her father had been married simultaneously. Polygamy was prohibited under Michigan law, but permitted under tribal laws and customs. The Court thus established the general rule in Michigan that the state courts must defer to tribal law in cases involving the internal domestic relations of American Indians residing within their own country.

The court concluded that since the marriage was valid under Ojibwa law, it must be recognized by Michigan's courts. Charlotte Kawbawgam was declared Mah-je-ge-zhik's lawful heir, inheriting his ownership interest in the Jackson Iron Company. The story of Mah-je-ge-zhik, Charlotte Kawbawgam, and the Jackson Iron Company has been immortalized in *Laughing Whitefish*, a book authored by former Michigan Supreme Court Justice John Voelker under his pen name, Robert Traver.<sup>1</sup> Mah-je-ge-zhik is celebrated today with the name of the “Marji Gesick 100,” a strenuous mountain bike race in the area.

Besides the Native community at the mouth of the Carp River, was another near the Chocoday River farther to the south. Neither seems to have been exceptionally large –the main Ojibwa community lived on Grand Island. The city of Marquette had a Native community at Lighthouse Point at the end of Ridge Street and another in the vicinity of Presque Isle. A fourth community lived in south Marquette in a delightful environment between Whetstone and Orianna Creeks along Lake Superior, bound on the west by South Front Street/US-41. They had maple groves or orchards a half mile in the hills to the west. Here the community lived in log cabins and traditional bark lodges. A German visitor, Friedrich Karl Koch (1799-1852), arrived in Marquette in early August 1850. In an interesting perspective on the Native community, he reported that it looked like a camp of European gypsies/Romani. This community remained intact until 1881 when the Detroit, Mackinac & Marquette Railroad developed in Marquette (later merged with the Duluth, South Shore and Atlantic Railroad). They needed land for a rail yard, drove the Native Americans away, filled the land with 20 feet of rubble, and laid their track. Today the remains of the Ojibwa village lie below the surface untouched.

We can trace the Ojibwa community in Chocolay Township and Marquette through a small number of Indian and métis families. Names in the censuses include: Cadotte, Cameron, Coffman, Durand, Johnston, Kantway, Kawbawgam, Lettusier, Mangoose, Nolan, Perea, Perew, and Tibbo. In 1900 there were twenty-nine Indians in Chocolay Township and this number remained constant through the years. There might have been more Native People but we cannot rely on the accuracy of the census takers and even more Native People likely just identified themselves as French Canadians or “born in Michigan.”

Through the years Native Americans went from traditional to non-tradition occupations. At first even when they worked for white employers they were working out of doors, where they knew the environment. In 1850 the deputy postmaster of Marquette, Amos Harlow employed Jimmecca, to carry mail to L’Anse during the winter at the rate of ten dollars per trip. Later Native mail carriers and Peter White traveled over the Native Carp River trail to Flat Rock/Esanaba, went farther south and returned with bushels of mail from Green Bay. This Native trail south continued until a road was developed by 1854. Later the Chicago & North Western Railway was built to the east of the route of the Native trail. Throughout the United States most major highways follow Native trails and routes as this one did with the railroad and M-35.<sup>2</sup>

These Native People found new homes in north Marquette near Presque Isle. They were isolated from the white community by dense forests and the Dead River delta – the only way to approach Presque Isle was by boat. Once Presque Isle Avenue went through, the whites who traveled it looked down upon the community as will be seen.

The Native population found employment throughout Marquette. Men found jobs as stevedores loading and unloading ships. In 1864 Ojibwes and métis packers assisted the survey of the Marquette & Ontonagon Railway west of the city. The timber cruiser John M. Longyear in the 1870s and 1880s hired Native men as packers as he searched the land for the best trees to sell. In October 1877, Henri St. Arnauld, a métis traveled with Longyear from Marquette to the Crystal Falls area. “During the trip St. Arnauld one day showed his wonderful endurance and strength. He carried a pack weighing 85 pounds from noon until 4:00 p.m. without stopping, through the deep woods, some of it rough traveling.”

There is no evidence that they became miners but some of Native American worked in foundries; others worked as teamsters, lathe-men, and laborers in sawmills.

In 1860 and into 1880 most of the Native heads of families were hunting, fishing, and trapping. As the decades passed this changed. By the end of the century some older adults were living on rations but the younger man were laborers in the woods, at the Pioneer Iron Company and as day laborers; others did odd jobs, were teamsters at saw mills, and did street work in Marquette. A few had skilled positions as carpenter, tailor, and lathe maker in sawmill.<sup>3</sup>

A number of white fishing companies at Marquette they found that they could hire skilled Native fishermen. The employers paid them in netting material. This allowed Natives to continue traditional net making and in their free time they could fish for themselves. They sold the surplus whitefish and lake trout door-to-door thus blending traditional and non-traditional lives.

Native women played the biggest role in maintaining traditional work styles. Blueberries and maple sugar, two important foods in the Ojibwe diet, now became items for sale door-to-door in Marquette. In 1878 during the blueberry season, a considerable number of Native women and children gathered blueberries for commercial shippers who operated out of Ishpeming and shipped to Chicago. They also made moccasins sold both from house to house and through shops in Marquette. In 1900 Jane Madosh along with two daughters was making baskets. Another was

making snowshoes and a neighbor Mary Parrow was also making baskets. As late as the spring of 1920 eighty-year old Jane Madosh was weaving baskets along with sixty-year old Anne Johnston.<sup>4</sup>

At this point it is important to introduce Charles Kawbawgam (Charlie Bawgam) (1799-1902), considered an important Ojibwe elder in Marquette played an important role in the development of the entire community.<sup>5</sup> He was a second-class chief of the *Bosinasse* or Echo-maker-Crane totemic clan of Sault Ste. Marie, which claimed prominence over other Ojibwe clans by hereditary right. Black Cloud (Mukcawday mawquot), a chief of the second class noted in 1820 and 1836 treaties, was his father. Shaweno Kewainze (Ka-ga-qua-dung), head of the Sault Ojibwe in 1855 and the last prominent chief to make his home at the rapids, was his stepfather. Kawbawgam's true Ojibwe name was Nawaquay-geezhik (Noon Day), a name cited as a headman at the Sault in the treaties of 1855. Kawbawgam was a nickname. He was related to Shau-wa-no (South Wind), a leader of importance at the Soo.

In an 1849 interview with Peter White upon his arrival at Carp River, Kawbawgam noted that he was fifty years old. He had spent twenty years at the Soo (1799-1819), 20 years at Tahquamenon (1819-1839), and a decade (1839-1849) on "the Canadian side." Thus during the War of 1812 when the Americans raided the Soo he was on-site as a child.

Kawbawgam lived at the Sault where he met Charlotte and they were married at St. Mary Catholic church by Fr. Jean-Baptiste Menet, S.J. in July 12/13, 1847. They never had children. The couple came to the future Marquette with Robert Graveraet around 1848. They settled at the Mah-je-ge-zhik settlement at the mouth of the Carp River.

It is interesting to note that Kawbawgam never learned the English language. When Peter White and Bishop Frederic Baraga met him they were able to communicate because they both knew Ojibwe. In later years when the Kawbawgams lived at Presque Isle, in closer contact with English-speakers, his vocabulary expanded, but Ojibwe remained his first and only language.

Kawbawgam was a hunter and fisherman and with the opening of the country he provided meat and fish to the mining companies. He and his family enjoyed the beauty of vast expanses of Lake Superior as they hunted, fished, gathered, and trapped furs in the winter. For evening entertainment, they told folk tales of their lives before the coming of white men and women. We are lucky to have a collection of these tales gathered in 1893-1895 by Homer Kidder, who interviewed Charles and Charlotte Kawbawgam and Francis Nolan (better known as Jacques Le Pique or the Jack of Spades or the Joker by Native Americans and French Canadians).

Although a record does not remain, it is very likely that during Kawbawgam's lifetime at Sault Ste. Marie and Marquette the two leaders –Kawbawgam and Father, later Bishop Frederic Baraga – met. Baraga spoke fluent Ojibwe and Kawbawgam was his parishioner. This would have continued in Marquette where Baraga visited, conducted services and met with parishioners and after 1864 permanently resided there.

From 1860 through 1900 we have the career of Charles Kawbawgam to review. In 1860 he and his family lived in Marquette Township where he hunted and fished with a personal estate valued at \$40. A decade later they were living in Chocoday Township where he farmed; one of his boarders was his brother-in-law, Jacques Le Pique, a trapper. It is interesting to note that in the 1899 Marquette city directory, Kawbawgam is listed under "occupation" as "Chippewa chief."

In the North Marquette Addition in 1900 there were twenty Native Americans in residence including Charles and Charlotte Kawbawgam, the branches of the Madosh family and members of the Parrow family. The men were hired as laborers (9), lumber work (1) and a tailor. Three of the women were basket makers and one was making snowshoes.

Around 1882 when Kawbawgam was 82, Peter White and Alfred Kidder built the Kawbawgam's a home on the west side of Presque Isle and they were provided for by Marquette County and Peter White. One of the white man's diseases that the Native Americans feared – typhoid – brought an end to Kawbawgam. He was a patient in St. Mary's Hospital, located on the northeast corner of Rock and South Fourth Streets, for several months before he succumbed on December 28, 1902 at 2:00 p.m.

Peter White made the arrangements for his funeral. He provided the proper clothes along with a fine coffin. White wanted the body buried at Presque Isle and not Holy Cross Catholic cemetery. A site was located on the bluff overlooking his beloved Lake Superior. Father Joseph G. Pinton (pastor 1899-1915) blessed the grave site prior to the burial.

Being "a faithful member of the Catholic church, for a great many years" he was buried from St. Peter Cathedral at 9:15 on Wednesday morning December 31, 1902. A well-attended solemn high Mass was said for him. At the completion of the Mass the splendid funerary cortege moved down Baraga Avenue (then Superior Street) to Front Street. Here a train of streetcars took the body in an equally splendid cortege to Presque Isle where Fr. Pinton conducted the final ceremony.

Charlotte died two years later in 1904 at the same location.

The St. Peter funeral record has a surprising detailed entry. It honors Kawbawgam and is an official Catholic recognition of the man. It gave recognition to his status: "He is the *last* chief of Sault Chippewa Band between Marquette and Sault Ste. Marie." It also noted that he was the son of Shau-wau-no-nodin (South Wind).<sup>6</sup>

The Natives maintained their arts and crafts and found a market. In 1869, the general merchandise proprietor M. Meads was selling "Indian curiosities, Indian Tanned Deer Skin, Indian Photographs." Six years later it was noted that besides carrying out his regular duties, the Marquette postmaster was selling Native American curios and other articles as a sideline. He offered these articles ". . . to visitors who were anxious to carry souvenirs back home with them to exhibit as testimonials that they had been in the wilds of Marquette and vicinity." Moccasins were sold from door to door. Some Native scholars have noted that although these "curiosities" were made as souvenirs the demand kept these traditional crafts alive among the Native population. As we shall see, some of the women continued to weave baskets and make snowshoes into the 1920s.

Homer H. Kidder assembled the first and only collection of Native stories from the area by interviewing Charles and Charlotte Kawbawgam and Jacques Le Pique. The resulting collection of fifty-two narratives present a fresh view of an early period of Ojibwe thought and way of life along the shore of Lake Superior. As we have seen by the late nineteenth century, typical Ojibwe life had been disrupted by the influx of white developers. These tales reflect a nostalgic view of an earlier period when the heart of Ojibwe semi-nomadic culture remained intact.<sup>7</sup>

Spiritually some of these Native Americans continued to practice their traditional religion. However others became Catholics through the early efforts of the Jesuit missionaries and later by nineteenth century priests at St. Mary church at the Sault. Their faith followed them to Marquette where a number of them were buried at the Old Catholic Cemetery on Pioneer Road and later at Holy Cross Cemetery.

Peter Q. White (1830-1907) was a founder of Marquette, banker, businessman, real estate developer and philanthropist – a person you might think would have little time for Native Americans. However as a teenager, Peter White learned both French and Anishinaabemowin (Ojibwe language) and worked with Natives bringing in the mail during the winter. With this

linguistic facility he was sent on several missions to deal with delicate problems, as he was the only person of his stature to speak Anishinaabe. On a few occasions Natives went out to rescue him and saved him from a frozen winter death. Charles Kawbawgam first met Peter White when he arrived in Marquette and the two men remained close friends over the years. In a thankful gesture White provided the Kawbawgam family with a home on Presque Isle and otherwise contributed to their well-being. Newspaper accounts reported that soon after Kawbawgam's death Peter White signed a contract with the Italian-American sculptor out of Milwaukee, Gaetano Trentanove (1858-1937), to sculpt a bronze statue of Kawbawgam to be placed in Presque Isle Park over his gravesite. A fund raising drive was undertaken but the necessary monies were never realized. As a result, instead of the statue a large granite boulder found in Lake Superior was raised, inscribed, and placed on the site in 1912. This was a more appropriate memorial to the man and his wife than an elaborate statue. The Marquette National Bank created a special medal honoring Kawbawgam for sale.

In Peter White's papers in the University of Michigan's Bentley Library is a note where White declared his concern that Native Americans, both in Michigan and nationally, had been poorly treated by the government and businessmen during the course of American history – a rare acknowledgment by a non-Native businessmen of White's stature in the nineteenth century.<sup>8</sup>

The first Upper Peninsula orphanage for Native American and parentless children was built in Marquette in the 1870s. Then in 1881 a Catholic home named after St. Joseph was opened in Assinins off Keweenaw Bay. By 1903, the two orphanages were overfilled. Bishop Frederick Eis, bishop of the Sault Ste. Marie-Marquette Catholic diocese, raised funds and a new orphanage was constructed in Marquette and opened in 1915. Originally it was intended to serve white children, but some of the first residents included sixty Native American children transferred from the Catholic home in Assinins.

Exact numbers are difficult to come by, however in all of America's wars Native Americans served. At the outbreak of the Civil War Company C of the 1<sup>st</sup> U.S. Sharpshooters was organized to be commanded by Colonel Charles V. Deland. Numerous Ojibwe from Grand Island, L'Anse, and Sugar Island enlisted. The Sharpshooters received national acclaim for gallantry in action at: Wilderness, Cold Harbor, Spotsylvania, The Crater, and Petersburg. Although George Madosh (1824-1926) eventually lived in Marquette he joined a Michigan regiment out of Sault Ste. Marie in 1861 and served as scout with the U.S. Army.<sup>9</sup> Marquette Native Americans also served in the World Wars, Korea, Vietnam, Gulf War, Iraq and Afghanistan.

Unfortunately, the ugly head of prejudice not found in records, emerges through stories. We have seen how the railroad removed the Native Americans from south Marquette to the North Marquette Addition, bound by Hawley Street to the north, Presque Isle Avenue on the east, Wright Street to the south and Wilkinson Street and swamp to the west. In 1910 the census taker did not have streets for these residences and merely listed "no street" and "outskirts of the city."

Here the children attended a segregated school, which is now part of the St. Vincent de Paul complex. In the early 1960s the Federal government came close to bringing the Marquette Public School Board to court to force them to close the segregated school. Simultaneously with this action, the School Board was in the process of closing the school and incorporated the Native children into the city schools. Many streets in the North Addition remained unpaved until around 2010, when they were probably the last streets in Marquette to be paved.<sup>10</sup>

One story recounted that in the 1940s a Native woman attending Northern Michigan University remembered standing in a cafeteria line and a male student telling the other students to let "the squaw go through the line." A very liberal professor and an advocate for minorities at

Northern Michigan University – Dr. Robert McClellan – recounted another story. In the 1990s a Native fisherman had to dock his boat in Big Bay and drive the 30 miles to it from Marquette. A spot opened at the Marquette Yacht Club north of the ore dock and the club took his fee and let him dock close to home. Suddenly an anonymous letter arrived warning the club that if they let the Indian dock his boat there the club would be physically damaged. They decided to return the fee and the Native fisherman had to make the trip to his boat in Big Bay. In 2010, an Ojibwa man from north of Sault Ste. Marie in Ontario, recounted how he sensed the attitude towards Native People turned negative when he crossed the border. These few stories could be expanded by interviewing Native People.

Northern Michigan University led the way to bring the Native American heritage into the academic orb. In the past, a small number of Native Americans were enrolled at NMU but they met with prejudice. Native speakers were invited to campus and talked to the weekly assembly or at public lectures. For instance, in January 1936, Charles Eagle Plume came to Northern and presented a program titled, “Making Medicine,” in which he interpreted Native life through song and dance. Unfortunately, there is little information available about the early days.

In more recent years, a number of Native Americans have come to campus and given presentations to the students and public. In the late 1970s Floyd Red Crow Westerman musician gave a music concert on campus before he became a seasoned film actor in his first movie, *Dancing with Bears*. A Sihasapa and Minneconjou Lakota, Beartrice Medicine (1923-2005) anthropologist, linguistic, cultural and historical scholar received an honorary doctorate in Humane Letters in August 1979. The anthropologist, theologian, historian and activist, and Standing Rock Sioux, Vine DeLoria (1933-3005) is best known for his seminal work, *Custer Died for Your Sins: An Indian Manifesto* (1969) and wrote numerous books dealing with Native activism and religion. He came to campus on several occasions and presented lectures to students and the general public. He received an honorary doctorate in Humanities and was the commencement speaker in May 1991. The last Native awardee was Comanche, LaDonna Harris, a social activist and politician; founder and president of American for Indian Opportunity. She received an honorary doctorate in Humanities in April 1994 and was the commencement speaker.

Jim Carter, in the Office of Research and Development, was interested in developing a special Indian culture and education program. Carter wrote to Senator Robert P. Griffith in 1970 concerning the development of an Indian educational program geared to the Indian cultural heritage, interests and abilities, “rather than force them into our educational mold.” The concept was discussed with a number of faculty members who were interested in the project and the idea of a Center for Chippewa Education or a Chippewa Studies Center emerged. The three basic courses would be: native language, folklore, history and anthropology. A possible fourth concentration would be in the arts and crafts. On June 29, 1970, there was an important meeting with the NMU Chippewa Education and Culture Program Committee and the Michigan Inter-Tribal Councils (MIC). The latter group represented all the tribes. Many Native Americans from all over the state attended.

By the fall of 1971, there were twenty-three Native students on campus. By 1977, there were forty-six students enrolled in the Native American Program. Northern received a grant of \$50,000 for training fifty Native Americans in office occupations in what was called the American Indian Management Training Project. During the decade ending in 1990, the average number of Native students on campus was 136.

As time passed, there were developments in this area. At first, Carter was director as part of his R&D duties until Robert Bailey arrived. The Office of American Indian Programs was created, and Bailey became director (1972-1979). Over the years this position was gradually incorporated into

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the Diversity Programs and the directorship changed. Rosemary Gemill Suardini, 1979-1981; Nancie Hatch, 1981-1995; Rose Allard, 1995-1997; and Michael Teesdale-Sherman, 1997-1998 served in various leadership roles.

Special courses in anthropology were developed by Dr. Marla Buckmaster and in history by Dr. Russell Magnaghi. Soon after, a Native American Studies Program was developed on paper, but was not approved.

Between 1971 and 1983, Carter and the Native students developed the very successful *Nishnawbe News*. There were a variety of cultural programs and lectures presented on campus. "Indian Awareness Week" began in 1971 and annually presented speakers and programs. Later, lectures by Native American speakers were funded through the Martin Luther King, Jr.- César Chávez-Rosa Parks lecture series. Seminars, workshops and courses were also presented on reservations in the Upper Peninsula.

It was not until 1991 that Dr. Melissa Hearn began to discuss the possibility of having a Center for Native American Studies. The Center was developed on paper and was housed in the English Department where Hearn, and later Dr. Lillian Heldreth, were faculty, taught in the program and directed two advisory boards. An interdisciplinary Native American Studies minor was established. In 1993, the Center received a \$100,000 grant from the Phillip Morris Foundation for three years. The Center for Native American Studies, emerged from its informal existence with official approval by the Board of Control on December 13, 1996.

By 1996, the following courses had been developed centered around Native American topics: AD 200 Native American Art and Architecture of the Great Lakes, AN 320 Native People of North America, AN 330 Indians of the Western Great Lakes, EN 314 Traditional Oral Literatures: Selected Native American Cultures, EN 315 Native American Literature: 20th Century, HS 233 Native American History, HS 334 Latin American Indian History, MU 325 World Music (with a Native American focus, OJ 101-12 Elementary Ojibwa Language, and UN 204 Native American Experience. In Nursing, Cheryl Reynolds Turton focuses her studies on Native Americans and health care.

Although Native American people had directed the Office of American Indian Programs on campus, they had never been hired as tenure-earning faculty. The first full-time Native American faculty member was Don Chosa (Keweenaw Bay Indian Community), hired in 1993 to teach Anishinaabemowin followed closely by Dr. James Spresser (Keweenaw Bay Indian Community), Department of English, 1994-1996. He was followed by Dr. Dennis Tibbetts (Wind River Shoshone/White Earth Anishinaabe), named the first Director of the Center for Native American Studies, School of Education, Leadership and Public Service, 1996-2000.

During Dr. Tibbetts' time at NMU, the tradition of a "Moccasin Blessing" began in the fall of 1996. The gathering's purpose was to introduce students to administration, faculty and staff who worked at the CNAS. NMU President Judi Bailey had also started at NMU in 1996. The CNAS presented her with a Pendleton blanket. The Moccasin Blessing was also designed to start the academic year off in a "good way" specifically for new Native students.

Tibbetts also worked to create the first "Academy of Distinction" ceremony to recognize the efforts of outstanding NMU Native American Alumni. The first "Academy of Distinction" awards ceremony took place in the spring of 1997. Following that ceremony, the NMU Native American Alumni Association was formed. The name of the group was Gekendaasijik or "Learned Ones." This group started to meet in the winter of 1999 with the first meeting attended by members; Bill Boda, Lori Bouley, Shirley Brozzo, April Lindala and Tom Miller.

Student empowerment was extremely important to Dr. Tibbetts. Under his direction, the CNAS sent students to several conferences. Dr. Tibbetts also started the first Indian Law Day forum at NMU, held in the winter of 1999.

Tibbetts also created the first Native American Admissions Counselor position in the fall of 1998. The position was filled by NMU alumna April Lindala (Six Nations Mohawk/Delaware). Lindala represented the Center at college fairs and schools in Michigan, northern Wisconsin and northern Minnesota. During her time at the CNAS, Lindala also taught “Culture and Community of the Great Lakes Anishinaabe.” Lindala was also the advisor to the Native American Student Association.

After Dr. Dennis Tibbetts resigned from his position in 2000 Liana Loonsfoot (Keweenaw Bay Indian Community) took over as the Interim Director of the Center until Martin Reinhardt (Sault Ste. Marie Tribe of Chippewa) was hired to fill the position in 2001 as the first full time director of the Center for Native American Studies. One of Reinhardt’s first actions was to expand the NAS minor to include courses in Education, Tribal law and government, and a service-learning component.

Dr. Reinhardt was instrumental in establishing a new outreach initiative for the center that focuses on working with tribal education departments, tribal schools, and Indian education programs at public schools to develop standards based on Native American Inclusion plans. He also brought *Anishinaabe News* back in an internet-only form. Dr. Reinhardt left the position as Director in January 2005. However, he continued to maintain connections by teaching on-line courses.

In 2002, Traci Maday (Bad River) was hired as the first Assistant Director for the Center. This was made possible through collaboration between the Center and the NMU Charter Schools office. Maday was a liaison between the Center, the Charter Schools office and the two tribal charter schools at Hannahville and Sault Ste. Marie. With her background in education, she was vital to the continued growth and development of the Center’s outreach efforts on Native American Inclusion. Ms. Maday left NMU in June 2005.

In August of 2003, the Center moved from Magers Hall to the newly renovated Whitman Building. Included in the renovation was the creation of a fire site in the wooded area adjacent to the Whitman parking lot. The fire site is intended for academic, ceremonial and cultural purposes. In January 2005 April Lindala accepted the Interim Director position when Dr. Reinhardt relocated to Tempe, Arizona.

Throughout the years, several contingent faculty have served the CNAS including Shirley Brozzo (Keweenaw Bay Indian Community), Grace Challier (Rosebud Sioux), Louis Councillor (Rainy River Ojibwe), Aimee Cree Dunn (Metis), Violet Friisvall (Keweenaw Bay Indian Community), Jon Magnuson, Leann Miller (Oneida), Penny Olson (Sault Ste. Marie Tribe of Chippewa), and Helen Roy (Ojibwe).

The CNAS Advisory Board created the Faculty Affairs Committee, made up of full-time faculty from various departments at NMU in the fall of 2005. The Faculty Affairs Committee was designed to serve as a department’s executive committee. Since the Center was not an Academic Department, it was necessary to add such a component to the already existing CNAS Advisory Board.

Since 2005, the *Anishinaabe News* has returned as a student-run paper and offered in a print format with additional availability through the internet.

In May 2007, it was announced that April Lindala would serve the Center as the permanent Director. In Fall of 2007, Dr. Adriana Graci Green and Ken Pitawanakwat (Odawa) joined the full-time faculty at the Center for Native American Studies, both with three-year term appointments.

Former NMU student and current chairperson of the Chippewa Indian Tribe of Sault Ste. Marie, Aaron Payment has been appointed by President Barack Obama to the National Advisory

Council on Indian Education. A high school dropout at age 15, he went on to earn a G.E.D and he earned a B.S. in sociology and a Master of Public Administration (MPA) from NMU. During his time at NMU, Payment worked as a dean's assistant in the Dean of Students' office and as minority retention coordinator at NMU from 1989-90. He helped to start the Initial Retention Program on campus and was an academic student advisor for Alpha Kappa Phi. Chairperson Payment has also earned two additional master's degrees in education administration (MEd) and education specialist (Ed.S) as well as a doctorate degree in education leadership (Ed.D).

Under Ms. Lindala's direction, Native American Studies has introduced several new courses such as "Kinomaage: Earth Shows Us the Way," "Indigenous Environmental Movements," "Native Cultures the Dynamics of the Religious Experience," "Michigan/Wisconsin: Tribes, Treaties and Current Issues," "History of Indian Boarding School Education," "American Indians: Identify and Media Images," and "Issues of the Representations of American Indians".

The Native American Studies major was created, and effective Fall 2016. A local brew pub, The Ore Dock began a lecture series "Science on Tap," a monthly event that allows university and community members to come together and learn something new over a cold brew. The theme for November 9, 2017 was: "The Spirit of Science in American Indian Education". There are many similarities between quantum physics and how American Indians think about spirituality. A person has to think about the core value of speciality from an American Indian thought process that incorporates scientific method and the pursuit of knowledge. The event brings together a core group of participants but also welcomes new faces.

The "First Nations Food Taster" put on by the Native American Student Association of Northern Michigan University (NASA) brings diversity to the community and people can try foods indigenous to this area and learn about the culture at the same time. The foods and recipes offer multiple health benefits. These foods are also a popular choice because many of the recipes offered are gluten free, as well as vegan and vegetarian.

Northern received a nearly \$300,000 grant from the National Science Foundation to launch a two-year pilot project designed to increase the number of American Indian and Alaska Native female college students, particularly in STEM fields: Science, Technology, Engineering, and Mathematics. Two aspects of the program that will bring in new students: Training Native American teachers to teach STEM subjects and educating Native American high school students about STEM fields.

When Drs. Michael Loukinen, Russell Magnaghi, and Elda Tate retired in 2014 the Center honored them for their work over the years in film, history and music related to the Native American experience. Several years earlier the Center had honored Jim Carter.<sup>11</sup>

The *Anishinaabe News*, or *Nishnawbe News* as it was then known, was first published by Northern Michigan University in July 1971. This first issue was only a four-page paper in tabloid form with a circulation of around 3,000. The newspaper quickly grew in size and readership. After only four issues, *Nishnawbe News* expanded to twelve pages using the common newspaper broadsheet form. It quickly gained the reputation of being one of the leading Native-American-run newspapers in the country, and its circulation eventually grew to more than 8,000, with issues sent worldwide.

The idea for the newspaper had origins in a meeting held in Zeba, Mich., a small tribal community on the southeastern shore of Keweenaw Bay, in the summer of 1970. At the time, a committee from NMU, led by Jim Carter, met there with the Inter-Tribal Council of Michigan, which included tribal officials from all over the state. Among other things, the ITCM recommended a Native-American-run newspaper because they felt that the non-Native press was very biased then.

Upon returning to NMU, Jim Carter, who worked in NMU's office of research and development and served as the original director of Native American programs, struggled to find funding for this newspaper. Eventually NMU president John X. Jamrich gave a \$10,000 grant to students to fund the first year of the newspaper's production. This would be one of many contributions President Jamrich would make toward promoting Native American programs. During his tenure, NMU would gain a reputation for being one of the top schools in the country for Native American culture, with Native American enrollment doubling over a six-year period.

On April 19, 1977, six members of the Organization of North American Indian Students met to form the initial staff for the paper. They included Michael Wright, the newspaper's founding editor, Cheryl King, who would publish a book of Ojibwe legends in 1972, and Robert Van Alstine, who would go on to work for the Bureau of Indian Affairs. These original staff members worked hard to produce a product serving Native American communities that continues with *Anishinaabe News* today. Student staff never shied away from controversial topics while also focusing on poetry and Native American heritage.

In just two years, *Nishnawbe News* would grow into the second largest Indian publication in North America, receiving national acclaim in publications like *The New York Times* and *Time* magazine. Still, despite the paper's success, funding remained a constant problem. Again, Jim Carter sent out letters in hope of finding funding. He wrote to senators and congressmen, even U.S. Vice President Spiro Agnew. Every avenue, big and small, was explored to keep the paper going. Throughout *Nishnawbe News*'s history, grant money came from a variety of sources.

From start to finish, the newspaper was a complete student effort, with Native American students doing all the writing, editing, reporting, and layout. Carter served as an advisor on the newspaper production. Students appreciated his time and efforts, and he was recognized with multiple awards for this service. One thing Jim always wanted to make clear was that he gained more from these students than he gave.

The original version of the newspaper would stay in publication until October 1983, when sharp cutbacks in higher education funding forced *Nishnawbe News* to publish its last edition.

When Dr. Martin Reinhardt was the Center for Native American Studies director, he brought *Anishinaabe News* back to life in 2002 as an online offering. The current CNAS director, April Lindala, pushed for a hard copy version and the newsletter we know now is entering its 9th year of publication. It is with the spirit of these founding members that we will continue to publish *Anishinaabe News* in an electronic format.<sup>12</sup>

During the 1970s the question of Indian fishing rights was a prominent question appearing on television, in newspapers and daily conversation. The 1976 landmark case, *People vs. Le Blanc* further protected tribal fishing and hunting rights based on the treaty of 1836. This decision impacted Native Americans in Marquette. However, it provoked animosity among white sports fishermen in Marquette and elsewhere. Some pointed out to the author that Indians deliberately over-fished and then left dead and rotting fish on the shore to antagonize white sport fishermen. Fortunately, since that time sports fishermen have come to understand that the Ojibwe gave up millions of acres of lands and in return retained fishing and hunting rights.

The Great Lakes Indian Fish and Wildlife Commission in November 1989 advertised on Marquette television. Sue Erickson, the commission's public information director stated, "It's directed at asking people to stop and think about what bitterness and conflict do between races. It was a result of a lot of racism that has been leveled at the tribal population as they exercised their treaty rights here in Wisconsin" and in the Upper Peninsula as well. This particular racism arose over treaty fishing rights.<sup>13</sup>

## Magnaghi: The Ojibwe in Marquette County, Michigan 1850 to the Present

In the closing years of the twentieth century there was growing interest in Native concerns by white and Native Peoples. In the spring of 1992, Glen Bressette led a movement to gain federal tribal recognition for the Marquette Native community. This was considered a difficult proposal.<sup>14</sup>

Fourteen years later Don Chosa, an instructor at Northern Michigan University, developed a program to re-introduce wild rice to local streams and lakes. The damming of rivers and excessive logging had destroyed wild rice habitat. He was working on a three-year program for the reintroduction of this traditional food.<sup>15</sup>

The question of the insensitive Indian mascots – Redman and Redettes - at Marquette High School has been an ongoing issue since at least the 1990s within the larger community with individuals taking hard positions on both sides.

The history of the mascot goes back to 1920 when Willard M. Whitmore, a Harvard graduate, was hired. Harvard's color is crimson and it seems that the school took on the color. In the early 1930s Marquette's sport teams became known as the "Redmen." Student athletes wore sweaters with a large block "M" with the school colors – that had changed from Crimson to Red. During the Depression the Work's Progress Administration (WPA) designed a Native American logo for Gogebic county signs with a Native American chief in Plain's headdress! It appeared to represent the Redmen and it became the high school's mascot. At that time there was no sensitivity to Native Americans and thus there was no issue.<sup>16</sup>

By the 1990s the issue of insensitivity came forth and the community polarized around it. Since around 2009 the logo with Native American in headdress was phased out and the block letter "M" replaced it but the name remained. The mascot issued returned in late 2019. In November Keweenaw Bay Indian Community (KBIC) president Chris Swartz brought up the matter in the KBIC newsletter:

I have always said, 'Every Indian child should have the ability to receive quality education as everyone else. When there are these racist and mascot issues in the schools, the people tend to crawl into a little shell; we have all been there.

He noted that there are funds available through the Native American Heritage Funds that have been successfully used in removing some mascots in Michigan. Furthermore at the October 21 education board meeting Swartz emphasized the importance of putting timelines on removing the nickname and mascot.<sup>17</sup>

The effect of the mascot is summed up by Native student Anna Wheeler in a letter to the *Mining Journal*. In October she arrived at school excited to participate in homecoming activities. However some of her classmates decided to create their own senior shirts with the Native American icon wearing a headdress. School spirit drained from her. As she wrote:

I feel discriminated against because I shouldn't have to walk down a hallway and see my ancestor's face on a shirt worn by a student that doesn't even want to understand our culture and how important the headdress is," Wheeler wrote. "If someone can wear war paint and wear shirts that represent me, they should have to respect my decision to be offended by it."<sup>18</sup>

In early December, Megan Anderegg Malone a 1997 alumna of the school, wrote, "the majority gets to decide what is offensive without regard for how those decisions affect

marginalized populations.” She concluded her letter by pointing out that those who want to keep the mascot were on “the wrong side of history” and “the word has a dark history of discrimination, persecution and inequity that continues to this day. The Redman is akin to a Confederate flag in a Southern town; just because it is a part of our history doesn’t mean we have to continue to use it today.”

On behalf of the Justice and Peace Committee of the Episcopal Diocese of Northern Michigan, church members, and other concerned citizens, Bishop Rt. Reverend Rayford J. Ray sent a letter to the editor of the *Mining Journal*. He supported the change called for and ended with, “We hope the MSHS mascot and nicknames are changed soon as a first important step in educating one another about the history of the people whose lands we inhabit.”<sup>19</sup>

Dr. Joseph Lubig, chair of the Marquette Senior High School Nickname Research Committee, recommended that the Marquette Public Schools discontinue the long-standing nickname Redmen and Redettes. The editor of the *Mining Journal* agreed with the Research Committee’s recommendation to drop the nickname and logo. However, despite these statements and positions, when a public meeting was held, local law enforcement decided that it would be wise to be on hand with uniformed and plain clothes officers, to see that trouble and possibly violence be avoided. This issue remains alive and polarizing at this writing.

In the contemporary world we have new views of the Native American community. By July 2018, of the 66,516 people living in Marquette County, 1,330 were Native People. They did not have their own tribal government but were connected to the Keweenaw Bay Indian Community (KBIC) headquartered at Baraga, sixty miles northwest of Marquette. Originally known as the L’Anse Reservation it is the oldest and largest reservation in Michigan created by the treaty of 1854. Originally it was home to Native People at L’Anse and Ontonagon but today embraces Native people in Gogebic, Houghton, Keweenaw, Marquette, and Ontonagon counties in the western Upper Peninsula. Its constitution, by-laws and corporate charter were adopted on November 7, 1936 pursuant to the terms of the 1934 Indian Reorganization Act passed by Congress that re-established tribal governments as we know them today. Keweenaw Bay is one of the four original tribes in Michigan that founded the Inter-Tribal Council of Michigan in 1966. It remains the most vital member since its creation.

Tribal government has fought for Native Americans to establish their fishing rights pursuant to the 1836 treaty in the 1970s. One of their own – Fred Dakota, Baraga resident and local leader – is the father of Native American casinos going back to 1982. Promoting the concept of tribal sovereignty he started in a U.P. garage and the rest is enormously consequential history.<sup>20</sup>

The Keweenaw Bay Indian Community along with its Baraga casino opened Ojibwa Casino Marquette in September 1994. It is located some fifteen miles east of Marquette near the suburb of Harvey on M-28. It has grown from a small operation to a major expansion. On December 20, 2019 it had a soft opening of expanded gambling facilities – 500 slot machines, a 1,200-seat amphitheater, a 400-seat convention space and expanded its water facilities with a new well and water tank. In the next phase a hotel is planned. KBIC spent \$34 million on the project. It should be added that the casino shares two percent of its gaming revenues with Chocoday Township.<sup>21</sup>

The Marquette Native American community of small villages extended to the Yellow Dog Plains. Since the development of the Eagle Mine (primary nickel-copper) in that area, in 2002, the local community working through the KBIC has been concerned with the preservation of traditional native plants and food sources. In order to get answers to questions concerning this environment the Community Environmental Monitoring Program (CEMP), the Keweenaw Bay

Indian Community, and Superior Watershed Partnership are working in conjunction with Eagle Mine and the Community Foundation of Marquette to keep tabs on the environmental impacts of the mine including how it impacts traditional Native American food resources. KBIC signed into this compact in December 2019.<sup>22</sup>

Today we find around Marquette County names of a river and two towns based on the Anishinaabe language. The Dead River in north Marquette is derived from *Gaa-waakwimiigong-neyaashi-ziibi* (recorded as "Kah way komi gong nay aw shay Sibi"), meaning "Peninsula by the Roads to the Land of the Dead River") or *Ne-waakwimiinaang* (recorded as "Ne ko me non") meaning "by the Peninsula for Road to the Land of the Dead"), both referencing its mouth near Presque Isle Point. Additionally, earlier maps record this river either in French as "*Rivière des Morts*", "*Rivière du Mort*", or "*Rivière au Paresseux*", or in English as "Deadman's River". The current name for this river in Ojibwe is either *Giiwe-gamigong-neyaashi-ziibi* (Return-by-shore Peninsula River) or *Niboowaagaming* ("At the Death's Shores").

The name Negaunee comes from an Anishinabemowin word *nigani*, meaning "foremost, in advance, leading," which was determined by residents to be the closest Ojibwe translation for "pioneer". The name Ishpeming comes from the Anishinabemowin language *ishpiming*, meaning "on top" or "from above" or "upon high." Ishpeming, in the Ojibwe dialect of the Anishinabemowin language, also means "Heaven". A statue of a Native American figure has stood in the small-town square since 1884 and is referred to as "Old Ish". Although it commemorates Native Americans, it was nationally produced with copies found around the country.

Two last commemorations of the Kawbawgams remain. Soon after Charles Kawbawgam's death the Marquette National Bank honored him with a medal. The gravesite of Charles and Charlotte is prominently marked in Presque Isle Park and is the only known commemoration of a Native leader in Upper Peninsula.

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## Notes

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- <sup>1</sup> Rebecca J. Mead, “The Kawbawgam Cases: Native Claims and the Discovery of Iron in the Upper Peninsula of Michigan,” *Michigan Historical Review*, 40:2 (Fall 2014), 1-31; John D. Voelker, *Laughing Whitefish* (New York: McGraw-Hill, 1965) and a number of reprints.
- <sup>2</sup> Russell Magnaghi. “On the Move: Traveling the Carp River Trail.” *Michigan History* (January-February 2020), 50-55.
- <sup>3</sup> 1880 Federal Census, Michigan, Marquette County, Chocolay, District 027, p 20; 1900 Federal Census, Michigan, Marquette County, Chocolay, District 105, pp. 19-20; 1910 Federal Census, Marquette County, Marquette Ward 5, District 0193, p. 57 and Chocolay, District 0173, p. 18; 1920 Federal Census, Michigan, Marquette County, Marquette, District 0238, p. 2.
- <sup>4</sup> 1900 Federal Census, Michigan, Marquette County, Marquette Ward 8, District 0122, p. 16.
- <sup>5</sup> A recently published and all-encompassing work is: Tyler R. Tichelaar, *Kawbawgam: The Chief, The Legend, The Man* (Marquette, Mich.: Marquette Fiction, 2020).
- <sup>6</sup> St. Peter Cathedral Parish Records, Marquette, Michigan, Funerary Journal, 1902.
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- <sup>8</sup> Peter White Papers, Bentley Library, University of Michigan, Ann Arbor.
- <sup>9</sup> 1890 Veterans Schedule Marquette, June 1890; Find A Grave, George Madosh.
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- <sup>11</sup> Russell Magnaghi, *A Sense of Time: The Encyclopedia of Northern Michigan University* (Marquette: Northern Michigan University Press, 1999), pp. 290-291; *Northern College News* January 6, 1936; *North Wind* September 10, 2015.
- <sup>12</sup> Adapted from Gabe Waskiewicz, “The Beginning of Nish News,” *Anishinaabe News*, Volume 9, Issue 1, October 2013 and *North Wind* October 6, 1983.
- <sup>13</sup> Stateside’s conversations with Kathryn Tierney and Jacques Le Blanc, Jr. May 30, 2019, On-line -January 17, 2020.
- <sup>14</sup> Thomas BeVier, “Chippwas in Maquette Seek Recognition As a Tribe,” *Detroit News* April 5, 1992.
- <sup>15</sup> *Mining Journal* July 19, 2006.
- <sup>16</sup> The issue of the Marquette Senior High School mascots can be found in the following *Mining Journal* issues: June 9, 2013, November 27, 2017, November 20, 2019, December 6, 2019, December 17, 2019, December 18, 2019. An overview article on the large subject with a national score: John B. Rhode, “The Mascot Change Controversy: A Lesson in Hypersensitivity,” *Marquette Sports Law Review* Vol. 5 Issue 1 (Fall 1994), 141-160.
- <sup>17</sup> *Mining Journal* November 20, 2019.
- <sup>18</sup> *Mining Journal* November 20, 2019.
- <sup>19</sup> *Mining Journal* January 11, 2020
- <sup>20</sup> Interview with Fred Dakota deposited in the Central Upper Peninsula and University Archives, Northern Michigan University, Marquette and Jeff Smith., “Fred Dakota Founded Native American Casinos – In a UP Garage,” *Traverse* (My North) (February 17, 2014).
- <sup>21</sup> Lisa Bowers, “Place Your Bets, Ojibwa Casino Expansion to Open in December,” *Mining Journal* August 26, 2019.

<sup>22</sup> Cecilia Brown, “KBIC Becomes Part of the Most Recent CEMP Agreement,” *Mining Journal* January 13, 2020.