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The Ojibwa in Marquette County, Michigan: Pre-History to the Opening of the Mining Frontier

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A general history of Native Americans in the Marquette area has unfortunately eluded writers and historians for over 170 years. The reasons are many. The number of Ojibwas living in the areas was always small and even government exploratory expeditions failed to mention them. Once the iron mining frontier began to be settled the Native People were pushed aside except for a few leaders who interacted with the community. Furthermore their small numbers were assimilated into a dominant society. A careful and thorough study of a variety of documents allows us to develop a picture of Native American life in the Chocolay-Carp River area prior to the arrival of the mining frontier in the mid- to late-1840s.

Throughout history Native Americans: Ojibwa, Odawa, Potawatomi, collectively known as Anishinaabe, have inhabited the Upper Peninsula, along with the Wendaet/Huron who settled here for a short period. The story of the Ojibwa communities in the Lake Superior basin goes back to their homeland in northeast North America, probably in the vicinity of the Gulf of the St. Lawrence. Seeking to retain their traditional life they began migrating westward possibly around 1500. They entered the Lake Superior basin and found *ma-noomin* (wild rice) or “the Food that Grows on water” that prophecy had told them to seek.

The Ojibwa divided into two groups with one group moving along the north shore of Lake Superior and the other along the south shore. The latter group was the large and was composed primarily of the families of the Crane, Bear, Catfish/Sucker, Loon, and the Marten and Moose clans.¹

Their story is intricately linked with the arrival and movement of French voyageurs. The French provided them with trade goods – especially guns – which allowed them to dominate rivals and eventually brought them into conflict with the Dakota (Sioux) in Minnesota and the Sauk-Fox to the south in Wisconsin.²

By 1680 the major Ojibwa communities were at Sault Sainte Marie, Grand Island, L’Anse-Keweenaw, and ultimately at Madeline Island in Chequamegon Bay in northern Wisconsin. The latter location was known as *Mooningwanekaaning* (Place of the golden breasted woodpecker) and became known as a powerful spiritual area. In this process various groups broke off and formed smaller communities at Bay de Noc (Escanaba), Watersmeet (Lac Vieux Desert) and Mole Lake and Lac du Flambeau to name a few.

Although Marquette was not a large settlement site such as Sault Ste. Marie, it does have a history of place and unnamed and unknown Native People. Historically Paleo-Native Americans can be traced back to 8,500-7,000 BCE (Before Common Era) inhabiting a site in the Silver Lake Basin. At the Mount Menard/Marquette site up the Carp River from its mouth, Native Americans worked a large quartzite quarry during the late Archaic period (3,500-500 BCE). At the same time Native Americans occupied a large campsite or village on Presque Isle. Native Americans had connections with this area back to 3,000-7,000 years ago. Copper arti-

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facts were in use with preferred quartzite. This was considered one of the largest prehistoric occupations in Marquette County.³

As the years pass archaeologists like John B. Anderton are adding to our knowledge of Native American life in the Marquette vicinity. The Goose Lake Outlet #3 site inland from the city of Marquette was discovered in 2011 and investigated for two years. It is a site that provides insights into this early trade with the French.⁴ Dating from the 1630s, a proto-historical period, the winter camp shows us intercultural interaction and exchange. At this site European trade goods have been found prior to the establishment of French fur trade posts at the Straits of Mackinac.

The winter camp was home to a group of Anishinaabe.⁵ During the summer months these Native People lived along the shore of Lake Superior and subsisted on a heavy fish diet, which some authorities say was as high as 75 percent. During the winter they relied on boiled, roasted or raw moose. They also had food caches on site where maple sugar, dried berries especially blueberries, and wild rice wrapped in birch bark was buried for future use.

Through trade they obtained a variety of valued manufactured goods. The fragments of copper kettles indicate a move from hot stone cooking in birch bark container. Later Jesuit accounts tell of Native People communally cooking in kettles. Also found on the site were iron knives, iron scissors, and sewing needle, all items essential for clothing making. A leather belt with a copper rivet was also found that could have been used as a tumpline for carrying goods using your head. Also found on site were robin egg blue beads that were sewed onto their clothing. These beads might have fallen off the clothes onto the snow and “lost.” They were made in Venice, Italy, the source for most beads of this era.

Five Jesuit rings were also found at the campsite. The origin of these rings is a mystery because Jesuit missionaries did not enter the Basin until 1660 when René Ménard, S.J. traveled along the shoreline of Lake Superior enroute to establish a mission among the Odawa and Wendat at La Pointe. The St. Mary mission was established at Sault Ste. Marie in 1668. The bundle of rings might have been carried as jewelry or by Native converts from the east.

Unfortunately we do not have documentations or memories as to exactly when the Ojibwa settled at Marquette. If we use the data from the Goose Lake site then the Ojibwa could have been here in the 1630s. The pre-historic period blends in with the French colonial era beginning in 1659-1660 when two Frenchmen, Pierre Esprit Radisson and his brother-in-law, Médard des Groseilliers visited the Lake Superior Basin. Radisson left a partial record of their visit. They traveled passed Marquette and wintered on the shore. At a point west of the city they gave a variety of goods to the Anishnaabee: kettle, two tomahawks, six knives, 22 awls, 50 needles 2 scrapers, ivory and wooden combs, 6 tin looking glasses, brass rings, small bells and beads in diverse colors.⁶ However these goods attracted Native interest and were items that greatly enhanced their

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lives. So this small group would have known of the French voyagers, some of whom probably stopped to trade or they traveled to visit friends and relatives at Sault Ste. Marie and traded there or at the Straits of Mackinac. The French and Indian War, which pitted Native allies of the French against the British and possibly dreaded smallpox epidemic of 1750s spread by the British reached the central Upper Peninsula and made local Native Americans fear the future.⁷

Jean-Baptiste Cadot (Cadotte) (1723-1803+), a French-Canadian, arrived at Sault Ste. Marie in 1750 as an agent for two seigneurs, Louis Legardeur de Repentigny and Louis de Bonne de Missègle. He remained when they left eventually married a Nipissing woman, Athanasie who played an important in his trading activity in the Lake Superior basin. He took a realistic pro-British position and acted as an interpreter and adviser to them. Because of his skill with language and oratory he was seen by the Ojibwa as their leader. At the time of Pontiac's Rebellion he prevented the Lake Superior Ojibwa from joining the attack on Fort Michilimackinac who had been encouraged to do so by Pontiac's agents. He became a *marchand voyageur* "and visited the remotest villages of the Ojibways on Lake Superior to supply their wants in exchange for their valuable beaver skins"⁸

We do know that in 1780 the events probably hit home when in preparation for an attack on St. Louis, seven hundred miles to the south, Commander Patrick Sinclair sent Jean-Baptiste Cadotte from Fort Michilimackinac to recruit Ojibwa along the southern shore of Lake Superior. Did some locals join the ranks of this unsuccessful attack on Spanish St. Louis? In most cases rumors and stories of life beyond the Lake Superior basin who have been known but had little direct impact on their lives.

Life for the Ojibwa followed its traditional pattern. Life for the Presque Isle Band of Ojibwa was measured by the seasonal changes of the angle of the sun and length of the day. This change had an effect on animal and plant life. These seasonal changes marked the Ojibwa year in the form of moon names. In late November when Lake Superior was no longer safely navigated the Ojibwa moved inland to winter hunting camps like the one studied by John Anderton. December and January were identified as the months of the Little Spirit and the Big Spirit Moons. These were times when the food supply would be low and times were difficult and with starvation looming the Ojibwa turned to spirituality. Then in February there was a run of carp/suckers, which saved the people and thus the moon was named. The "crust on the snow moon" of March was so named because by this time the snow developed a crust, which allowed the hunters and snowshoes and their dogs to easily approach and kill animals trapped in deep snow. April was the moon of snowshoe-breaking when at the end of the hunting season snowshoes were in a dilapidated state and falling apart making hunting difficult. The spring and summer months are easily to explain: May was the start of spring called the flower moon while June was the Straw-

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berry Moon, July the Raspberry Moon, August the Little Blueberry moon and September the Big Blueberry moon. October and November periods of good fishing were respectively called Trout Moon and Whitefish Moon.⁹

The three most important vegetable materials were maple sugar and syrup which was highly nutritious, wild rice was their staple grain and a variety of berries of which blueberries were the most dominant.¹⁰ Gathering and processing these items created a cottage industry for families. There was also a variety of small vegetables that were gathered as well. By 1809 locals had begun to plant potatoes in small gardens.

Complimenting the vegetable matter, the Ojibwa fished Lake Superior with nets that they made and hunted the neighborhood for both small game animals - beaver, raccoon, woodchuck, porcupine, squirrels, duck and partridge and larger animals – buffalo,¹¹ caribou, elk, moose, venison, bear. It has been estimated that an adult needed 1,000 pounds of dry foodstuffs. The above ingredients were added to nutritious stews.

The Marquette Ojibwa like others of the tribe did not commonly drink water encountered when traveling but boiled it. They used fresh or dried leaves of the following plants – chokecherry, creeping snowberry, hemlock, Labrador tea, spruce, wild cherry, wild red raspberry, and wintergreen/teaberry. The tea could be sweetened with maple sugar and was consumed hot. In warm weather maple sugar was dissolved in cold water and made a delightful drink.¹²

Was alcoholic beverage introduced to the Native American at Marquette? Over the years North West Company and then American Fur Company posts were established on Grand Island where trade goods and alcohol were obtained. Then the federal government took action to end the trade in alcohol, which the traders followed. By the summer of 1832 traders on Lake Superior had not brought in liquor for two years. However when unscrupulous traders at Prairie du Chien, St. Peter's River and Green Bay heard of this they sent large quantities of high spirits – brandy, rum, whiskey –into “Chippewa country” and Indian agent, Henry Schoolcraft was unable to stop it. A decade later the American Fur Company did not ship in liquor into the Lake Superior region as not to violate federal law. However Abraham Williams who was a farmer and trader on Grand Island in 1843 readily traded in this illegal product to the Indians. In both instances consumption of alcohol and its deleterious effects on the Native population would have been felt. Schoolcraft attempted to take action and avoid a negative impact on the Native Americans.¹³

Remaining in the Lake Superior Basin during the long and harsh winters was to be avoided. The Bay de Noc-Escanaba today is known as the “banana belt.” The Lake Superior shore receives 200+ inches of snow while Escanaba averages fifty inches. As a result Native People traveled down the Carp River trail, which followed a land trail and then along the Escanaba River

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once they reached the Forks (modern Gwinn). Several days later they were in Flat Rock/modern Escanaba in a more hospitable climate and environment having passed many Anishnaabee camps along their route. There were other winter hunting camps in the interior of the county and trails from Lake Superior were traveled to reach them.¹⁴

An important part of Native life was the various uses of tobacco. In 1820 Schoolcraft described bearberry known among Native Americans as kinnikinnick growing on the sandy plains near the Huron River. “The Indians prepared it by drying the leaf over a moderate fire, and bruising it between the fingers so that it, in some degree resembled cut tobacco. Pleasant and mild it is smoked as is but Indians preferred to mix a portion with tobacco.” They also scrapped of small red twigs of the maple trees and resorted to inner-bark of red willow when available.¹⁵

For evening entertainment they told folk tales of their lives before the coming the Whiteman. 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 Jacque Le Pique or the Jack of Spades or the Joker by Native Americans and French Canadians.

Due to a lack of specific data we are unable to trace the actual settlement of Native Americans in the Chocolay-Carp Rivers area but it probably had developed by 1800. The settlement was an off-shoot from the Grand Island band of Ojibwa. On June 11, 1832, Henry R. Schoolcraft stopped at the island and noted that there was a population of fifty Ojibwa and there were twenty Ojibwa living there who belonged to Presque Isle, “40 miles above where they live and hunt most of the year.”¹⁶

As the Ojibwa entered the basin they became the enemies of the Sauk, who were concentrated in the Green Bay area. The Ojibwa invaded Sauk hunting territory and the war was on. These “wars” were reciprocal raids by small groups of warriors.

The Ojibwa living in the Marquette area were involved in this warfare. Jacques la Pique, a metis brother-in-law of Charlotte Kawbawgam related the following in the early 1890s to Homer H. Kidder. Probably in the 1790s a small war party of Sauks arrived on Lake Superior having come from Lake Michigan over a trail that followed the Chocolay River. They climbed the knob above what we know as the “Rock Cut” in Chocolay Township to check for any Ojibwa canoes passing. Although fog interfered with their search they eventually killed Yellow Dog and his family, although his son fled the scene. In a short version, this led to the naming of the Yellow Dog River, once called by the French, *Chien Jaune* and mispronounced by Americans as “St. John” or St. Jean.” There is also Yellow Dog Point, Saux Head Point and Saux Head Lake. However closer to Marquette, Charles Kawbawgam said that the local band of Ojibwa named the knob on Highway 41 in Harvey, just opposite Michigan Department of Transportation log cabin tourist information center. He said that it was named *O zah gee oh kaw wah bee win*, “Sauk’s

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Lookout.” It is curious that the knob has never been officially named and few people know its Native name.¹⁷

The Ojibwa were the enemies of the Dakota. War parties left from Grand Island to fight in Minnesota and it is probable that they were joined by warriors from the Marquette encampments. Those who survived these forays returned home as distinguished warriors.¹⁸

Rumors of Americans entering the region became a reality for local Native People. On June 22-23 1820 the Lewis Cass expedition was in the vicinity of Marquette’s Presque Isle and the Dead River, but unfortunately there is no evidence of any interaction with the Native People.¹⁹ Having passed “the Garlic, St. John’s [Yellow Dog], Salmon Trout, and Pine rivers” they arrived at the mouth of the Huron River where they camped having traveled 48 miles. Although they were camped at a distance from Marquette they did find an Indian grave, which “excited our curiosity” and provides us with insights into Native life in area:

It was pales in with pine saplings, sharpened at the top, and regularly inclosing it in the form of a parallelogram. A covering of bark bent over small poles in the form of a roof, secured the grave from the effects of the weather, and a blazed stake at one end, denoted the head. Between this stake and the grave, a smoothly cut piece of cedar wood with several Indian devices, served the purposes of a monumental record, upon which the figure of a bear denoted either the name of the deceased chief, or the tribe to which he belonged, Seven red marks were interpreted to signify that he had been seven times in battle. Other marks were not understood. It is probable, however, that they were commemorative of some of the most striking events of his life, which we are led to conclude, from these extraordinary marks of respect, had been devoted to the service of his tribe, or distinguished from some extraordinary achievements in hunting.²⁰

As the years passed the Native Americans of the Marquette area became identified with outside people. The American Fur Company knew them as the “Chocolate River band.” Henry R. Schoolcraft in 1832 identified them as the “Presque Isle/Granite Point band” and noted that the band consisted of four adult men, four adult women, and twelve children. There might have been more male adults with the band who were away on hunting trips.

We get a sense of the size of the Marquette community in 1831. On July 1, Henry R. School’s expedition camped at the Dead River, but again did not give an indication of a local Native camp or band. Since the Natives who had joined him at Sault Ste. Marie were to return home, Schoolcraft did not rely on the local community. He sent a canoe to L’Anse with a mes-

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sage addressed to the head chief, Gitchee Iauba requesting that he supply the expedition with a canoe and four men to replace those from the Sault who would accompany him to La Pointe.

It is also interesting to note that Schoolcraft wrote that there was a conical hill above the bay, which was modern Sugar Loaf. He learned that the Indians – either locals or those from the Sault – called it *Totösh* or Breast Mountain. Since he was the first American to climb it the site was named Schoolcraft's Mountain, a name that did not become permanent.²¹

As Whites entered the area beginning with the Europeans and then Americans there was the constant threat of the spread of deadly diseases like smallpox, measles, diarrhea, typhoid, or cholera. Henry Schoolcraft entered the Lake Superior basin in the summer of 1831 and as Indian agent oversaw the vaccination of Ojibwa both in camps and groups that they met either hunting or traveling. He repeated the process in the following year.²² At Grand Island he vaccinated 59 Ojibwa and some of these were possibly from Presque Isle. Douglass Houghton said that his “greatest achievement” was that he had successfully vaccinated enough people on the American shore of Lake Superior “to secure them against any general prevalence of the small-pox.” He pointed that the same could not be said in the west.²³

There were a number of little-known Native communities in the Chocolay-Carp Rivers area. Through the “Treaty with the Ottawa, etc.” or the Treaty of Washington (March 28, 1836) we get a brief insight into the leaders of the communities. By the treaty, the Ojibwa gave up ownership of their lands to the federal government. Kaug Wyonais was considered a “second class” chief at “Carp River west of Grand Island” who was entitled to receive \$200 in payment. We must remember that the Carp River at Marquette was an important gateway to the south. “Third class” chiefs included: Ashegons, Kinuwais, Misquaonaby and Mongons of “Carp and Chocolate [*sic*, Chocolay] Rivers” received \$100 in payment.²⁴

If we superimpose Chandler Robbins Gilman's 1835 account of life among the Grand Island Ojibwa, onto the Chocolay-Carp communities we can learn of their material culture much of which came through trade. Tarhe the Crane who was an elder, sat in a seat of honor and:

Every seam in his blue broadcloth frock is overlaid with red and yellow ribbons; the leggins are brodiered down the sides with beads and porcupine quillwork; his palm-leaf hat is bound round with half a yard or more of a bright red and yellow French calico; his shirt, which the lack of a vest renders an observable garment, is made of a large chintz patterned calico; two or three rows of ruffles round the bosom, of some lighter and more showy pattern, add much to its effect.

Sitting next to him was his brother who was described as being dressed in:
a white blanket coat faced with fine scarlet cloth, and bound round the seams with scarlet ribbon, and scarlet leggings faced at the sides with a strip of blue cloth, into which a deal of bead and quill work is embroidered. On his head he wears a cap of scarlet worsted net, also faced with dark blue cloth. The other Indians have blankets loosely thrown over their shoulders, chintz shirts, and blue leggings; their heads only covered with their own long black hair.²⁵

The relatively quiet era of traditional society came to an abrupt end with the coming of Michigan statehood in 1837. In preparation for this the Treaty of Washington was signed in 1836 whereby all lands from the Chocolay-Carp Rivers to mid-Michigan were ceded to the federal government. Six years later the Treaty of La Pointe transferred all Native land in the western Upper Peninsula to the federal government as well. This was quickly followed by the discovery of copper by Douglass Houghton on the Keweenaw Peninsula and of iron by William A Burt in the Negaunee area.

Before we proceed, it is important to locate the various Native settlement sites in the Marquette area. It must be remembered that the Native population in the area was never large and consisted of a small number of families. As a result they lived in small family-oriented camps and we will see that these camps moved to various locations.

There were Native communities at the Chocolay and Carp Rivers. Both communities had close social ties with the larger Native group on Grand Island forty miles to the east that could be seen in the distance looking eastward from the Carp River. A German-American farmer, George Basal (1873-1961) around 1900 had located a number of artifacts and surface indications of at least one Native American community in Chocolay Township. A quartz hammer, square at one end and pointed at the stem was found along with indications of foundations of a grave house, which would indicate that a Native cemetery was located at this unknown spot. There were also indications that bread was baked in holes in the ground.²⁶

The first recorded mention of the Carp River settlement was made by Surveyor William A. Burt. On a June 25, 1844 survey map he noted there was an Indian village at the mouth of the Carp River and upstream was an "Indian garden" on the south bank of the river. By this time potatoes had been introduced to the Native Americans of the area and this was probably the main crop cultivated at this site.²⁷

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By 1845 Mah-je-ge-zhik, living at the Carp River community oversaw thirty warriors, which would lead one to believe that this community consisted of approximately over fifty residents.²⁸ From the documents available, Mah-je-ge-zhik was considered a healer/conjuror (*djasakid*). Later in the 1850s when whites arrived, we have a record that Sidney Adams was cured of an ailment by Mah-je-ge-zhik.

This was possibly the largest Native community in Marquette. Three years later Charles and Charlotte Kawbawgam moved from Sault Ste. Marie to the Carp River location to be with her family. The native settlement was located on five acres of cleared ground, used for councils or dancing, surrounded by dense forest. That which Schoolcraft described at Grand Island can be transferred to Carp River:

In these festive feats, they were accompanied by their own music, consisting of a kind of tambourine, and a hollow gourd, Filled with pebbles, while one of the number beat time upon a stick, and all joined in the Indian chorus, and at the same time, it has an air of melancholy²⁹

The dwellings were kept from the trees due to fear of falling limbs or the tree itself. The village consisted of two small American-style homes and nine to ten traditional birch bark lodges. The Kawbawgams lived in one of the homes constructed of cedar bark, with a door made of sail canvas, and a hole in the roof to provide light and an outlet for smoke. Also living about 500 feet from Kawbawgam's home was the home of Charlotte's father, Mah-je-ge-zhik.

We do have a record of the food encountered by visitors. At Grand Island in 1836, Chandler Gilman wrote of the women cooking a stew of boiled corn and potatoes. A decade later, Charlotte Kawbawgam served the first Americans, who visited them a meal of boiled and fried whitefish, "unequaled potatoes," fried venison and good coffee and bread.

Native settlements were scattered throughout the neighborhoods. In the summer of 1826, Thomas Mckenney noted Indians fishing from a canoe in front of their encampment in the vicinity of Little Presque Isle. In the late 1830s Mah-je-ge-zhik had a camp on the Dead River as was reported by Jacques La Pique.³⁰ There was an encampment where the Mackinac Railroad depot stood in 1882 in the vicinity of Whetstone Creek and South Front Street. Over the years other camps were noted near the Dead River, at the foot of Hewitt Street at the lakeshore and at Lighthouse Point.

A note by an 1851 chronicler shows that prior to the coming of the Americans Mah-je-ge-zhik and his family had continued a French tradition of celebrating New Year's day. He was dressed in a blanket, embroidered leggings and moccasins and his wife wore a broadcloth skirt.

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The two celebrated the New Year with other Native Americans by visiting homes around Marquette. Earlier to this they probably visited homes in the encampment.

With the coming of white settlers we learn of Native settlements through the location of artifacts. Sidney Adams (1831-1906) arrived in Marquette in 1851. Soon after he accidentally met Mah-je-ge-zhik who provided him with Native medical advice for pulmonary problems and the two became close friends. This friendship lasted over the years. As a result of this close connection between Adams and the Native Americans he obtained many artifacts over the years. In 1851 when Adams oversaw workmen excavating the old bed of the Carp River, they found many copper instruments, which were given to surveyor and discoverer of iron in Negaunee, William A. Burt in Detroit and passed into obscurity. At the same time in Chocolay Township, Adams remembered that a silver cross and a short gun barrel were uncovered while he was raking out a charcoal pit. In the summer Indian hieroglyphics were found by Adams on Ripley's Rock in Marquette Bay. A year later Mah-je-ge-zhik told Adams that he remembered Indians cultivating a garden on Presque Isle. In 1856 Adams found a copper spearhead four miles "below" Marquette. There were other stories of Indian graves south of the Carp River; in front of the Northwestern Hotels where the Founders Landing condos (Everett) now stand; at Lighthouse Point; and "rude tombs" at Shiras Park in 1845 but not remembered by Native People at the time. When the foundations for the Northwestern Hotel were being excavated in 1861/1862 a vessel holding a half-bushel of large lead bullets were found by Joshua Hodkins. In the heart of Marquette, Walter Stafford found stone artifacts near Dr. Morgan Lewis Hewitt's residence on East Ridge Street. There were arrowheads, chips from worked stone and other evidence of a Native stone shop. Unfortunately this information is only found in *History of the Upper Peninsula of Michigan* published in 1883 and no artifacts mentioned have survived. There were other native settlements consisting of a few families at the most.

In the 1830s and 1840s there were a number of small Ojibwa settlements to the northwest of Marquette. In the summer of 1831 there was a settlement at the mouth of the Huron River with twenty residents. At the Pine River in the Huron Mountains there were two - three dozen lodges. When it was visited In June 1840 there was a small population on site as the men were away hunting. Closer to Marquette on the Yellow Dog River there was another collection of three to four lodges.³¹

It must be remembered that by the 1840s there were American communities to the west that easily influenced the lives of the Marquette communities. At L'Anse, which was easily accessible by water, there were relatively large Ojibwa communities that could be visited by the people from the Marquette area. Goods could be obtained at the American Fur Company store where trade goods could be obtained. There were Catholic and Methodist missions on the west and east shores of Keweenaw Bay. Here the missionaries had introduced farming and in the gar-

dens were found peas and root crops: beets, turnips and all-important potatoes. Although Native Americans at Marquette were farming in 1809, they could learn more from their L'Anse neighbors. By the mid- to late 1840s they had developed half-acre potato fields inland from Marquette and gardens along the Carp River and at Presque Isle.³²

As the years passed the quiet lives of the local Native Americans began to change. In the spring of 1845, Philo M. Everett and his party met Mah-je-ge-zhik who led them to the iron deposits at Negaunee. Within a short time the Marquette area had a developing white population and the Native communities were in a sense lost to the times.

Endnotes

¹ William Warren. *History of the Ojibway People*. St. Paul: Minnesota Historical Society Press, 1984 (1885), pp. 77-86; Mattie Harper. "On the Shores of the 'Great Water': The Ojibwe People's Migration to Gichigaming," *The Growler* (May 29, 2018).

² Warren. *The History of the Ojibway*, pp. 95-96.

³ Marla Buckmaster. "The First Yoopers, The Archaeological Evidence," in Russell M. Magnaghi and Michael T. Marsden, editors. *A Sense of Place, Michigan's Upper Peninsula*. Marquette: Northern Michigan University Press, 1997, pp. 1-4; Dr. Scott Demel, archaeologist at Northern Michigan University is working this site as of 2019; James R. Paquette. *The Find of a Thousand Lifetimes: The Story of the Gorto Site Discovery*. Bloomington, Ind.: Author House, 2005.

⁴ The only available archaeological study: John B. Anderton. "Native American Camp in Marquette County, Michigan." *Upper Country, Journal of the Lake Superior Region* Vol. 7 (2019). On-line.

⁵ There has been some discussion that the inhabitants might have been Wendat/Huron. Originally living in the vicinity of Georgian Bay they had access to trade goods and could have been the Native traders reaching this site. However they were attacked by the Iroquois in New York state during the Beaver Wars. They fled westward to La Pointe (modern Ashland, Wisconsin) and eventually in the early 1670s re-settled at the Straits of Mackinac.

⁶ Pierre-Esprit Radisson. *Voyages of Pierre-Esprit Radisson*. Introduction by Gideon D. Scull. Boston: Prince Society, 1885, pp. 189-190, 200-201; Germaine Waekentin, editor. *Pierre-Esprit Radisson: The Collected Writings*. Vol. 1 "The Voyages." Montréal, Québ.: McGill & Queen's Universities, 2012.

⁷ Edward Jacker. "The Small-Pox among the Indians at Fort Michilimackinac in 1757," *United States Catholic Historical Magazine* vol. 1 (1887), 101-103.

⁸ Warren p. 212.

⁹ Bernard C. Peters. "Moon Names of the Presque Isle (Marquette) Band of Chippewa." *Above the Bridge* (Fall 1991), 25- 28.

¹⁰ See: A. A. Reznicek, E.G. Voss and B.S. Walters. *Michigan Flora* (on line), February 2011, University of Michigan. Web. January 20, 2020. The following native berries were available to Native Americans in Marquette County: Blackberry, Blueberry, Bunchberry, Chokeberry, Chokecherry, Cranberry, Grape, Juneberry, Strawberry, and Swamp Red Currant; Helen and Scott Nearing. *The Maple Sugar Book*. Chelsea, Vermont: Chelsea Green Publishing, 2000; reprint of 1950 edition; Alexander Henry. *Travels and Adventures in the Years 1760 to 1776*. Milo M. Quaife, editor. Chicago, Ill.: The Lakeside Press, 1921, pp. 69-70, 143-144, 193, 209; George I. Quimby. "A Year with a Chippewa Family 1763-1764," *Ethnohistory* 9:3 (Summer 1962), 217-239;

¹¹ William Warren recounts in *The History of the Ojibway People*: "The buffalo, also are said in those days to have ranged within half a day's march from the lake [Superior] shore on the barrens stretching towards the headwaters of the St. Croix River" p. 97. Buffalo traveled to the Appalachian Mountains. They are recorded in the eastern Upper Peninsula in 1660. By 1800 they are no longer in Michigan.

¹² Densmore. *How the Indians Use Wild Plants*, pp. 317-318; For plant details see: A.A. Reznicek, E.G. Voss and B.S. Walters. *Michigan Flora* (on line), February 2011, University of Michigan. Web. January 20, 2020.

¹³ Bernard C. Peters. "Whiskey Traffic on Lake Superior: Who Brought the Whiskey to L'Anse in 1843," *Inland Seas* 58:2 (Summer 2002), 110-113.

¹⁴ Russell M. Magnaghi. "On the Move: Traveling the Carp River Trail." *Michigan History* (January-February 2020), 50-55; [Interview with George Madosh], Terri Hughes-Lazzell. "Overlooked, Chief's Great-Grandson Holds onto History," *Mining Journal* 04-25-1991.

¹⁵ Schoolcraft. *Narrative of an Expedition*, pp. 161-162.

¹⁶ Henry R. Schoolcraft. *Schoolcraft's Expedition to Lake Itasca*. Edited by Philip P. Mason. East Lansing: Michigan State University Press, 1993, p. 170.

¹⁷ Bernard Peters. "Local Place Names the Result of Ojibwa-Sauk Warfare," *Marquette Monthly* (October 1989); Homer H. Kidder. *Mining Journal* 01-20-1920.

¹⁸ Beatrice Hanscom Castle. *The Grand Island Story*. Marquette, Mich: The John M. Longyear Research Library, 1974, pp. 16-17, 37. This work provides us with details about life on Grand Island, which can be used as a model for life at Marquette.

¹⁹ Henry R. Schoolcraft. *Narrative Journals of Travels from Detroit Northwest through the Great Chain of American Lakes to the Sources of the Mississippi River in the Year 1820*. Albany, NY: E. & E. Hosford, 1821, p. 158.

²⁰ Schoolcraft. *Narrative of an Expedition*, p. 161.

²¹ Henry R. Schoolcraft. *Narrative of an Expedition through the Upper Mississippi to Lake Itasca . . . in 1832*. New York: Harper & Brothers, 1834, pp. 357 and 384.

²² J. Diane Pearson. "The Politics of Disease: The Indian Vaccination Act of 1832," M.A. thesis, University of Arizona, 1997; "Lewis Cass and the Politics of Disease: The Indian Vaccination Act of 1832," *Wicazo Sa Review* 18:2 (Autumn 2003), 9-35; Barbara A. Mann. *The Tainted Gift: The Disease Method of Frontier Expansion*. Santa Barbara, Calif.: ABC-CLIO, 2009.

²³ Gregory E. Dowd. *Groundless Rumors, Legends, Hoaxes on the Early American Frontier*. Baltimore, Md.: The Johns Hopkins University Press, 2016, p. (#26); *Schoolcraft's Expedition*, p. 170.

²⁴ Charles J. Kappler, editor and compiler. *Laws and Treaties*. 7 vols. Washington D.C.: U.S. Government Printing Office, 1904, II: 451-455.

²⁵ Castle. *The Grand Island Story*, p. 26.

²⁶ Helen L. Paul. "Old Indian Village – Chocolay," deposited at the John M. Longyear Library, Marquette Regional History Center.

²⁷ William A. Burt. "A Survey Map, Marquette County, Michigan," deposited at the John M. Longyear Library, Marquette Regional History Center.

²⁸ *Mining Journal* 10-02-2019.

²⁹ Castle. *The Grand Island Story*, p. 15-16.

³⁰ Kidder, Homer H., ed., Homer H. *Ojibwa Narratives of Charles and Charlotte Kawbawgam and Jacques Le Pique, 1893-1895*. Detroit, Mich.: Wayne State University Press, 1994, p. 144.

³¹ *Schoolcraft's Expedition to Lake Itasca*, p. 158; Russell M. Magnaghi. *Native Americans of Michigan's Upper Peninsula: A Chronology to 1900*. Marquette, Mich.: Center for Upper Peninsula Studies, Northern Michigan University, 2009, pp. 106 and 108.

³² Magnaghi. *Native Americans*, pp. 105-122.

³³ Philo Everett. "Recollections of the Early Explorations and Discovery of Iron Ore on Lake Superior," *Michigan Pioneer and Historical Collections* vol. 11 (1887), 161-174.

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