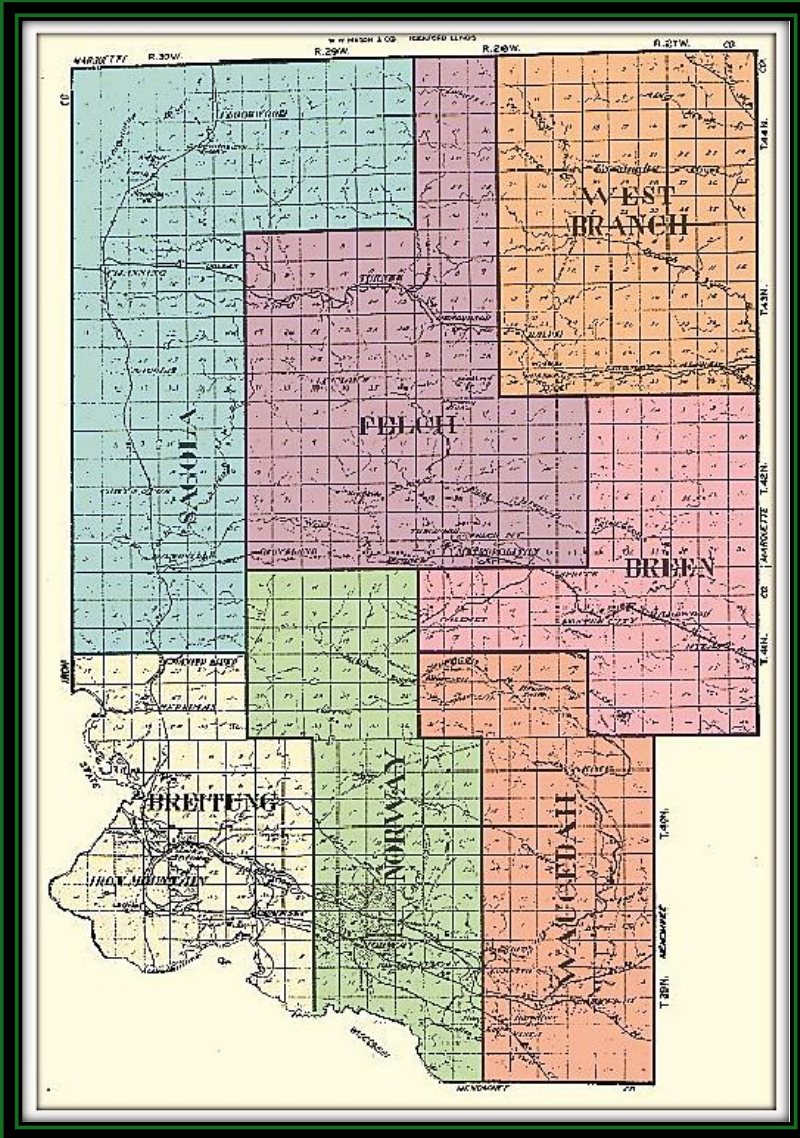


# NATIVE AMERICAN POPULATION IN DICKINSON COUNTY, MICHIGAN, IN 1894



*Dickinson County, Michigan's newest county, was organized **May 21, 1891**, containing portions of Menominee, Iron and Marquette Counties.*

In the Michigan State Census for 1894, the first census in which Dickinson County appeared, the following data was reported regarding the “Indian” population:

- ❖ There were a total of 44 Indians residing in Dickinson County, consisting of 18 males and 26 females.
- ❖ Of that total, 32 Indians resided in Breitung Township, consisting of 13 males and 18 females. They probably resided in Badwater.
- ❖ Of that total only 1 Indian, a female, lived in Sagola Township.
- ❖ Of that total 11 Indians resided in Waucedah Township, consisting of 5 males and 6 females.

*Townships were organized as follows: Breen, March 16, 1877; Breitung, March 16, 1877; Felch, October 9, 1882; Norway, December 30, 1880; Sagola, March 9, 1892; Waucedah, March 9, 1892; and West Branch, October 19, 1908.*



# LOCAL AMERICAN INDIAN NAMES: BEKUENESEC – QUINNESEC

The name “Quinnesec” was derived from the Ojibwe *Ke-kwe-ne-sec Se-jewon* which means “Smoky Falls,” referring to the fine spray caused by the falling water dashing against the rocks of the two nearby waterfalls on the Menominee River.

This lithograph, identified as “Big Bekuenesec Falls, Menomonee River” is the oldest representation of any Dickinson County landmark known to date. Identified as Plate II in “Part I: Copper Lands” of the *Report on the Geology and Topography of a Portion of the Lake Superior Land District, in the State of Michigan*, the lithograph was produced by Ackerman Lithographers, 379 Broadway, New York. J.W. Foster and J.D. Whitney, United States geologists, submitted this report to the House of Representatives in Washington, D.C., in 1850. [Michigan Technological University]



This photograph, taken by Iron Mountain photographer Jorgen J. Eskil in about 1896-1900, shows the Badger Paper Company Mill on the Lower Quinnesec Falls of the Menominee River. The Badger Paper Company was purchased by Kimberly-Clark in the winter of 1898. In 1899 the existing mill was removed and a new papermill was constructed. In 1900 Lower Quinnesec Falls was named Niagara because the falls, in miniature, resembled the Great Niagara Falls. [Menominee Range Historical Museum]



# LOCAL AMERICAN INDIAN NAMES: WAUCEDAH



- 1 BREEN MINE
- 2 EMMET MINE
- 3 WAUCEDAH HOUSE
- 4 FOREST HOUSE

VIEW OF  
WAUCEDAH, MICH.  
1881.

J.J. STONER, PUB., MADISON, WIS.

- 5 TOWN HALL
- 6 SCHOOL HOUSE
- 7 POST OFFICE
- 8 MENOMINEE RIVER RR DEPOT

The name “Waucedah” comes from the Ojibwe language and is derived from the word meaning “murmuring waters” or “little talking stream.” The town’s name was supposedly chosen by Judge Eleazer S. Ingalls (1820-1879), who platted Waucedah with the Breen Brothers, all of the Breen Mining Company, from a nearby stream that bore the Ojibwe name.

In some historical records, the name is also linked to a Winnebago (Ho-Chunk) word meaning “at the pines” or “place of pines.” This variation may reflect the linguistic diversity of the region and the influence of different Native American groups in the area.

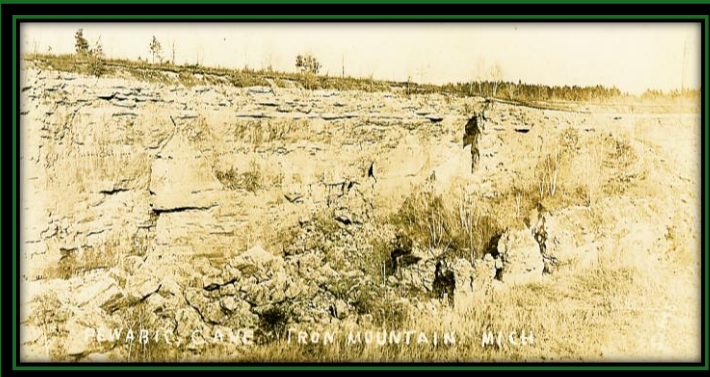
This “View of Waucedah, Mich.,” a lithograph published by J.J. Stoner of Madison, Wisconsin, in 1881, is the only early view of the county’s easternmost settlement on the Chicago & Northwestern Railway found to date. The inset detail shows businesses on the south side of Broadway. [Dr. David L. Reath]



# LOCAL AMERICAN INDIAN NAMES: PEWABIC MINE – PEWABIC HILL

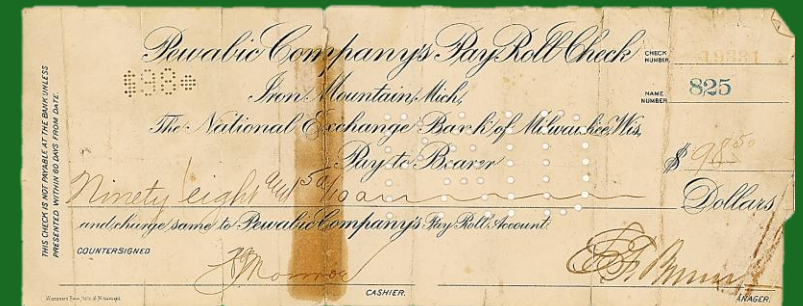


Looking northeast, this panoramic view of the **Pewabic Mine Location on Pewabic Hill** was taken by pioneer Menominee Iron Range photographer Jorgen Johansen Eskil **between 1890 and 1900**. The superintendent's house is visible at the far left, a variety of mining buildings and shops at the left and center, tramways at the center and right and the shaft housing at the right. Dr. Nelson Powell Hulst opened the Pewabic Mine in **1887**. The Pewabic Mine's production was only exceeded by the Chapin Mine during its years of **production from 1887 through 1918**. [*Menominee Range Historical Museum*]



In the **Ojibwe** language, “wabic” refers to **metal** and “bewabic” means **iron or steel**.

After producing 9,359,339 tons of ore, Pewabic Mine Superintendent E.F. Brown announced the mine no longer operated at a profit. In mid-April 1918 mining operations ceased and by the end of May the mine was purposely blown down. View from **1930s-early 1940s**. [*William J. Cummings*]



Pay Roll Check signed by Manager E.F. Brown



# AMERICAN INDIAN NAMES: BUFFALO BILL AND PAWNEE BILL

William Frederick Cody (1846-1917), better known as **Buffalo Bill**, was an American soldier, bison hunter and showman. One of the most famous figures of the American Old West, Cody began performing at the age of 23, featuring cowboy themes and episodes from the frontier and **Indian Wars**.

He founded *Buffalo Bill's Wild West* in 1883, taking his large company on tours in the United States and, beginning in 1887, in Europe.

Gordon William Lillie (1860-1942), better known as **Pawnee Bill**, was an American showman and performer who specialized in Wild West shows and was known for his **short partnership with William “Buffalo Bill” Cody**.

By the age of 19, he was working on the Pawnee Indian agency in Indian Territory. In 1883, he was given the chance to work as the **Pawnee interpreter with Buffalo Bill's Wild West Show**. His work with the show was the origin of his nickname as “Pawnee Bill”. In 1888, Lillie and his wife launched their own Wild West show, which they called “**Pawnee Bill's Historic Wild West**”.

In 1908, Pawnee Bill and Buffalo Bill joined forces and created the *Two Bills* show until 1913 when the venture went bankrupt.

***Iron Mountain Press, Thursday, August 8, 1912***



Sitting Bull (1831-1890) and Buffalo Bill in Montreal, Quebec, Canada, in 1885.

**Buffalo Bill Bids Farewell to Iron Mountain**  
One Day Only--Monday, August 12th--Lawndale Grounds

**AN EXHIBITION THAT MEANS SOMETHING**

**BUFFALO BILL'S WILD WEST** and Congress of Rough Riders of the World  
United in One Incomparable Exhibition with

**PAWNEE BILL'S GREAT FAR EAST**  
Depicting the Splendors of the Orient and Picturing the History of the Occident  
The Whole World Has Contributed—Two Vast Continents Have Applauded  
The Orient and the Occident Here Unite in One Arena  
The Pyramids, Sphinx and Sahara's Sands Recalled  
Victors of a Past Pading Era. Doeds of Daring Pictured Anew. Placemen  
and Patriot in Heroic Scenes. Conquests of the Red Men Revived

**AN ORIENTAL SPECTACLE**  
Pomp, Pageantry and Splendors of the  
**ROMANTIC FAR EAST**  
Introducing as a Particular Feature  
**MAXIMILLIAN GRUBER'S**  
**WONDERFUL PERFORMING ANIMALS**  
INCLUDING ELEPHANTS, HORSES, DOGS AND PONIES  
IN ONE GREAT ACT

**ROUGH RIDERS**  
OF THE WORLD  
Daring Men of Many Nations in  
 Astonishing Equestrian Feats and  
Starkness Displays of Skillful  
Experiments  
South American Conchos  
Bedouin Arabs  
Mexican Ranzlers  
German Cuirassiers  
Royal English Lancers  
Russian Cossacks  
U. S. Cavalrymen  
Royal Irish Dragoons  
American Indians and  
Cowboys

INTERESTING. EDUCATIONAL. THRILLING

**Pioneer Events in Frontier Days**  
With Extraordinary Scenic Effects, Assaults, Battles, Attacks  
Quadrilles and Rodeos, led by  
**Col. W. F. Cody**, The Only  
and Original **Buffalo Bill**  
Whose Unerring Aim Caused the Death of  
the Indian Chief Tall Bull in the Original  
Battle fought in June, 1888.

**Eventful Pages Torn From American History**  
With entirely new features depicting the  
**CONQUEST OF A CONTINENT.**  
**FOOTBALL ON HORSEBACK**  
The Newest Thing in Equestrian Sport, Indians and Cowboys in Spitted Contest

**LIFE ON THE PLAINS MORE THAN  
A QUARTER CENTURY AGO**

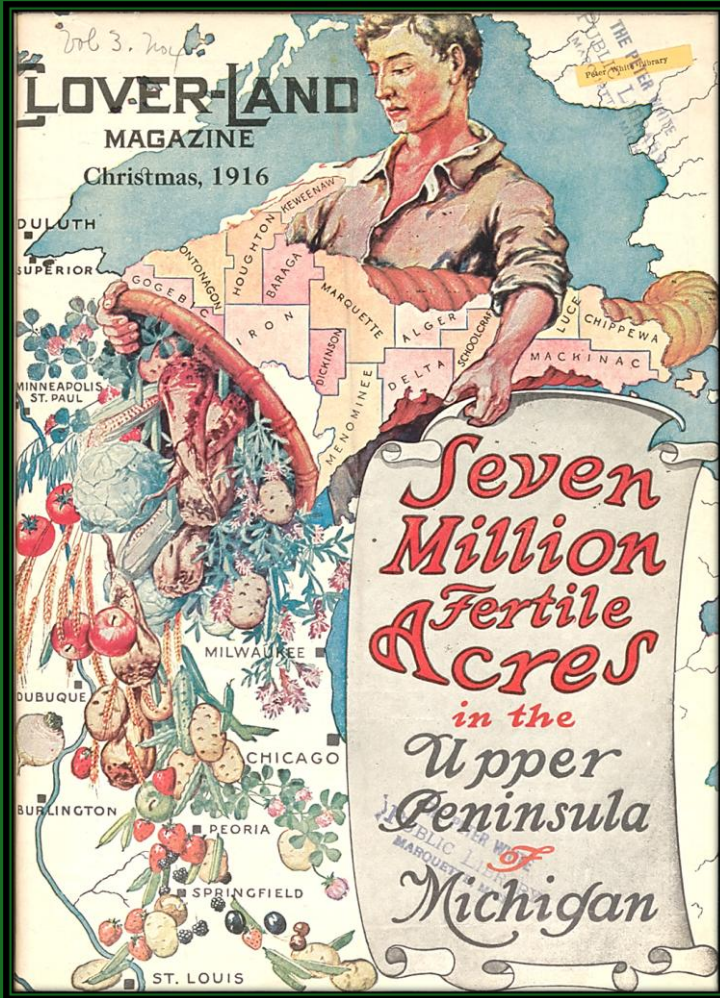
**A GRAND MILITARY TOURNAMENT OF ALL NATIONS**  
**THE DISTINCTIVE, BOLD AND DASHING MONARCH OF OPEN AIR ENTERTAINMENT**  
Exhibitions of Skill, Nerve and Manly Deeds  
Master Horsemanship Mounted on Matchless Steeds  
Military Manoeuvre by Infantry and Cavalry  
Two Hiccuphysers Show in Panorama  
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**Two Exhibitions Daily—2 and 8 p. m.—RAIN OR SHINE. Admission (including seat) 50 Cts. All Seats Reserved from Sun and  
Rain by Immense Waterproof Canvas Canopy. Grand Stand Chairs (including admission) \$1.00. Children under 12 years, half price. On Last  
Day of Exhibition at**

**Seibert's Drug Store**



# AREA AMERICAN INDIAN NAMES: HIAWATHALAND – HIAWATHA MINE



The Christmas 1916 edition of *Clover-Land Magazine* promoted the Upper Peninsula's millions of fertile acres.

At the turn of the 20th century, the Upper Peninsula of Michigan's forests had been largely felled, leaving fields of stumps surrounded by clover. Roger Andrews, a Menominee, Michigan, businessman and newspaper publisher, joined with other businessmen and civic leaders to form the Upper Peninsula Development Bureau, which began a campaign in 1912 to rebrand the U. P. as “Cloverland.”

In 1916, Andrews began publishing *Clover-Land*, a promotional magazine that advertised farmland and featured articles proclaiming the advantages of the peninsula's land and climate, especially the benefits of clover for dairy producers. After three issues, the name was changed to *Clover-Land Magazine*.

As it became clear that agriculture was not suited to the U. P.'s climate, the magazine began shifting its focus towards promoting tourism rather than relocation. This new focus was symbolized by the abandonment of the name “Cloverland” for “Hiawathaland” in 1927, and the magazine folded.

The Hiawatha No. 1 Mine (1908-1913) expanded to include the following mines, operating until about 1950: Anna Mine, Chatham Mine; North Hiawatha Mine; Stegmiller Mine; West Hiawatha Mine; Wickwire Mine.



Conservation and Development of individual trails and interconnection of existing trail systems. Escanaba, Delta County, Michigan





# LOCAL AMERICAN INDIAN NAMES: CHIPPEWA – CHIPPEWA CLUB

On Thursday, May 27, 1937, the Milwaukee Road's new high speed train, the Chippewa, operating between Chicago and Iron Mountain, arrived in Iron Mountain at 2:00 p.m., greeted by a crowd estimated at 5,000. The train, popular with businessmen and traveling public alike, was named the Chippewa because of the Indian lore associated with the territory it served. This train operated until December 24, 1953. The Chippewa Club was named for this train. *[William J. Cummings]*

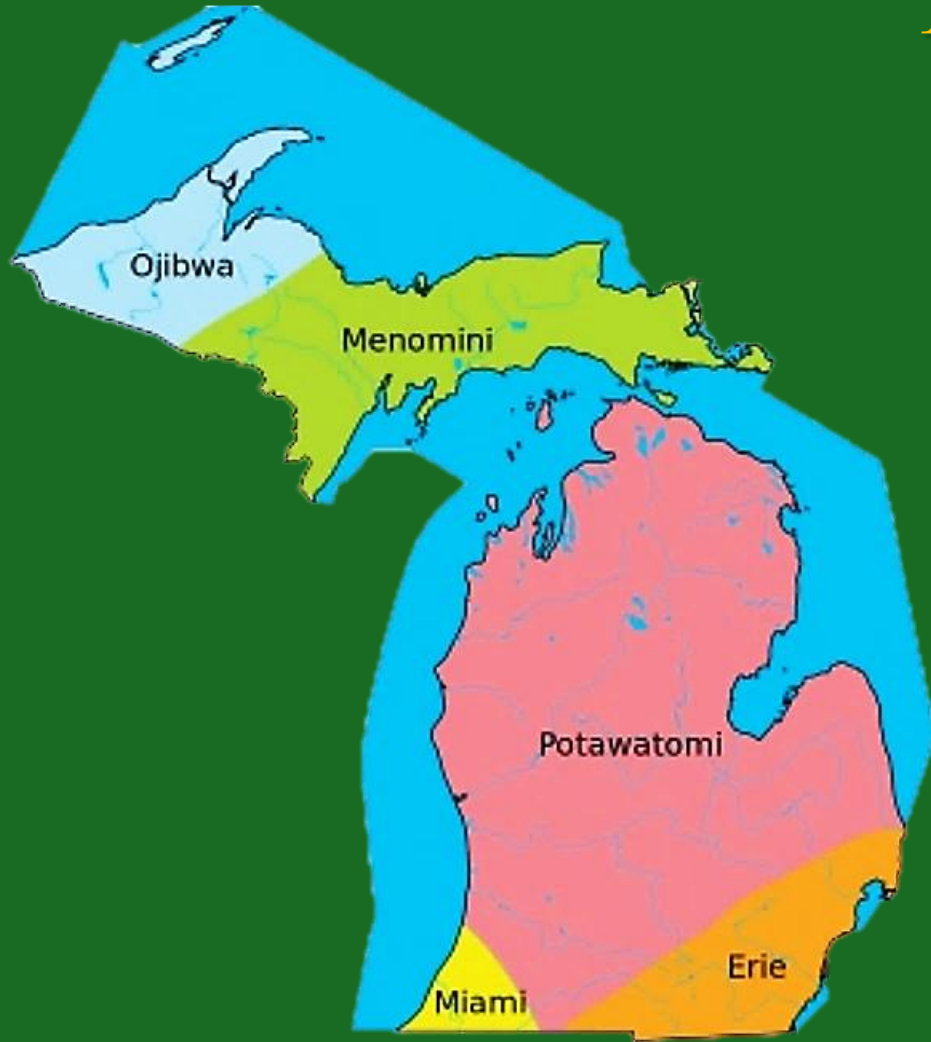


The Chippewa Club, established in 1945, occupies the former residence of the superintendent of the Oliver Iron Mining Company, Otto Conrad and Rachel (Dickinson) Davidson, at 106 Carpenter Avenue in Iron Mountain. It was named for the Chippewa, a high-speed engine on the Milwaukee Road. *[William J. Cummings]*





# MENOMINEE IRON RANGE NATIVE AMERICANS



Compiled by William John Cummings

2026



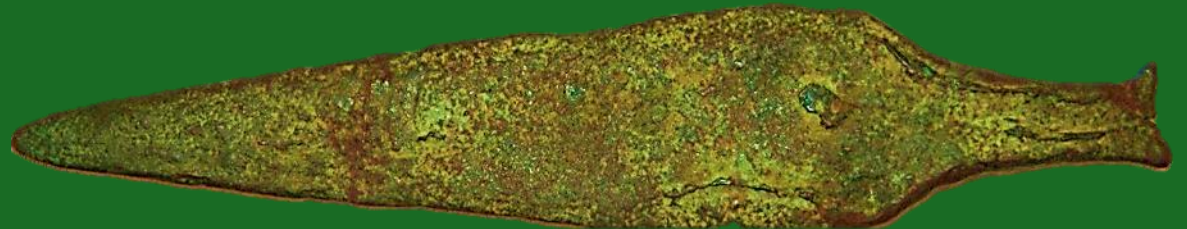
# OLD COPPER CULTURE ON THE MENOMINEE IRON RANGE – 1

The **Old Copper complex** or **Old Copper culture** is an archaeological culture from the **Archaic Period** of North America's **Great Lakes region**. Artifacts from some of these sites have been dated from 6,500 to 1,580 BCE [Before Christian Era]. It is characterized by widespread copper artifacts, including tools and weapons, as well as ornamental objects.

The Old Copper complex of the **Western Great Lakes** is the best known and can be dated to **around 6,500 BCE**. Great Lakes natives of the Archaic Period located 99% pure copper near Lake Superior, in veins touching the surface and in nuggets from gravel beds. Major quarries were located on **Isle Royale**, the **Keweenaw Peninsula** and the **Brule River**, and copper was deposited elsewhere by glaciation as well.

By heating, annealing and hammering, these cultures worked the copper into shape and produced a variety of spearpoints, tools and decorative objects. In addition to their own use, the **Copper Complex peoples** **traded copper goods** for other exotic materials. By about 1,000 BCE, copper was increasingly restricted to jewelry and other status-related items, rather than tools. This is thought to represent the development of more complex social hierarchies in the area.

Nearly 9,500 years ago the Old Copper Culture emerged around the Great Lakes. These Native Americans crafted tools and weapons from naturally occurring 99% pure copper scattered across Michigan's Upper Peninsula.





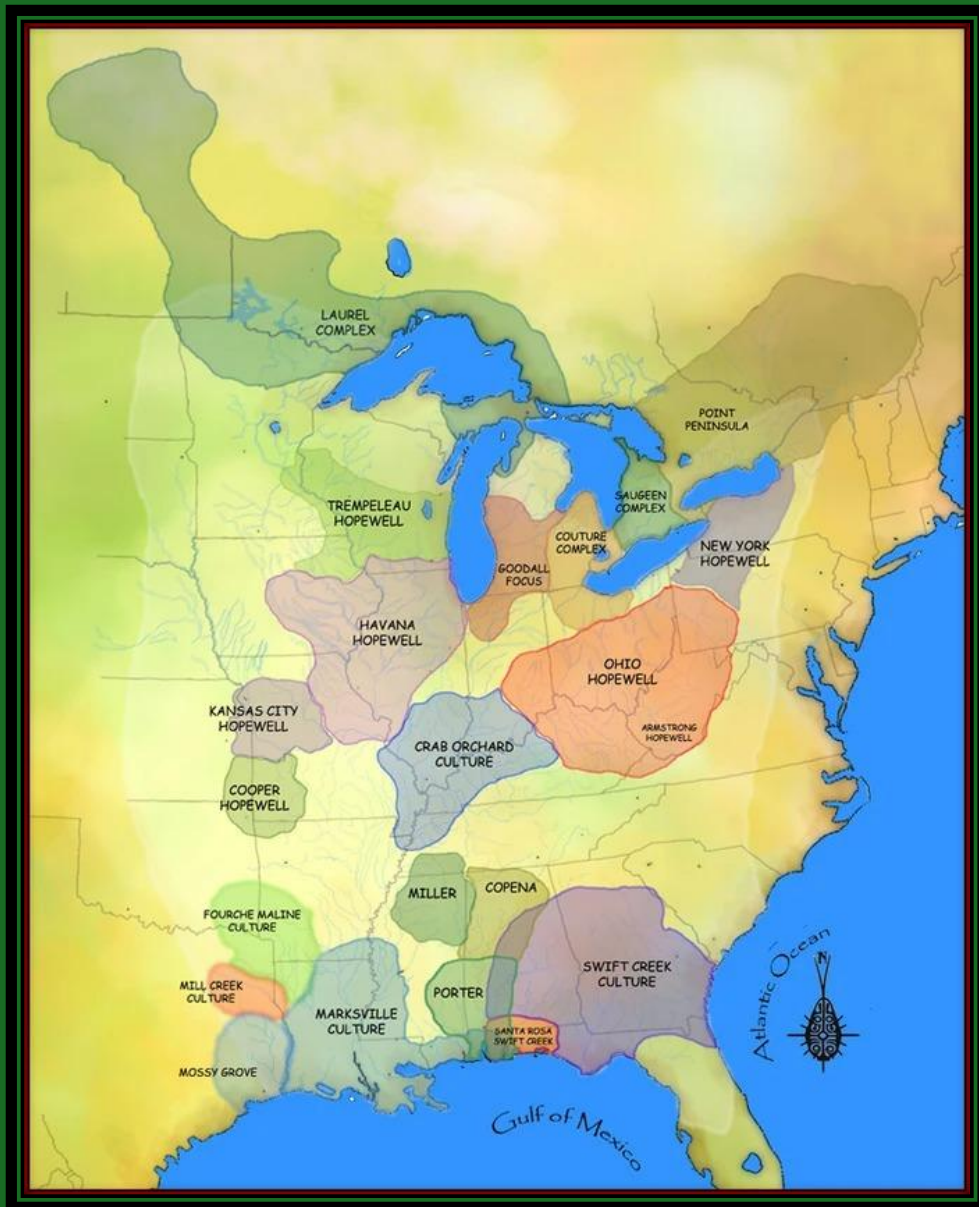
# OLD COPPER CULTURE ON THE MENOMINEE IRON RANGE – 2

The Old Copper Culture's copper trade networks extended far beyond their local territory, encompassing a vast region that included the eastern United States, the Great Plains and Mesoamerica.

Archaeological discoveries have unearthed copper artifacts from the Old Copper Culture in diverse locations:

- ❖ **The Eastern United States:** Notably in the Ohio River Valley and the Appalachian Mountains, where trade goods suggest robust exchange routes.
- ❖ **The Great Plains:** Including present-day Nebraska, Kansas, and Oklahoma, where copper items indicate long-distance commerce.
- ❖ **Mesoamerica:** Particularly in modern-day Mexico and Guatemala, hinting at connections with advanced civilizations to the south.

These findings point to an extensive and complex trade system, potentially spanning thousands of miles. The “missing copper” phenomenon, where only a small percentage of the estimated extracted copper is accounted for, supports the theory of significant exportation. Researchers speculate that this copper may have been traded to distant cultures. Then recycled into new artifacts, or lost to natural degradation, though the exact fate remains elusive.





# OLD COPPER CULTURE ON THE MENOMINEE IRON RANGE – 3

The Old Copper complex or Old Copper culture is an archaeological culture from the Archaic Period of North America's Great Lakes region.

## **The Sudden and Mysterious Fall**

Around 1500 BCE, the Old Copper Culture abruptly ceased, marking the end of a civilization that had endured for over 2,500 years. The reasons for this decline are still debated, with several factors potentially contributing:

- ❖ **Climate Change:** Shifts in weather patterns may have reduced the availability of food resources, destabilizing the population and economy.
- ❖ **Resource Depletion:** The intensive copper mining and trade activities might have exhausted local deposits, making sustenance difficult.
- ❖ **Conflict and Warfare:** Encounters with rival groups could have weakened the culture, leading to its collapse.
- ❖ **Disease and Epidemics:** The introduction of new diseases may have decimated the population, a theory supported by the sudden nature of the decline.

## **The timeline of this decline offers further context:**

- ❖ **1200 BCE:** The terminal phase of the Old Copper culture begins in the Great Lakes region, ushering in a new cultural phase.
- ❖ **1000 BCE:** The Old Copper Culture begins to wane, marking a period of transformation in the region.

Key sites associated with this decline, such as **Copper Harbor** and the **Keweenaw Peninsula**, show signs of abrupt abandonment, while artifacts like copper axes and beads vanish from the record, deepening the mystery.



**Approximate Archaeological Area of the North American  
Archaic Period**



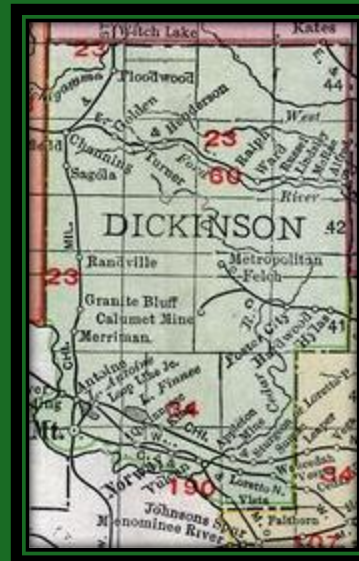
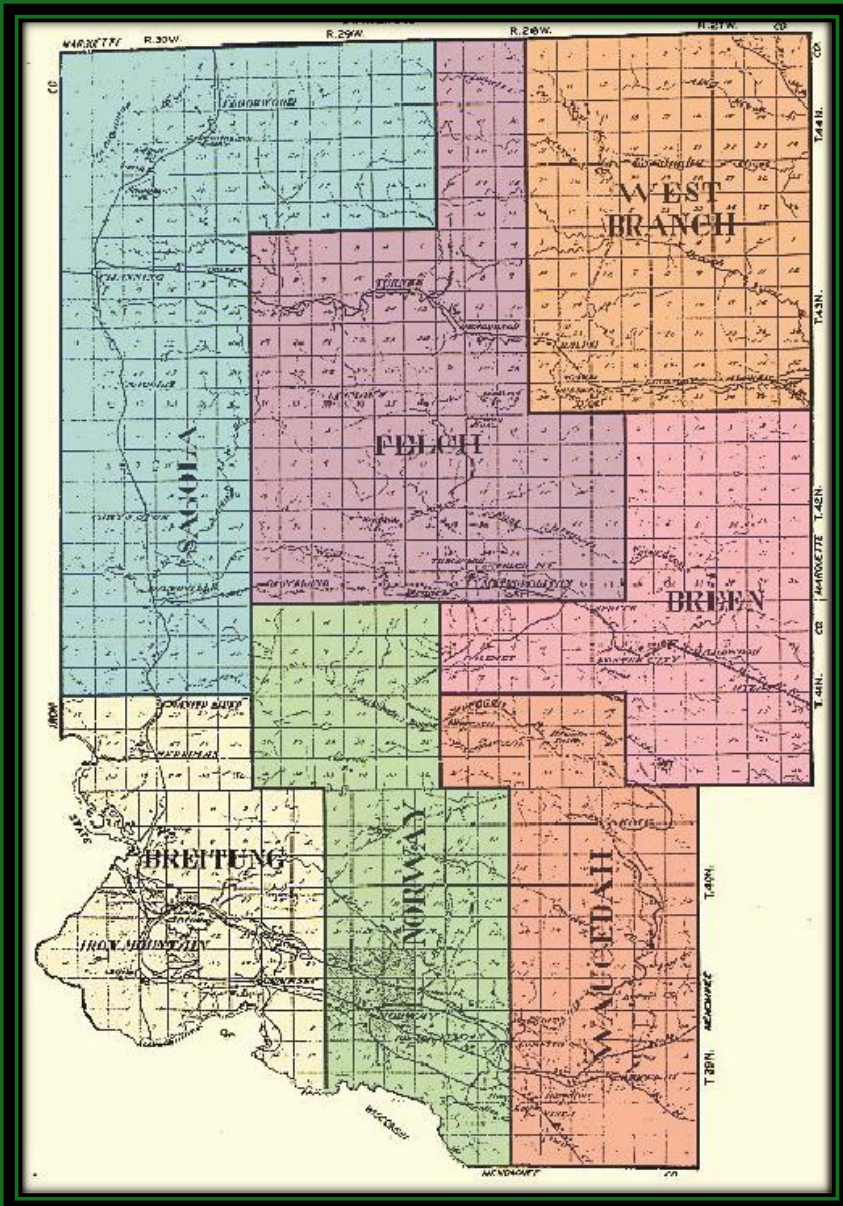
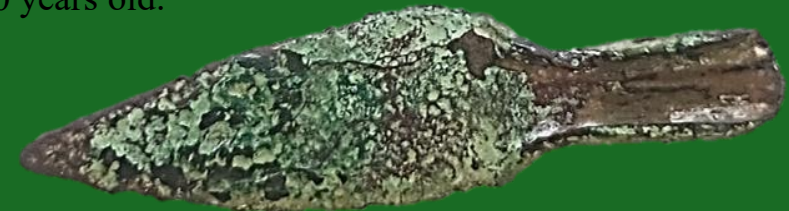
# OLD COPPER CULTURE ON THE MENOMINEE IRON RANGE – 4



A hired hand found this Old Copper Culture socketed knife while picking rocks in a field near Hardwood on M69 in the fall of 1982. The knife was bent, and the hired hand was about to fling it into the woods, but stuck it in his pocket instead, and later straightened it, amazingly without damage. Note the socket formed to hold a wooden handle at the right of the blade.

The following spring this 8 ¾ inch annealed copper blade was acquired for the collection of the Menominee Range Historical Museum by the Friends of the Museum after being authenticated by experts at Michigan Technological University.

The socketed copper spear point below, also on display, was found near Pemene Falls in Faithorn Township, Menominee County, and like the knife blade above, could be as much as 8,000 years old.





# MENOMINEE IRON RANGE NATIVE AMERICANS – OJIBWE AND MENOMINEE – 1

## Native Americans in Michigan

Archaeologists have discovered evidence of cultures, such as the Hopewell, twelve thousand years old in the area we now call Michigan. The Native Americans who were in the area at the time the first Europeans traveled to the Great Lakes had three things in common:

- All spoke the Algonquian language
- They shared many cultural characteristics
- They were allied in the Three Fires Confederacy.

The largest group called themselves Anishinabe and were also known as Chippewa or Ojibwa. All tribes relied on hunting, fishing, and agriculture to support their families and communities.



Two Native American tribes of Algonquin stock – the Ojibwe/Chippewa and the Menominee – have played a role in the development of the area known as the Menominee Iron Range, located in Dickinson County and Iron County in Michigan and Florence County in Wisconsin, all bordering the state lines.

In his book *Great Lakes Indians*, William J. Kubiak outlined the history and characteristics of these two tribes.

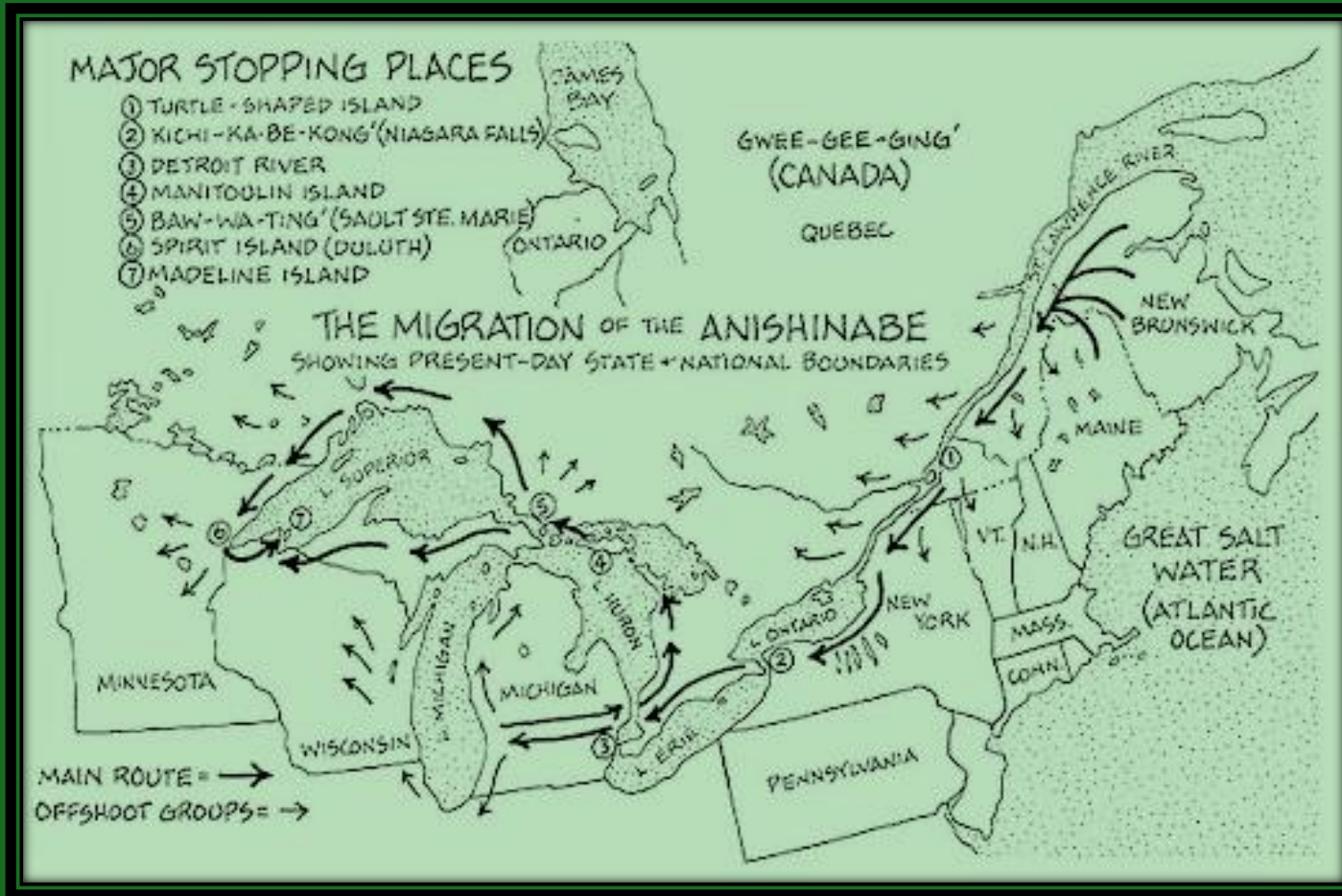
The Chippewas called themselves the *Anishinabe* which means “first man” or “original man.” Neighboring Indian tribes called them *Ojibwa*, later corrupted by the French and British into the word Chippewa.

According to legend, the Chippewa, Ottawa and Potawatomi originally were one tribe that came down from the north, arriving in the of Lake Huron at an early time and later dividing into these distinct tribes. These three tribes formed a confederacy known as the Three Fires.

Kubiak stated that *the Chippewa ranged in the area from the shores of Lake Huron, Lake Superior and the upper part of Lake Michigan all the way across the southern part of Canada and the states of Wisconsin and Minnesota to the Turtle Mountain area of North Dakota.*



# THE OJIBWE/CHIPPEWA – KEEPERS OF THE FAITH – 2



## Language and Identity

The Ojibwe speak **Anishinaabemowin**, part of the **Algonquian** language family. They refer to themselves as **Anishinaabe**, meaning “**original people**.” Different Ojibwe groups include the **Saulteaux**, **Nipissings**, and **Oji-Cree**, each with distinct regional identities. Historically, the French called them **Saulteurs** due to their location near the rapids of Lake Superior, and Ojibwe who moved westward retained the name **Saulteaux**.

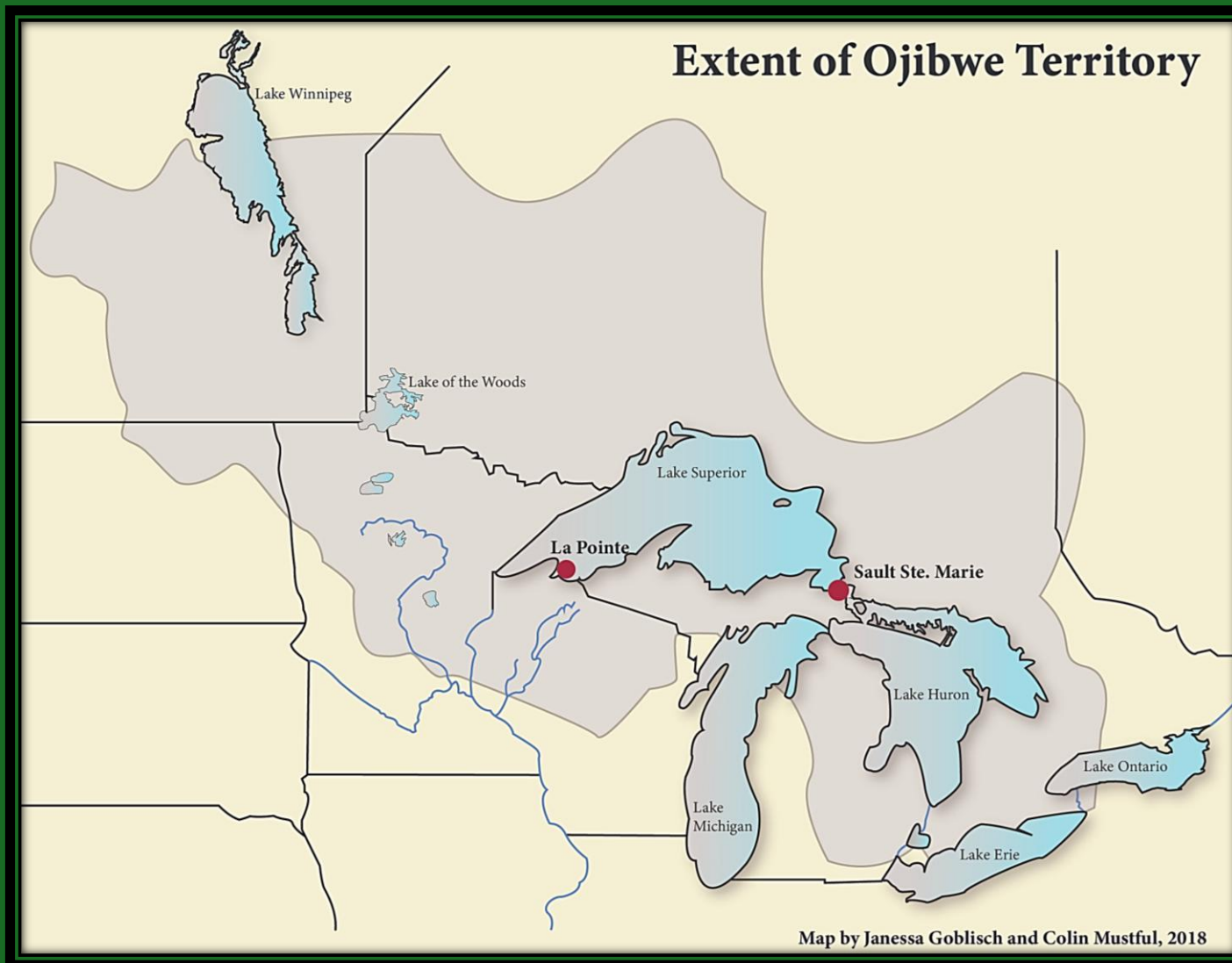
## Culture and Society

Ojibwe society is organized around **clans (doodem)**, which determine social roles and responsibilities. Political leaders often came from the loon or crane clans, while warriors were from bear, martin, lynx, and wolf clans. They are known for traditional practices such as hunting, fishing, maple sugar production, wild rice harvesting, and crafting birchbark canoes and wigwams.

The Ojibwe people **originally lived along the Atlantic Coast** but began migrating westward around 1,500 years ago, following prophecies and tribal conflicts. They moved gradually in small groups along the Great Lakes, eventually settling in areas of present-day **Minnesota, Wisconsin, Michigan, Ontario, and Quebec**. A key prophecy guided them to “**the land where food grows on water**,” referring to **wild rice**, which became central to their diet and culture. Their migration was also influenced by the fur trade and interactions with other tribes and European settlers.



# THE OJIBWE/CHIPPEWA – KEEPERS OF THE FAITH – 3



The Ojibwe, also known as Chippewa or Saulteaux, are an Anishinaabe people native to the Great Lakes region and northern plains of North America, with a rich cultural heritage and a population of over 320,000 across the U.S. and Canada.

## Council of Three Fires

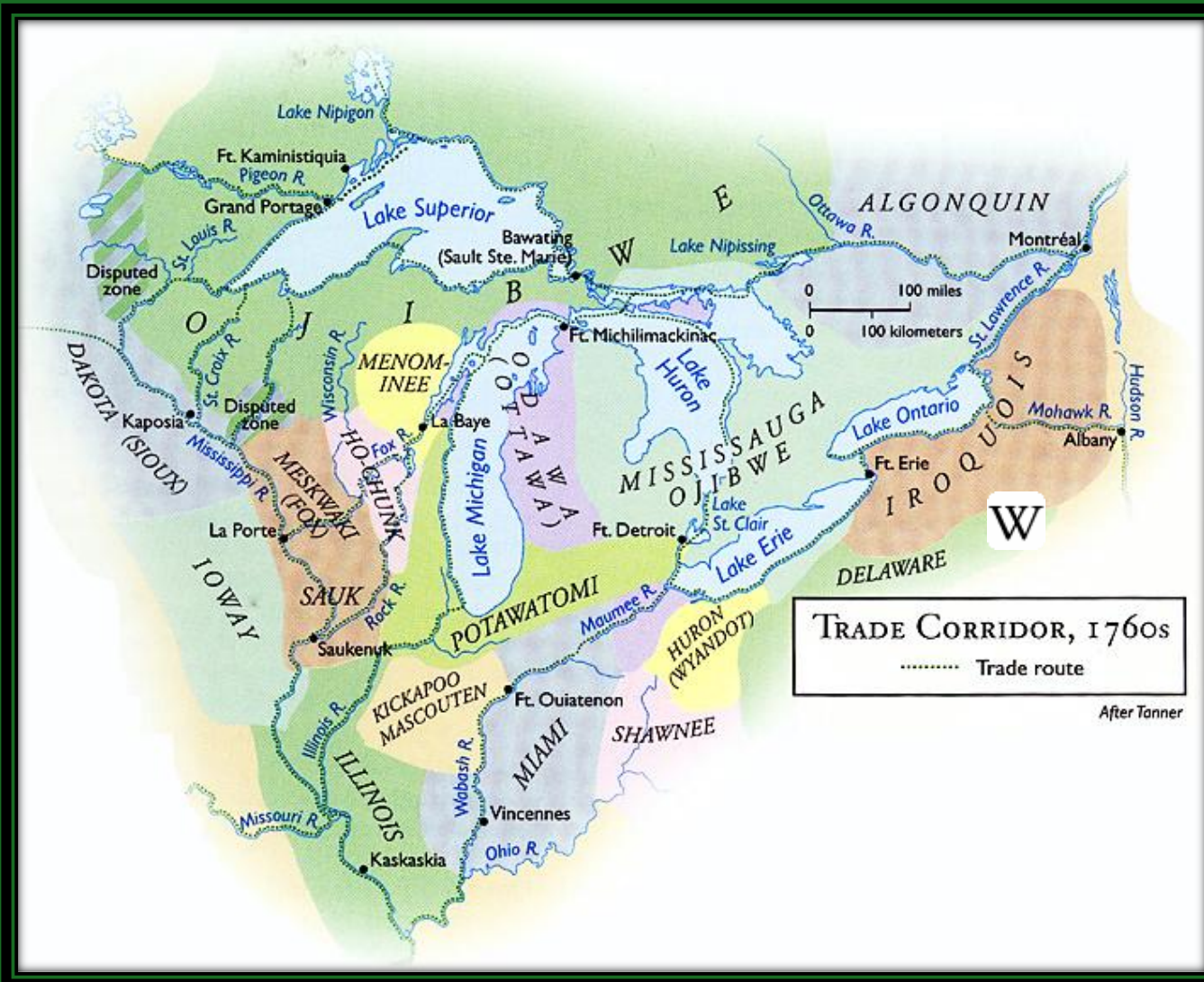
The Ojibwe were part of the Council of Three Fires, an alliance with the Odawa and Potawatomi tribes. Within this council, the Ojibwe were the "older brothers" and "keepers of the faith," the Odawa were "keepers of trade," and the Potawatomi were "keepers of the fire." The council coordinated military, political, and trade matters and later evolved into the Western Lakes or Great Lakes Confederacy.

## Contemporary Presence

Today, the Ojibwe are one of the largest Indigenous groups in North America, with approximately 170,742 in the U.S. and 160,000 in Canada. The Sault Tribe of Chippewa Indians in Michigan operates Kewadin Casinos and maintains active governance and cultural programs.



# THE OJIBWE/CHIPPEWA – KEEPERS OF THE FAITH – 4



The Ojibwe were also **skilled traders**, engaging with French and British settlers and other indigenous groups.

Indigenous people have occupied **Bawating** ("the place of the rapids" – now **Sault Ste. Marie**) on the Heart of Turtle Island, since time immemorial.

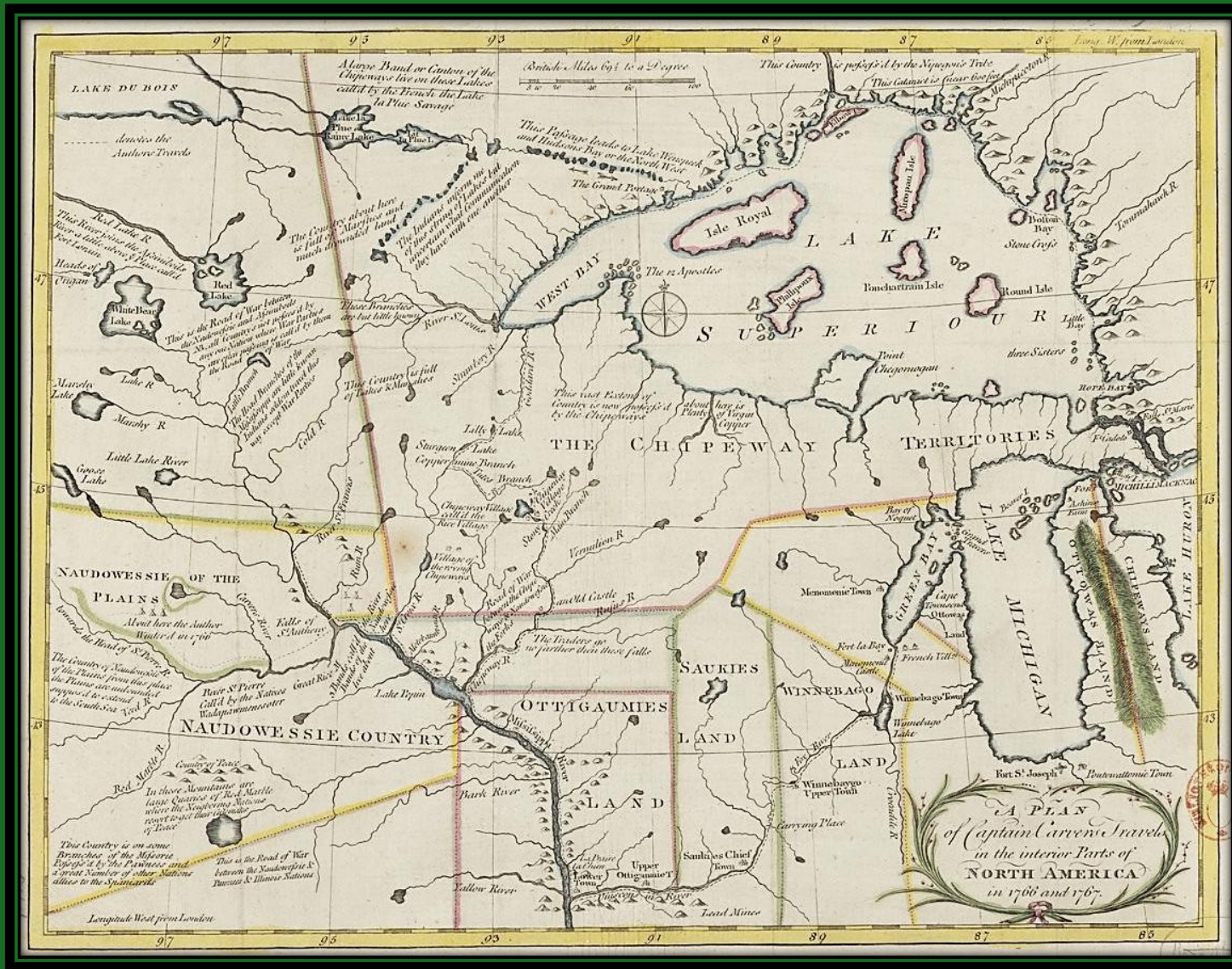
**Fort Michilimackinac** (pictured below) was an 18th-century French, and later British, **fort and trading post at the Straits of Mackinac**, built around 1715 and abandoned in 1783.

**La Baye** was a **small trading post** established on the **Baie des Puants** (today **Green Bay, Wisconsin**) in 1634 by **Jean Nicolet**. In 1671, the Jesuits constructed a mission. **Fort La Baye** was constructed in 1717.





# THE OJIBWE/CHIPPEWA – KEEPERS OF THE FAITH – 5



A Plan of Captain Carver's Travels in the Interior Parts of North America in 1766 and 1767, a 1781 cartographic work by Jonathan Carver, published in London by C. Dilly and others, is part of his larger 1781 edition of *Travels Through the Interior Parts of North America, in the Years 1766, 1767, and 1768*, which also includes a narrative account of his explorations.

Carver's map and narrative are historically significant because:

- ❖ They document early European knowledge of the Great Lakes and upper Mississippi regions.
- ❖ They include observations on Native American languages, cultures, and trade routes.
- ❖ They contributed to later territorial and settlement planning in the Northwest.

Note "The Chippeway Territories" in the Upper Peninsula, northern Wisconsin and north of Lake Superior.



# THE OJIBWE/CHIPPEWA – KEEPERS OF THE FAITH – 6



Kubiak stated: *It is believed that from 1500 until 1612 there was a large Chippewa village at La Pointe, Wisconsin. It is also presumed that they abandoned this site at that time, some returning to Sault Ste. Marie and the remainder moving west, the largest group going to the western site of Lake Superior and a small remnant moving north of Lake Superior.*

Treaties diminished the Ojibwe's traditional land holdings, including:

**1836 – Treaty of Washington (Ottawa and Chippewa)**

**1837 – Treaty of LaPointe**

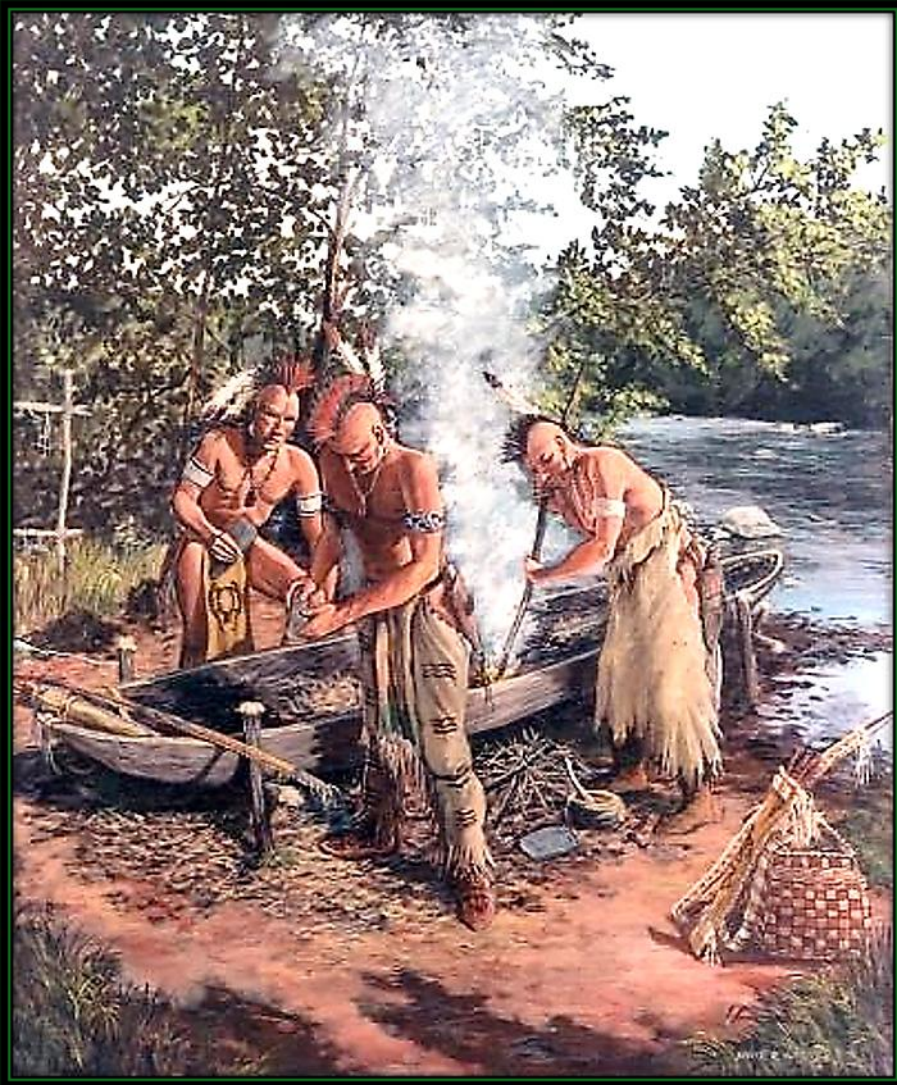
**1842 – Treaty of LaPointe**

**1854 – Treaty of LaPointe**





# MENOMINEE IRON RANGE NATIVE AMERICANS – DUGOUT CANOE – 1



Dugouts are the oldest boat type archaeologists have found, dating back about 8,000 years to the Neolithic Stone Age. Since dugouts were made of massive pieces of wood, they tended to preserve better than others, such as bark canoes.

Construction of a dugout began by selecting a log of suitable dimensions. Sufficient wood was removed to make the vessel relatively light in weight and buoyant, yet still strong enough to support a crew and cargo. Specific types of wood were often preferred based on their strength, durability and density. The shape of the boat is then fashioned to minimize drag, with sharp ends at the bow and stern.

First, the bark was removed. Before the appearance of metal tools, dugouts were hollowed out using controlled fires, as show in this painting. The burnt wood was then removed using an adze.

Another method using tools was to chop out parallel notches across the interior span of the wood, then split out and remove the wood from between the notches. This process was repeated until the desired depth was achieved.

Once hollowed out, the interior was dressed and smoothed out with a knife or adze.

In the Northeast, dugout canoes called *mishoon* or *mishoonash* were burned over several days and scraped out to create a boat fit for sailing or rowing.

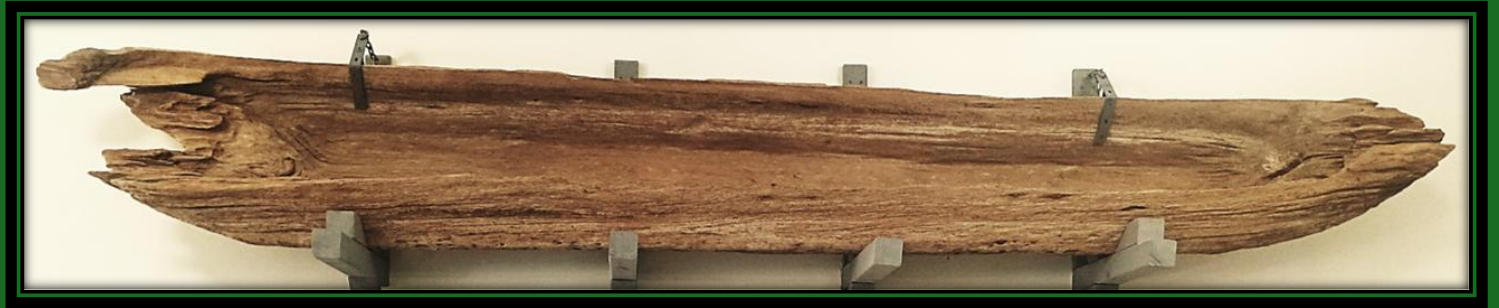
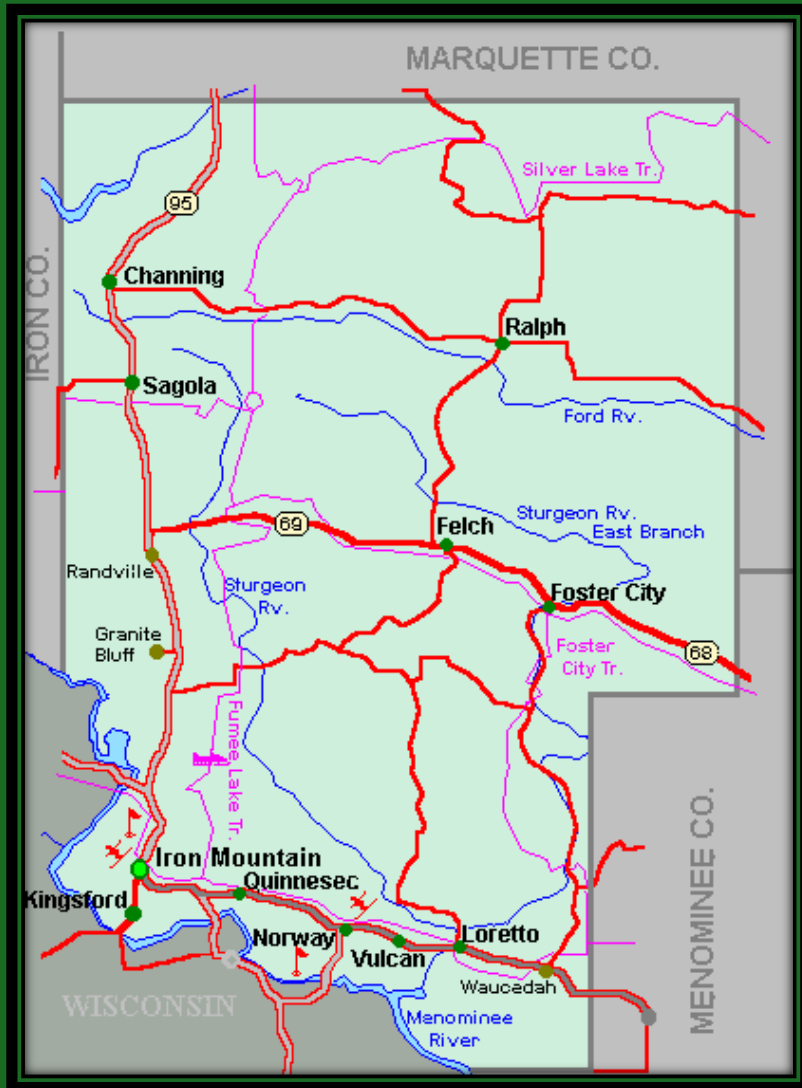
Trees such as pine or oak were cut down for burning for their size and controllable burn.

The tradition lives on today, with events celebrating the burning and launch of a *mishoon* across various tribes in the Northeastern Woodlands.

Traditionally, when the sailing and fishing season was finished, the boat would be filled with rocks and sunk into a body of water until the next year. Over the past century, multiple *mishoonash* have been found still sunk in waterways, preserved in time.



## MENOMINEE IRON RANGE NATIVE AMERICANS – DUGOUT CANOE – 2



During the summer of 1962, foresters dynamited a beaver dam that had flooded timbered areas along the West Branch of the Sturgeon River near Randville, 20 miles north of Iron Mountain, in Sagola Township, Dickinson County, Michigan.

When the water level was lowered, Lester A. “Les” Johnson (1920-2003), of Iron Mountain, discovered this 16-foot white pine dugout canoe in the mud near the former shoreline. After pulling the canoe out – with the aid of winches, cables and pry poles – he left it to dry on higher ground.

A year later, when the canoe was light enough to float once again, Johnson put it on the river and found that despite all the time and misuse, the canoe was still well-balanced and very easy to control.

Closer inspection revealed the dugout had been charred by fire in the stern. Since the Native Americans used fire in scouring out their wooden dugout canoes, this discovery helped verify its authenticity. There were traces of seats which had been anchored by iron nails which indicated the dugout had possibly been used by French explorers or trappers later. Experts thought the canoe would date from the 1840s or 1850s or earlier.

This dugout (pictured above) is on display at the Menominee Range Historical Museum.



# MENOMINEE IRON RANGE NATIVE AMERICANS – LODGING STRUCTURES – 1



Wigwams were suitable for tribes who stayed in the same place for months at a time.

Algonquian-speaking Northeast Native American tribes who used wigwams lived together in villages during the farming season tending their crops of corn, pumpkin, squash, beans and tobacco.

During the hunting season small family groups would move to hunting camps. When a family moved to a new location, the frame of the wigwam was left in place and suitable coverings were taken with them.

When the family returned, they simply unrolled the coverings they always carried and placed them over the frame.

If a wigwam frame was not available, they would make a new one.

*[1846 Oil Painting by Paul Kane]*



## MENOMINEE IRON RANGE NATIVE AMERICANS – LODGING STRUCTURES – 2



The wigwam, also known as a “wetu” or birchbark house, was a form of shelter and home used by various Native American Indian tribes, notably those who lived in the northeast woodland. The word wigwam derives from the word used by the Abenaki tribe meaning house. The Abenaki are an indigenous Algonquian-speaking people of the northeastern woodlands of Canada and the United States.

The basic materials used to build a wigwam were the branches of flexible trees or saplings. About 16 holes were dug around a circle 12-14 feet across. The holes were dug into the ground about 8-12 inches deep. The sapling poles were placed firmly in the holes then bent in an arch to form the dome shape of the wigwam. The poles of the frame were lashed together with tough bark fibers of the basswood tree. Hoops (ribs) were then fastened over the frame. Birchbark sheets were then tied to the framework to form the roof and walls. A layer of thatch, or dried grass, was sometimes placed over the birchbark for added protection to the dwelling.



# MENOMINEE IRON RANGE NATIVE AMERICANS – LODGING STRUCTURES – 3

Woven tule mats, hides, canvas and blankets also covered the wigwam if these were available, kept in place by ropes and poles. Space was left for a doorway with an entrance flap that allowed people to creep into the wigwam. A smoke-hole from the top allowed smoke from the fire to escape, and fresh air to circulate.

A 3-foot central hearth consisting of a fire pit encircled by stones heated the wigwam in cold weather and was used for cooking in rainy weather. **Sleeping platforms** with beds made with dried grasses and covered with deerskin were constructed at least halfway around the wigwam and used as seats during the daytime. The space beneath the platforms was used for **storage**. Woven mats or deerskins were used as floor coverings.





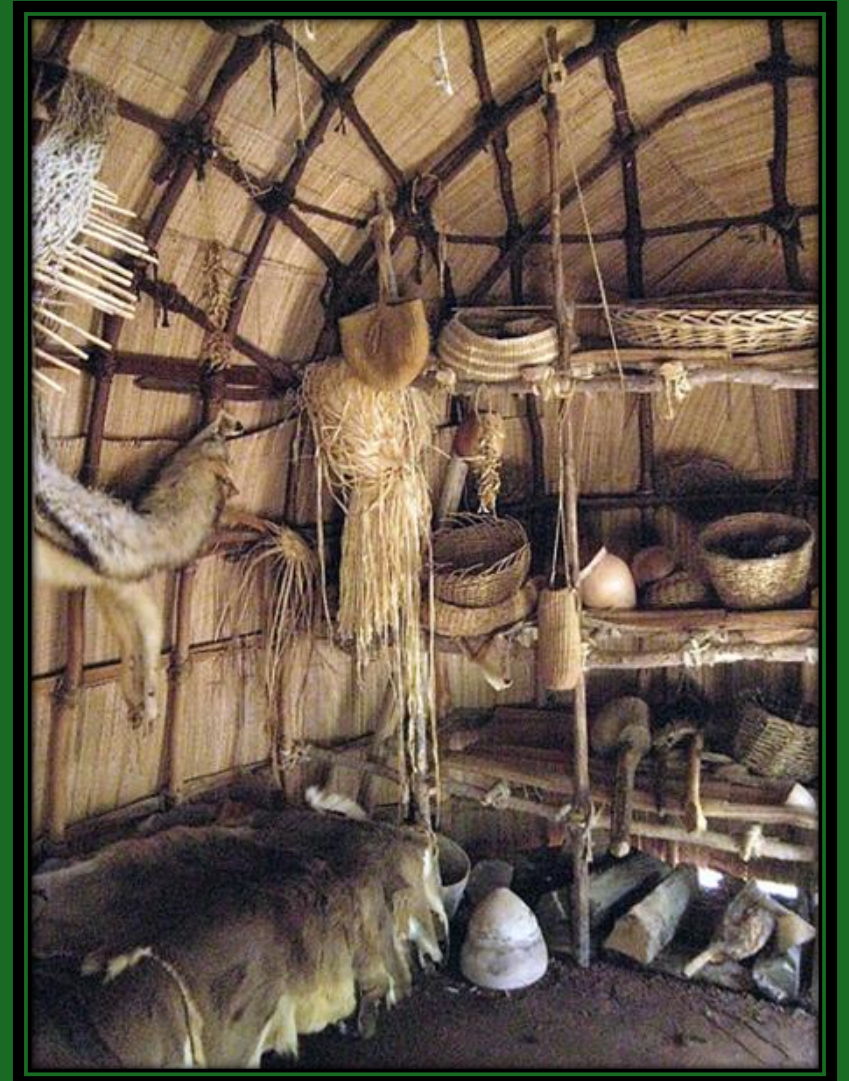
## MENOMINEE IRON RANGE NATIVE AMERICANS – LODGING STRUCTURES – 4



The wigwam interior display at the left shows a part of the Native American collection at the Menominee Range Historical Museum.

A variety of native animal pelts hang in one corner. Two rare beaded bandolier bags and a beaded belt form part of this display, as well as a couple of pairs of moccasins, a variety of baskets, some native pottery and a stone metate for grinding corn.

The photograph at the right shows another wigwam interior typical of the Native Americans who resided in the Midwest.





# MENOMINEE IRON RANGE NATIVE AMERICANS – BEADED CLOTHING – 1



Pete Moos, Mille Lacs Ojibwe Band wearing two bandoliere bags, circa 1913

Smithsonian's National Museum  
of the American Indian



19<sup>th</sup> Century Beaded  
Chippewa Bandolier  
(right)

Sewn and tasseled Menominee bandolier bag,  
cotton cloth, glass beads, silk ribbon and wool  
yarn with overlay and loom beadwork (above)

Bandolier bags are large, heavily beaded pouches with a slit at the top. They have a beaded strap worn diagonally over the shoulder, thus resting the bag at hip level. The design is created using glass beads, a European trade good that replaced the traditional porcupine quills. The bags are typically constructed from trade cloth, such as cotton, wool, velvet, or leather. A bandolier bag has a beaded strap which may be worn either across the shoulder to the side or in front like an apron. Men wore them and placed valuables such as tobacco, pipes, medicine, or flint for starting fires.





# MENOMINEE IRON RANGE NATIVE AMERICANS – BIRCH BARK CANOES – 1



The birchbark canoe was the principal means of water transportation for indigenous peoples of the Eastern Woodlands, and later voyageurs, who used it extensively in the fur trade.

Light and maneuverable, birchbark canoes were perfectly adapted to summer travel through the network of shallow streams, ponds, lakes and swift rivers.

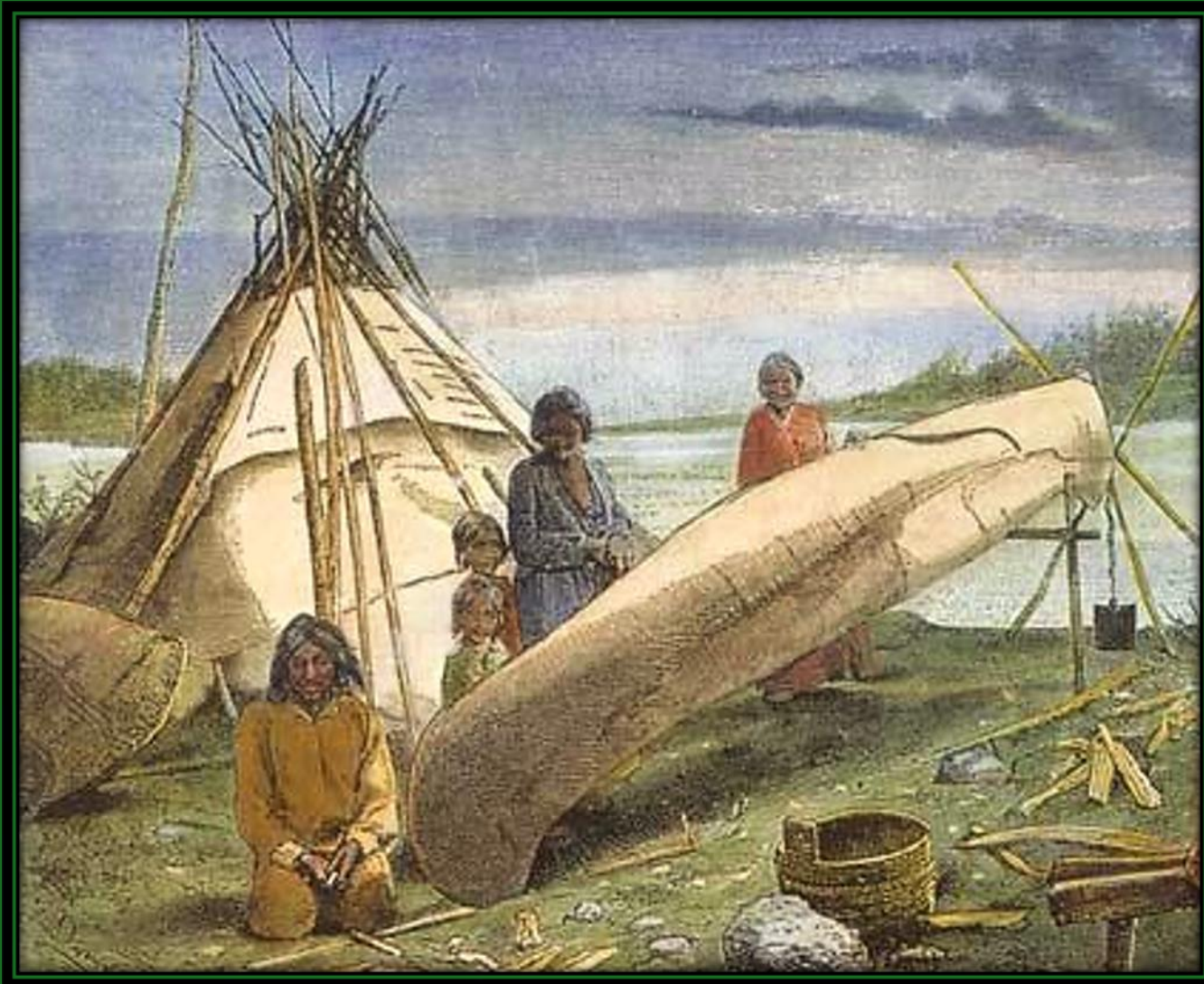
These canoes were broad enough to float in shallow streams, strong enough to shoot dangerous rapids and light enough for one man to easily carry a canoe on his back.

Early European written records indicate that birchbark canoes were built in all sizes, made small for a single person or fashioned in an incredible size to carry an amazing 50 paddlers. These canoes ranged in length between 10 and 24 feet.

*[Tecumseh Clark]*



## MENOMINEE IRON RANGE NATIVE AMERICANS – BIRCH BARK CANOES – 2



The people made use of the numerous birch trees found in the forests and woodlands of their tribal lands, building the canoes from **birch tree bark over a wooden frame**.

Birch bark has **superior waterproof ability**, and the tree is also a good insulator, being able to absorb a lot of heat without getting too hot. In fact, the birch is the only tree in North America that can withstand temperatures as high as 120 degrees Fahrenheit without losing its ability to absorb heat.

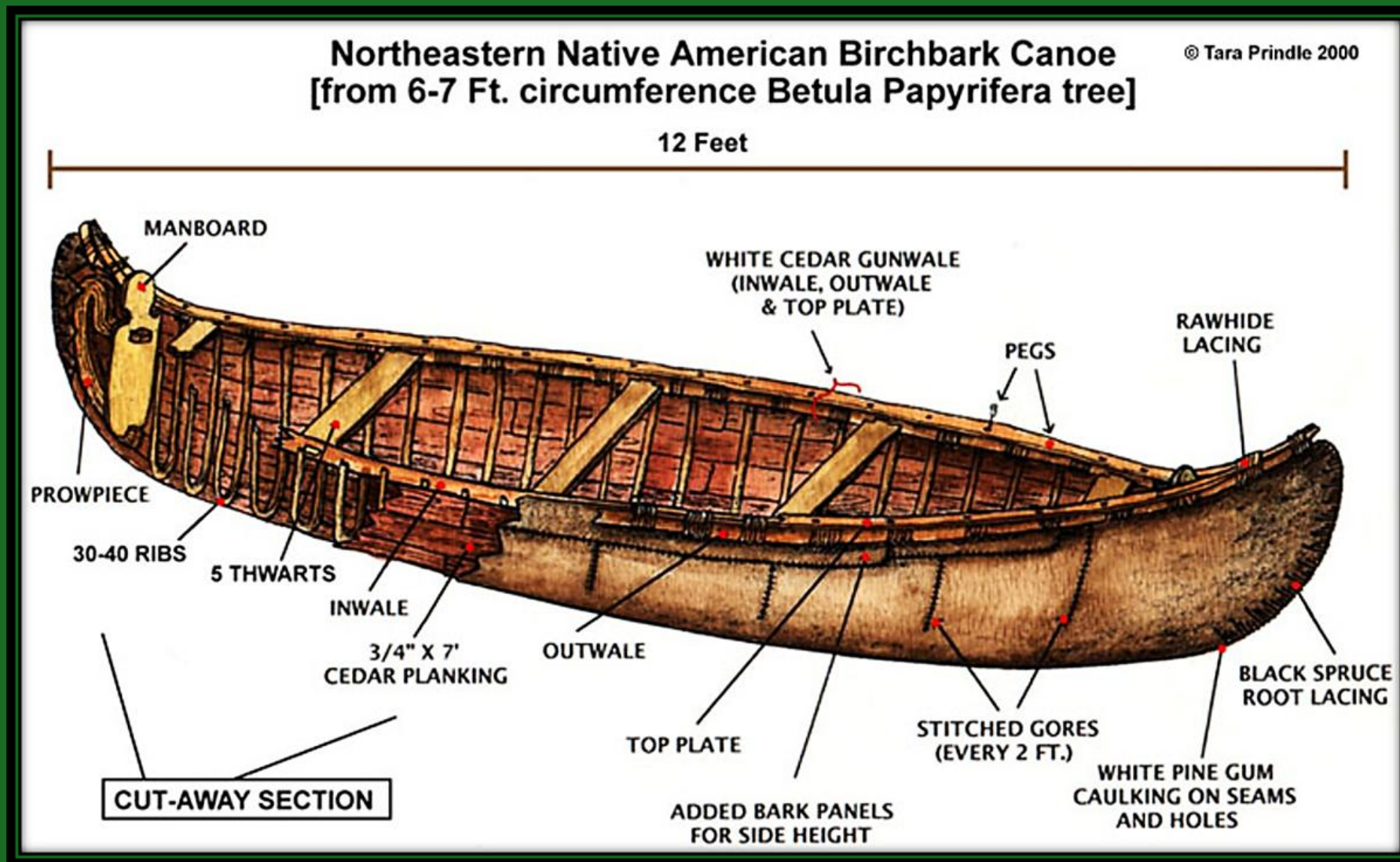
**Smaller birchbark or spruce bark canoes for hunting or warring parties could be made more expediently, being built for only one or two men.** There was no planking or elaborate prow piece in small canoes.

The small canoes were not as durable nor as intricate as larger bark canoes, but with proper storage the little canoes **could last five years or longer**.

Bark canoes could be stored in two ways: **either kept from excessive light and moisture** (elevated upside-down in the shade under a cover) or **completely submerged in a lake or pond with rocks used as weights**.



## MENOMINEE IRON RANGE NATIVE AMERICANS – BIRCH BARK CANOES – 3



Larger canoes required an amazing amount of work, although all the materials were readily available from the surroundings. The task involved (1) gathering the bark and root lashings, (2) carving the manboards and laminating the prow pieces, (3) bending and lashing the gunwales and inserting the hand-carved thwarts, (4) stitching up the seams and gores, (5) ripping and laying the cedar planking, (6) bending and inserting the 30 or more ribs, (7) caulking the seams and holes with pine gum and finally (8) decorating by etching or painting the bark.



## MENOMINEE IRON RANGE NATIVE AMERICANS – BIRCH BARK CANOES – 4



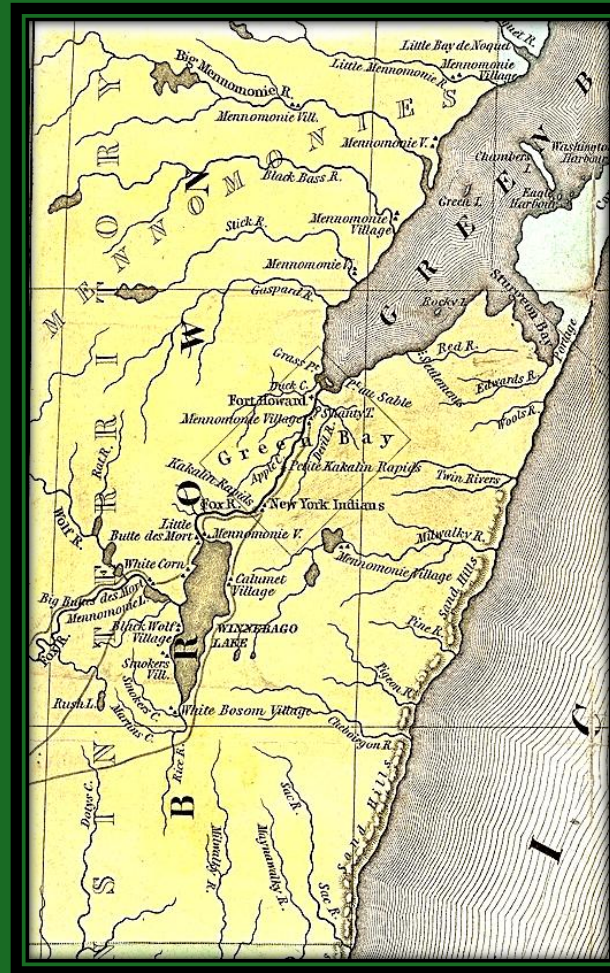
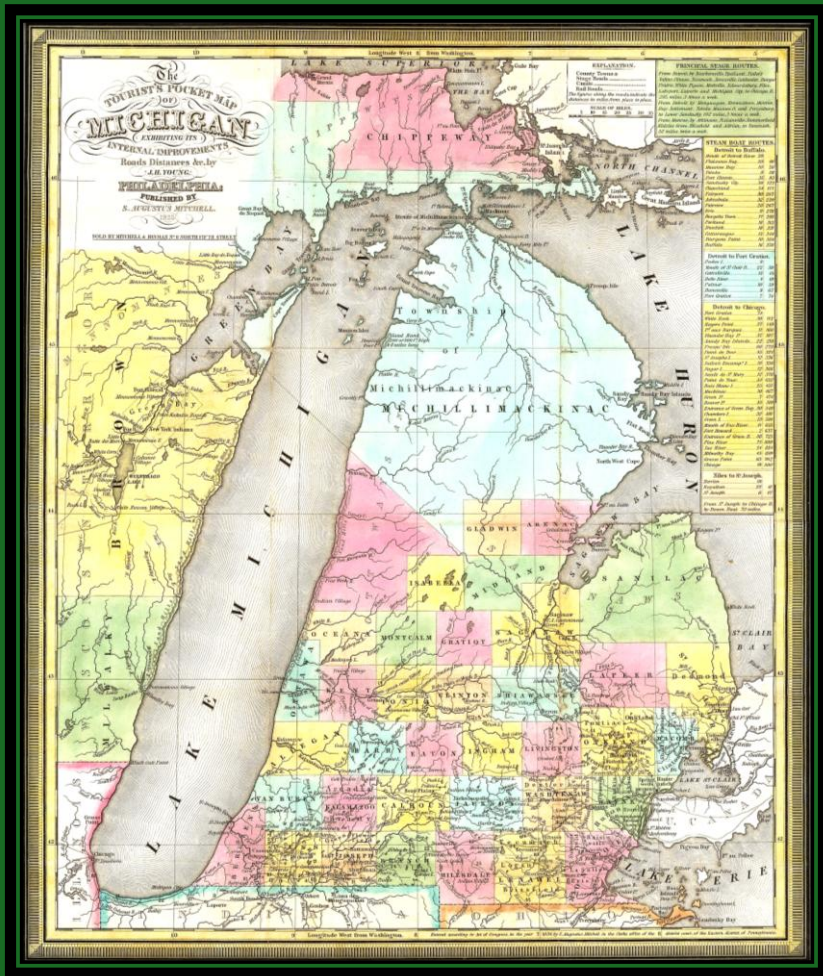
Menominee Joe (left) and Jerome Dakota, of the Badwater Indian village, paddled their birch bark canoe near Eagle Island in the Spread Eagle Chain of Lakes in Florence County, Wisconsin, during the summer of 1896. Similar birchbark canoes were sold by the Badwater Indians at one dollar per foot. *[Walter Weber]*

The birchbark canoe (above) exhibited in the Menominee Range Historical Museum, dating from the late 1880s to the very early 1900s, is 16 feet long and was made by the Native Americans who lived at Badwater.





# THE MENOMINEE – THE WILD RICE PEOPLE – 1



The Menominee originally occupied a large territory of 10 million acres extending from Wisconsin to the Upper Peninsula of Michigan.

The Menominee are descendants of the Late Woodland Indians who inhabited the lands once occupied by Hopewell Indians, the earliest human inhabitants of the Lake Michigan region. As the Hopewell culture declined, circa A.D. 800, the Lake Michigan region eventually became home to Late Woodland Indians.

The Menominee refer to themselves as **Mamaceqtaw**, meaning “the people,” while the name Menominee (also spelled Menomini) comes from the Ojibwe word *manomin*, meaning “wild rice,” a staple of their diet and culture.

According to Menominee oral history, they have always lived in the Wisconsin region and consider themselves **Kiash Matchitiwuk**, or “Ancient Ones.” Their creation story begins at the mouth of the Menominee River, where their five clans – Bear, Eagle, Wolf, Moose, and Crane – originated.

Wisconsin Territory depicted on this 1835 *Tourist's Pocket Map Of Michigan*, showing a Menominee-filled Brown County, Wisconsin, that spans the northern half of the territory. Note the “Menomonie Village” on the Black Bass River and the “Menomonie Vill.” on the Menominee River.



## THE MENOMINEE – THE WILD RICE PEOPLE – 2



This historic engraving titled “Gathering Wild Rice” from Mary Henderson Eastman’s *The American Indian Portfolio* or *The American Aboriginal Portfolio* was published in Philadelphia in 1853 by Lippincott, Grambo. [Internet]

The first recorded inhabitants of the Menominee River Basin were a small Algonquin tribe known as “the wild rice people.” Journals of seventeenth and early eighteenth century explorers describe a tribe of forty to eighty men living in a single village at the mouth of the Menominee River. By the early 1820s, the Menominee numbered about 500 men, and were scattered throughout a dozen villages in Wisconsin. Between 1670 and the early 1800s, various explorers, fur traders and missionaries visited the area as they passed by on the water routes of Green Bay and the Menominee River.





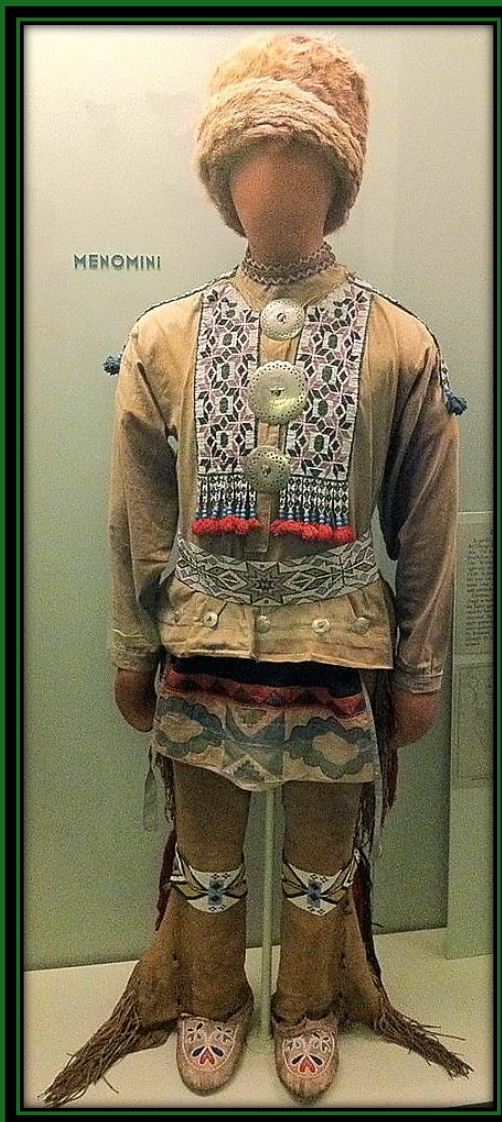
## THE MENOMINEE – THE WILD RICE PEOPLE – 3



This tinted postcard view titled “Indians Picking Wild Rice, Near Brainerd, Minn.” dating about 1910. Note the birchbark canoes in the postcard view. [Minnesota Historical Society Collections] Modern wild rice harvesting is shown at the right.

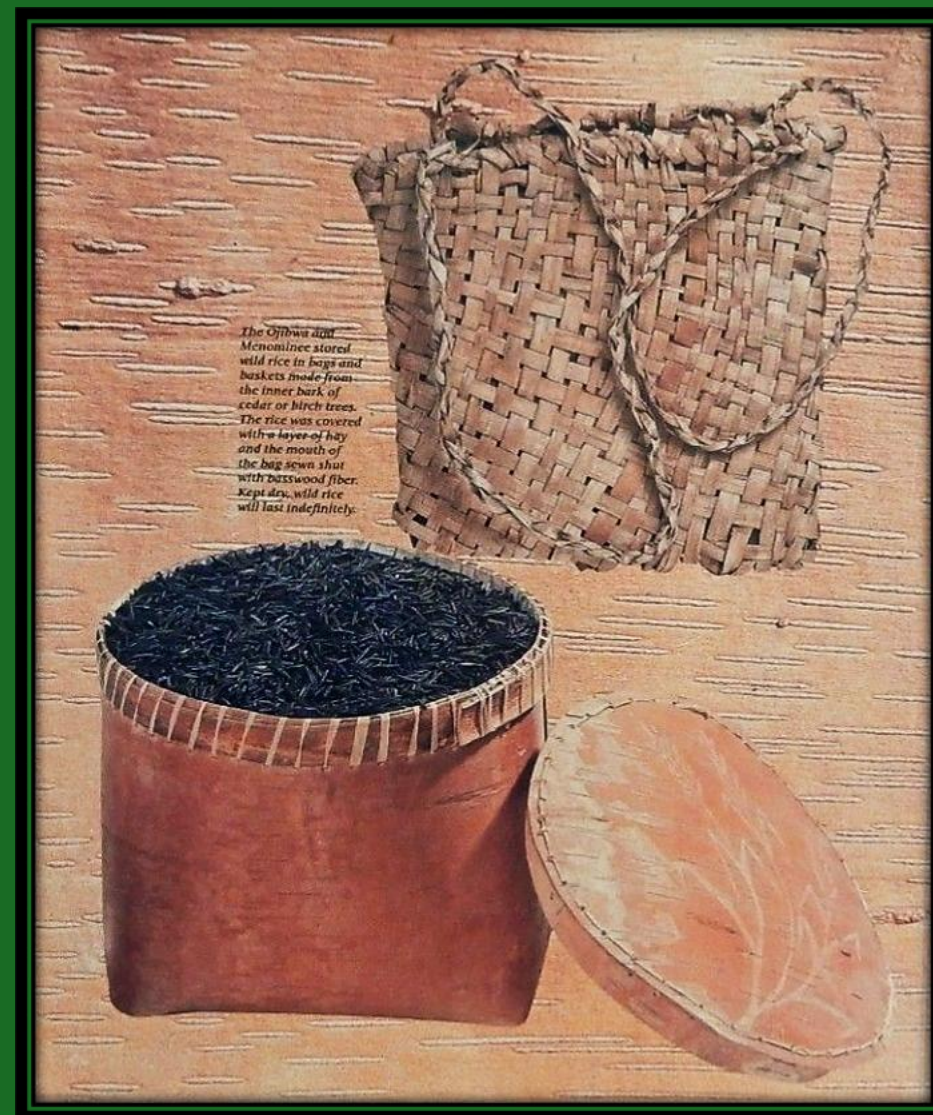


## THE MENOMINEE – THE WILD RICE PEOPLE – 4



The “Menomini” mannequin at the left shows traditional garb for a man, including elaborate beadwork.

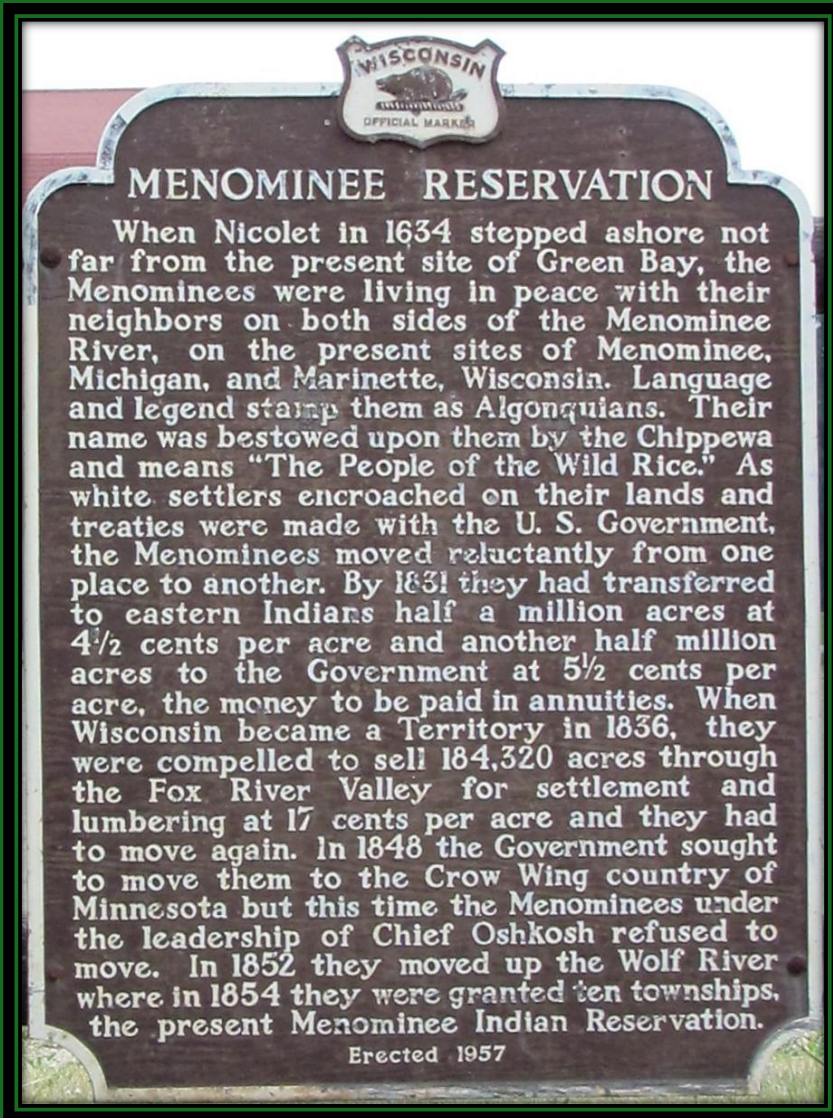
The Ojibwe and Menominee stored wild rice in bags and baskets made from the inner bark of cedar or birch trees. The rice was covered with a layer of hay and the mouth of the bag sewn shut with basswood fiber. Kept dry, wild rice will last indefinitely.



*The Ojibwa and Menominee stored wild rice in bags and baskets made from the inner bark of cedar or birch trees. The rice was covered with a layer of hay and the mouth of the bag sewn shut with basswood fiber. Kept dry, wild rice will last indefinitely.*



## THE MENOMNEE – THE WILD RICE PEOPLE – 5



When Nicolet in 1634 stepped ashore not far from the present site of Green Bay, the Menominees were living in peace with their neighbors on both sides of the Menominee River, on the present sites of Menominee, Michigan, and Marinette, Wisconsin. Language and legend stamp them as Algonquians. Their name was bestowed upon them by the Chippewa and means "The People of the Wild Rice." As white settlers encroached on their lands and treaties were made with the U. S. Government, the Menominees moved reluctantly from one place to another. By 1831 they had transferred to eastern Indians half a million acres at 4½ cents per acre and another half million acres to the Government at 5½ cents per acre, the money to be paid in annuities. When Wisconsin became a Territory in 1836, they were compelled to sell 184,320 acres through the Fox River Valley for settlement and lumbering at 17 cents per acre and they had to move again. In 1848 the Government sought to move them to the Crow Wing country of Minnesota but this time the Menominees under the leadership of Chief Oshkosh refused to move. In 1852 they moved up the Wolf River where in 1854 they were granted ten townships, the present Menominee Indian Reservation.

Erected 1957



Jean Nicolet (1598-1642), was a French *coureur des bois* noted for exploring Lake Michigan, Mackinac Island, Green Bay, and being the first European to set foot in what is now the U.S. state of Wisconsin in 1634.

Chief Oshkosh (c. 1795-1858), recognized leader of the Menominee Native Americans from 1827 until his death, played a pivotal role in preserving the Menominees' Wisconsin homeland despite intense pressure from the U.S. government to relocate his people to Minnesota.



Wisconsin Historical Marker 69 – **Menominee Reservation** – was erected in 1957 and serves as a reminder of Native American heritage in Wisconsin, highlighting the Menominee's resilience, leadership, and enduring presence in the region. [Bob Weber]



Nº 2.

CORRECTED MAP  
OF THE COUNTRY ALONG THE  
PROPOSED BOUNDARY BETWEEN  
**MICHIGAN**  
AND  
**WISCONSIN**

To accompany the Report  
of Cap<sup>t</sup> T.J. Cram  
December 1840

Drawn by Lt. J.D. Webster T.E.



## BADWATER INDIAN VILLAGE – FIRST MENTION – 1

The earliest printed documentation found to date regarding Native Americans inhabiting what became Dickinson County, Michigan, is found in a written report submitted to Congress by Capt. Thomas Jefferson Cram in December 1840.

Congress had commissioned Cram, a member of the Corps of Topographical Engineers in the War Department, to determine the boundary between Michigan and Wisconsin in 1840, appropriating \$3,000 for the survey. Except for the southern shore of Lake Superior, this land had not yet been surveyed.

Capt. Cram submitted his written report of his findings in December 1840, along with a map on which the Badwater Indian Village was located. President Martin Van Buren submitted the report to the Senate on February 1, 1841.

Capt. Thomas Jefferson Cram included the location of the Badwater Indian Village on his *Corrected Map of the Country Along the Proposed Boundary between Michigan and Wisconsin* in his report to Congress in December 1840. [William J. Cummings]

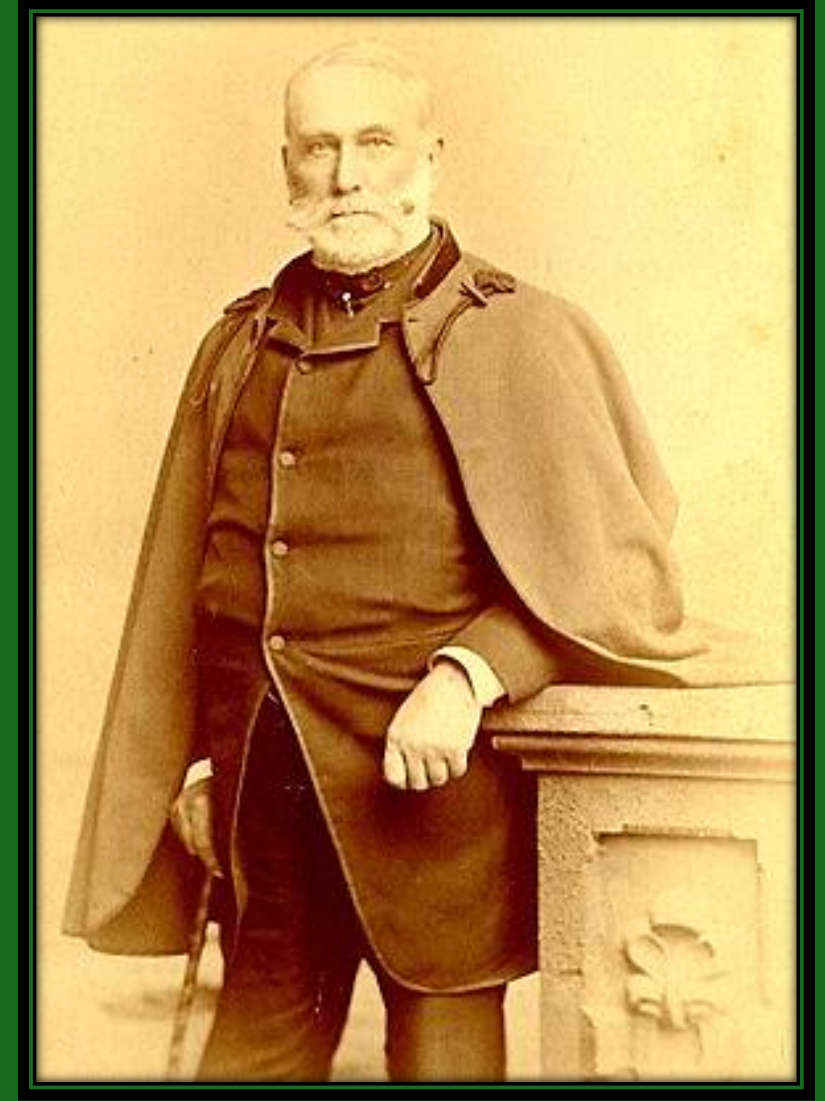
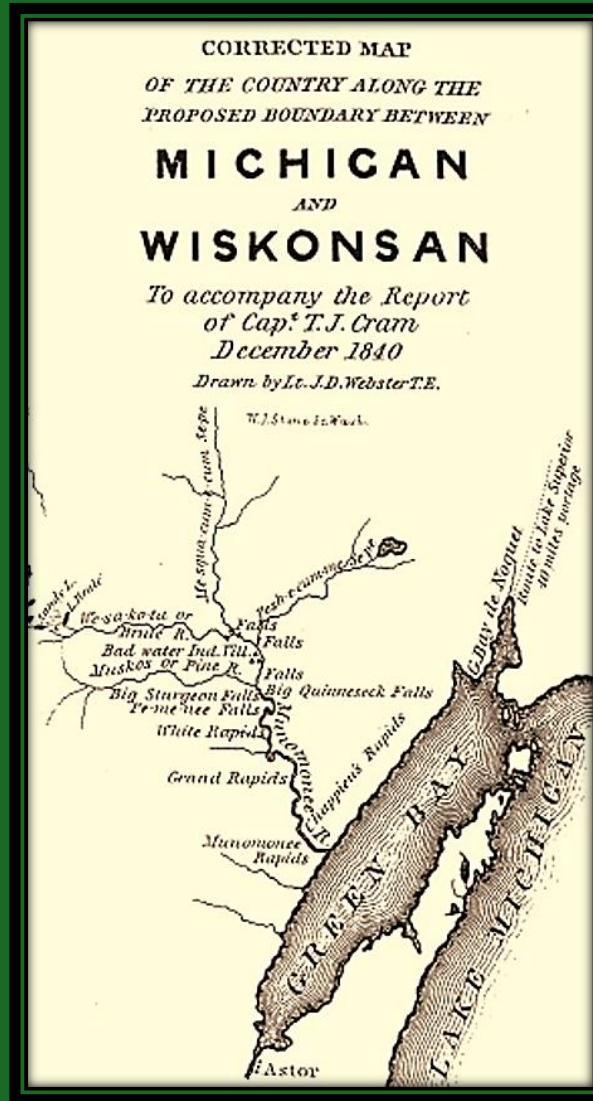


# BADWATER INDIAN VILLAGE – FIRST MENTION – 2

A portion of Cram's interesting description of the “Menomonee” (Me-Ne-Ca-Ne) River notes:

*The country adjacent to the upper part of the Menomonee [sic], for about thirty miles on both sides, has an exceedingly desolate appearance; all the timber, which was once pine, has been consumed by fire, as far as the eye can reach, all around on every side...Within the burnt district there is a part of the river called “Bad Water,” where there is an Indian village and planting-ground; the people of this village are called, in English, “Bad Water Indians.” Potatoes only are cultivated here; it is too far north for corn to ripen before the coming of frost.*

The **Badwater Indian Village** was located in the SW ¼ of Section 29, T41N of R30W on the Menominee River. Cram's report verifies its existence in 1840, but how much earlier a Native American settlement was located at this point is unknown. The inhabitants were part of the Ojibwe tribe, often referred to by English writers or speakers as Ojibwa or Chippewa.



Thomas Jefferson Cram (1804-1883)



## BADWATER INDIAN VILLAGE – 3

In Volume II of *My Reminiscences*, printed in 1918, Raphael Pumpelly (1837-1923), the famed German explorer, noted that in 1867:

*Instead of going up the Michigamme I set out with a light bark canoe for a rapid voyage down the Menominee to its mouth, and thence by rail to Marquette. We started from a little isolated Indian village called Badwater. Here some Indians had built several log huts in the midst of some hundreds of acres of fertile land – all of it, except three or four acres, covered with a grand forest. They raised some of the northern maize called “squaw” corn, and the women showed with pride some fine potatoes.*

*I had been there before, and they knew me, and when I appeared there now they exclaimed: “Bid-wey-wey-Gizjek! Bid-wey-wey-Gizjek!”*

*When I asked what they were saying, one of my Indians said that was the name they had given me. It meant “Sounding Sky.”*

*“Why do they call me that,” I asked.*

*He asked the old man of the group. I saw an expression of sadness on the faces about me as the answer was given:*

*“These Indians try do same as white man. They make house and plant crop. They think they always live here. The land is good, heap fish, heap deer, heap beaver, and mink and marten, heap fur. Now they say they see you take all land. They think you take their land. Yes, they heap sad.”*

*“Well,” I said, “what has that got to do with the name they call me?”*

*“They think you thunder that come before storm.”*

*“So I was the ‘rumbling of the coming storm.’”*

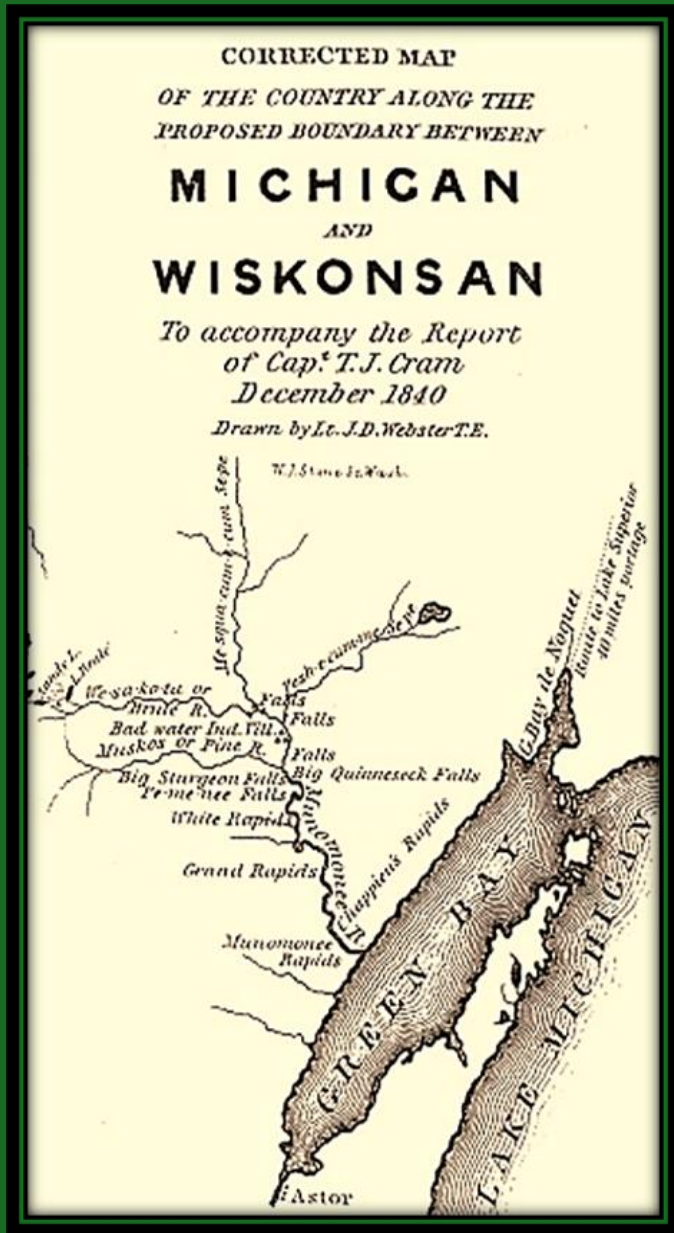
*The tract was an odd numbered section, and I told him to tell the Indians that no one could take that during the next few years, and that I would not take it from them; and I added that I would try, if possible, to have it secured to them once and for all.*

*They were very grateful. After a consultation among themselves an old squaw went off and came back with a gift. The group gathered near, as she proudly handed it to me. It was a freak of three potatoes united to form a veritable phallus. The old men smiled, and the women, old and young, giggled. My interpreter said, “They say this bring you heap papoose.” In return for the mascot I made them all happy with tobacco.*





# BADWATER INDIAN VILLAGE – 4



Another early explorer, F.W. Hyde, of Clintonville, Wisconsin, reported on his travels through the area in 1867 in the *Proceedings of the Lake Superior Mining Institute* in 1917 in an article titled “Reminiscences of the Upper Peninsula of Michigan” as follows:

...After remaining in the woods until Christmas [1867], and being afraid of the deep snows coming on, we decided to start for civilization. Taking a southerly course through the woods, we *reached the Menominee river, a few miles north of Bad Water, an Indian village, where there were between one and two hundred Chippewa Indians living.* It being a bitter cold day, we *stopped at one of the wigwams to get warm and see if we could get something to eat.* Having a small allowance of flour with us, we made the squaw understand we were hungry and wished her to bake us some *bread*, which she readily did, also cutting a nice *sirloin of venison* and cooking it with *boiled potatoes and onions.* She soon placed before us a dinner that would do justice to the most expert feminine cook. *Leaving Bad Water we took the Indian trail that lead down to Sturgeon falls. That night we camped on the pine plains near Lake Antoine.*

The next morning, after crossing the lake, we missed the trail, and for this reason again took our course through the heavy forests, crossing over the high ridge where the City of Iron Mountain is now located. After leaving the plains south of Lake Antoine the country became rolling and was covered with heavy growth of white and Norway pine, with very little underbrush. There were thousands of deer and this whole section of country resembled a sheep ranch. Late in the afternoon we reached the Menominee river at Little Quinnesec Falls. Traveling down the river on the ice until long after dark we came to an Indian camp. Obtaining permission, we stayed with him over night. The Indian[, ] who could talk some English, told us there was a lumber camp just below the Sturgeon Falls, which was about two miles down the river. This was the farthest up the lumbering had been. Leaving the Indian early the next morning we soon reached the lumber camp, where we had breakfast. From there we were three days reaching Menominee.



## BADWATER INDIAN VILLAGE – 5

On **May 23, 1879**, **George Frederick Seibert** (1853-1940), who became one of Iron Mountain's first druggists, noted the following in his journal of an early trip to the area:

*...We passed several wigwams and entered one to examine its structure and found it nothing different internally from those examined by me before. As I have not described one before I'll try to do so now. A number of straight poles with crotches at the apex (is good) are cut and then leaned inwards against one center post. Perhaps a small tree or a pole put into the ground. Across these or piled onto them are placed either cedar bark taken from the trees by cutting a circle clear around the tree about a foot above the roots and another four feet to six feet above the first one, then split down, or hemlock boughs are cut and piled up around the poles leaving a hole above for the 'exit' of smoke and another opening left in the side for a door. This with a few balsam boughs spread around constitutes a wigwam. There is another kind made by bending small trees into about the following shape and tying them.*

Seibert was probably describing the **Badwater Indian Village** in his journal entry.



The **Ojibwe/Chippewa** built **wigwams** in this style, as described above by George Frederick Seibert. Here birchbark appears to be used to cover the sides of the structure.



## BADWATER INDIAN VILLAGE – REMNANTS BEFORE FLOODING – 6



Edwin James Trestrail (1893-1977), son of William Chapple Trestrail (1860-1929), posed by a Native American spirit house at the burial ground at Badwater near the Big Bend of the Menominee River in about 1922-1923. William C. Trestrail acquired the property February 19, 1912, and named it Riverview Farm. Edwin J. Trestrail acquired the property from his father May 25, 1925. When Twin Falls Dam was built this land was flooded by the backwater. *[Putnam W. Robbins]*



# BADWATER INDIAN VILLAGE – CONTEMPORARY NEWSPAPER ACCOUNTS – 1

Reports regarding activities at the Badwater Indian Village or its residents appeared sporadically in the columns of contemporary newspapers.

The reader needs to be mindful of the attitudes of many residents of the area at the time these articles were written and the frank editorial comments often inserted in these contemporary newspaper articles would not be acceptable by today's standards.

An item from the August 9, 1879 issue of Escanaba's *The Iron Port*, taken from *The Menominee Ranger*, a single-page of Menominee Range news in Marquette's *The Mining Journal*, noted the following:

*VULCAN – A number of Indians – men, women and children – came into town Wednesday last from Bad Water for the purpose of selling berries, furs, etc., having with them a lot of regular Indian ponies. They make a novel picture as they go along one after the other, looking more like Indians we read about than those usually seen in civilization, and are always looked upon in wonderment by strangers, though it has long since lost its novelty to the residents here.*

In the July 12, 1884 edition of *The Florence Mining News* it was noted that *Some of the circus sharpers beat Edwards, a poor Indian, out of a small sum of money.*

In the same issue a brief article stated that *Farmer Miller, near Bad Water, has a nice little nook in the woods. He has nearly 23 acres cleared and says crops never looked better. The animals of the forest and the Indians are his only neighbors.*

In the September 6, 1884 issue of *The Florence Mining News* under a headline reading “*An Indian Funeral*” it was reported that *Negaunee's son ran from Badwater to Chicagon Lake, about twenty miles, on Tuesday night, to inform his red brethren and sisters that Jim Tenagon's wife was dying of consumption [tuberculosis].*

*On Wednesday a delegation of bucks, squaws and papooses started for Badwater on foot to assist at the funeral. They stopped in Florence to lay in stores for the 'festivities.'*

*A funeral among the Indians in this region is a grand affair, celebrated by a week of dancing, drinking, eating, fighting and yelling. They discount the most approved Irish wake.*

On November 14, 1885, Norway's *The Current*, in a column titled *Quinnesec Quotum*, stated:

*Twenty-five Indians in town this week and not a scalp missing.*

In the November 19, 1887 edition of *The Florence Mining News* under a headline reading “*A Mixed Marriage*” a reporter noted that *Joseph Baker*, a young Frenchman, was united in marriage with *Checota*, “*a full blooded Indian maiden*” at 1:30 p.m. on November 15 in Justice Huff's office. Such mixed marriages were not common.

The bride was identified as “*the comely daughter of 'Egonetic', a well-known Badwater Indian, and 'Paltier', his wife.*”

*Checota “was born at Badwater Indian village, on the Menominee River, near Spread Eagle Lake, some seventeen or eighteen summers ago. She cannot speak a word of English but understands the French language perfectly.*



## BADWATER INDIAN VILLAGE – CONTEMPORARY NEWSPAPER ACCOUNTS – 2

*Mr. Baker was born at Green Bay and is 23 years of age. He is a miner and is employed in one of the mines at **Iron Mountain**.*

*The young couple first met with each other last summer and the acquaintance soon ripened into love.*

*The ceremony was witnessed by **Jerome Decota, of Badwater**, and **John M. Saxton**, of this city [Florence]. The former is a **son of Decota**, a veteran trapper who is known throughout the entire northern country.*

*“**Old Decota**,” as he is always called, is supposed to be the oldest person living in the United States. He is 120 years of age and is said to be hale and vigorous as most men of 60 years. The veteran trapper **lives at White Rapids on the Menominee River**.*

*Mr. Baker and his dusky bride will make their home at Iron Mountain. Asked by a MINING NEWS reporter as to whether the couple would be obliged to be remarried according to the Indian custom, an old Badwater Indian replied: “No, that is not necessary. An Injun in Injun fashion, but when a white man marries a squaw the marriage ceremony must be according to the white man’s fashion.”*

***The Current** contained the following announcement in its **August 4, 1888** edition:*

***Spotted Horse**, the one and only **Indian doctor**, continues to wear buckskin and perscribe [sic – prescribe] for the ills, fancied and otherwise, of **Norway people**.*

*A hunting accident involving **Samuel Negaunee** (1874-1907), “an Indian residing at the **Badwater reservation**”, was reported in the **August 6, 1896** issue of **The Iron Mountain Press**.*

***Negaunee** “was mistaken for a deer by some other illegal hunter last Friday night and peppered with buck and fine shot. It seems that Sam was also engaged in violating the game laws at the time, his headlight being mistaken for the eyes of a deer. The wounded man was brought to St. George’s hospital, where an examination proved his injuries to be not of a very serious nature.”*

*An article in the **August 27, 1896** edition of **The Iron Mountain Press**, taken from **The Florence Mining News**, noted that “two Iron Mountain gentlemen, **D.A. Graham** and **A.E. Robbins**, discovered an **Indian burial ground on the island in North Lake, Spread Eagle**.*

*While they were excavating a cellar for a small building, last Friday, a quantity of human bones were [sic – was] found.*

*Quoting from **The Florence Mining News**, **The Iron Mountain Press** noted in its **May 15, 1902** edition that “a **party of Badwater Indians**, four in number, **brought in twenty wolf hides**, Thursday morning, and received the handsome sum of **\$120 in bounty money from County Clerk Pontbriand**.*

*The hides were all of young wolves and it is a fact and has been a matter of comment on previous occasions that all hides brought in for this purpose have been young ones, showing that the clever Lo [**Indian**] has either a wolf farm somewhere in the forests or else keeps tab on the wolf dens and plucks the same when the right moment arrives. Either plan reflects credit on the cunning of these dusky financiers, and show conclusively that they are not degenerating in this particular characteristic.”*



## BADWATER INDIAN VILLAGE – CONTEMPORARY NEWSPAPER ACCOUNTS – 3

The headlines in the January 13, 1910 issue of the *Iron Mountain Press* read: *Aged Indian Dead: John Negaunee Meets Violent Death in Baraga Co.: His Wife, Daughter and James Wauwasong [sic] Jailed at L'Anse; Former Resident Badwater: John Negaunee* (1827-1910) and his wife Marguerite/Mary (Gabeboonke) Negaunee (1833-1924) were the parents of Samuel "Sam" Negaunee (1874-1907), mentioned in the previous slide.

According to the accompanying article, "*John Negaunee*, a veteran member of the band of Indians who made their home at the *Badwater* reservation, about two miles north of this city, some ten or fifteen years ago, was killed at *Assinins, Baraga county*, on New Year's day, and his wife and daughter *Maggie* and *Jas. Wasuwasong* [sic – *Wawasong*] have been jailed at *L'Anse* charged with his death.

The account of the incident quoted from *The L'Anse Sentinel* was included, containing the following particulars:

*John Negaunee*, 83 years of age, who lives with his wife and daughter at *Assinins* [sic – *Assassins*], was killed on New Year's day, and as a result, *Mrs. Negaunee*, his daughter *Maggie*, aged 30 years, and *James Wawasong* are being held in the county jail. James Wawasong's story of the crime is related as follows:

*Mr. Negaunee* was out of the house on the day above named, and sometime during the afternoon *James* came down to the house, having with him a bottle of alcohol. The women and James proceeded to make merry. Shortly after *Mr. Negaunee* came in, and the story runs to the effect that he objected to the young man's being there. Another tale is to the effect that his wife demanded money of the husband.

*At any rate, the women got into a tussle with Mr. Negaunee and threw him down. While he was down the girl jumped on his head, when Mr. Wawasong pulled them off, and after this the victim was quiet. This tussle happened about five o'clock in the afternoon.*

*When it came time to go to bed, the women went to pick Mr. Negaunee up and found that he departed from this life. Dr. R.S. Buckland, of Baraga, conducted the post mortem examination; the inquest has been postponed for about two weeks.*

*This is as far as the case has gone yet, but the officers are steadily working and expect to obtain more information, if such is to be had.*

Two weeks later, in a follow-up article appearing in the January 27, 1910 issue of the *Iron Mountain Press*, reported the following:

*The inquest of John Negaunee, who died on New Year's night at Assinins [sic - Assassins], was called by Coroner William Hugo, at the Baraga town hall. Mrs. Negaunee, daughter Maggie, and Jas. Wawasong, who were present when the old man died, were on hand and gave their testimony.*

*Dr. Buckland testified that Negaunee had several bad bruises on the head, but these could not have proved fatal to him. He also said that Negaunee was troubled with paralysis, which might have resulted in his death.*

*Wawasong testified that all implicated in this death were intoxicated on the day mentioned and while Negaunee was mixed up in a fight with his daughter, Maggie, the blows he received on the head could not have killed him.*

*After reviewing the testimony the jury rendered a verdict to the effect that they could find no reason to detain the prisoners, and they were discharged.*



# BATTLE OF THE LITTLE BIGHORN – JUNE 25-26, 1876

The following account, found while researching the extension of the Menominee Range Railroad, may help the reader to better identify the time frame in which the Menominee Iron Range was being opened up. The survey by S.H. Selden from Powers Station to the Quinnesec Mine was being run at the same time Lieutenant Colonel George Armstrong Custer led troops to their death at the Battle of the Little Big Horn on June 25-26, 1876.

The fight was an overwhelming victory for the Lakota, Northern Cheyenne and Arapaho, led by several major war leaders, including Crazy Horse and Chief Gall, inspired by the visions of Sitting Bull.

The U.S. 7th Cavalry, including the Custer Battalion, a force of 700 men led by George Armstrong Custer, suffered a severe defeat.

Five of the 7th Cavalry's twelve companies were annihilated. Custer was killed, as were two of his brothers, a nephew, and a brother-in-law.

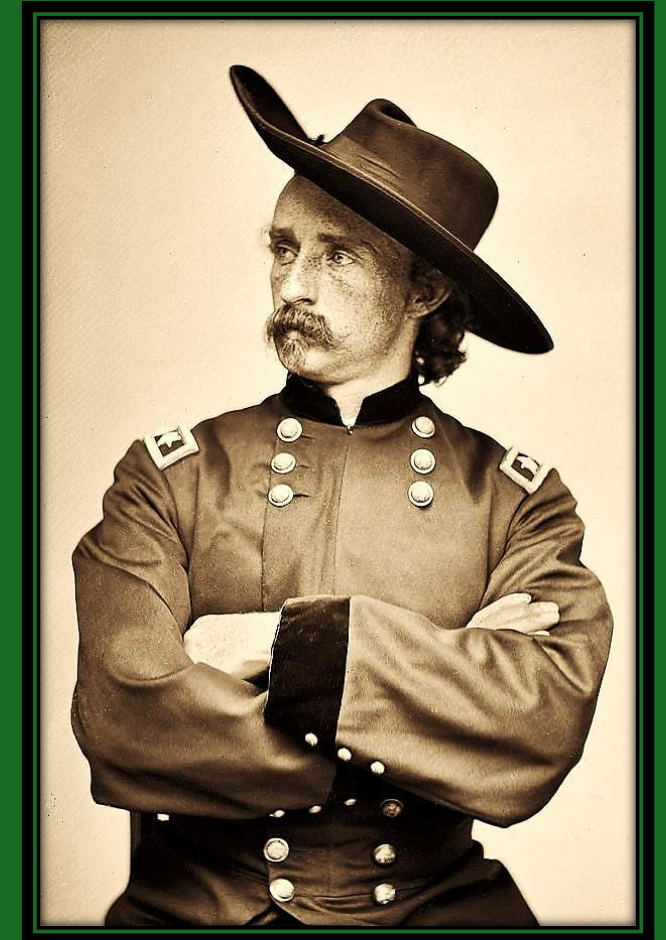
The total U.S. casualty count included 268 dead and 55 severely wounded, six of whom died from their injuries later, including four Crow Indian scouts and two Pawnee Indian scouts.

*The Escanaba Tribune's* editorial comments on the matter probably reflect the nation's feelings toward the Indians at this point in our history in its July 8, 1876 edition which appeared as follows:

## ***TERRIBLE MASSACRE.***

*The daily papers of Thursday are teeming with accounts of a terrible massacre of Gen. Custer's brigade on the Little Horn [sic – Little Big Horn] river. Upwards of 300 men were slaughtered by the Indians whom the troops encountered at that point. The report is fully confirmed by later dispatches. It is to be hoped that this terrible slaughter will have the effect to put a stop to the namby pamby policy of the government and that now a war of extermination will be waged.*

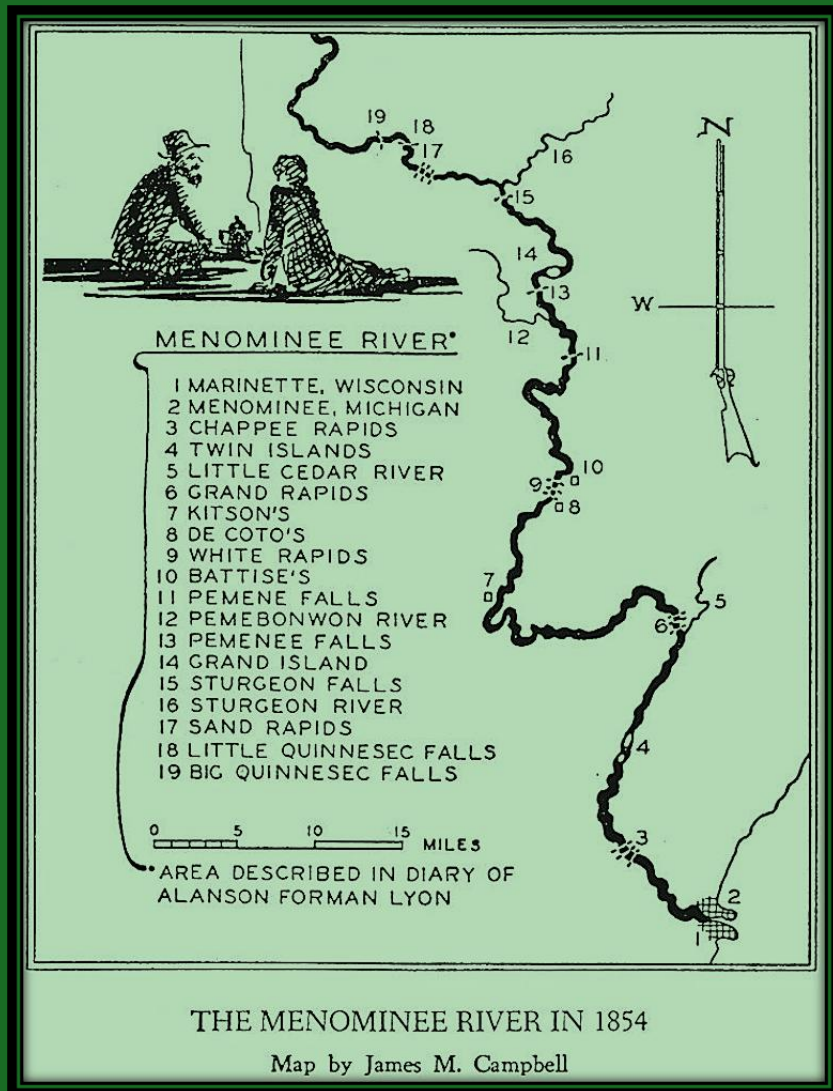
- ❖ Quinnesec was platted March 8, 1877.
- ❖ Waucedah was platted April 16, 1877.
- ❖ Vulcan, originally called Breitung, was settled in late July 1877, and a post office established October 31, 1877.
- ❖ Norway was platted July 31, 1879.
- ❖ Iron Mountain was platted October 29, 1879.



Brevet Major General  
George Armstrong Custer  
(December 5, 1839 – June 25, 1876)



# MENOMINEE RIVER TRADING POSTS AND NATIVE AMERICANS – 1



Several early trading posts and stopping places are indicated on this map, including (3) Chappee Rapids, (7) Kitson's [John George Kittson], (8) De Coto's [Joseph De Coto] and (10) Battise's [possibly Baptiste Premeau]. This map, published in *Michigan History*, Volume 47, Number 4 (December 1963), accompanied an article containing excerpts from Alanson Forman Lyon's diary entitled "A Trip Up the Menominee River in 1854." [Michigan History]

Trading posts were the first vestiges of civilization in the frontier area of the Upper Peninsula and northeastern Wisconsin. The Menominee River was the principal waterway and route to follow northward from Lake Michigan.

In the *Centennial History of Menominee County* by the Hon. Eleazer Stillman Ingalls, (1820-1879) published in 1876, mention is made of a number of individuals who traded with the Indians along the Menominee River.

## Louis Chappieu/Chappee

### Trading Post at Chappee's Rapids on the Menominee River

According to Ingalls, *The first white man who came to Menominee to stay was Chappee [Louis Chappieu or Chappee, an Indian trader and French Canadian voyageur], who came here [Menominee] as an agent for the [British-] American Fur Company and established a [trading] post in 1796 [on the Wisconsin side of the Menominee River].*

*At that time many thousand Indians visited the Menominee river every season, while at the north and about the headquarters of the river, and towards Lake Superior, the Chippewas had numerous villages which were accessible by birch canoes. There was an abundance of beaver, otter, mink, muskrat, martin and fishers, bear, deer, and less valuable game, throughout the country, and this post became an important trading point.*



# MENOMINEE RIVER TRADING POSTS AND NATIVE AMERICANS – 2

*Chappee* was a French-Canadian voyageur, with sufficient education to keep what books were necessary for an **Indian trading post**, and was apparently the right man for the place. He was stirring and active, and had sufficient courage and nerve for any emergency that might arise. He had a large number of men, picked up from that class of Canadian voyageurs who preferred a life in the solitude of the forests to a home with civilization, and his post sometimes presented the appearance of a well garrisoned fort, and at other times he was left almost solitary and alone to defend it if hostile Indians approached.

His post was solidly built of logs with palisades made of heavy timbers set in the ground around it.

**Chappee** built his first trading post on the Wisconsin side of the Menominee River, carrying on his **trade with the Indians** for many years, until dispossessed by **William Farnsworth** and **Charles Bush**, who wanted the site for a sawmill.

After being dispossessed of his property, **Chappee** crossed the Menominee River and built a **new trading post near the foot of Chappee's Rapids** – which were named after him – about five miles up the river from the village of Menominee. He surrounded this post with palisades in the same manner as he did the first one, and remained there trading with the Indians until he died in **1852** [*sic* – 1856].

According to Ingalls, *Chappee took to himself a squaw, with whom he lived, and raised children, as was the custom with the traders in those days, but to whom he was never married.*



*He sleeps here among us his red brothers, on the bank of the beautiful Menominee River.*

## **John George Kittson's Trading Post**

### **Wausaukee Bend above Grand Rapids on the Menominee River**

**John George Kittson** (1812-1872) was the next white man to take up permanent residence in the Menominee area, arriving in **1826** as a **clerk for the American Fur Company under Chappee**. He was the son of a British officer who was or had been stationed in Canada, according to Ingalls.

Kittson, described as a “*very intelligent and stirring man*,” was actively engaged in the fur trade or in farming all of his life. He cleared and opened the first farms in Menominee County, one at Wausaukee Bend above Grand Rapids and the other at Chappee’s Rapids, near the old trading post, where he resided for many years prior to the “great woods fire” [*Peshtigo Fire*] in **October 1871**. He died in **1872**.



## MENOMINEE RIVER TRADING POSTS AND NATIVE AMERICANS – 3



This early tintype shows **John George Kittson** (1812-1872) and his second wife, **Marguerite “Margaret” (Hardwick) Kittson** (1831-1893), who married in **1846**. John was the father of thirteen children, six with his first wife and seven with Marguerite.



According to Ingalls, Kittson “*had great influence over the Indians and was at all times a friend to their interests.*”

*The Indians always spoke of Mr. Kittson as “the writer,” a name they gave him on account of his doing all the writing for them in their various transactions with the Government.*

An extremely intelligent man with the temperament and strength to adapt well to pioneer life, Kittson arrived in the Marinette-Menominee area in **1826** as a representative for the **American Fur Company**.



# MENOMINEE RIVER TRADING POSTS AND NATIVE AMERICANS – 4

Kittson located a trading post at Wausaukee Bend on the Menominee River. As well as being a beautiful area, the site was also on a main Indian trail which led from central Wisconsin to a natural ford across the Menominee River at Wausaukee, and continued north to the Lake Superior region.

Kittson played a prominent role in general matters from the time he arrived in the area until his death.

Kittson's second farm, located at the Ox-bow of the Menominee River at the Wausaukee flats area opposite the mouth of the Wausaukee River, also was a trading post to serve the Indian settlement.

He built a large, two-story log house and a huge two-story log barn which accommodated horses at one end and cows at the other with a threshing floor in the center and a haymow on the second floor covering the entire area.

About a quarter of a mile downriver from his farm house Kittson built an octagonal two-story log-hewed pelt storage house. The structure was erected over a huge basement which had walls lined with logs.

The roof was covered with blue clay from the river which, when dried by the hot summer sun, became impregnable to water and the heat of the sun. The pelts were stored in the basement and first floor.

The second floor was filled with ice in the later winter and early spring to preserve the pelts in good condition until they could be taken down to the American Fur Company office at Green Bay after the ice melted on the Menominee River.

## Patrick Mullen's Trading Post Mouth of the Sturgeon River

According to the land records in the Dickinson County Court House, Patrick Mullen obtained a warranty deed dated April 21, 1869, from Eleazer S. Ingalls, of Menominee, for the S ½ of the SE ¼ of Section 22, T39N of R29W for \$400.00. Mullen ran a trading post in this area, according to early accounts.

Mullen leased the land to Larry Dashneau on October 15, 1869, for three years. Evidently this lease didn't last, as Mullen mortgaged the property to Ely Wright on January 3, 1870, for \$988.48, substantiating the fact that Eli/Ely Wright was linked to the land indicated. A second mortgage between Mullen and Wright for the same land for \$167.97 was dated March 23, 1871.

However, the records also show Mullen selling the land to Jesse Spalding for \$2,500.00 on April 4, 1871.

Patrick Mullen was born in New York State and married Lucy King, a Native American and a sister of Tom King, on May 5, 1870, in Menominee, Menominee County, Michigan. Lucy was born in Michigan, according to the marriage record.

Mullen's trading post was located near the New York Farm at the mouth of the Sturgeon River, probably on the Wisconsin side of the Menominee River. Patrick lived there with his wife, Lucy, and traded with the Indians.



# MENOMINEE RIVER TRADING POSTS AND NATIVE AMERICANS – 5

Mullen was accidentally killed near **Hamilton Lakes in Breen Township** May 14, 1878, by a Menominee River Railroad train, and was buried in an **Indian burial ground** on land he owned across the river from the New York Farm. The railroad company provided his coffin and sent Mullen's body to its final resting place.

## **Paul Miller**

### **Miller's Ferry and Miller's Halfway House Badwater (Menominee River)**

Paul Miller established a "ferry" service on Section 13, Town 40 North of Range 31 West on the old **State Road near Badwater** which operated in the **latter half of the 1870s** to help people cross the Menominee River at this point.

**John Lyle King** mentioned Miller's Ferry in his book *Trouting on the Brule River; or Lawyers' Summer-Wayfaring in the Northern Wilderness*, published in 1879, describing in detail trips made in the **late summer of 1875 and 1877**.

In the account of the **1877** trip, the author writes:

*Two miles below was **Badwater Crossing**, a ferry established the previous year [1876] for the road to the logging camp near **Brule falls**. This road marks an inroad of civilization, and pioneers the advance of man into the domain of nature.*

*At the crossing is a pine-log cabin, with pretensions to be classed as an inn, judging from the legend "**Montreal Badwater House**" imprinted on a splint or shake over the main door.*

*It stands on a high smooth bluff, in a handsome situation, at the convex point of a curve in the river. It has several apartments.*

*There was a garden with familiar potato vines, beets and cabbage. **Paul Miller** is the Boniface [innkeeper], and because there was a bright-eyed, comely woman to mistress it, the household was all snug, neat and tidy, and had an appearance of home comfort.*

Many contemporary accounts mention stopping at **Miller's Ferry** or **Miller's Half-way House**.

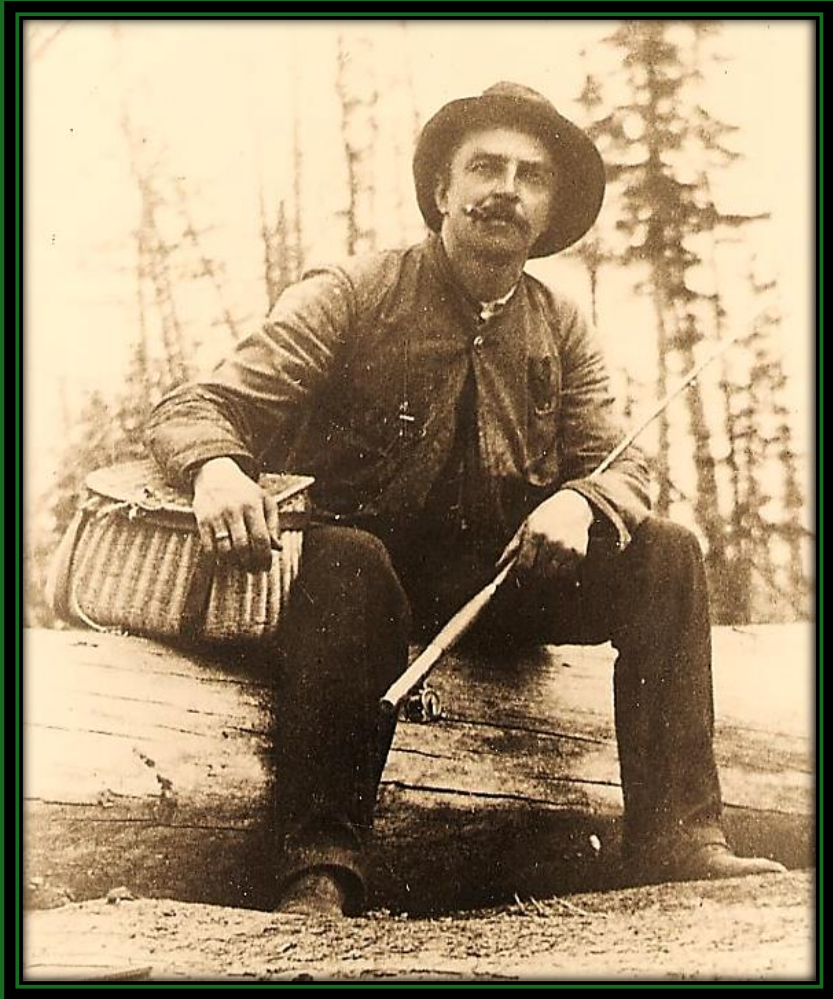
In his journal recording a trip up the Menominee River in **1879**, **George Frederick Seibert**, pioneer Iron Mountain druggist, wrote the following:

*...Started at 6:30 and have so far a very rough road. Dinner at **Miller's** today. Expect to reach camp tonight if we have good luck. Partridge drumming all around. Walked nine miles this morning and are now at **Paul Miller's** on the banks of the Menominee...The roads are fair, but nothing extra. Several very steep hills to climb and two or three swamps to cross.*

*We found very good accommodations at **Millers**, who seem to be a very nice family. Everything was kept just as neat as could be; Miller, his wife, and a man were the only ones here. Miller and his wife, I think, are French. They talk French anyway, and must be French as they are about the only ones to keep things neat under the most difficult circumstances.*



## MENOMINEE RIVER TRADING POSTS AND NATIVE AMERICANS – 6



George Frederick Seibert (1853-1940)  
Pioneer Iron Mountain Druggist

On the return trip Seibert noted on May 23: ...At twenty minutes to nine, we had made the *Bad Water crossing*. A loud hello drew *Paul Miller* across the river with his *canoe* and we were in a few minutes landed on the Michigan side of the Menominee River. This place is by the road about twenty-five miles, but by taking the crosscut we saved about fifteen miles.

After resting at *Paul Miller's* for twenty minutes and smoking a pipe of peace we started for *Dickey's*, fifteen miles distant, where we arrived at one o'clock.

[*James and William Dickey* had two trading posts – one on the *northwestern part of Lake Antoine* and the other near *Quinnesec*. There will be more about them later.]

According to *The Florence Mining News* in February and March, 1886, *Paul Miller* was working as a trapper and guide.

In the *March 6, 1886* edition the following was reported: *Fred John*, of *Spread Eagle* fame, was in town last Saturday. Fred's hair has grown long in the solitudes of the forest, where he is spending the winter trapping with *Paul Miller*, of *Badwater*. They have *traps on the Pine, Popple and Menominee* and have harvested quite a catch of furs, including ten beavers, two otters, seventy-five minks, twenty-five martins and some other pelts. Fred says the snow has been too deep for a good trapping season.

### **Charles La Salle's Trading Post Junction of the Pine and Popple Rivers**

In the *July 23, 1881* edition of *The Florence Mining News*, mention was made that *Charles La Salle* had kept a trading post at the junction of the Pine and the Popple from "time immemorial."

### **Ned Phillips' Halfway House Popple River**



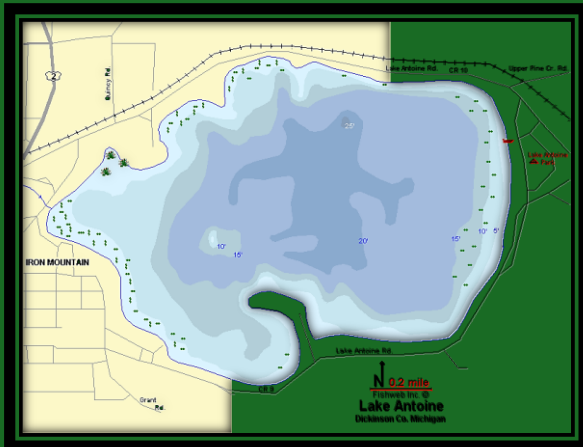
# MENOMINEE RIVER TRADING POSTS AND NATIVE AMERICANS – 7

Mention was made of **Ned Phillips**, keeper of a half-way house on the **Popple**, in the **March 6, 1886** issue of *The Florence Mining News*.

**Phillips** had come in to Florence “with a catch of furs, among which was a large wolf, the fourth he has poisoned this winter. The bounty is ten dollars. Phillips has been doing well with his traps this winter.”

## **W.C. Jefferies Halfway House Popple River**

The **June 5, 1886** edition of *The Florence Mining News* noted that **W.C. Jefferies** was “refitting and refurnishing the camp known as Phillips’ half-way house, on the Popple.” Jefferies planned to “keep a good lodging place for travelers and make a specialty of entertaining hunting parties.” The reporter noted that “as the hunting in that vicinity is particularly good and the travel considerable, Mr. Jefferies will probably do quite well.”



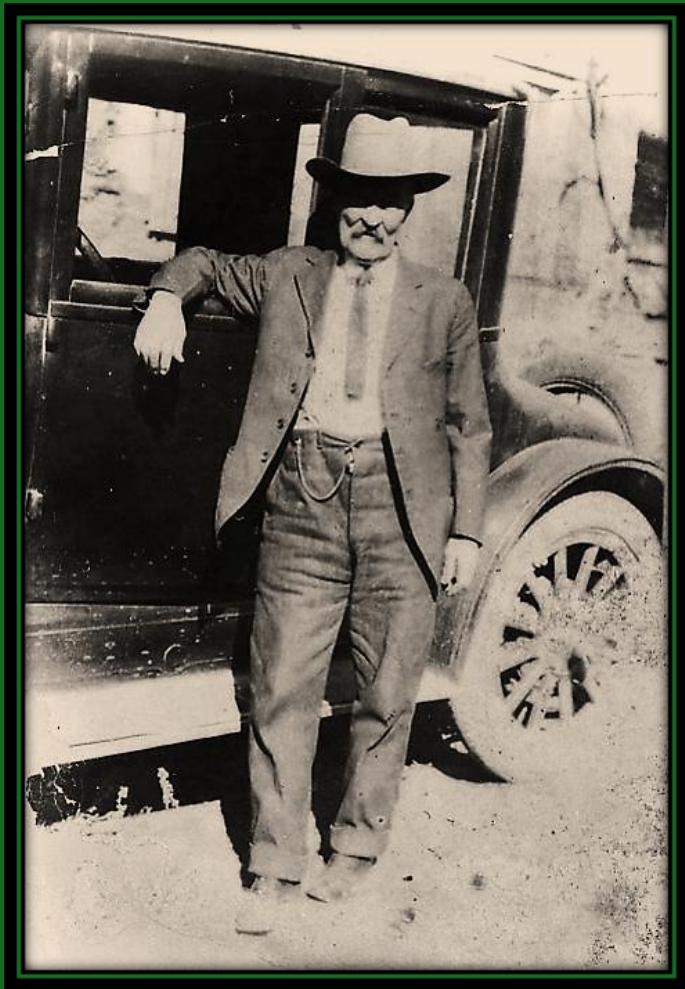
A deed dated **November 11, 1878**, shows **James S. Dickie** held the W ½ of the SE ¼ of Section 19, T40N R30W and the NE ¼ of the SW ¼ of Section 19, T40N R30W. The SE ¼ of Section 19, located off the northwestern portion of the western part of Lake Antoine, was the site of his trading post.



Walt Sumers, Guy Forstrom and Bill Cummings explored what may have been the site of **Dickey’s Trading Post**, located between **Quinnesec** and **Iron Mountain** in **Breitung Township**, on **October 26, 2013**. Note the depression in the center of the photograph. To protect the site from disturbance due to possible metal detecting and digging, the spot has not been divulged.



# DICKEY BROTHERS' TRADING POSTS NEAR QUINNESEC, LAKE ANTOINE – 1



**James S. Dickey (1844-1928)**  
[Menominee Range Historical Museum]

James S. (1844-1928) and William Dickey (1840-xxxx), among Dickinson County's earliest pioneers, established two trading posts in Breitung Township, then a part of Menominee County. One trading post was located about a mile and a half northwest of Quinnesec and the other was located off the northwestern part of the western shore of Lake Antoine.

Their surname is found spelled **Dickey** or **Dickie** in various documents and contemporary newspaper accounts and journals.

Although contemporary accounts show the Dickeys trading with the Indians and providing basic supplies to early explorers by 1871, the lands occupied by their trading posts were not recorded until 1878. Almost all contemporary accounts mention stopping at Dickey's on the old State Road until about 1880, when the Dickey brothers pursued other occupations.

James Dickey was listed as living in **Marinette Township, Oconto County, Wisconsin**, in the 1875 Wisconsin State Census.

Dickinson County Court House records show a warranty deed was issued to **William Dickie** on **June 27, 1878**, and recorded at the Menominee County Court House on **December 22, 1879**, for the NE ¼, the NW ¼, the SW ¼ and the SE ¼ of Section 33, Town 40 North of Range 30 West for \$1,000.

A deed dated **November 11, 1878**, shows **James S. Dickie** held the W ½ of the SE ¼ of Section 19, Town 40 North of Range 30 West and the NE ¼ of the SW ¼ of Section 19, Town 40 North of Range 30 West. The SE ¼ of Section 19 is located off the northwestern portion of the western part of Lake Antoine.

In his book *Be-Wa-Bic Country: The Story of the Menominee in the Upper Peninsula of Michigan*, Iron County author **Herbert F. Larson, Sr.**, mentioned **Donald C. MacKinnon's** stop at **Dickie's** trading post at Lake Antoine.

**MacKinnon** (1846-1913), the founder of **Iron River**, came to Marquette from Toronto, Canada, in 1865, working as a carpenter. In 1877 he began exploring in what became **Iron County**.



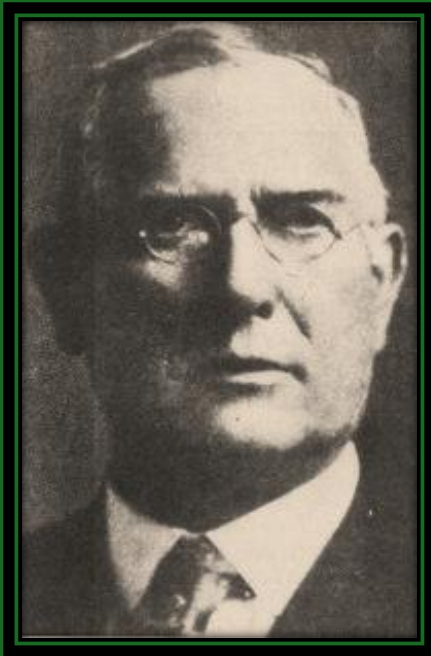
## DICKEY BROTHERS' TRADING POSTS NEAR QUINNESEC, LAKE ANTOINE – 2

Larson's account of MacKinnon's trip from Quinnesec to the Nanaimo Mine gives an indication of what backwoods travel was like in 1877, as he returned after recording his land at the land office in Marquette.

*A wagon loaded with equipment and supplies which weighed about 1,000 pounds was all a good team of horses could handle over the rough trail.*

*The teamster sat on a high seat which was fastened on the end of two long limber poles of elm which were securely anchored on each side of the wagon box, near the rear, on the outside of the wagon box. This gave plenty of spring. The driver, in order to stay in his seat, was fastened in by means of a safety belt. The men did not ride but walked behind the wagon.*

*The road from Quinnesec to Florence was fairly good, passing through a dense pine forest. At Section 30 (later Iron Mountain) there were only a few scattered cabins. Test-pitting was in operation where the Chapin Mine was later discovered.*



Donald Campbell MacKinnon  
(1846-1913)

*The horses were watered and fed and the men had lunch and smoked when they reached Dickie's trading post at Lake Antoine.*

*The men crossed the Menominee River over the new bridge at Twin Falls where Tom King and Jerome Dakota had previously operated their ferry service.*

*Located on a hill overlooking the river valley was a fairly large log building operated by Paul Miller and his wife as an inn for travelers which included several separate bedrooms. Over its main entrance was a cedar shake on which was painted in large letters: "Montreal Badwater House." Everything was neat and tidy, and the rustic hostelry had the reputation of serving a fine table. A barn stood nearby for the horses and a large well-kept garden furnished the vegetables.*

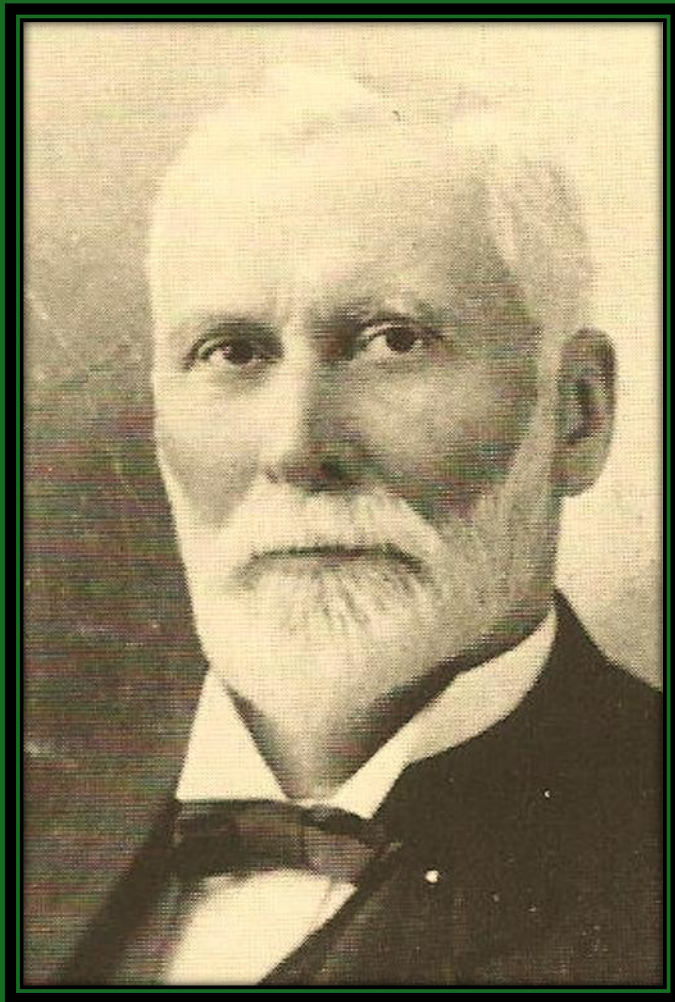
*Reaching Florence late in the afternoon, the men made their first night's stop at Joel Waters' boarding house.*

*Following the supply road to Stephenson's Camp, later known as Washburn's Camp, on the Michigan side of the Brulé River the next day, the men took the Chicagon Lake Indian trail, entering a great plain covered by a giant pine forest which extended almost to Chicagon Lake.*

*Leaving the pine forest, they encountered a tract of hardwood which extended all the way to the Iron River. At Chicagon Lake, they spent the second night at the Indian village, as guests of Mr. and Mrs. Tom King, who had moved up from Badwater, operating a half-way house with accommodations for eight men and four horses.*



## DICKEY BROTHERS' TRADING POSTS NEAR QUINNESEC, LAKE ANTOINE – 3



William Holmes (1830-1913)  
Menominee Lumberman

In his book *Be-Wa-Bic Country: The Story of the Menominee in the Upper Peninsula of Michigan*, Iron County author Herbert F. Larson, Sr., also noted that early in the *summer of 1877 William Holmes started for the north from Menominee with a party including his son, William Alfred Holmes (1860-1935), David and Charley Kakatosh, Menominee Indians* – who besides being skilled canoemen were also top-notch timber cruisers – and *two additional Menominee Indian canoemen*.

Taking the train at *Menominee*, the party went as far as *Powers*, where a work train took them to *Vulcan*, which was then the end of the line.

There one of *the Kirby-Carpenter Company's* lumber teams met them and transported their supplies over the supply road to *Dickie's trading post at Lake Antoine*, where the party spent the night.

The road passed through a dense pine forest from *Vulcan* to the *Badwater Indian village on the Menominee River*. When the party passed through *Section 30*, where *Iron Mountain* was later located, the only inhabitants were a *few Indians encamped near where the St. Paul depot later stood (100 block of East B Street)*. *Kakatosh* said these were *Badwater Indians*.

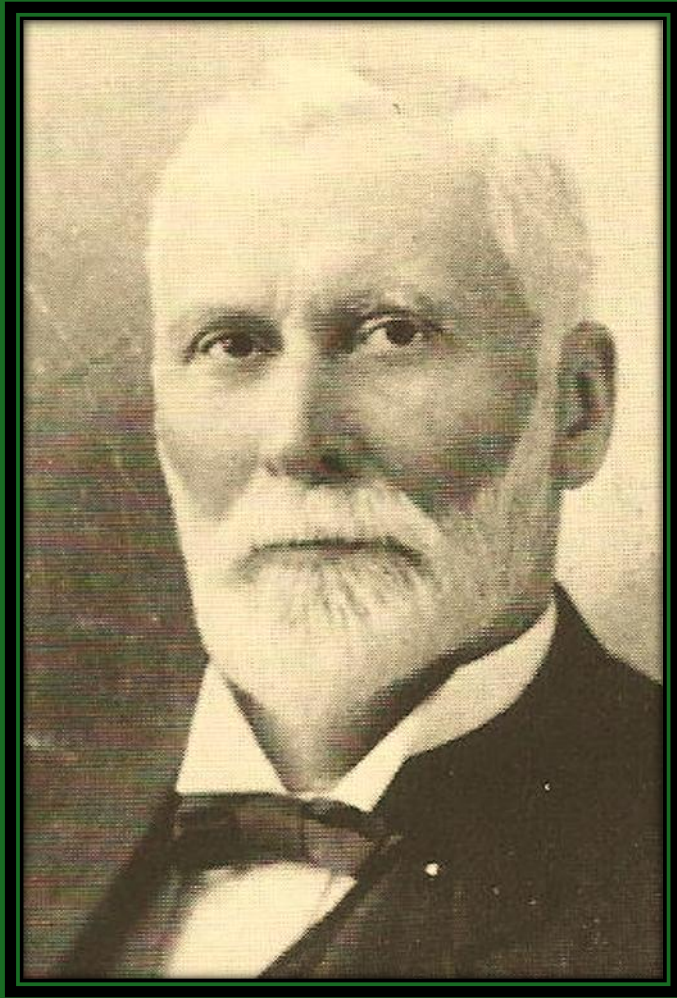
Reaching the *trading post*, the party saw a large, comfortable, well-built log building situated in the middle of a clearing bordering on a lake and surrounded by a dense pine forest.

Coming up from *Marinette, Wisconsin*, *Dickie* had homesteaded his one hundred and sixty acres, the SE ¼ of *Section 19, T40-R30 in 1871*. Over the entrance of the log building was a weather beaten sign which read: *You Are Welcome – Dickie's Trading Post*.

This building served as *Dickie's home, general store, tavern and inn*, where travelers could spend the night, be served meals, and even be outfitted for a trip into the wilderness if their wants were not too great.

At first, *Dickie* had to *haul all his supplies from Marinette, Wisconsin*, which was a *ten-day round trip*, but when the railroad reached *Quinnesec, Michigan*, that town became the trading center of the area. A large building stood in back of the inn. It served as a stable and barn.

## DICKEY BROTHERS' TRADING POSTS NEAR QUINNESEC, LAKE ANTOINE – 4



**William Holmes (1830-1913)**  
**Menominee Lumberman**

*Alongside of it was a well-kept garden which supplied **Dickie's** table with fresh vegetables. He also raised enough potatoes to supply his yearly wants. The **Indians** of that area brought in their furs, skins, fish and venison in exchange for salt pork, tobacco, blankets, clothing, traps, guns and ammunition, and such fancy articles as beads and shawls, etc.*

*The first years of the Trading Post were lonesome years for the panic of 1873 hit the surrounding area hard. When the nation recovered and with the discovery of iron ore by the **Breen Brothers** [Thomas and Bartley Breen] to the South, prospectors and timber cruisers flocked into the area and business became so good that **Dickie's brother Jim** [James S. Dickie] joined him to run the establishment. When they heard that the railroad was going to push on to **Florence, Wisconsin**, they knew their days were numbered.*

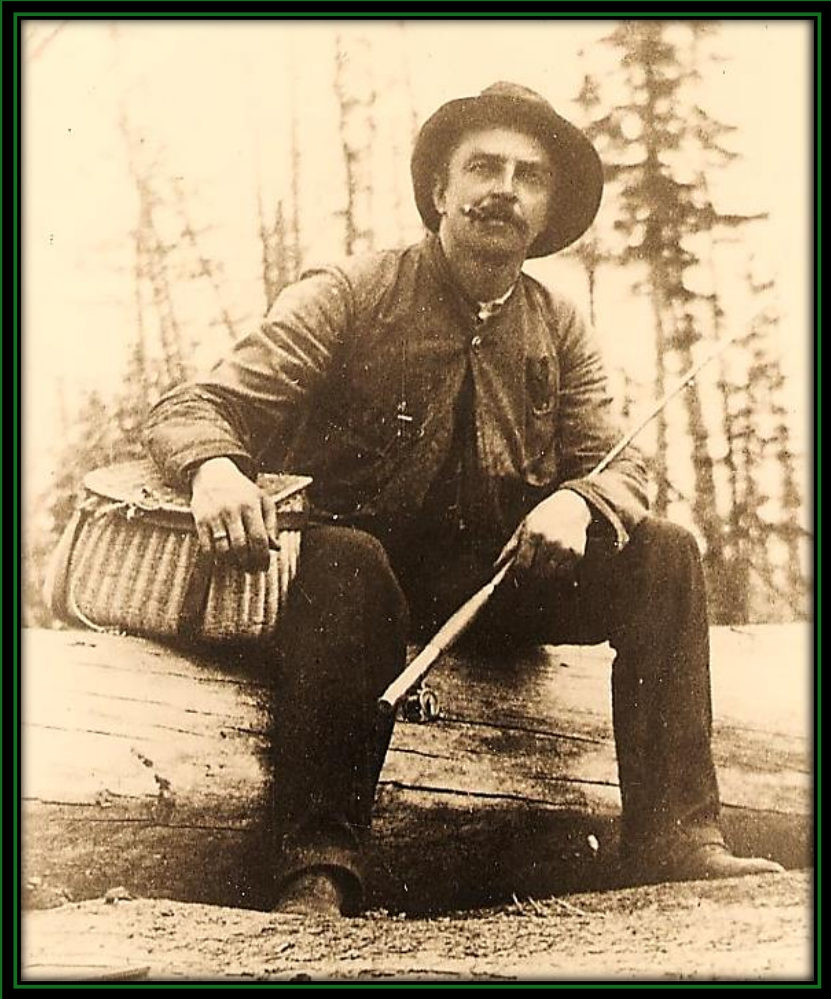
*As the team and men came into **Dickie's clearing**, they were spied by a barking dog who ran to meet them. They also heard the ring of a blacksmith's hammer. [William Dickie had blacksmithing skills.] Hearing the dog's bark, a man stepped out of a building which served as the blacksmith's shop. He peered down the road to see what was coming. When he saw that the team was going to stop, he walked forward and with outstretched hands greeted **Mr. Holmes**, who had gotten off the wagon.*

*The next morning, bright and early, the party, accompanied by **Tom King**, bid **Dickie** good-bye and left for the **Badwater Indian village situated on the banks of the Menominee River** on Lot 4, Section 30, T41N-R30W.*

*Two miles below the village they passed a new iron bridge which was being constructed across the river to supplant the ferry service. The ferry no longer could handle the traffic and **Paul Minkler's** [sic – Paul Miller's] **Montreal Badwater House**, a resting place greatly appreciated by the traveling public. When they arrived at the **Indian village**, their supplies and camping equipment were loaded into two birch bark canoes which were purchased from **Tom King** for fifteen dollars each.*



## DICKEY BROTHERS' TRADING POSTS NEAR QUINNESEC, LAKE ANTOINE – 5



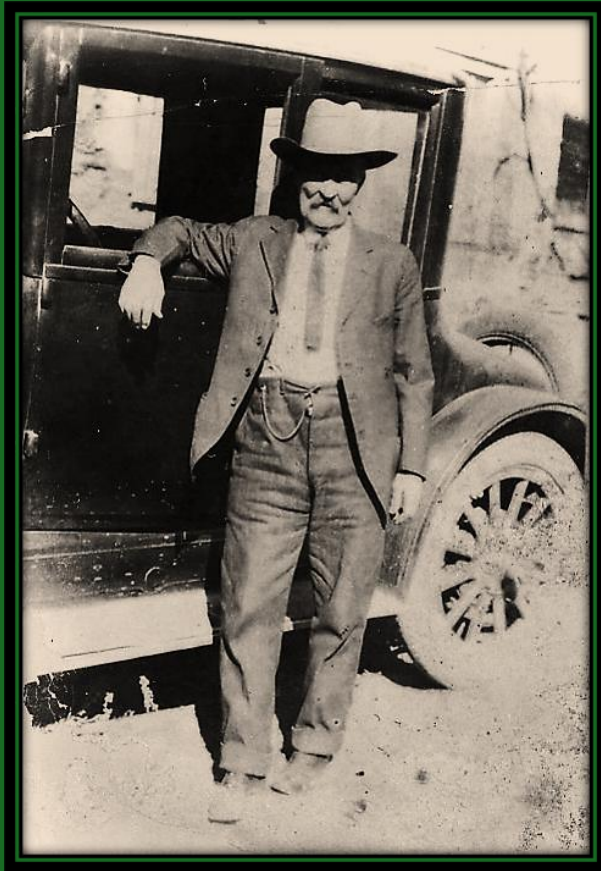
George Frederick Seibert (1853-1940)  
Pioneer Iron Mountain Druggist

In an article titled “A TRIP TO THE MENOMINEE RANGE” in the November 3, 1877 edition of Marquette’s *The Mining Journal*, the editor recounted his trip, noting in part: Arriving at *Forty-Two*, or “*Powers*,” as it is now called, I found everything in a flourishing condition. The place is laid out for a town, but the only buildings there as yet are a post-office and several boarding houses...Leaving there next morning, I arrived at the *Quinnesec* [Mine] during a heavy rain. At this place four buildings are going up, and are so much needed that they are being filled with merchandise while yet in an unfinished state...I then went over to *Dickey Brothers' place*, which is a mile and a half distant. The *Dickey Brothers* have kept an Indian trading post at this place for the last six years, and while there I examined some most magnificent furs procured from Indians and trappers.

George Frederick Seibert, pioneer Iron Mountain druggist, recorded his stop at *Dickey's Trading Post* in his journal during a trip up the Menominee River in 1879.

Sunday Morning, May 6, 1879: Arrived at *Dickey's* at 6:30 [p.m.] and was *not favorably impressed by the outside appearance*, but found myself mistaken in my estimate of the place. We got a splendid supper and found a very pleasant woman in *Mrs. Dickey*...Had a smoke and was standing in the store...when *two Redmen* came in and commenced talking with the Dickeys. The only thing I understood was “*kee win*” (no friend). The Dickeys being traders and buyers of furs *spoke the Indian dialect fluently*, and kept up a conversation for over half an hour with them. The Indians took some crackers and drank some – gin, I think it was, and then made as they would go, but they hung around for a long time even after we went to bed. The Dickeys, I think, are very nice people, but I don't think they would scruple at anything to make money. *The selling of liquor to Indians is punished severely, but they did it. They have furs of all kinds in their store, fisher, otter, beaver, lynx, mink, fox, etc. They keep overalls, cigars, tobacco, pipes, whisky, prints, and groceries. Store is small, but large enough to do all their trading with the Reds.*

# DICKEY BROTHERS' TRADING POSTS NEAR QUINNESEC, LAKE ANTOINE – 6



**James S. Dickey/Dickie  
(1844-1928)**

*[Menominee Range Historical  
Museum]*

James S. Dickey/Dickie was born in New Brunswick, Canada, in 1844. He died in 1928 and is buried in Memory Lane Cemetery, Silver City, Grant County, New Mexico. This photograph appears in the Find A Grave entry.

- ❖ 1880 U.S. Census, mining boss, Breitung Township, Menominee County, Michigan; wife Alice
- ❖ May 14, 1881 – ran a tri-weekly stage line from Norway to Felch Mountain
- ❖ April 18, 1885 – sold his livery stable in Norway to Dan Shannon of Iron Mountain
- ❖ January 2, 1886 – opened a saloon in Norway's Curry Location
- ❖ January 29, 1887 – exploring for iron ore
- ❖ April 18, 1889 – residing in Iron River, Iron County, Michigan
- ❖ 1894 Michigan State Census – living in Iron Mountain, Dickinson County, Michigan
- ❖ June 3, 1896 – exploring for iron ore on Bond lands in Iron County, Michigan
- ❖ August 27, 1896 – prospecting for gold in the Pine Creek area
- ❖ 1902-1903 city directory – landlooker, living in Iron Mountain
- ❖ 1905-1906 – farming near Lake Antoine

- ❖ April 12, 1906 – manager of the Copper Gorge Developing Company, Silver City, New Mexico
- ❖ August 2, 1906 – supervising demolition of Crozer Lumber Company buildings in Watersmeet, Gogebic County, Michigan
- ❖ March 2, 1907 – formed the Native Copper Company, in Hanover, Grove County, New Mexico, with C.T. McElroy, another former Dickinson County area resident

William Dickey was born in 1840 in New Brunswick, Canada. His death date and place has not been found.

- ❖ Came to the United States in 1865 and located in Saginaw, Michigan, for two years in the lumber business.
- ❖ Moved to Marinette, Wisconsin, for four years.
- ❖ Operated trading post, buying fur from Indians for nine years.
- ❖ Moved to Norway in 1880, operating a livery stable and blacksmith shop; livery stable destroyed by fire in 1883.
- ❖ Moved to Montana in about 1884 and operated a stock ranch near Billings.



# THOMAS “WILDCAT” KING – BAD WATER NATIVE AMERICAN – 1



Thomas “Wildcat” King  
(January 1830-February 16, 1910)  
[Menominee Range Historical Museum]

Perhaps the best-known of the Native Americans who made Dickinson County their home was Thomas “Wildcat” King (1830-1910), for whom Tom King’s Creek which crosses M-95 just south of Randville is named.

According to King’s obituary which appeared in the February 24, 1910 edition of the *Iron Mountain Press*, Tom King was 83 years old which would make his birth year 1827. However, his date of birth was listed as January 1830, in the 1900 U.S. Census, and his age was given as 80 on his death certificate. His birthplace was not given.

In his early manhood he was employed by Col. Boswell in the United States mail service, delivering mail between Green Bay, Wisconsin, and Copper Harbor, Michigan, covering the entire distance on foot.

According to King’s obituary, *Early settlers remembered him as owner of a trading post on the Menominee River at a point known as the New York Farm, a few miles from Vulcan. He sold the trading post in 1869 to Eli Wright and removed to Badwater; five miles north of Iron Mountain, and kept a half-way house at a point where the old State Road crossed the Menominee River.*

However, land records show Patrick Mullen, another trading post operator, as owning this land and selling the property to Ely Wright in 1870.

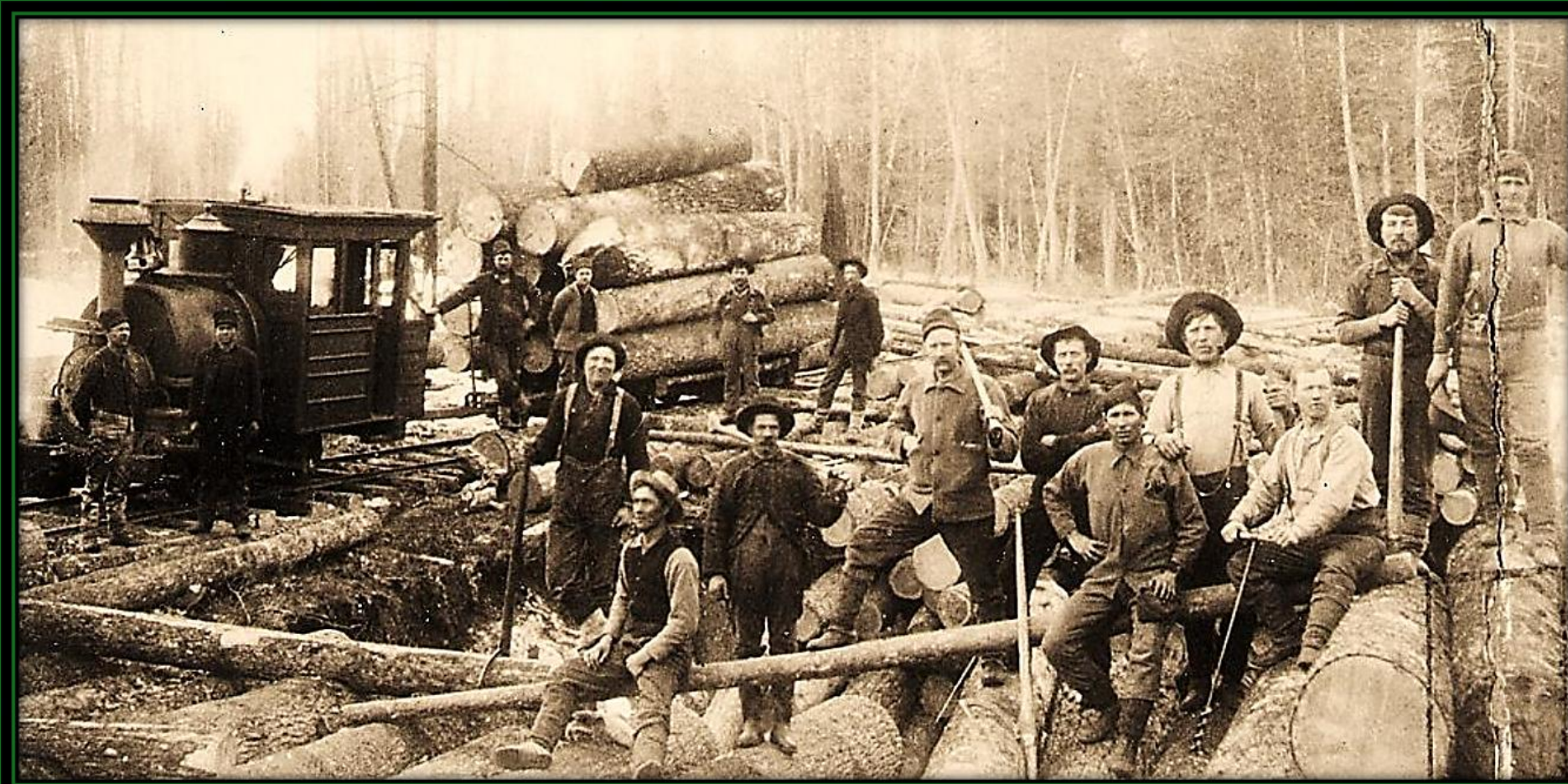
His obituary also states that in 1879, when the right of way was being cleared for the railroad between Florence and Iron River, he kept a boarding camp near what became Saunders in Iron County.

In his book *Be-Wa-Bic Country*, published in 1963, Iron County author Herbert F. Larson, Sr., mentioned Tom King operating a ferry with Jerome Dakota in the late 1870s as follows:

*Since many prospectors were coming up the river on their way to Florence, Wisconsin, Tom King operated an inn on the Wisconsin side of the river near the Indian trail which led to Chicagon Lake. With Jerome Dakota, he operated a ferry across the Menominee River just above Twin Falls. The ferry boat was propelled across by poling and a rope was anchored to pine trees on each side of the river. The usual rate for crossing was a dollar a head and three dollars for a team and wagon. Business was good until the increased traffic demanded a bridge. That put the ferry out of business.*



## THOMAS “WILDCAT” KING – BAD WATER NATIVE AMERICAN – 2



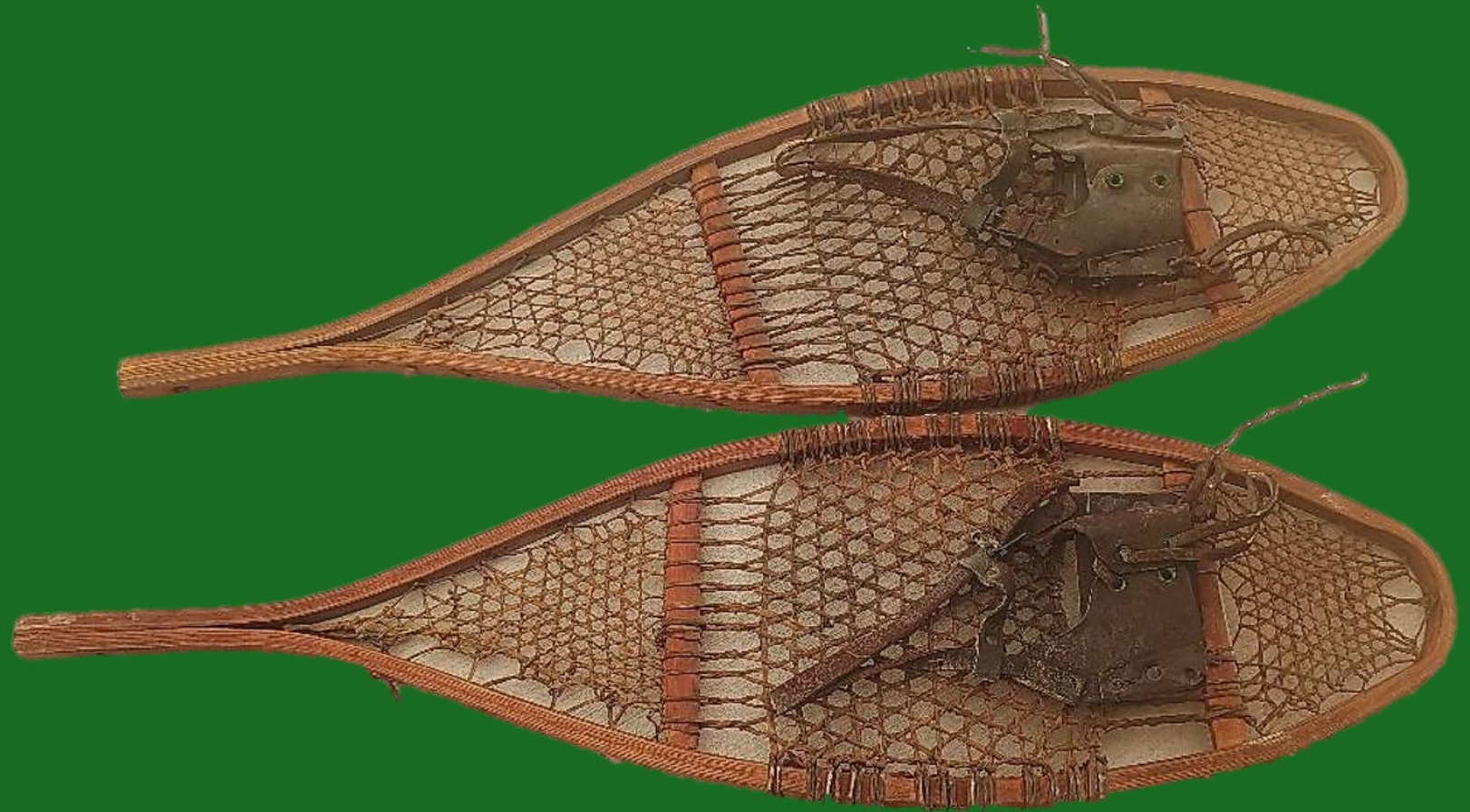
A William A. Holmes & Son logging crew had just finished loading a narrow-gauge railway car, probably somewhere east of the Michigamme River in the mid-1880s. William A. Holmes was standing fourth from the left in front of the carload of logs. Tom “Wild Cat” King, a Menominee Indian who lived around Dickinson County for many years, was seated on the log, holding his hat against his leg with his left hand. The lumberjack behind King with his foot resting on the log and a cant hook over his left shoulder was Patrick “Paddy” Costigan. *[William J. Cummings]*



## THOMAS “WILDCAT” KING – BAD WATER NATIVE AMERICAN – 3



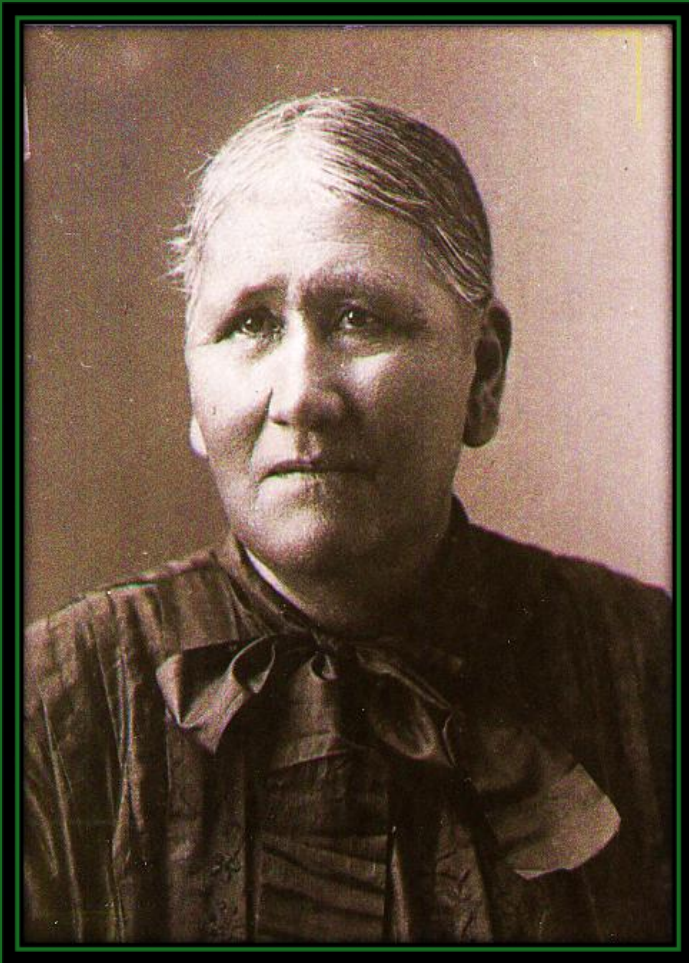
**Thomas “Wildcat” King**  
**(January 1830-February 16, 1910)**  
*[Menominee Range Historical Museum]*



This pair of snowshoes was made by Tom King for his son and are on display at the Menominee Range Historical Museum as part of the Native American Collection.



## THOMAS “WILDCAT” KING – BAD WATER NATIVE AMERICAN – 4



**Mrs. Thomas (Josephine or Mary) King  
(1855-1920)**

*[Menominee Range Historical Museum]*

On the 1880 U.S. Census for Breitung Township, Menominee County, Michigan, 45-year-old Thomas King was listed as operating a trading post. His wife, Mary, was a 32-year-old housekeeper. Their neighbors were Jerome Dakota, a 40-year-old farmer, and his wife Mary and their daughters Katie and Sophia.

Tom King apparently moved to Chicagon Lake in Iron County, Michigan, shortly thereafter.

On the 1894 Michigan State Census, 56-year-old Thomas King was farming in Breitung Township, Dickinson County, with his 40-year-old wife Josephine and 10-year-old daughter Maggie.

The 1900 U.S. Census for Sagola Township, Dickinson County, Michigan, indicates that 70-year-old King and his wife Josephine must have moved to their Randville farm between 1894 and 1900. The census report stated that they had been married twenty years and were the parents of one child. King was listed as a member of the Menominee tribe, but other accounts at times list him as a Chippewa.

According to King's obituary, "he moved to what is now Randville and kept another boarding-house during the time that the Milwaukee & Northern railroad was being extended from Iron Mountain to Champion.

*After the road was completed, he remained in Randville, keeping occasional travelers and carrying passengers from Randville to Metropolitan, until ill-health and old age compelled him to give up work, when he sold his hotel and retired to his farm a short distance from Randville, where he spent the last years of his life.*

The obituary also noted that "*in business matters Mr. King was shrewd at driving a bargain, but always upright and trustworthy in his dealings.*"

Tom King died at his home in Randville on February 16, 1910, suffering from "kidney trouble and the ills attendant upon old age." His death record in the Dickinson County Court House gave Bright's disease, a kidney inflammation, as the cause of death. He was survived by his wife and one granddaughter.

His funeral services were conducted at St. Mary's Catholic Church in Iron Mountain. A clipping from the February 18, 1910 edition of *The Tribune-Gazette*, another Iron Mountain newspaper, noted the following pallbearers for King, all of whom were pioneers of the area and influential men in Iron Mountain: George F. Seibert, C.E. Lawrence, A.E. Robbins, Dr. J.D. Jones, J.H. Karkeet and John Russell.



## THOMAS “WILDCAT” KING – BAD WATER NATIVE AMERICAN – 5



Tom King and his daughter, Maggie King, are buried in the Wisconsin section in Iron Mountain Cemetery Park. Maggie was born in 1884 in Lac Vieux Desert, Michigan. She died of pneumonia at her parents' farm near Randville, Dickinson County, Michigan, on July 3, 1909. Maggie was listed as a “house servant”.



Tom King died February 16, 1910, just seven months after Maggie. Tom's widow, Josephine King, born in 1855, died of pneumonia on February 21, 1920, in Assinins, Baraga County, Michigan, and is buried in the Assinins Community Cemetery there. She was survived by a granddaughter, Josie King. On Josie's death certificate her parents are listed as father Wildcat King, born in Lac de Flambeau, Wisconsin, and mother Mary King, also born in Lac de Flambeau, Wisconsin.



Tom King's funeral services were conducted at St. Mary's Catholic Church in Iron Mountain. A clipping from the February 18, 1910 edition of *The Tribune-Gazette*, another Iron Mountain newspaper, noted the following pallbearers for King, all of whom were pioneers of the area and influential men in Iron Mountain: George F. Seibert, C.E. Lawrence, A.E. Robbins, Dr. J.D. Jones, J.H. Karkeet and John Russell.



# THOMAS “WILDCAT” KING – BAD WATER NATIVE AMERICAN – 6

## Assinins Community Cemetery

As far as anyone can remember, this burial ground has been here. We know that the Chippewa Nation was casting their nets in Keweenaw Bay in the 1600's. In our cultural tradition the circle is sacred. Some of the gravestones that are marked date back to the 1840's. These graves have the later stone grave marker.

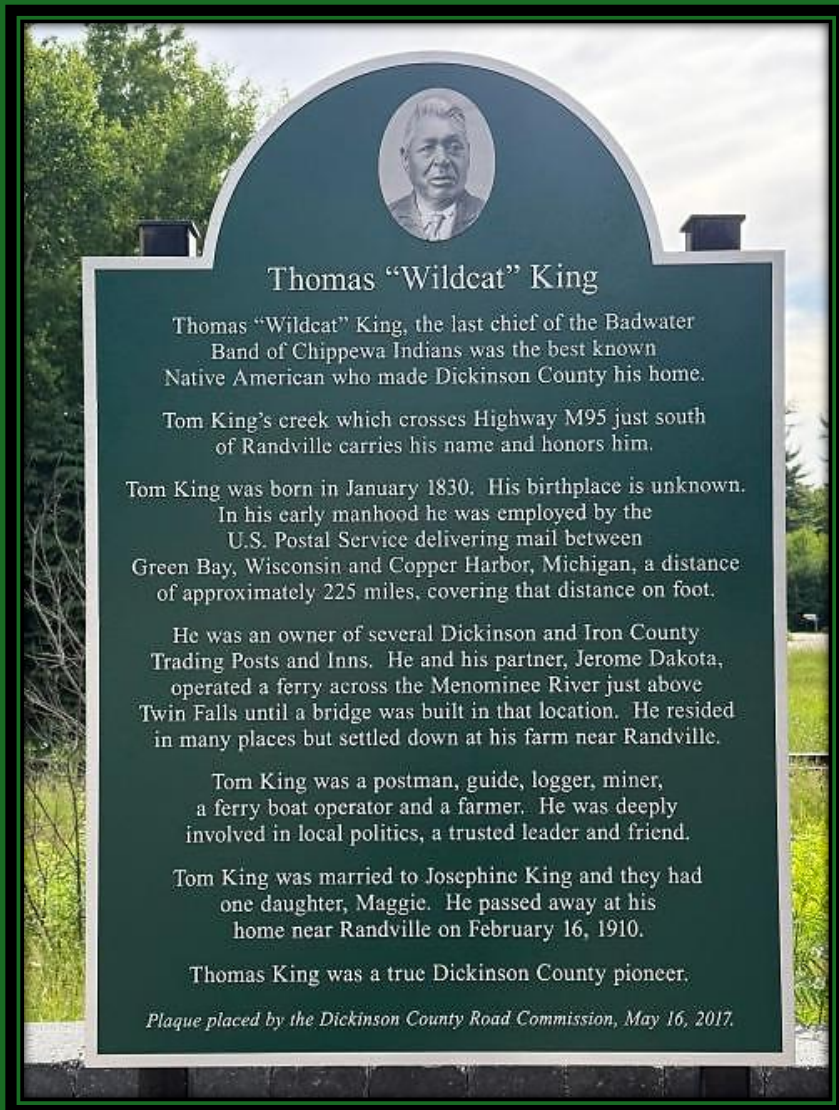
Our ancient ancestors told the stories of how we are born in the East and enter the Spirit world at the west. At the time of death the deceased would be dressed in their finest clothing and the body removed from the wigwam or house from a westerly window. In the winter the body was placed on a scaffold or they were hung in a bag in the trees. Words were spoken in honor of the beloved. The bones were later collected and each year the Chippewa would travel and meet other bands for a feast of the dead. There these bones were buried in a communal ground. Spirit houses were put over the grave of the individual. The spirit houses were first built of birch bark, elm or cedar bark. Later they were built of lumber to provide a place to leave food and other necessary items such as arrows, bow, fishing equipment, beads, etc. to aid the deceased on his four day journey to the spirit world. Once a year some of the Chippewa people still celebrate the feast of the dead. They gather for a feast and honor their ancestors. Picnics even in recent years were held at this cemetery in memory of old customs. May our ancient ones rest well here on this sacred ground.



**Assinins** (Ojibwe: *Asiniinsikaajigibiig*) is a historic district consisting of several buildings that were originally a **school and orphanage**, located in **Assinins, Baraga County, Michigan**. The district was listed on the National Register of Historic Places in **1972**. The photograph above shows the orphanage building. **Tom “Wildcat” King’s** widow, **Josephine**, died in Assinins **February 21, 1920**, is buried in the Assinins Community Cemetery.



# THOMAS “WILDCAT” KING – BAD WATER NATIVE AMERICAN – 8



Tuesday, May 16, 2017, a plaque honoring Thomas “Wildcat” King, a well-known Dickinson County pioneer Native American, was dedicated at the Randville Hall on M-95. The event finished a two-year effort by the Dickinson County Road Commission to return a branch of the Sturgeon River to its original name: **Tom King’s Creek**.

**Michael Floriano III**, junior at KHS, built the patio for his Eagle Scout project in which began in the spring of 2022 and was finished by mid-July. All the equipment and manual labor were donated.



# JEROME DAKOTA – BADWATER NATIVE AMERICAN – 1

Jerome Dakota (1840-1902) was the son of Antoine Dakota, a Frenchman from Three Rivers, Quebec, and Rosetta Chatto, a Menominee Indian.

Of mixed European and Native American ancestry, Jerome was actually a *métis*, coming from the French word for “mixed” (*mixte*), and historically referred to people of mixed French, Scottish, and English descent with indigenous ancestry, especially Cree, Ojibwe and other Algonquian peoples.

Jerome mustered into service as a private on October 5, 1864, in Company H of the 28th Michigan Infantry, was transferred shortly after to Company G of the 23rd Michigan Infantry and mustered out of service on June 5, 1865, near the war’s end.

Together with Tom King, another Badwater resident, Jerome operated a ferry just above Twin Falls in the 1870s.



Taken in the summer of 1896 by Jorgen Johansen Eskil, pioneer Menominee Iron Range photographer, Menominee Joe (left) and Jerome Dakota (right), Native Americans who lived at the Badwater Indian village, paddled their birch bark canoe near Eagle Island on the Spread Eagle Chain of Lakes. Residents of the Badwater settlement made birch bark canoes, selling them for one dollar per foot to early cottage dwellers in Spread Eagle. On page 62 of his book *The Eagle Spreads Its Wings*, published in 1988, Putnam Robbins noted: *Jerome Dakota and Menominee Joe of the Badwater Settlement often traveled the portage trail carrying their birch bark canoe to East Lake and paddled to Eagle Island where they worked for Mr. Tully and Walter Weber during the 1890’s and early 1900’s. [Walter Weber]*



## JEROME DAKOTA – BADWATER NATIVE AMERICAN – 2

The following account from the February 8, 1902, edition of *The Florence Mining News*, Florence, Florence County, Wisconsin, tells of Jerome Dakota's tragic death:

### **INDIAN FROZEN TO DEATH.**

#### ***Sad Fate of Chief Dakota of the Badwater Branch of the Menominee Tribe.***

*Jerome Dakota, a half-breed Indian and chief of the Menominee tribe of Indians who for many years have lived in the Badwater Settlement on the Menominee River eight miles east of Florence, was frozen to death on the Iron Mountain road a week ago last night [Friday, February 1, 1902].*

*The body was discovered by a lumberman at 2 o'clock Saturday afternoon and the Dickinson County coroner was officially notified at a later hour the same day.*

*Dakota was a familiar figure in Florence, and formerly did all his trading here, but for the past few years was in the habit of selling his farm truck [vegetables and other produce] and purchasing his supplies in Iron Mountain.*

*The Gazette of that city has learned that the poor fellow had come to Iron Mountain on Tuesday of last week to pay the taxes on his farm and had remained here until Friday afternoon. During the time he was in the city he had imbibed quite freely of whisky and when he started to walk home Friday afternoon he carried a half gallon jug of the liquor with him. When his frozen body was discovered the empty whisky jug was found beside it.*

*Deceased was born at White Rapids in Menominee County in 1845 from French and Indian parentage. His father, Antoine Dakota, came from Three Rivers, Canada, and his mother was Rosetto [sic – Rosetta] Chatto, a Menominee squaw [sic – squaw].*

*He has three brothers living, Louis, Joseph and George, the first residing in Waucedah and the other two at L'Anse. He also leaves five children who reside at Badwater.*

*Mr. Dakota was an old soldier and a member of the Grand Army post. He enlisted in 1864 at the age of 18 and served one year in the civil war, receiving an honorable discharge.*

*Deceased was about 56 years old and had resided at Badwater for the past thirty years.*



*Jerome Dakota, buried on a hillside near Badwater, nine miles north of Iron Mountain, was a Civil War veteran, not a Spanish American War veteran as indicated by the metal marker to the right of the tombstone. A daughter, Mary Ann, is buried in a grave behind her father's. [Keith Huotari]*



## JEROME DAKOTA – BADWATER NATIVE AMERICAN – 3



*The funeral was held Monday morning at **St. Joseph's Church, Iron Mountain**, and the remains were interred at the **Badwater cemetery**.*

The lumberman who discovered Joseph Dakota's frozen body on Saturday afternoon, **February 2, 1902**, was **Luigi "Lewis" Tramontin** (1857-1941), a timber boss at the Chapin Mine.

While the above obituary noted an empty half gallon jug of whisky was found next to the body, there was no mention of the shotgun, pictured above, of which Luigi "relieved" Jerome after discovering the body.

The shotgun remained in the Tramontin family's possession from **1902-1979** when **Lewis Tramontin** (1907-1994), Luigi's youngest son, donated it to the Menominee Range Historical Museum, where it is on display.



The tombstones of **Jerome Dakota** (front) and his daughter, **Mary Ann**, buried behind her father (small white rectangle in upper right), are on a hillside near Badwater, known as Joe Corn's Landing. [Keith Huotari]



## JEROME DAKOTA – BADWATER NATIVE AMERICAN – 4



The Nightingale, a dance pavilion measuring 148 feet by 80 feet with a dance floor measuring 96 feet by 80 feet, opened May 15, 1925, just across from The Pine Gardens Dancing Pavilion at Badwater with an estimated 2,200 people in attendance. A mezzanine floor measuring 36 feet by 80 feet was designed for private parties and serving lunches. Designed by Gale Parmelee, architect of the firm of F.E. and G.F. Parmelee, the steel and concrete structure covered with a cream-colored stucco surface had a red tile roof, following Spanish architectural lines. Located about 175 feet above Badwater Lake, the site afforded an excellent view of the surrounding country for miles. The building was dedicated to the late Indian chief Jerome Dakota, who held council with his braves on this site. Brothers Claude and Gale Parmelee were the owners. This photograph was taken in about 1928. The Nightingale burned to the ground in the early morning hours of May 4, 1940. *[Hazel (De Gayner) Dault]*



# STEPHEN WAMSLEY “STEVE NICK” NICHOLS (1840-1901) – 1



Stephen Wamsley “Steve Nick” Nichols  
(1840-1901)

*[Rose Mohnsam – Find A Grave]*

**Stephen Wamsley “Steve Nick” Nicholas** was born **August 11, 1840**, in **Charlestown, Washington County, Rhode Island**.

Steve Nick was racially both **Native American and African American**. He was described as “*a man of striking appearance, and illustrated in his tall, erect form the best type of Indian development.*”

Steve Nick was **orphaned at an early age** and was adopted by relatives he referred to as his grandparents.

**Moses Stanton**, born in **1794** in **Charlestown, Washington County, Rhode Island**, was an African-American and former slave, according to the history of **Chilton, Calumet County, Wisconsin**. He married **Maria Onion**, a Native American born in **1800**, probably in **Rhode Island**. They had at least two children, daughter **Elizabeth**, born in **1830**, and son **Cato**, born in **1833**. Maria (Onion) Stanton died after **1839** in **New York State**.

**Catherine Ross** was Moses Stanton’s second wife. She was born in **New York State** on **December 3, 1810**, and was a mulatto.

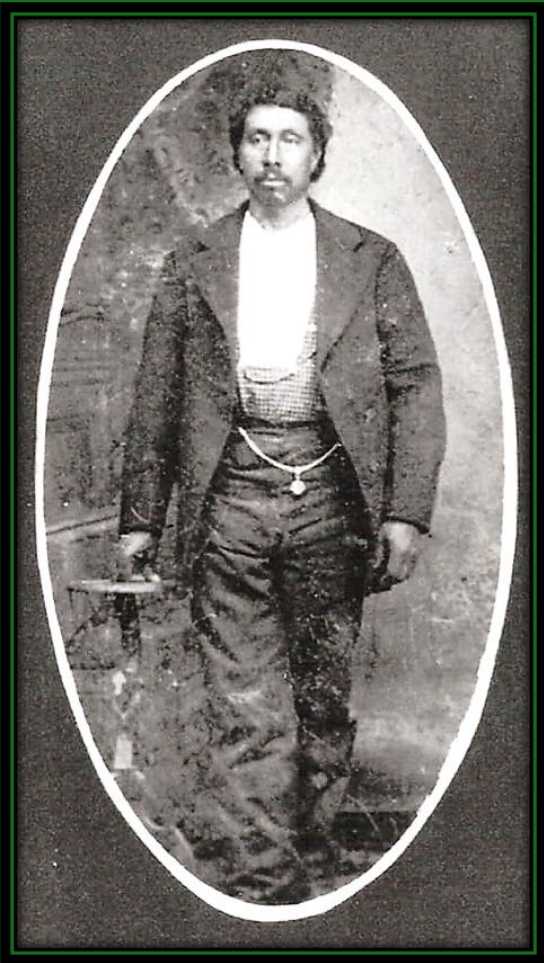
After leaving school **Catherine Ross** worked as a housekeeper for a daughter of **Senator Dickson [possibly Dixon]**, remaining in that position until her employer left for Europe.

**Catherine Ross** then returned to her home among the Native Americans. She married **Moses Stanton** at **Charlestown, Rhode Island** on **June 9, 1844**, and that same year they went to **Wisconsin**, taking Moses’ children with his first wife, daughter **Elizabeth**, born in **1830**, and son **Cato**, born in **1833**, as well as adopted son **Steve Nick**, with them.

In the 1830s, the United States government relocated Native Americans from New York and New England to the southwestern part of Calumet County which was created in 1836 as a part of the Wisconsin Territory.



## STEPHEN WAMSLEY “STEVE NICK” NICHOLS (1840-1901) – 2



Stephen Wamsley “Steve Nick”  
Nichols (1840-1901)

*[Janell Shumaker Keuler – Find A Grave]*

Locating in the wilderness east of the village of **Calumet** in **January 1845**, the **Stanton family** cleared a spot on the banks of the **Manitowoc River** and built a log cabin where **Groetzinger Granite Works** was later located. Being dissatisfied with the location in 1845 **Moses Stanton** pushed through the dense forest cutting a road as he went to the spot where **Chilton, Wisconsin**, now stands.

According to the history of Chilton, Moses Stanton, an African-American former slave, and his Native-American wife, Catherine, were the first residents in the area. With the help of men brought from **Brothertown**, **Moses Stanton** erected a sawmill in the spring and later built a grist mill which enabled them to supply flour for themselves and the settlers that came the next few years.

The **Brothertown Indians** (also **Brotherton Indians**), located in Wisconsin, are a Native American tribe which formed in the late 18th century from communities of so-called "**praying Indians**" (or **Moravian Indians**), descended from **Christianized Pequot and Mohegan (Algonquian-speaking) tribes of southern New England and eastern Long Island, New York**.

In the **1780s** after the American Revolutionary War, they migrated from New England into New York state, where they accepted land from the **Iroquois Oneida Nation** in **Oneida County**.

**Stephen Nicholas**, a resident of Chilton, Calumet County, Wisconsin, enlisted in Company D, 1st Wisconsin Cavalry Regiment on September 1, 1861 as a sergeant. He was mustered out of Company D, 1st Wisconsin Cavalry Regiment, Wisconsin, on July 19, 1865 at Edgefield, Davidson County Tennessee (near Nashville).

**Moses Stanton** died on **September 19, 1862**, in **Rantout, Calumet County, Wisconsin**, when the bucket rope gave way in the well which he was stoning. The bucket was full of stones and landed on him while in a stooping position, breaking his back and killing him instantly. He is buried in **Hillside Cemetery, Chilton, Calumet County, Wisconsin**.

## STEPHEN WAMSLEY “STEVE NICK” NICHOLS (1840-1901) – 3

The first documented record of Stephen “Steve Nick” Nichols found to date verifying his residence in Iron Mountain appeared in the following article reporting a fire on the east side of the 200 block of South Stephenson Avenue in the January 27, 1883 edition of *The Florence Mining News*, Florence, Florence County, Wisconsin:

*AN extensive conflagration occurred at Iron Mountain Sunday night last, commencing at about ten o'clock. The fire began in the upper story of Oliver & Penglase's saloon building, occupied by Mrs. Hartman, a widow lady, as a boarding house, and was caused by the fall and explosion of a lamp. Despite all efforts against it, the flames soon enveloped the building, and spread to the adjoining places, which were Laing Bros. meat market, Wm. Andrew's clothing store, William Parent's saloon, and the confectionery store owned by an old man commonly known as “The Old Dutchman,” and they were all destroyed together with their contents.*



The camera is facing north on South Stephenson Avenue in the mid-1880s in this view of the east side of the 200 block where the aforementioned fire took place on January 21, 1883, and where Stephen “Steve Nick” Nichols was severely injured while fighting the blaze. William H. Jenkins opened his hotel at the corner of South Stephenson Avenue and East Ludington Street in early November 1881. The three-story frame hotel was considered the city's finest, rooms renting for \$2.00 per day in 1885. [Menominee Range Historical Museum]



## STEPHEN WAMSLEY “STEVE NICK” NICHOLS (1840-1901) – 4

*An Indian by the name of Steve Nichols was severely injured while engaged in fighting the fire and was carried from the scene in an insensible condition, with his face scorched and his eyesight seriously injured. The loss is estimated at \$10,000. Andrew's loss is covered by \$2,000 insurance, Parent's by \$1000 and Laing Bros'. by \$700. Other property destroyed was uninsured. Oliver & Penglase will commence the erection of a three-story brick building at once, and it is altogether probable that all will rebuild. It was expected that Charley Ross's saloon, Philbrooks' [sic – Philbrook's] and Parent's stores, and Jenkins' hotel, situated in the same block, would also be destroyed, and all were speedily emptied of their contents, with the exception of the store of Philbrooks, the proprietor locking the door and preferring to trust his stock to the mercy of fire rather than to that of thieves. Much of C.M. Parent's stock was stolen, while Ross misses ten boxes of cigars and a keg of beer.*

An incident involving Steve Nick occurred on Thursday night, September 17, 1885, in Iron Mountain and was reported in the September 19, 1885 edition of Norway's weekly newspaper *The Current*, as follows:

*Thursday night [September 17, 1885], James K. Polk, Norway's colored barber, went to Iron Mountain and while there got into a quarrel with one Stephen Nichols, an Indian, who has lived at that place for some time following the occupation of carpenter.*

*It appears that Polk became enamored of a couple of dusky damsels whose characters were as dark as their faces, and that he went to the home of Nichols where they were sojourning, to visit them. While there he and Nichols got into a dispute and Polk “cut it short” by cutting Nichols in the neck with a razor. Polk came to Norway and was arrested by Constable Manning of Quinnesec. The examination will take place today at Iron Mountain.*

The results of the court examination regarding the incident were reported in the October 3, 1885 edition of *The Current* as follows:

*The examination of James K. Polk for [the] cutting of Nichols at Iron Mountain resulted in his being held for trial in bonds of \$1,000 and failing to get security he was escorted to Menominee and placed in care of Sheriff Stevens.*

*The exam was a lengthy one and brought to light some very queer actions on the part of some Iron Mountain citizens who should be white.*

The significance of the last paragraph seems to contain racial undertones which unfortunately were not uncommon at this time in our history.

The following article appeared under a “Circuit Court” headline in the December 12, 1885 edition of the *Menominee Democrat*, Menominee, Menominee County, Michigan, and provides details of an assault with intent to murder charge against James K. Polk for his attack on Steve Nichols which occurred on September 25, 1885 in Iron Mountain.

## STEPHEN WAMSLEY “STEVE NICK” NICHOLS (1840-1901) – 5

*A case in the circuit court that has attracted considerable attention this week is that of the negro Polk, of Norway, who was charged with assault with intent to murder Steve Nicholas [sic] of Iron Mountain, at the latter's house on the night of Sept. 25th. Kruse & Flannigan appeared for the defense, W.H. Phillips for the people. From the testimony it appears that Polk with two colored women had gone to Nicholas' [sic] house on the day mentioned. Polk went out and got a pail of beer, and Nicholas [sic] did likewise. Then they had a high old time. After a while Polk went and laid down on Nicholas' [sic] bed who ordered him to get up and leave the house. Hot words followed, and Nicholas [sic] threatened Polk with his gun on which a bayonet was fixed. Then they had a tussle, and Polk gave Nicholas [sic] a cut on the side of his neck with a razor which nearly ended his life. A hideous scar remains where the cut was made, and Nicholas [sic] has nearly lost the use of one arm through the severing of a large chord in his neck. The jury was out all of Wednesday night and in the morning brought in a verdict of "assault with intent to do great bodily injury, less than murder," the penalty for which is from two to ten years in the penitentiary. Polk is a negro who possesses more than the ordinary intelligence of his race. He has been a barber at Norway for a number of years, and seems to have been pretty well liked. Nicholas [sic] is a carpenter, although his appearance savors more of an "Indian medicine man." He served all through the late war as scout in the First Wisconsin Cavalry, and was a brave soldier.*

An update on the case appeared in another article under a "Circuit Court" headline the following week in the December 19, 1885 edition of the *Menominee Democrat* as follows:

*On Thursday circuit court adjourned for the last term of the year 1885. This was an extraordinary term in the number and importance of the criminal cases tried. The two principal cases were those of *The People vs. Polk*, and *The People vs. John Mares*, both cases being from Iron Mountain. As stated last week Polk was convicted of assault, and on Wednesday afternoon was sentenced to hard labor in State's prison for one year, the lightest sentence that could possibly be imposed. Judge Grant said that he had several reasons for being so lenient. The jury had recommended Polk to the mercy of the court, and although Judge Grant did not so intimate, yet it is generally known that the jury compromised on the verdict. Then, again, Judge Grant said that in all his legal experience he had never seen such interest manifested and faithful persistent efforts in behalf of a client, as shown by Attorneys Flannigan & Cook in behalf of Polk. They tried hard for a new trial on the grounds that The People did not procure the women witnesses in time so that the defense could have the benefit of the cross examination. The prosecuting attorney said the witnesses were brought here by an officer before the defense had closed their case, and that was the proper time to ask for their testimony. The judge denied the motion, and if the case is not carried to the supreme court Polk will have to serve out the sentence.*



## STEPHEN WAMSLEY “STEVE NICK” NICHOLS (1840-1901) – 6

An article first published in the *Neenah Gazette*, Neenah, Winnebago County, Wisconsin, was reprinted in the August 21, 1886 edition of *The Florence Mining News*, Florence, Florence County, Wisconsin included reference to the above incident, as follows:

### *Steve “Nick.”*

*Stephen Nicholas* [sic] has *Indian and African blood* in his veins, and appears to lead a charmed life; not long since, without cause or provocation a *colored barber* [James K. Polk] in *Iron Mountain* caught Steve unawares and proceeded to carve his anatomy in the most approved manner. The cuts received would certainly have ended the career of an ordinary man, and Steve himself had a close tussel [sic – tussle] to pull through, but to use his own expression to the reporter “Here I am sound as a dollar again, always ready to have fun with the boys and fight for the right.”

Another article first published in the *Neenah Gazette*, Neenah, Winnebago County, Wisconsin, was reprinted in the August 21, 1886 edition of *The Florence Mining News*, Florence, Florence County, Wisconsin, as follows:

### *Steve “Nick.”*

*Among the visitors from the north recently there were none who attracted more attention from strangers than Stephen Nicholas, of Iron Mountain.*

*Steve Nick, as he is familiarly called, was a former resident of Neenah, and during his brief stop, met many old acquaintances. The man has a war record, and a good one to [sic – too], while the stories told regarding him include many daring deeds and hair-breadth escapes. Steve was a private in the first Wisconsin Regiment Cavalry Co. C., and on one occasion was surprised and captured while out scouting by three Johnnie Rebs, who prepared to take him in; but they did not, and with his huge sabre Steve slashed right and left, maimed [sic – maimed] or killed the three and rode safely back to camp. He is endowed with almost superhuman strength, courage is undaunted, an excellent horseman, and when astride of his horse his gigantic frame towered above those of his companions. When came an order to charge, Steve would draw his huge sabre, ground to a razor edge and ride toward the enemy. It was no wonder that the majority fled, while those who remained to do battle found the northern cavalryman a bad one.*

Sometime after the incident with James K. Polk in Iron Mountain, Stephen Nichols and his wife Calista apparently moved to Watersmeet, Gogebic County, Michigan.

In early September 1889 Calista (Welch) Nichols traveled to Stockbridge, Calumet County, Michigan, to visit relatives. She had long suffered from consumption [*tuberculosis*] and died at her father’s home on September 20, 1889.

Her obituary noted that her husband was with her during the last days of her illness.

## STEPHEN WAMSLEY “STEVE NICK” NICHOLS (1840-1901) – 7



Stephen Wamsley “Steve Nick” Nichols  
(1840-1901)

[Find A Grave, Hillside Cemetery, Chilton,  
Wisconsin]

Steve Nick enjoyed attending reunions of the Grand Army of the Republic [G.A.R.] held in Kenosha, Kenosha County, Wisconsin, over the years following the Civil War. He proudly displayed his medals and ribbons as evidenced by the photograph at the left.

At one Kenosha, while marching in front of a reviewing stand, Steve was recognized by legendary Union General William Tecumseh Sherman, who was in attendance. Sherman left the stand, grabbed a flag and ordered Stephen to lead the line.

The following appeared in Steve Nichols’ obituary in the *Chilton Times* regarding his attendance at the G.A.R. reunions and how he would be missed by his comrades:

*All the regimental reunions previous to that of this year [1901], had been attended by Steve and his absence at the gathering in Kenosha last month deeply saddened the old-time comrades. He usually came in gala attire, his inherited tastes leading him to put on all the medals and "glad rags" which he could command.*

*The proudest day of his life doubtless was when he was marching by the reviewing stand in this city when Gen. Sherman was here, and the general recognizing him, stepped down and handed him a flag and told him to lead the line. Such a recognition might well delight any soldier, but to one of his child-like simplicity in many ways it was an honor abundant enough to keep his heart warm as long as life lasted.*

*Especially sorrowful were the old comrades at Kenosha as they realized that his illness was final and life would be of but short duration. He wrote them a short letter telling how sorry he was not to with them; in return a telegram was sent expressing their love and deep grief, and as further proof of their remembrance, a purse of about \$40 was gathered and forwarded to procure such delicacies and comforts as the resources of the hospital where he lay awaiting in pain and patience the inevitable end, might not provide.*



# STEPHEN WAMSLEY “STEVE NICK” NICHOLS (1840-1901) – X

In the *United States Civil War Soldiers Index , 1861-1865* the following entry occurs:

*Stephen Nicholas, military service, beginning rank – private; final rank sergeant; Union; Wisconsin, 1<sup>st</sup> Regiment Wisconsin Cavalry , Company D.*

## STEPHEN NICHOLS

**BIRTH:** 11 Aug 1840  
Charlestown, Washington  
County, Rhode Island

**DEATH:** 19 Nov 1901  
Gravesville, Calumet  
County, Wisconsin

Co D 1st Wis Cav

*Find A Grave, Hillside  
Cemetery, Chilton, Wisconsin*



**Stephen Wamsley “Steve Nick” Nichols  
(1840-1901)**

*[Rose Mohnsam – Find A Grave]*





# TWO AREA HALF-BREED NATIVE AMERICAN VETERANS OF THE CIVIL WAR

JEROME DAKOTA

(1840-February 1, 1902)

Native American/French Canadian

Jerome Dakota mustered into service as a Private on October 5, 1864, in Company H of the 28th Michigan Infantry, was transferred shortly after to Company G of the 23rd Michigan Infantry and mustered out of service on June 5, 1865, near the war's end.

STEPHEN WAMSLEY "STEVE NICK"  
NICHOLS

(August 11, 1840-November 19, 1901)

Native American/African American

Stephen Nicholas, a resident of Chilton, Calumet County, Wisconsin, enlisted in Company D, 1st Wisconsin Cavalry Regiment on September 1, 1861, as a private. He was mustered out of Company D, 1st Wisconsin Cavalry Regiment, Wisconsin, on July 19, 1865, at Edgefield, Davidson County Tennessee (near Nashville), as a sergeant.



1863 CIVIL WAR COPPER TOKEN

This 1863 Civil War copper token shows the head of a Native American, adapted from the "Indian Head" penny in circulation between 1859 and 1909, on the obverse and crossed cannons, the one in the front labeled "Union 61" and the one in the back bearing "76" to represent the American Revolutionary War. The Native American on the Indian Head penny is actually Lady Liberty with a headdress.



# 1787 MASSACHUSETTS COPPER HALF CENT WITH NATIVE AMERICAN MOTIF

In the late 1780s, Massachusetts faced the same practical challenge that confronted much of the young United States: a chronic shortage of dependable small change. Foreign coins, worn coppers, and a mix of local substitutes filled the gap, but they did not provide the kind of uniform, trustworthy coinage that a growing commercial economy needed.

Massachusetts had already experimented with copper issues in extremely limited numbers, and by 1786 state leaders were confident enough to take a larger step. The result was a notable state-authorized coinage of the Confederation period: the Massachusetts cents and half cents dated 1787 and 1788.

On October 16–17, 1786, Massachusetts enacted “An Act for establishing a mint for the coinage of gold, silver and copper” authorizing a state-owned mint. This act passed the House on the 16<sup>th</sup> and passed the Senate and Governor John Hancock on the 17<sup>th</sup>. Construction of the mint soon followed with Captain Joshua Wetherle, a Boston goldsmith and a captain in the Massachusetts militia, appointed mintmaster and placed in charge of producing the Commonwealth’s copper coinage.



A Native American was depicted on the earliest Massachusetts coinage, among the first minted in the newly formed United States of America, prior to the establishment of a national mint. The act also dictated the basic design, ensuring that the coinage would be distinctly “Massachusetts” in both imagery and legends. The obverse was to depict a Native American holding a bow and arrow, with a star separating the words “COMMON” and “WEALTH” above. The reverse was to feature a large American bald eagle with wings spread and a shield on its chest. On that shield, the denomination would appear as “CENT” or “HALF CENT” on two lines, with “MASSACHUSETTS” and the date, either 1787 or 1788, around the periphery.



# NATIVE AMERICANS ON OBVERSE OF UNITED STATES COINAGE



**Indian Head Cent  
(1859-1909)**



**Indian Princess Dollar, Large  
Head (1856-1889)**



**Indian Head Quarter Eagle  
[\$2.50] (1908-1929)**



**Indian Head Eagle [\$10.00] –  
No Motto (1907-1908)**



**Indian Head or Buffalo Nickel  
(1913-1938)**



**Indian Princess Three Dollars,  
Small Head (1854-1889)**



**Indian Head Half Eagle [\$5.00]  
(1908-1929)**



**Indian Head Eagle [\$10.00] –  
Motto (1908-1933)**

- ❖ The Native American on the Indian Head penny is actually Lady Liberty with a headdress.
- ❖ The Native American on the nickel is a composite that designer James Earle Fraser sketched, inspired by the features of three actual Native Americans.
- ❖ Black Diamond, a bison which resided in the New York Central Park Zoo was the model for the bison on the “buffalo nickel”.



**Sacagawea Dollar  
(2000-2008; 2012-Date)**

- ❖ In 2000, the U. S. Mint released the Sacagawea gold dollar. This gold dollar coin, which features an image of the Shoshone woman named Sacagawea (on the coin, she is carrying her infant son, Jean Baptiste), was designed by Glenna Goodacre.
- ❖ In 2025, the U.S. Mint released the 2025 Sacagawea gold dollar to honor the 25th anniversary of the first Sacagawea golden dollar struck in 2000.



# EXTRA! EXTRA! READ ALL ABOUT IT! – EARLY VISITS TO SETTLEMENTS – 1

Early area newspapers frequently contained accounts of Native Americans, who passed through the new settlements on the Menominee Iron Range.

Some of the items quoted below may have overtones not acceptable by today's standards, but, unfortunately, reflect the times in which they were printed.

An item from the August 9, 1879 issue of Escanaba's *The Iron Port*, taken from *The Menominee Ranger*, a single-page of Menominee Range news in Marquette's *The Mining Journal*, noted the following:

*VULCAN – A number of Indians – men, women and children – came into town Wednesday last from Bad Water for the purpose of selling berries, furs, etc., having with them a lot of regular Indian ponies. They make a novel picture as they go along one after the other, looking more like Indians we read about than those usually seen in civilization, and are always looked upon in wonderment by strangers, though it has long since lost its novelty to the residents here.*

In the August 27, 1881 edition of *The Florence Mining News*, the following item appeared:

*“LO [Indian] the poor Indian,” was observed at Godshall’s hardware store the other day, buying – not deadly warlike “weepins” [sic – weapons] – but scythes and hay rakes, thus literally showing that their ‘swords had been turned into pruning hooks’ or something of a similar character. It is thus that the civilizing influences of Florence reach even the untutored savage.*

On November 14, 1885, Norway's *The Current*, in a column titled “Quinnesec Quotum,” stated:

*Twenty-five Indians in town this week and not a scalp missing.*

*The Current* contained the following announcement in its August 4, 1888 edition:

*Spotted Horse, the one and only Indian doctor, continues to wear buckskin and perscribe [sic – prescribe] for the ills, fancied and otherwise, of Norway people.*

Incidents involving liquor being sold to the Indians illegally frequently appeared, reflecting the disapproval of newspaper editors, community leaders and the general public.

The following two incidents appeared in *The Florence Mining News*, just over a month from each other:

On September 24, 1881: *An Indian with a mouth on him like the opening of navigation came past our office door the other day, with as big a load of venison on his back as he could conveniently carry. Shortly afterwards we saw the same dusky son of the forest carrying even a bigger load. The venison was gone, but in its place he seemed to have taken some kind of freight, internally, which interfered very much with his homeward journey. Some of these parties who are furnishing the Indians with return loads of this kind [selling liquor to Indians] will be brought up with a twist some of these days.*

## EXTRA! EXTRA! READ ALL ABOUT IT! – EARLY VISITS TO SETTLEMENTS – 2

October 29, 1881: *On Wednesday last the town was invaded by a squad of dusky sons of the forest. There is nothing so very unusual about this, and THE NEWS would hardly deem their presence worthy of notice were it not for the fact that they hadn't been in town more than an hour or two before the most of them were esthetically weary. Well, we should say so; worse than that, they were petrified. An "Injun" that tackles "Biler" avenue's fluid extract of corn generally becomes more or less that way in a short time. But seriously, it is against the laws of this state to give liquor to an Indian, and probably those among us who do it may yet see the time they will regret having done so.*

Another incident, copied from the *Norway Iron Chronicle*, appeared under *Range Items* in Escanaba's *The Iron Port* on December 22, 1883:

*A couple of drunken Indians smashed Rosenheimer's window and were arrested and fined. A sober Indian notified the saloon men that the money to pay the fines must be raised by them or they would be prosecuted for selling the liquor to the Indians. The fines will be paid.*

On March 28, 1889, Iron Mountain's *The Menominee Range* reported:

*Day officer Eslick had to do some considerable hustling on Friday when he had three prisoners in the lock-up at one time, and all within a few hours. One was an Indian whose people live in Quinnesec. He got fighting drunk on whiskey sold to him by somebody unlawfully here and had to be locked up. The two others were a man named John Campbell and a laborer named George Dorsey.*

*The Indian was handed over to the care of his people. Campbell's friends paid his fine and costs, and on Saturday morning Constable Martin escorted Dorsey to Menominee county jail, where he will remain for sixty days.*

Under the headline "A Shocking Fatality: David White Killed at the St. Paul Depot Last Monday" in the March 17, 1904 edition of the *Iron Mountain Press*, an unfortunate and incorrect conclusion was reached by the public regarding White's condition at the time of the accident.

*David White, an Indian, was killed at the St. Paul depot last Monday afternoon in the presence of a large number of spectators while endeavoring to board the north-bound passenger train.*

*White had reached the depot just as the train was pulling out. He had a woodsman's pack on his left arm and in endeavoring to secure footing on the front end of the smoking car, he was thrown under the wheels. His neck and left arm were broken and his breast was crushed in. He was dead when released and the remains were taken to Hansen's morgue.*

*Reports to the contrary notwithstanding, White was not intoxicated at the time and the verdict of the coroner's jury to that effect does the dead man an injustice. The stumbling way in which he walked, and which no doubt lead [sic – led] people to believe that he was intoxicated, was the result of an accident to his feet, a log having rolled over them a few days previous at the camp of the National Hardwood company.*



## EXTRA! EXTRA! READ ALL ABOUT IT! – EARLY VISITS TO SETTLEMENTS – 3

*President Fischer, of the company, vouches for the statement that **White was not a drinking man**. White had been in the employ of the company for some time and Mr. Fischer states that he was a most faithful worker and a man of unusually good character.*

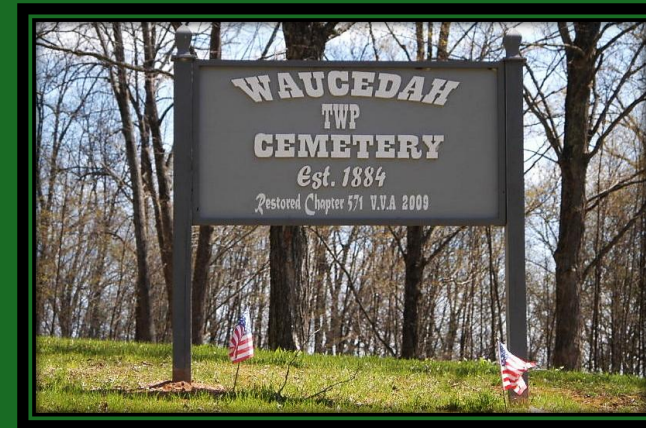
*The remains were forwarded to relatives in Wisconsin for burial last Tuesday.*

However, a **tragedy involving alcohol** was reported in the **March 9, 1905** issue of the ***Iron Mountain Press***, as follows:

*As the climax of the drunken carousal of several days' duration, **Mrs. Joe Gristoe, a Chippewa squaw**, was **burned to death at her home in Waucedah**. The Indian woman and her husband, who is a hunter and trapper, were said to be intoxicated when they went to bed in their shanty. Shortly before midnight the man, in lighting his pipe, also ignited the straw bedding. **Stupefied by drink the squaw was unable to move, while the intoxicated husband had not sufficient presence of mind to extinguish the flames**. Some passing **Indians** who reside nearby happened to observe the extraordinary illumination in the shanty and upon hurrying to the scene succeeded in quenching the fire, but not before the unfortunate squaw had been practically burned to a crisp.*

The tombstone of **Ione Gristoe**, infant daughter of **E. Gristoe**, born January 9, 1906, and died just over a month later on February 14, 1906, may be connected to this family and is located in the **Waucedah Township Cemetery**, Dickinson County, Michigan. The inscription on the base reads “Darling we miss thee.”

Ione’s brief life occurred less than a year after the death of Joe Gristoe’s wife. However, no record has been found to indicate whether Ione was of Native American descent.



# EXTRA! EXTRA! READ ALL ABOUT IT! – HUNTING AND FISHING – 1

Local Native Americans, as well as members of neighboring tribes, hunted, fished and gathered berries on the Menominee Range.

Some of the items quoted below may have overtones not acceptable by today's standards, but, unfortunately, reflect the times in which they were printed.

An article in the September 12, 1885 edition of *The Florence Mining News* described an annual visit from a tribe of Pottawatomie Indians from Waupaca County, Wisconsin.

*A tribe of Pottawatomie Indians, from Waupaca county, were in town on Saturday. They are upon their annual hunt and berry-picking. The squaws rode astride their ponies, did the bulk of the hard work and the tribe embraced other characteristics of the typical redman. Notwithstanding they looked well for Indians, had good ponies and seemed to be happy in spite of their waning numbers. The Indians in this region tendered them a reception and Negaunee Geezic, of Badwater, was particularly hospitable.*

Two months later the November 14, 1885 issue of *The Florence Mining News* reported the following:

*About forty bucks, squaws and papooses have been camping on the Keyes lake road. They hail from the Indian reservations below and are up on their annual hunt.*

*A horde of Pottawatomie Indians from Keshena have been hunting south of Florence. They came to town on Tuesday, got full of fire water and made the woods resound with their wild whiskey war whoops.*

In the October 31, 1885 edition of Norway's *The Current*, under the column "Quinnesec's Quotum," the following item appeared:

*Wm. Tucker, Quinnesec's noble red man, killed 16 deer in five days. The pale faces seem to be no good.*

The following week, again in the "Quinnesec's Quotum" column, *The Current* reported:

*Mr. Stevens, Indian agent at Keshena, Wis., is the guest of Wm. Tucker. Tucker is showing him how to kill deer.*

Another concern to some was the custom of Native Americans building fences for hunting deer. Indeed, the town of Fence, Wisconsin, was named for this practice.

The July 22, 1882 issue of *The Florence Mining News* noted:

*Complaints have been made by a chief of this great family regulator, that the 'injuns' – that is the aborigines, away over in Michigan, across the foaming current of the romantic Brule, are wantonly slaughtering deer by unorthodox methods, to wit: building deer fences of immense length and ever so high, behind which the lazy red skin lies and pops them over for their hides. Whether this is so or not THE MINING NEWS man could not conscientiously stand up and say, but if it is, it should be stopped, and we think the people in the vicinity of the nuisance will see that it is suddenly abbreviated.*



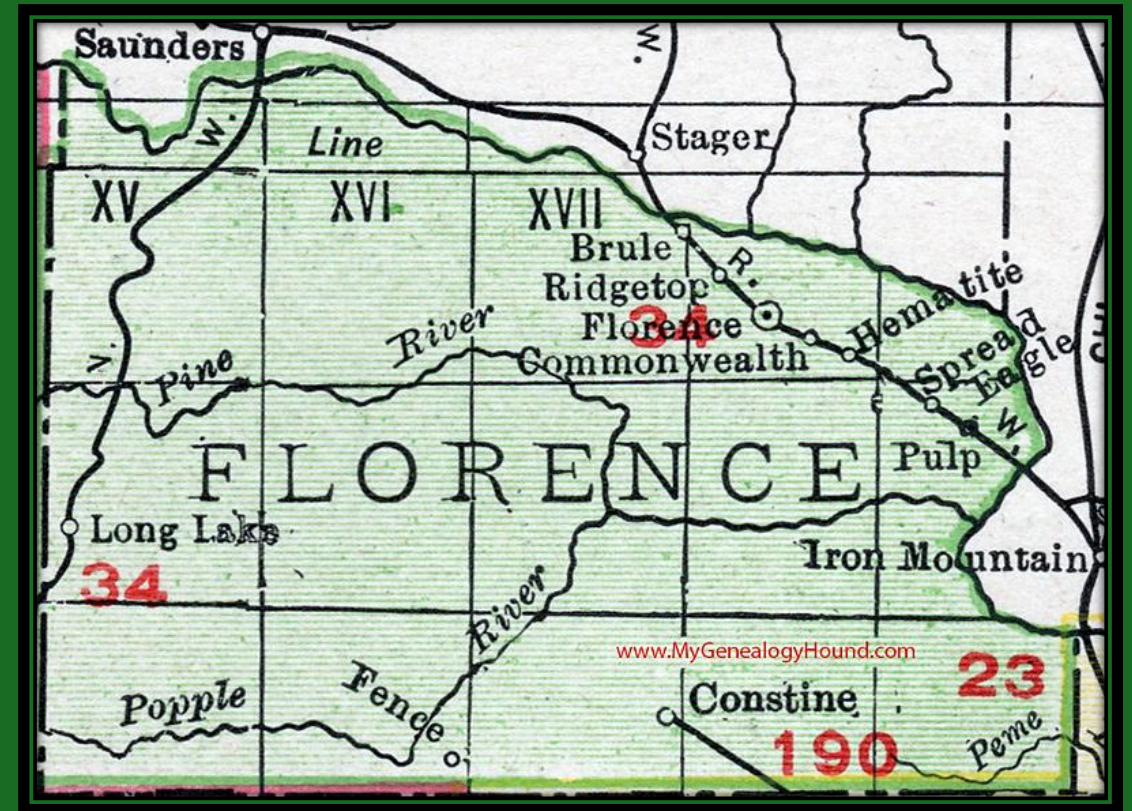
## EXTRA! EXTRA! READ ALL ABOUT IT! – HUNTING AND FISHING – 2

In a column titled “Iron River Ripples” in the September 13, 1883 edition of *The Florence Mining News*, the following editorial, dated Iron River, September 13, 1883, appeared:

*“EDITOR MINING NEWS: – Dear Sir, I have waited some time hoping someone else would make a move in regard to the wanton and wholesale slaughter of deer in the vicinity of Iron River and Sand Lake, where the Indians have constructed what is termed a ‘deer fence,’ extending a distance of eighteen miles and another to Lake Chicagoan about twelve miles long. During a period of ten days three Indians slaughtered 165 deer, bringing their pelts into town and disposing of them and leaving their carcasses in the woods to decay. If this continues it will not be long before their [sic – there] will not be a deer in this section of the country. Now, what I would like to know is, whether there is not a law prohibiting such wanton slaughter and what steps should be taken to put a stop to it. If you will give this an insertion in your valuable paper, you will confer an inestimable favor upon one who loves hunting but not in the way it is practiced in this part of the country. SPORTSMAN.”*

The following item appeared in “Iron River Ripples” in the June 23, 1883 edition of *The Florence Mining News*:

*Fish are becoming very plentiful in the town. Besides the baskets which are being almost daily filled by pleasure parties, the Indians are bringing in large supplies from the surrounding lakes.*



Fence, Wisconsin, commemorates a five-mile natural barrier fence designed by the Indians to aid in hunting deer for their winter supply of meat and hides. Each fall a huge brush fence was built with a picket fence directly behind it. The Indians drove the deer towards the fence. When the deer got to the fence, they jumped over it and landed on the pickets. The fence extended from the Murphy Rapid area south to the shore of Lake Oneonta on the Florence and Marinette County Line.

# EXTRA! EXTRA! READ ALL ABOUT IT! – MURDER IN FLORENCE COUNTY – 1

Native Americans played an integral role in bringing a murderer to justice, as reported in the **September 26, 1889** edition of Iron Mountain's *The Menominee Range* under the headline "Fouly Murdered."

*When a dispatch was received in this city by Mrs. Sol E. Felch last Friday, stating that her husband was dead and to come at once and bring the sheriff, no one supposed that Mr. Felch had been slain in cold blood. The request for the sheriff was rather mystifying, but as the dispatch did not state that Mr. Felch had been murdered, it was generally believed to be a case of suicide or sudden death from natural causes.*

*Mr. Felch left for his homestead, about 20 miles west of Florence, last Friday morning, taking with him a quantity of provisions and two gallons of whisky. It was his intention to hire some Indians near his place to help him with some logging and the whisky was taken along for them.*

*The next word received here was the announcement of his sudden death and the request that Mrs. Felch come out to the farm at once and bring an officer with her. She secured the services of Wm. O'Hara, deputy sheriff, and left for the scene of the tragedy as soon as possible.*

*At Florence Sheriff Parmenter joined the party. The road from Florence to their destination is a very rough one, and their progress was necessarily slow. It was Saturday morning before they reached the end of their journey. Here they learned for the first time the details of the terrible affair.*

*When Mr. Felch reached his homestead he sent Charles Steiglitz, familiarly known as Dutch Charlie, to the station on the Soo road, about 2 1/2 miles distant, for his provisions.*

*Steiglitz, it appears, after receiving the provisions, proceeded to get drunk, and between the station and the homestead, with the aid of some Indians he fell in with, the two gallons of whisky disappeared.*

*There is a camp of Indians who are gathering a medicinal herb near Mr. Felch's homestead, and after attending some matters about his place Mr. Felch went over there to hire the men he wanted. Here he found Steiglitz, who demanded the wages due him. Mr. Felch told him he should have his pay, but he had no money with him at that time.*

*This did not satisfy the drunken Steiglitz, who declared that if Felch did not pay him then and there he would kill him. Felch replied, "O, go away, Charlie," picked up his rifle and walked away.*

*Steiglitz was also armed with a rifle, and followed after, and when within fourteen paces of his victim fired, the bullet striking him in the back of the head, at the base of the brain, and coming out under the left eye, causing a wound that produced instant death.*

*Two Indians witnessed the crime, and the manner in which they secured and guarded the prisoner is somewhat remarkable. They seized him, and with the aid of their companions bound him hand and foot. His legs were tied together with a clothes line wound closely from the ankles to the knees, and his arms folded across his breast and wound in the same manner from the wrists to the elbows.*

*Then the Indians took him to one of their cabins and three of them, decorated with beads and feathers, and their faces smeared with war paint, and each grasping his rifle, they sat in front of their prisoner and watched him till the officers arrived, that is about 24 hours.*



## EXTRA! EXTRA! READ ALL ABOUT IT! – MURDER IN FLORENCE COUNTY – 2

*It was four o'clock Saturday afternoon before the officers were ready to return with the murderer and the corpse of his victim, and the road was so bad they could get no farther than a house known as the halfway, about eight miles from Florence, that night.*

*An early start was made Sunday morning, Sheriff Parmenter, with the murderer and Mrs. Felch reaching Florence in season for Mrs. Felch to take the morning train home, and O'Hara arriving in this city late in the afternoon with the corpse.*

*The murderer and the two Indian witnesses were taken to Marinette on the afternoon train where the trial will be had, the crime having been committed in Marinette county.*

*Mr. Felch was 43 years of age. During the war he did honorable service for four years as a member of Co. F. 85th New York Infantry, enlisting a second time after his first term of enlistment had expired.*

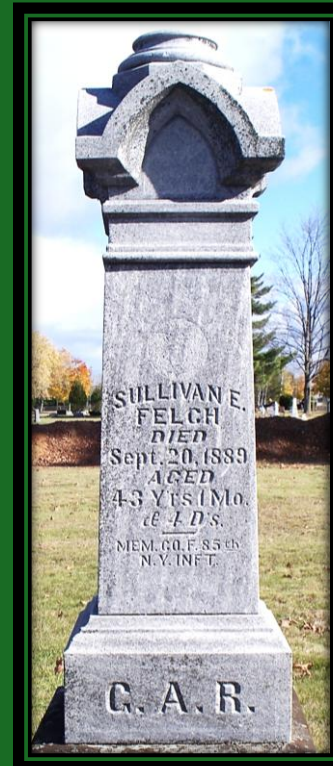
*Funeral services were held in the Presbyterian church last Tuesday afternoon, members of the G.A.R. [Grand Army of the Republic] in this city and Florence attending in a body, and following the remains of their departed comrade to its last resting place.*

*The headline "Guilty of Murder in the Second Degree" in the October 24, 1889 issue of The Menominee Range provided the details from the trial, as follows:*

*The trial of Chas. Steiglitz for the murder of Sol Felch terminated in Marinette, Wis., last Friday, with a verdict of murder in the second degree.*

*The circumstances of the shooting, as revealed by the trial, are substantially the same as given in these columns at the time the murder was committed. The defense made a futile effort to show that Felch was killed by the Indians, and that they bound Steiglitz and charged the crime upon him in order to save themselves from punishment.*

*Steiglitz was sentenced to 20 years in state's prison last Monday.*



Sullivan E. "Sol" Felch was born August 16, 1846, in Freedom, Cattagaugus County, New York, and died September 20, 1889, in Florence County, Wisconsin. He is buried in the Quinnesec Cemetery, Dickinson County, Michigan.

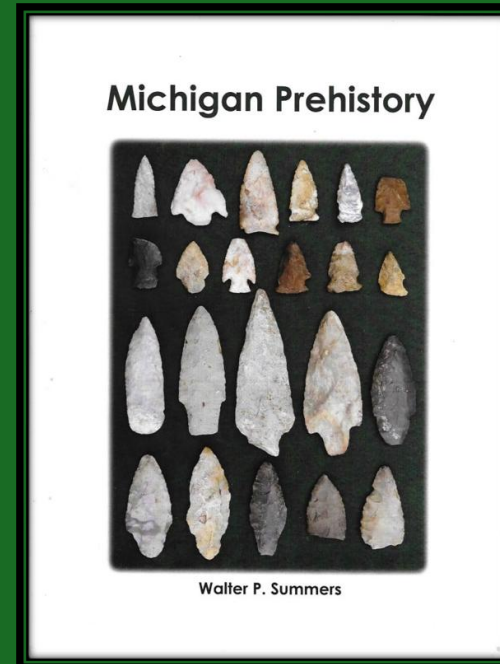
# MENOMINEE RANGE HISTORICAL MUSEUM'S NATIVE AMERICAN COLLECTION



The Menominee Range Historical Museum has an outstanding collection of Native American artifacts. In 2024-2025 **Walt Summers** (1943- ), a longtime area collector and scholar of Native American culture, donated much of his collection, including arrowheads, stone hammers, beaded moccasins, ceremonial pipes, trade pipes, baskets and more, all of which have greatly enhanced the Menominee Range Historical Museum's displays, a portion of which is shown at the left.

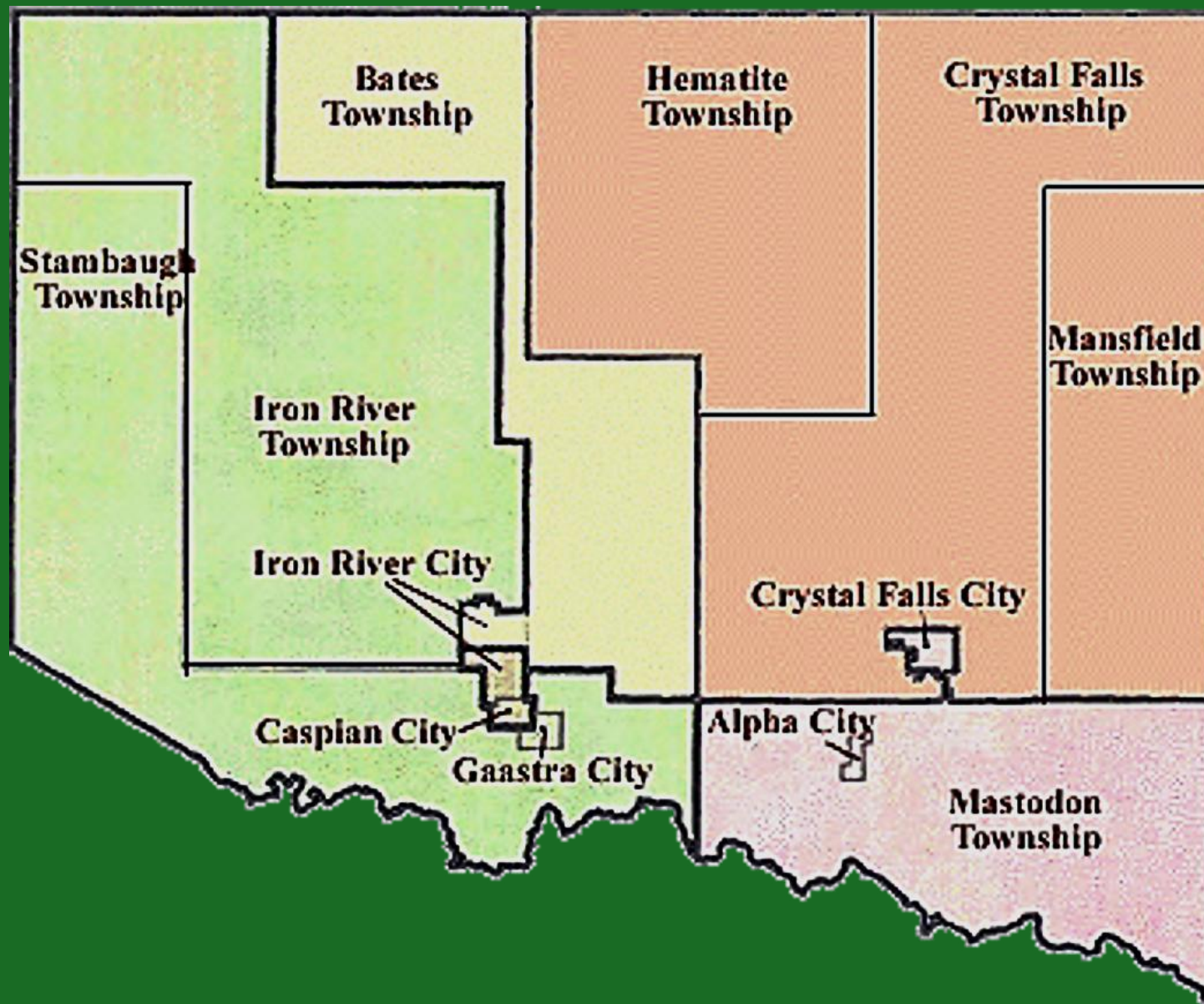


Through the years Walt has shared his comprehensive knowledge of Native American life in our area and beyond through presentations, sometimes impersonating a Native American or a French fur trapper, as shown at the left.



In 2016, Walt published a *Michigan Prehistory*, to examine and compare the geologic evolution, the arrival settlement patterns, and the cultural development of Native Americans during prehistoric (and near historic) time periods in Michigan, based on known cultural sites and oral traditions, of Michigan Native Americans.



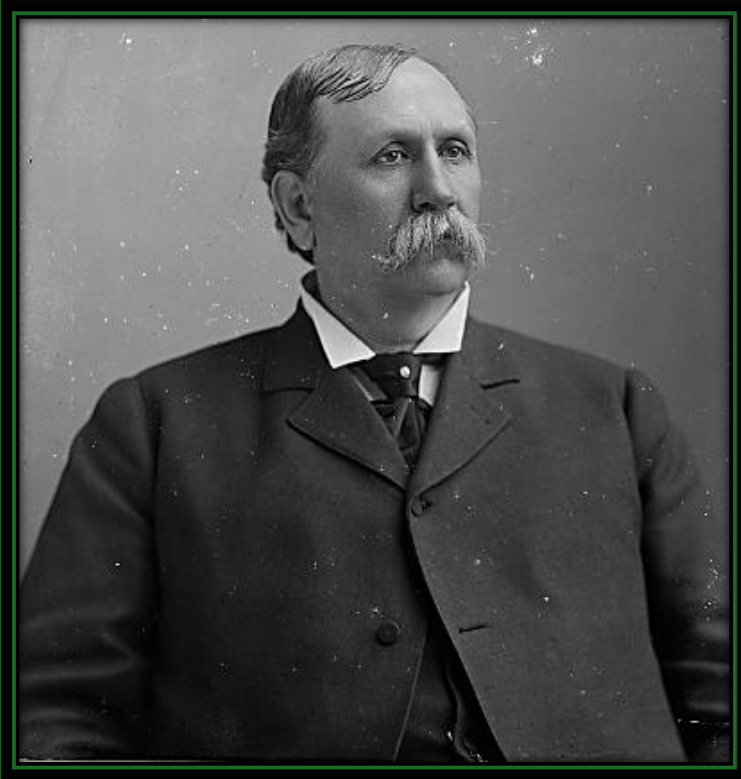


## IRON COUNTY NATIVE AMERICANS – 1

On the western end of the Menominee Iron Range, Iron County has played a significant role in Native American history, particularly with regard to Chicagoan Lake and Pentoga Park.



## IRON COUNTY NATIVE AMERICANS – 2



William Hillard Seldon (1855-1929), son of Richard Lynde Selden (1824-1903) and Sarah Meigs (Loper) Seldon (1828-1921), was born in Lyme, Connecticut and died in Pembine, Marinette County, Wisconsin. He was one of the founders of Iron River-Stambaugh. [Library of Congress]

An account titled “The Arrival” as told by William Hillard Seldon appeared in *Frames for the Future: Iron River Area, Michigan*, 1981, pages 9-15. His recollections regarding finding iron ore in the Iron River-Sambaugh district and the early development of the mining district there in the spring and summer of 1878 were prepared for the annual meeting of the Upper Peninsula branch of the Michigan Pioneer and Historical Society held at Crystal Falls in July 1925.

On pages 12-13 the following excerpt appeared, titled “FEW INDIAN FAMILIES.”

While the census of 1870, eight years previous, had given the Badwater Settlement upon the Menominee River several miles above Iron Mountain, five hundred Indians, at the time there remained but a half dozen families. At Lake Chicagoan there were five families comprised of about twenty men, women and children. The Lake Vieu [sic – Vieux] Desert, about the same, and at Lake Flambeau rather more in number; the rapid disappearance of these Indians is incredible, for there is not at this time, excepting the Lac de Flambeau reservation probably more than fifty in existence.

Of the five families at Lake Chicagoan, the most prominent Indian was O-mus-k-we-oga-nie, the head medicine man in this locality, whose children from two to sixteen years, numbered eight, all of whom with one exception, died of tuberculosis within a very few years. O-mus-k-we-oga-nie was very helpful to us at times, his squaw making my first birch bark canoe, which he packed for me into what was then called Maple creek, but which we renamed Iron River.

Our several trips during the spring and summer were of about two week's duration, as we were obliged to carry all our camping outfits and supplies upon our back, and a two week's supply gave us a sufficient load to work with comfortably. There were several incidents upon our second and third trips of interest, some of which were not of a wholly agreeable nature, but which space forbids me to relate.

The Indians resented the encroachment of the white man upon their domains and were none too friendly with the exception of O-mus-k-we-oga-nie, who became a trusted friend, and to whom we made numerous presents, always leaving with him such supplies as we did not need for our trip out.



## IRON COUNTY NATIVE AMERICANS – 3

*He claimed us as relatives, and felt that we could be trusted. One thing, however, was lacking, to seal our friendship, as he in later years told me. Because of our friendship, as expressed by our numerous gifts, he could not understand why we had never presented him with any es-cu-ta-wa-bu, or fire water; and no amount of reasoning upon our part would convince him our good intentions of withholding it.*

*Later when it was not difficult to obtain whiskey from our numerous saloons, even though a serious offense to sell to Indians, he came to my house when recovering from a three days' spree, and expressed great satisfaction that he had been able to keep drunk for three days, "like a white man."*

*In his mind it was one of the greatest accomplishments to be able to indulge in a protracted spree.*

*At another time, several years later, and perhaps the last time I saw him, we were recounting some of our experiences of other years, he said to me with tears in his eyes, "Deer all gone, beaver all gone, otter all gone, by white man, he say "Injun you go home."*

*In the spring of 1878, upon the completion of the construction of the Menominee Range Branch of the Chicago & Northwestern Railroad from Powers to Quinnesec, its terminal point, the engineering part of which was in charge of my uncle, S.H. Selden, my father R.L. Selden and myself, my father decided that when our work was completed, we would make a trip of exploration to the northwest into the forest primeval.*

*There was a lumbermen's supply road extending from Quinnesec westerly, crossing the Menominee river into Wisconsin at the upper Twin Falls, extending into the state in a southwesterly fashion about fifteen miles, thence turning into Michigan and extending several miles farther up the Brule Valley, to a point about a mile southwest of what is now Stager Junction, to a logging camp just completed by William Armstrong.*

*This was the end of and the only road extending into the territory which is now Iron County. From this point on northwesterly, it was an unbroken wilderness nearly to Ontonagon.*

*About the middle of March, 1878, we set out upon our first trip with a two week's supply of provisions, and at Armstrong's Camp engaged an Indian to pack a part of our supplies. We followed up the Paint River to a point to where Saunders is now located, where we crossed into Wisconsin, and explored for several days, but the weather being severe, and snow of nearly four feet in depth, the country heavily timbered, and with a dense growth of underbrush, carrying our bed and board upon our back, and we decided to return to Quinnesec and await the disappearance of the snow.*

*The large timber wolves were, at the time, very numerous and we crossed their deeply well-beaten trails, one of which went in the general direction as wished to go. This followed for a long distance, and finally we pitched our tent for the night but a short distance off the trail, and that night we seemed to be surrounded by a large pack, who set up a blood-curdling chorus, which made sleep impossible. Some of them at times approached so near our tent that we could hear them shake themselves.*

## IRON COUNTY NATIVE AMERICANS – 4

Returning to *Quinnesec*, we waited for the snow to disappear; and then set out upon our *second trip in the early part of April*. Going over the same ground in part, but *extending the trip farther West, both in Wisconsin and Michigan*.

*That the Indians in this section had been very numerous was evident from the number of deer fences traversing the country, some of which were in a state of decay from disuse, but always running in a northeast-southwest direction, from one lake to another; some of them but a mile in length, others several miles.*

While engaged at our work surveying near *Quinnesec*, an *Indian* approached, and stood a short distance away *watching the operations of an engineer's transit with apparently much superstitious curiosity*.

I called him and allowed him to look through the telescope, bringing remote objects near at hand and upon reversing, minimizing them in size, and projecting them a long distance away.

This interested him, as I could easily see, but never an expression of surprise.

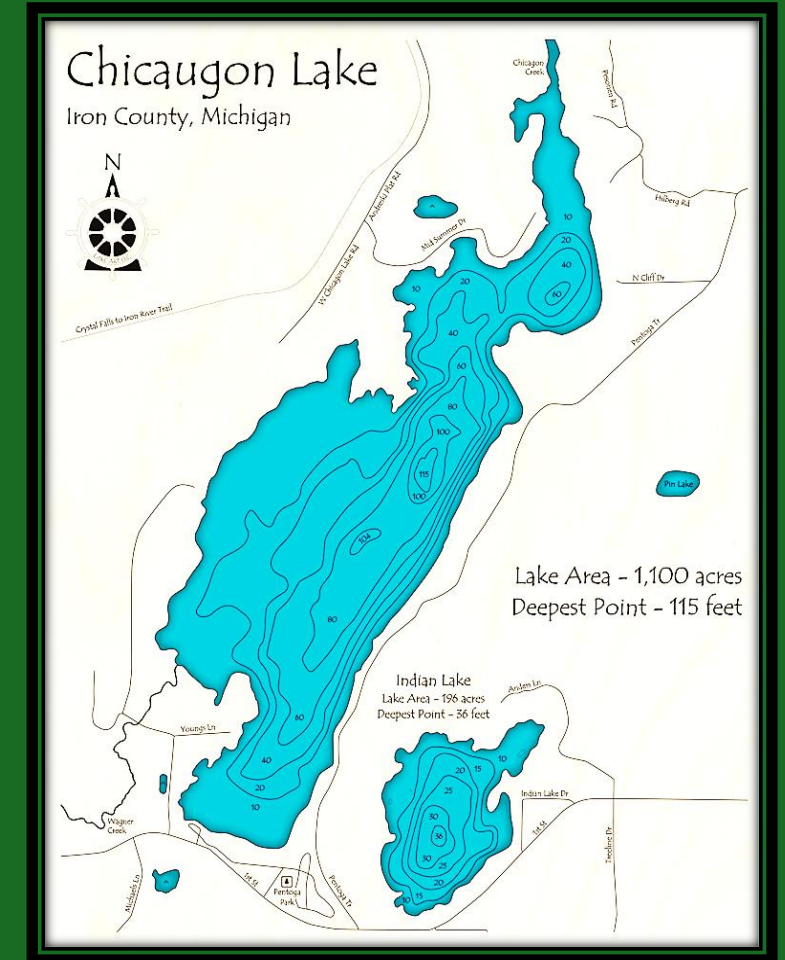
*It has been said that an Indian was never known to utter an exclamation of surprise, and from my subsequent relations with them, I can easily believe this to be true.*

I engaged him in conversation, his part of which, however, was chiefly monosyllabic, but I did learn that he was from *Lake Chicagoan*, that *he knew what iron ore (pewabic)* was, or so he claimed, that he knew where there was some, that it was in the *vicinity of Lake Chicagoan*, and in reply to my questions, asking if he would show it to me, he said, *“How much you give it me.”*

I knew that I must name some specific sum and without giving it much thought, assuming that he did know what iron was, *I said \$200.00*, which was accepted, and I then said, “I will be at *Chicagoan Lake* in about a week.”

Shortly after Mr. *D.C. MacKinnon* joined our party and we proceeded to *Chicagoan Lake*. This was our *third exploratory trip* into this country.

Upon arrival in the afternoon, I endeavored to locate my *Indian*, but *learned from his squaw that he was off at his traps upon the Pine River*, but would return the next day.



The southeastern end of Chicaugon Lake, located in Sambaugh Township, was where most Native Americans in the area settled.



## IRON COUNTY NATIVE AMERICANS – 5

*The next morning my father and I decided to make a side trip across the **Brule River** into Wisconsin, leaving our camp equipment at a point about a quarter of a mile South of the lake, while **Mr. MacKinnon** decided that he would make a detour in the opposite direction which would take him towards **Crystal Falls**.*

*We had planned only for a day's trip and return to camp in the evening. About noon my father was taken suddenly ill, and we returned immediately to camp. Suffering very severely, he decided to return to **Quinnesec**, but wished me to remain and the day following go out with the **Indian** to see his pewabic.*

*The balance of the day I remained in camp awaiting the return of Mr. MacKinnon, but when he had not returned nor was there any indication of his coming, I spent a rather lonesome night, with my father ill and upon a long journey out and alone and Mr. MacKinnon evidently lost.*

*My Indian arrived about 3 p.m. I greeted him. “**Bo Zho Bo Zho Nichie**” and when I suggested that we go to see his Pewabic at once, his reply was “**You lied to me.**”*

*This was because of its being several days over a week. To him a week meant seven days. I had said about a week, more or less, hence his greeting.*

*He said it was too late, too far away, but asked that I would pay him to show a “Little Pewabic” and I then endeavored to explain to him that it did not matter whether it was a little exposure of ore or much, so long as it was an actual ledge of ore.*

*He had, however, no conception of what a solid ledge of iron ore was like, and with all the effort that I made, I doubt if he in any way comprehended what I meant to convey.*

*However, we **started out in a birch canoe across Chicagoan Lake, taking his partner in trapping along and rounding what is now known as Wakefield point, proceeded to the West shore landing upon the edge of a cedar swamp**, pulled our canoe out, and waded our way through the upturned cedars, for a cyclone had swept that swamp some years before, overturning more than half of the trees.*

*The roots of a cedar in swamps lay flat, extending out six or eight feet, when turned over by wind, the limbs at the top partly supporting the tree, so that they usually hit an angle of about 45°, the roots lifting the moss and making in some instances, a cavern twelve or fifteen feet across, and these caverns were innumerable in the swamp.*

*Passing through these windfalls, we reached the highland where **the Indians held a short consultation, having evidently forgotten the exact location of what they wanted to show me**, and decided one to go South along the hillside, the other, my Indian, going North. In a short time there came a whoop from the one going South, and my Indian said (partly in English and partly in Chippewa) “Now, if you want to see some nish-ish-shin, Pewabic, come on.”*

*The extensive and detailed account continues for another page or so in the same vein but **finding “pewabic” proved unsuccessful** and can be found in *Frames for the Future: Iron River Area, Michigan* on pages 11 and 12.*

## IRON COUNTY NATIVE AMERICANS – 6

The contemporary newspapers did occasionally record some of the Native American traditions and celebrations which provide excellent insight into some of their customs.

Escanaba's *The Iron Port* reprinted an item from Iron Mountain's *The Menominee Range* in its June 9, 1883 edition, noting: *The Chippewas, 300 strong, held their annual pow-wow at Chicagoan lake last week. – Menominee Range.*

Perhaps the most impressive account of Native American ceremonies appeared in the December 20, 1884 issue of *The Florence Mining News*, in which the reporter, who was in attendance, recounted the event as follows:

### *A MEDICINE DANCE.*

*The Chippewas Indulge in Their Semi-Annual Medicine Dance at Lake Chicagoan – Over one Hundred Bucks Participate in the wild Ceremony – Experiences of a Mining News Man, who was Present – Whisky, Dancing and Whooping the Principal Features – An Interesting Chapter Descriptive of a Chippewa Medicine Dance.*



“The Pipe Dance and the Tomahawk Dance of the Chippeway tribe.” Treaty of Prairie du Chien, 1825  
[NYPL Digital Collections]



## IRON COUNTY NATIVE AMERICANS – 7

*The Chippewa tribe of Indians celebrated their semi-annual “Medicine” dance at Lake Chicagoan for three days commencing on Saturday, November 29. The Chippewas, who were once powerful, have dwindled to insignificance, the braves numbering very little over one hundred. The present chief, Muscosowano, lives near Lac Vieux Desert and members of the tribe came to attend the great conclave of red men for a radius of one hundred miles. By far the greater number were from the Indian settlements at Bad Water, Lake Chicagoan, Lac Vieux Desert, Eagle Lake and on the Wisconsin river. The representatives of what will soon be a “lost race,” presented*

### **A STRIKING APPEARANCE**

*as they gathered to the tune of an unmusical tom-tom and their own guttural but timely “hiyah! hiyah! hiyah!” Many were gaudily painted and wore feathers and beads as in the palmy days of stake-burning and scalping. Special attention had been given the few white men who had married into the tribe and it looked as though an effort had been made to conceal their Caucasian blood by a thick covering of brown paint relieved here and there by stripes of a more brilliant hue. The Chippewas*

### **HAVE BEEN AT PEACE**

*with the pale faces since January 29, 1855, as is shown by the treaty which is signed by Franklin Pierce, then president of the United States. At each conclave or medicine dance this treaty is brought forth and read so as to keep fresh in the minds of the tribe every provision and promise. At this “meet” a MINING NEWS representative, and a friend were the only persons present who could read English. The reporter, by request, read the treaty which was in turn translated to the Indians by an illiterate white acquisition to the tribe by marriage. About one hundred braves, squaws and papooses were in attendance. The affair is said to be of a religious character. Prayers are offered*

### **TO THE GREAT SPIRIT**

*by the braves and everything used in the dance is blessed by the medicine man, who they call “Tegauninnie” for short, after which “singing” and “dancing” are indulged in by all for two or three hours. Those of the tribe attending the medicine dance are obliged to bring some kind of root to be presented to the medicine man, which is also blessed by him.*

*While the medicine dance proper is going on none of the participants are allowed to partake of any intoxicating liquor. On Monday evening the medicine dance was finished and then a series of “war dances” was entered upon and the secret meetings were held. By the kindness of Chief Peter Muscosowano, of Lac Vieux Desert, ruler of the tribe, the representative of this paper and a friend were admitted to*

### **THE SECRET SESSION.**

*This seemed to be a general jubilee for the chief, medicine man and the older ones of the four different delegations, and lasted for about five hours. At the beginning of the fandango, the chief addressed those present for some time, after which the “dancing” commenced. The dance consisted of a series of successive jumps straight up and down and the dancer ceased when he lost his breath. The most outlandish contortionist was the most envied. The secret lodge was at one end of the camp or long teepee, blankets being stretched across so that the dance could not be seen by those not admitted.*

## IRON COUNTY NATIVE AMERICANS – 8



“The War Dance of the Ojibbeway Indians” plate in James Cowels Pritchard’s *Natural History of Man*, 1855



## IRON COUNTY NATIVE AMERICANS – 9

*“Music” was furnished for the dance by four braves, three having tin cans filled with bullets which they rattled keeping good time, while the other pounded with a crooked stick upon a tom-tom, shaped like an old fashioned dasher churn, being hollow, and having the skin of a deer stretched over each end. While this inspiring noise was being furnished the remainder of the secret club engaged in dancing in a circle about the fire,*

### **SINGING AND YELLING.**

*These dances lasted about five minutes and were followed by intervals of quiet. A committee of three passed around the “fire-water” of which they had a number of jugs and also a few bottles of alcohol. This was kept up until about three o’clock in the morning when all were full enough of “corn juice” to go to bed. This festival was gotten up at no little expense of time and money. To raise funds the Indian “sets” (pawns) his horse, watch, sleigh or in fact anything but his squaw for money to carry on the affair. The meeting house used for this occasion was built from poles, one end being put in the ground and brought over to make an arch which was covered with woven flags,*

### **BIRCH BARK AND DEER SKINS.**

*The structure was sixty-five feet long by about twenty-five feet wide and had holes left at the top to allow the smoke to escape from the six fires that were kept continually burning. The sleeping apartments were at each side of the tent, all lying with their feet toward the fire. The dance was ended on Tuesday morning. After dancing what they call a farewell dance they all left for their different homes at Lac Vieux Desert, Bad Water and Chicagoan Lake. They meet again next July at Lac Vieux Desert. The sight was a most interesting one to the MINING NEWS man, but when they would get a little wild, he could not help thinking of the Crystal Falls man who attended one of their dances and was chased home, narrowly escaping the drunken reds, who followed him as rapidly as possible with drawn knives. While the medicine dance proper is going on none of the participants are allowed to partake of any intoxicating liquor.*



Ojibwe Warriors' War Dance, circa 1850

# IRON COUNTY NATIVE AMERICANS – MEDICINE WHEEL SIGNIFICANCE

*The Native American medicine wheel is a sacred symbol representing life, balance, interconnectedness and the cyclical nature of existence.*

## *Core Symbolism*

*The medicine wheel, also called the sacred hoop, is a circular symbol divided into four quadrants, representing the cycle of life – birth, growth, death and rebirth – and the interconnectedness of all things. The circle itself signifies perfection, unity, and the never-ending flow of life. Each quadrant often corresponds to a cardinal direction (East, South, West, North), a season (spring, summer, fall, winter) and aspects of human life such as physical, emotional, mental, and spiritual well-being.*

## *Colors, Animals, and Elements*

*Colors commonly used in medicine wheels include black, white, yellow, and red, though variations exist among tribes.*

*Each color may symbolize a direction, a stage of life or a sacred path. Animals, plants and celestial bodies are also incorporated, reflecting the tribe's environment and spiritual teachings.*

*The four elements – fire, earth, water and air – are sometimes represented, emphasizing harmony with nature.*

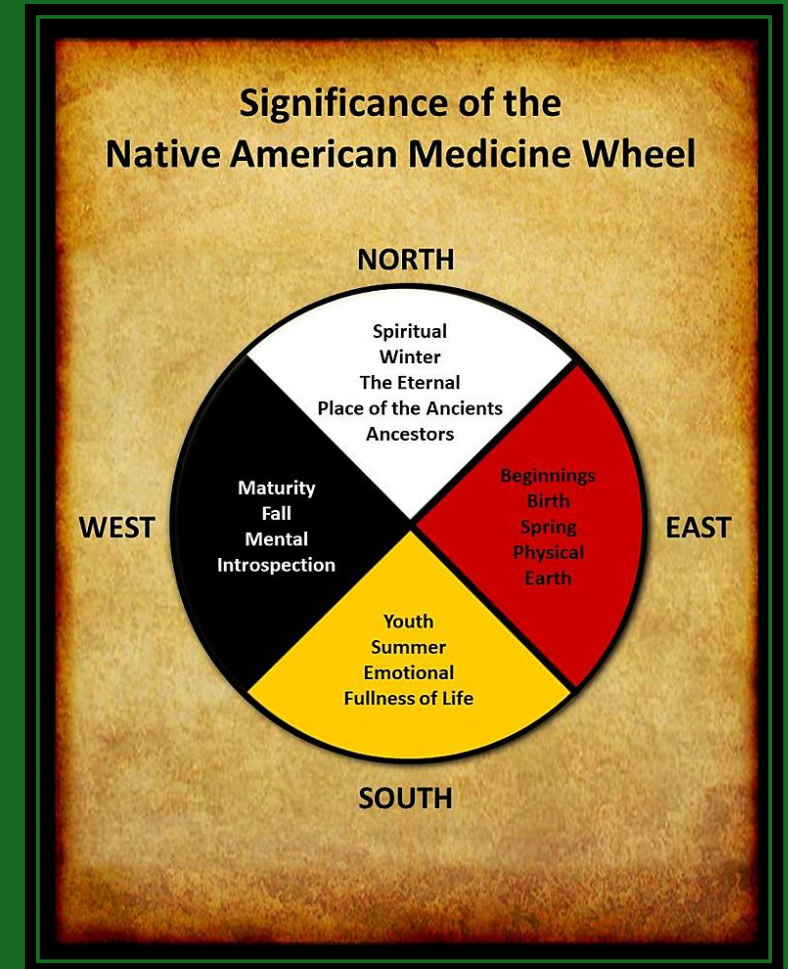
## *Spiritual and Ceremonial Use*

*Medicine wheels serve as tools for healing, guidance and spiritual reflection. They are used in ceremonies, vision quests and teachings to promote balance and wholeness in body, mind, spirit and emotions.*

## *Holistic and Cultural Significance*

*Beyond physical structures, the medicine wheel is a conceptual framework for understanding life and the universe. It emphasizes interconnectedness, balance and the cyclical nature of existence, guiding individuals in personal growth, health and spiritual development. Its teachings are passed down through oral traditions, ceremonies and lived experience, making it a living symbol in many Native American cultures.*

*In essence, the Native American medicine wheel is both a sacred object and a philosophical guide, reminding people to honor the cycles of life, maintain balance in all aspects of being and recognize the unity of all creation.*





# IRON COUNTY NATIVE AMERICANS – CHIEF JOHN EDWARDS AND PENTOGA – 1



The postcard at the left, copyrighted by R.J. Kingsbury, an Antigo, Wisconsin, photographer, in 1908, shows an Ojibwe family in front of their wigwam at Watersmeet, Michigan, and bears the caption “The Blind Beadworker” and “Flambeau”. [Internet Image]

A detail of this same postcard view appears on a display at Pentoga Park identifying the people as Chief John Edwards (far left) with his wife Pentoga standing next to him and other family members.







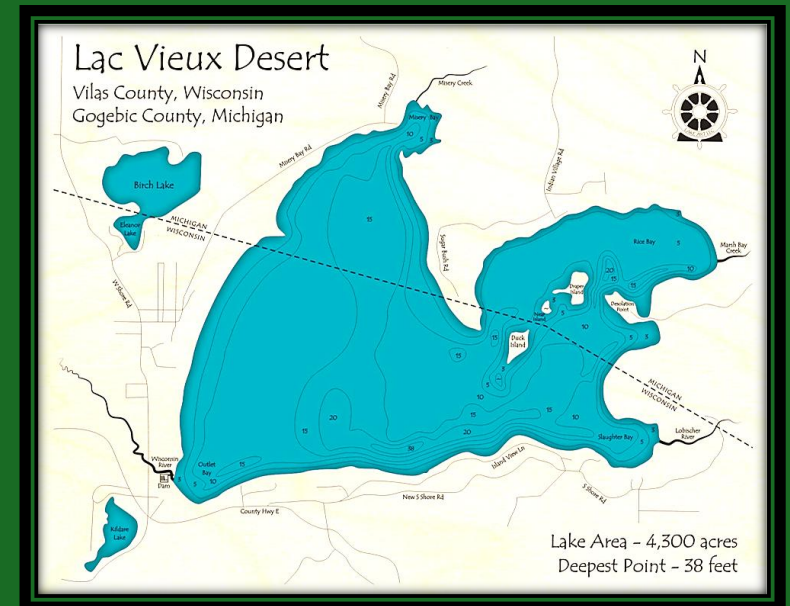
Meshkawaanagonebi, the headman of the local Ojibwe (Anishinaabe) community when the first European settlers arrived in the area, was known to them as Chief John Edwards.

His leadership spanned a period of significant change for the Ojibwe in the region, as European settlers and mining operations expanded.

In the mid-19th century, Edwards was the head of the main Ojibwe village at Chicagon Lake (Gaa-namegosikaag), a seasonal and permanent settlement linked culturally and through marriage to communities at L'Anse, Lac Vieux Desert, and nearby Wisconsin. The village was located on the southeastern shore of the lake, a site of pre-European Native American settlement and burial grounds.

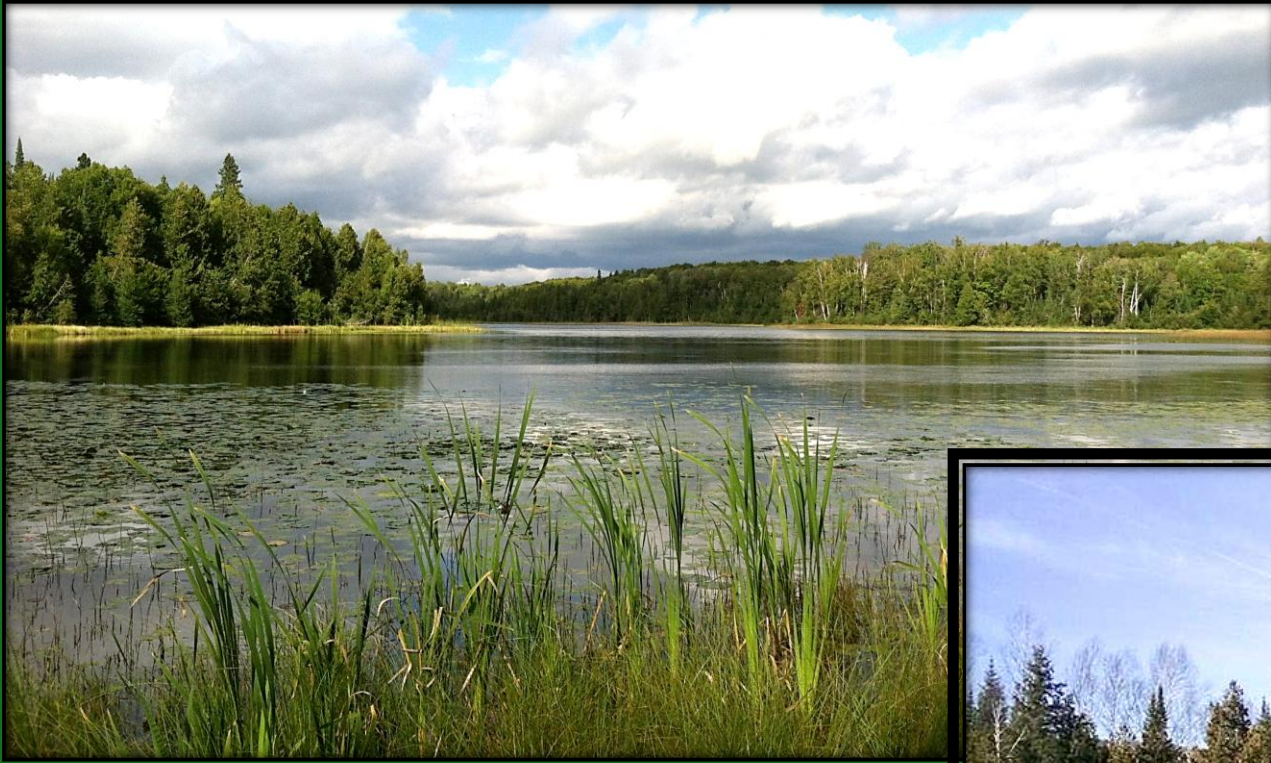
Edwards was known for peaceful relations with settlers, facilitating trade for provisions and goods such as venison, blueberries, and moccasins.

In 1884, he received a patent for the village lands, but in 1891 he sold them, including the traditional burial grounds, relocating with his wife, Biindigeyaasinokwe (Pentoga), to Lac Vieux Desert, located in Gogebic County, Michigan, and Vilas County, Wisconsin.





# IRON COUNTY NATIVE AMERICANS – CHICAUGON LAKE AND PENTOGA PARK – 1



In Walter Romig's book *Michigan Place Names: The History of the Founding and the Naming of More Than Five Thousand Past and Present Michigan Communities* the following entry appears:

**CHICAGON LAKE**, Iron County: Andrew J. Blackbird's *Ottawa grammar* gives **She-gog** for skunk and **She-gog-ong**, also **She-kaw-gong**, for Chicago...thus "skunk place." Written in French orthography, the final g was dropped. Joutel's spelling of the name survives here in **Chicagon Lake**.

Information regarding the origin of Chicagon notes: In Iron County the main village was located at the present Pentoga Park site on the southeastern shore of *Gaa-namegosikaag*, today known as Chicagon Lake. **Chicagon** is a corrupted form of the Ojibwe word *gichi-zaaga'igan*, meaning the big lake.

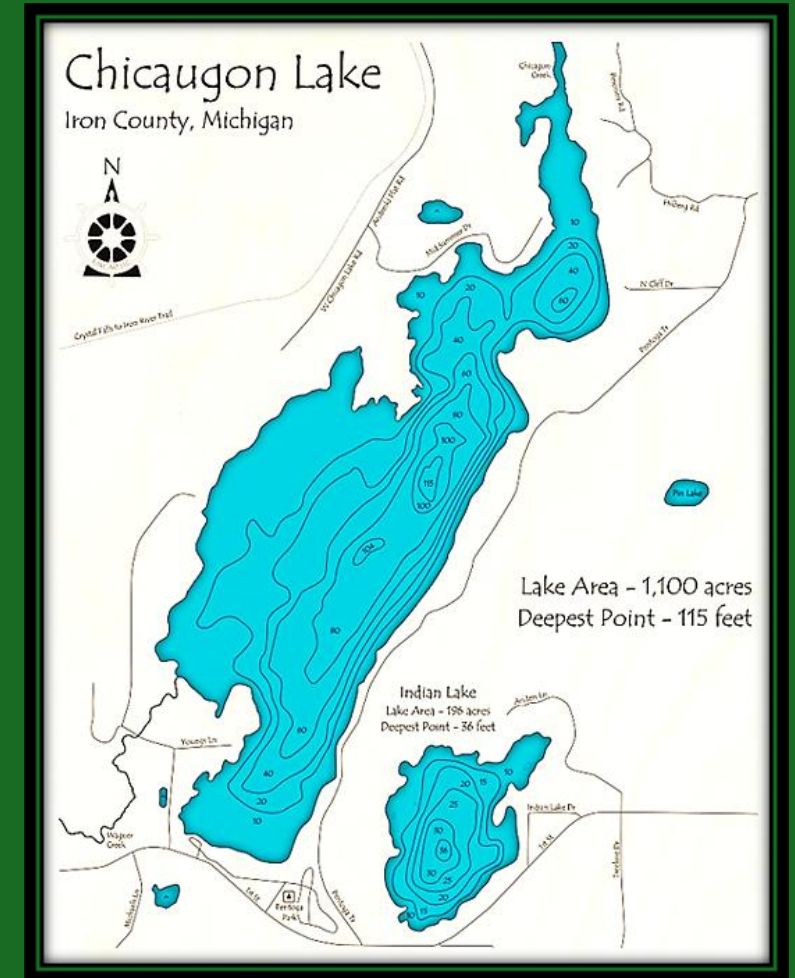




## IRON COUNTY NATIVE AMERICANS – CHICAUGON LAKE AND PENTOGA PARK – 2



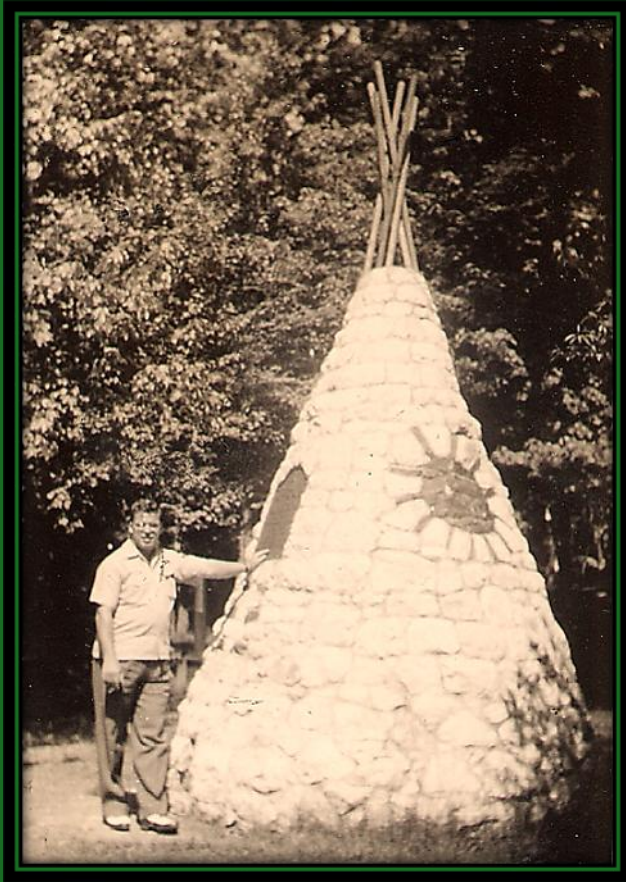
This unused real photo black-and-white postcard, dating between 1940 and 1950, shows the image of Princess Pentoga and another Native American at the entrance to Pentoga Park. [William J. Cummings]



The Ojibwe village was located on the southeastern shore of Chicaugon Lake where Pentoga Park is now situated.



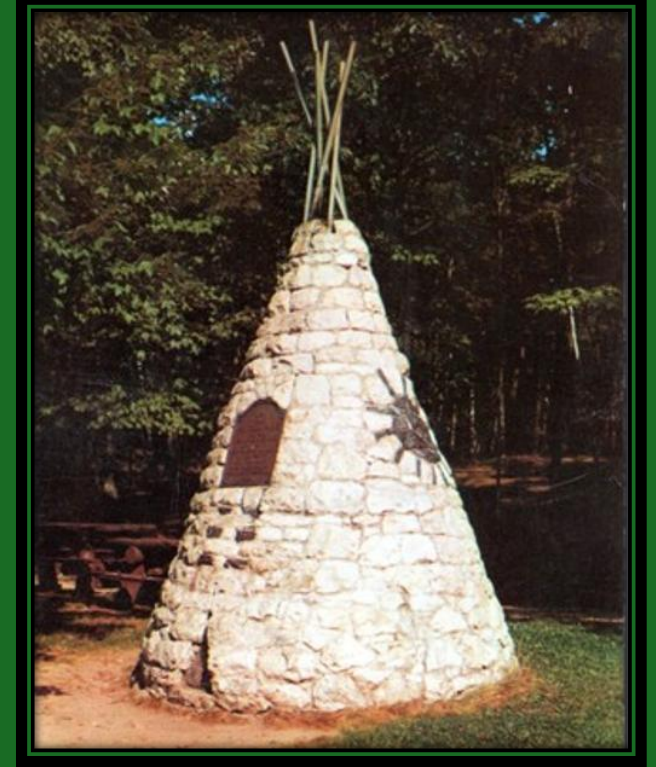
# IRON COUNTY NATIVE AMERICANS – CHICAUGON LAKE AND PENTOGA PARK – 3



Alvin W. “Dutch” Cummings posed by the stone teepee honoring the Native American settlement at Chicaugon Lake in the summer of 1942. [William J. Cummings]



The bronze plaque on the stone teepee reads:  
**PENTOGA PARK**  
This park commemorates the last home  
of the Ojibway Indians in Iron County and  
their chief Mush-quo-no-ni and his wife Pen-to-ga.  
1924





# IRON COUNTY NATIVE AMERICANS – CHICAUGON LAKE AND PENTOGA PARK – 4

The *Jiibegamigoon*, an Ojibwe burial ground, is located at **Pentoga Park**, containing graves with birch bark shrouds, family totems, and small wooden shelters, known as “spirit houses” over the interred bodies.

After death, the Ojibwe’s body was clothed in his finest clothes, wrapped in birch bark together with his earthly belongings and most prized possessions and buried.

A small shelter called a “spirit house” was built over the grave for protection against the elements and from animals digging up the body.

Through the small opening on one end of the shelter, food was placed to sustain the Ojibwe soul on its way to the hereafter. On a small staff near each grave was placed the family totem.

Following death, the soul of the deceased was believed to journey westward for four days to an afterlife in the sky.

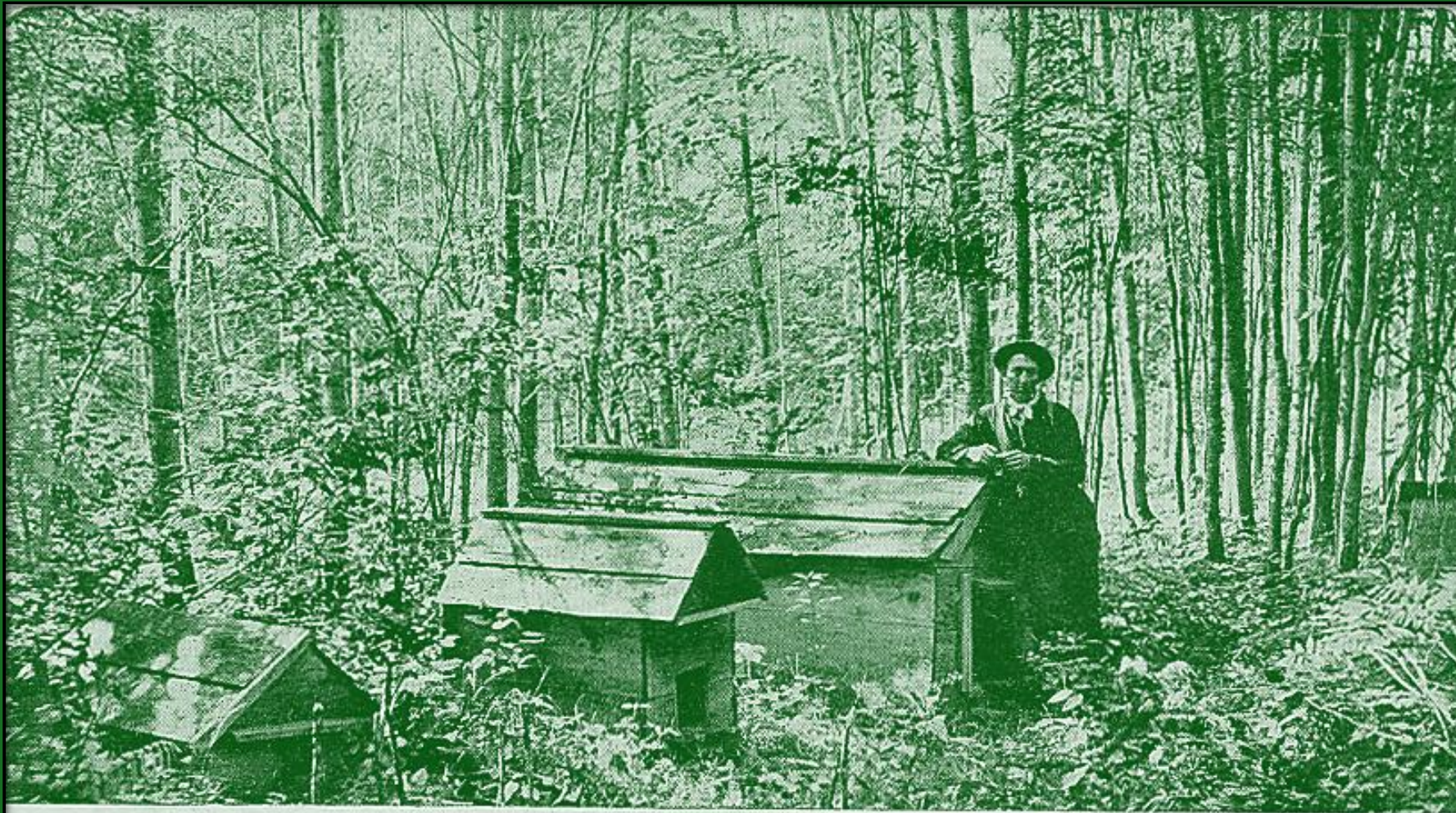
The Ojibwe placed the home of the soul in *Bangishimog*, in the direction of the west where it meets those who have gone before. Thus, the *Anishinaabe* always buried their loved ones facing the setting sun.



The Ojibwe village located on the southeastern tip of Chicaugon Lake in Iron County, Michigan, served as a **permanent headquarters for Ojibwa bands in the 1800s**, featuring **ceremonial circles, trails and a burial ground where wooden “spirit houses” were built over graves to honor the deceased**. In 1924, Iron County purchased the land to develop Pentoga Park as **a tribute to the Native Americans who once lived there and to preserve the burial grounds**. Visitors can still see the ceremonial circle, village site and burial grounds, which provide insight into Ojibwe culture and customs.



## IRON COUNTY NATIVE AMERICANS – CHICAUGON LAKE AND PENTOGA PARK – 5



Indian Burying Ground, Crystal Falls, Mich.

Postmarked October 23, 1908, this halftone postcard view of the “Indian Burying Ground, Crystal Falls, Mich.” predates the establishment of Pentoga Park at Chicaugon Lake.

By 1924, when Iron County purchased the land to preserve the settlement area and burial grounds as a tribute to the Ojibwe, only five of the original wooden “spirit houses” remained. Those pictured here may be among those which were there at that time.

The cemetery, located on the Bad Water-Chicaugon Lake Trail, was surrounded by a brush fence. *[William J. Cummings]*

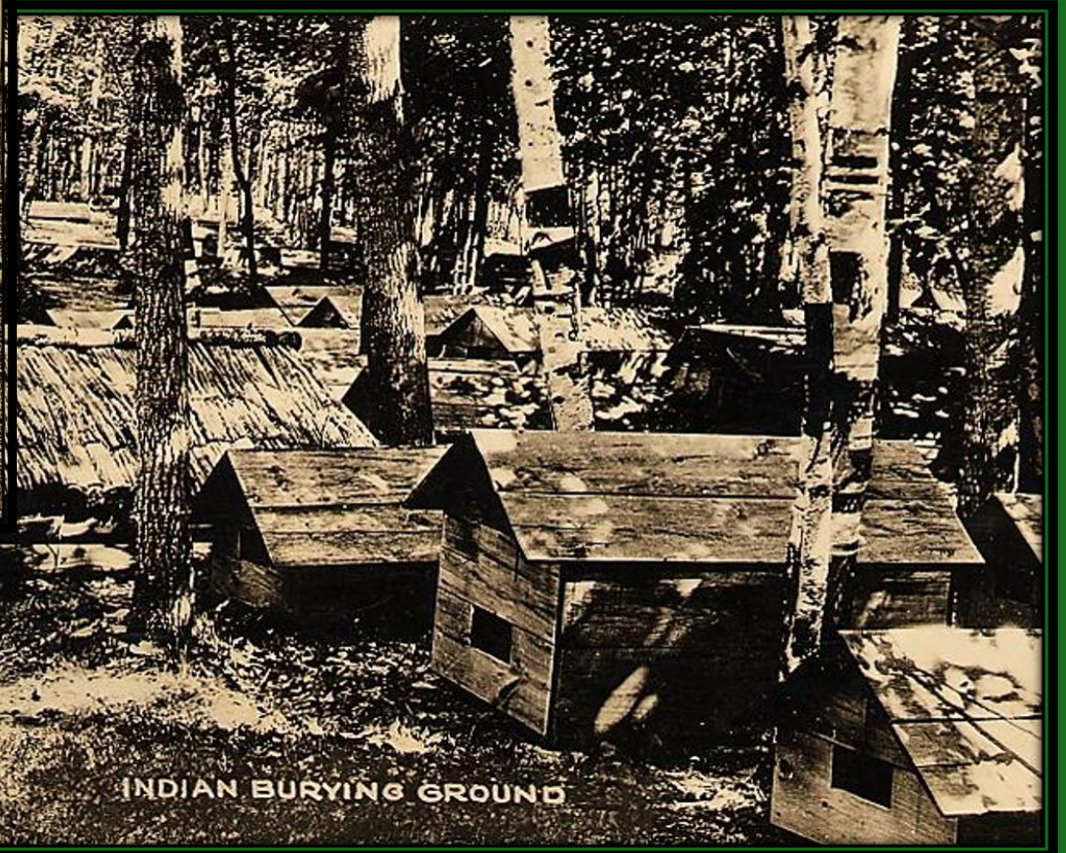


# IRON COUNTY NATIVE AMERICANS – CHICAUGON LAKE AND PENTOGA – 6



Dating **between 1925 and 1942**, the postcard view above by the Iron Range Studio, Iron River, is identified as the “**Chippewa Burying Ground, Chicagon Lake.**” The funeral ceremony was attended by friends and relatives and was conducted by a Mide priest, who talked to the deceased and offered tobacco to the spirits. *[William J. Cummings]*

Dating **between 1940 and 1950**, the postcard below again shows the “**Indian Burying Ground**” in Pentoga Park. After the ceremony was concluded the body was removed through a hole in the west side of the wigwam to the grave site, where it was buried along with personal possessions. *[William J. Cummings]*



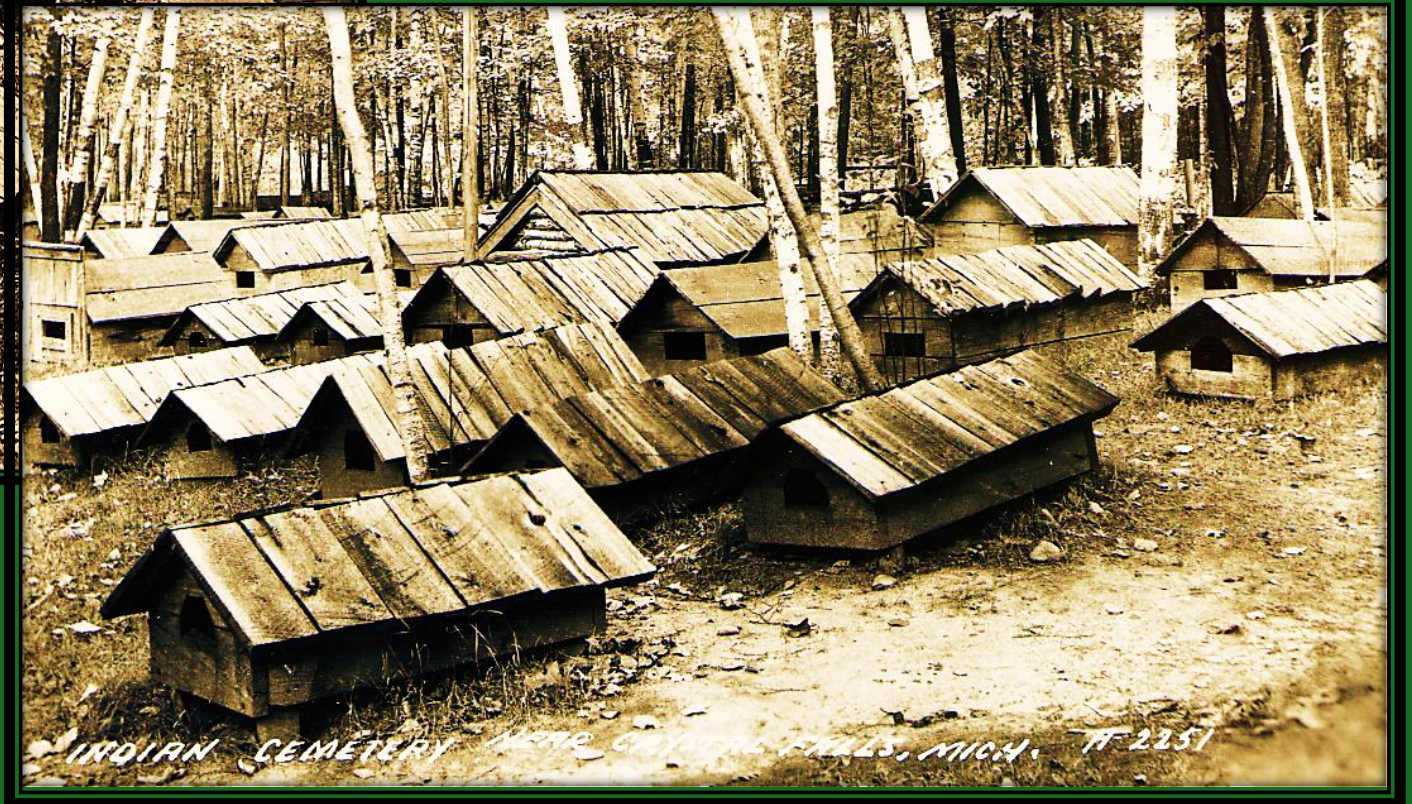


# IRON COUNTY NATIVE AMERICANS – CHICAUGON LAKE AND PENTOGA – 7



Also dating **between 1940 and 1950**, the above postcard shows another view of the Indian Burying Ground at Pentoga Park. The wigwam door was not used when removing the deceased for fear that the departed soul would return through the door. The small opening at one end of the spirit house allowed food placement to sustain the Ojibwe soul on its way to the hereafter. *[William J. Cummings]*

Dating **between 1950 and 1960**, the postcard below again shows the “**Indian Cemetery**” at Chicagon Lake. A long, low, gabled plank spirit house was constructed over the grave. The Plains Ojibwa also employed the gabled grave house, leaving offerings of food and water at the grave house for four days after burial for the soul's subsistence on its journey to the afterlife. *[William J. Cummings]*





# IRON COUNTY NATIVE AMERICANS – CHICAUGON LAKE AND PENTOGA – 8



After death, the spirit embarks on a four-day journey westward to its final destination, facing trials along the way, such as resisting the temptation to eat berries or crossing a slippery river. Ancestral spirits and spiritual entities guide the deceased, and the living play a crucial role in supporting this journey through rituals and offerings.

The Ojibwe placed the home of the soul in *Bangishimog*, located to the west where it meets those who have gone before. Thus, loved ones are buried facing the setting sun.

The wake is a central event, lasting several days, where family and community members gather to mourn, share stories and pray for the deceased. A fire is kept burning in the home until the fifth day, symbolizing guidance and protection for the spirit. Ceremonial drums are used to communicate with the Creator and support the spirit's passage. Tobacco offerings and other sacred medicines are presented to honor the deceased and request care for the community.





# IRON COUNTY NATIVE AMERICANS – CHICAUGON LAKE AND PENTOGA – 9

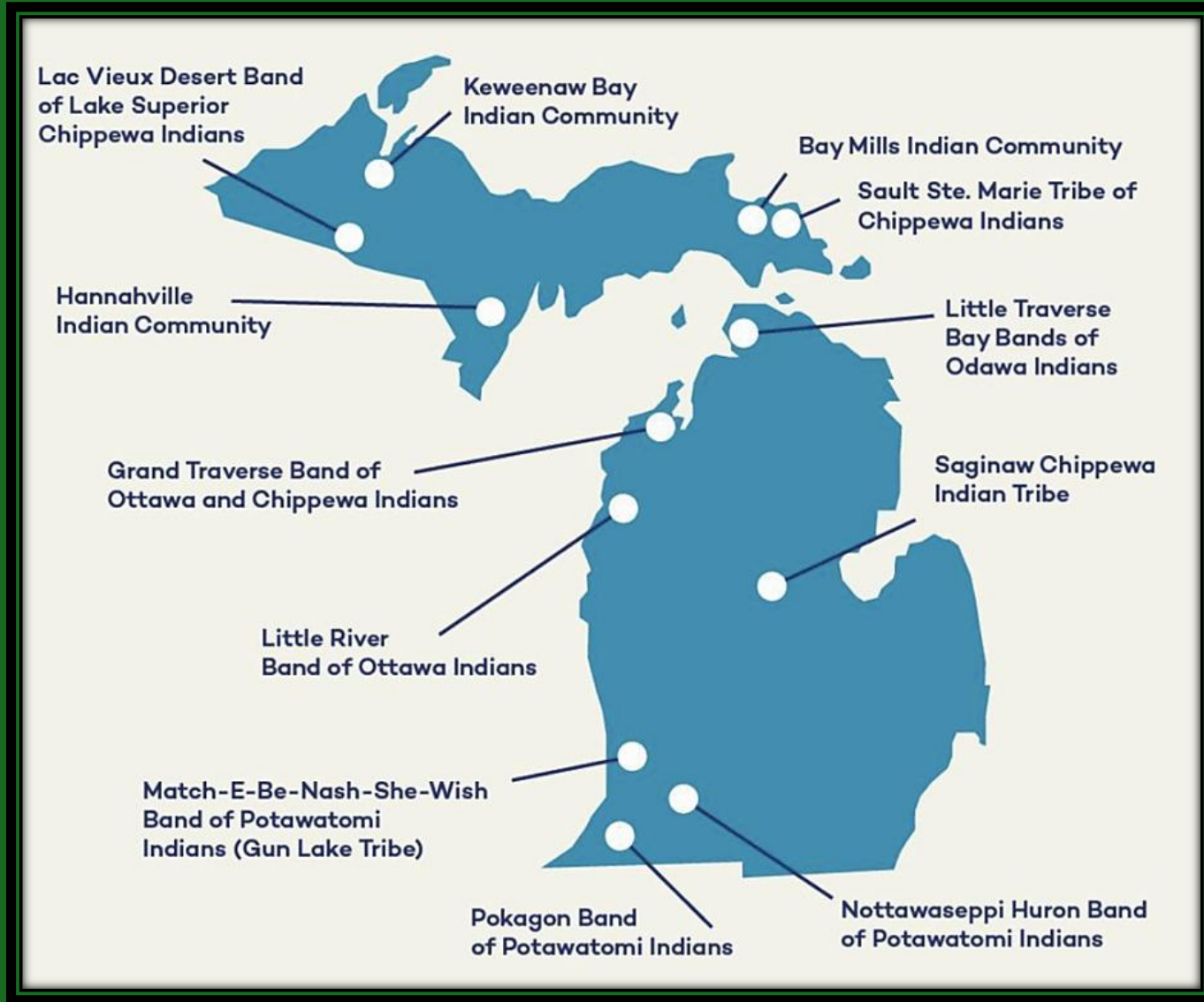


*The drums pound out a steady irresistible beat that can be heard across the calm waters of the lake. Long shadows move and mingle with the tall pines and hardwoods. The huge ceremonial fire tinges everything around orange and yellow. The Ojibwa Indians dance in a circle around the fire. The humble village stands silhouetted along the shore where birch bark canoes sit waiting to be taken out on the water for fishing. The ceremony is in honor of one who has passed on to the realm of the Great Spirit. The body had been earlier put to rest in the burial ground on the far ridge. Occasionally mourning wails mingled with the drumbeats. – Mikel B. Classen, Author, Photographer and Historian, Sault Ste. Marie, Michigan [Recipient of the Historical Society of Michigan's 2020 George Follo Award for Upper Peninsula History]*





# MICHIGAN'S CURRENT NATIVE AMERICAN COMMUNITIES



*The people of Hannahville are descendants of Potawatomi people who refused to leave Michigan in 1834 for Indian Territory during the great Indian removal. For a period, they moved away from Michigan, living with the Menominee in northern Wisconsin and the Ojibwe and Ottawa peoples in Canada. The Potawatomi, the Ojibwe and Odawa are part of the Council of the Three Fires. In 1853, some Potawatomi returned to Michigan. It was at this time they settled along the mouth of the Big Cedar River at Lake Michigan.*

*The Hannahville Indian Community is a federally recognized Potawatomi tribe residing approximately 15 miles west of Escanaba on a 8.5755-square-mile reservation which lies mostly in Harris Township in eastern Menominee County, with small parts located in northeastern Gourley Township, Menominee County, and in Bark River Township in southwestern Delta County.*

*The first designation of this area as specifically Potawatomi land was recorded by the US federal government in 1870. The reservation was established by an act of Congress in 1913.*

*Under the Indian Reorganization Act of 1934, the tribe wrote a constitution and organized an elected form of government. The federal government officially recognized it in 1937. Members elect a 12-person Tribal Council, which makes decisions for governing the community.*



**MENOMINEE**



**RANGE**



**MEMORIES**

THE END