

An Ethnographic Study of
Indigenous Contributions
to the City of Duluth

Turnstone Historical Research
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Making Indigenous People and their History and Culture Visible in the City of Duluth

Throughout the planning of this project and in the current phase of research one major theme was evident, the belief among Indigenous people living in Duluth that their presence and their history have not been visible to the wider population of the city and to visitors. Aside from highly public disputes about the revenues from the Fond du Luth casino, Native people do not believe that their contributions to the city, either in the past or today, have been appreciated.

The invisibility of Indigenous people was a prime factor in motivation for the Duluth Indigenous Commission, formerly know as the Duluth American Indian Commission, to undertake this study. The guiding intention was and continues to be the gathering of information on Indigenous people in Duluth, from archival and written sources, oral histories, and archaeological evidence, and the beginning of a discussion of various means to use this information to educate present-day Duluthians about Indigenous history and culture.

The current study is described as an "ethnographic study," one which studies both the historical character of Duluth and the cultural influences the region of the city has felt over many hundreds of years. It would be equally accurate to call the study an "ethnographic history," though it is important to note that the goal is not only to study the historic past but the prehistoric one as well through archaeology, and also to try to understand the points of view of Duluth Indigenous residents today and their understandings of their culture and history, through the process of oral interviewing. Without exploring these understandings it is difficult to know what representations of

their role in the history of Duluth Indigenous residents might feel are necessary or desirable.

Images and Voices of Duluth

Dora Mary Macdonald, in her book *This is Duluth*, published in Duluth in 1950 stated that the book was an attempt, at "the mid-century year," to "review the past and to take inventory of the present." She had gathered together "bits of information and stories here and there about Duluth, and have endeavored to weave them together to give a chronicle of the city," an attempt to "interpret the personality of the city." She also noted that the American writer O. Henry had written that "every city has a civic voice, an oral expression of its personality."

If this is true, it seems to me that the voice of Duluth has a vigorous ring resounding from lake to rock-bound hills, a voice embodying the spirit of the hardy men and women who founded the community. This Duluth has never been a soft and gentle city; its voice reflects the spirit of challenge. There is an overtone of culture worthy of Daniel de Greysolon Sieur du Luth; there is magnificence in its generosity; and there is compassion for the unfortunate. Here is a lusty city, but a city that has its dreams and the capacity to make those dreams come true.

After a chapter describing the geology and glacial past of Lake Superior and the Duluth area, MacDonald devoted a chapter to "The Indians," (p. 14) discussing in a jocular tone the "Sioux" who were "around the Head of the Lakes more or less minding their own business when the Chippewas came on tour, chased them out and took over the social and industrial life of the region." The chapter quoted from William Warren's *History of the Ojibway*, particularly his account of the westward advance of the Anishinaabe and of the *megis*, the cowry shell used in the Midewiwin or medicine ceremony. The author stated that by 1620, when the "Pilgrim Fathers were parking the Mayflower at Plymouth Rock" the "Chppewas pitched their permanent camp on the present site of Fond du Lac, 'the end of the river,'" noting that "his post office address was Wi-ah-quah-ke-che-gume-eng." She said that many "of the tribe lived in what is now Duluth proper, their wigwams

struggling up the hills along Park Point. An Indian village once stood at the present intersection of Mesaba Avenue and Superior Street."

The author embraced the stereotypical story of long hatred between Dakota and Ojibwe, though she told of a legend, perhaps obtained from William Warren of Chaska, the son of a Sioux chief who fell in love with Wetona, the daughter of a Chippewa chief. The love of the two--first proclaimed to each other on "Maintou-Ah-Ge-Bik," Bardon's Peak or Spirit Mountain--was overcome by the enmity between the two nations. To be with each other the two young people fled to a small island in the bay and were never seen again. Only their moccasins were found to indicate their passage there. "Since then, the scene of the tragedy has been called Spirit Island. The Chippewas are superstitious about the place and say they hear weird music there; but the steel workers at Morgan Park look out on the island just off shore from the steel plant and think it is a very quiet little place."

As indicated by her use of the story MacDonald believed that though whites gave voice to the city, from Indigenous people the contribution was silence, unless filtered through the points of view of non-Indian people.

Oral History and Tradition

Among American Indian people oral tradition, past from generation to generation was the chief means through which communities recorded their history. In planning this study the members of the Duluth Indigenous Commission felt that it was important to begin a process of oral history interviewing. As a result twelve members of the community were interviewed, in ten interviews. Each person interviewed was given a consent form which informed them of their rights to the information they shared. They were also told that prior to their information being used in direct quotation they would have the opportunity to read a transcript of the interviews and make corrections if necessary.

All of the interviews have since been transcribed by Carol Bender, a professional transcriber, but none of those interviewed have corrected and approved the interviews. For this reason, none of the Narrators or narrators (as in Minnesota Historical Society usage) will be identified by name in the draft report, but will be described by a number recorded on the list below which gives the dates and locations of the interviews.

Interviews undertaken during the Duluth Ethnographic Study

1. Jan. 10, 2015, Duluth.
2. Feb. 23, 2015, Duluth
3. March 24, 2015, St. Paul
4. April 18, 2015, Fond du Lac
- 5a, 5b. April 21, 2015, Duluth
6. April 22, 2015, Proctor
7. April 29, 2015, Fond du Lac

8. April 30, 2015, Duluth

9a, 9b. June 1, 2015. Duluth

10. June 2, 2015. Duluth

The interviews done and transcribed are rich in content. The interviewing process has demonstrated the possibilities for such interviewing in documenting Indigenous history in Duluth. Also, the death of one person interviewed within several months and the death of another person before he could be interviewed suggests the need for ongoing interviews to record this history. It is recommended that funding should be sought to continue the process, under the auspices of the Indigenous Commission or another agency in Duluth..

Faces of Duluth

At various times in the past Indigenous people have been associated in the public mind with the city of Duluth. Several people interviewed in the current project recalled a Native basket-maker, Henry La Prairie, who sold baskets on Thompson Hill--the same location as today's Minnesota Department of Transportation visitor center at the top of the hill just off Highway 35--to visitors who entered the city. La Prairie was a kind of unofficial greeter to visitors who came over the hill and saw below them the great vista of Duluth's harbor and the vastness of Lake Superior beyond.

Newspapers of previous eras often mentioned and displayed photos of individual Ojibwe people with the city of Duluth. Accompanying a photograph of a woman named Angeline January, the *Duluth News Tribune* reported on March 19, 1942:

Mrs. January, Old
Pioneer Here, Dies
Born in Duluth
in 1858, Lived
Entire Life Here

A woman who was born in Duluth when the city was a clearing in the wilderness, and who spent her entire life as a resident of the city, died yesterday.

She was Mrs. Angeline January, 83-year-old Indian woman of Fond du Lac, who died in a local hospital after a lingering illness. She was widely known among the city's older residents.

Born in Fond du Lac in 1858, Mrs. January was a member of the Fond du Lac reservation of the Chippewa Indian tribe. She sold birch bark canoes at the Astor trading post in the early days of Duluth's history.

A highlight of the aged woman's life was the historical pageant held at Chambers Grove in Fond du Lac in 1935, when the rebuilt Astor trading post was dedicated. She reminisced then of her life as a young Indian girl, when the Chippewas gathered at the grove for dancing and games.

Mrs. January is survived by a son, Joseph Barrett, Duluth.

Angeline January's father, Joseph Charette (sometimes Sherrett), was also someone who was recorded by photographers and came to symbolize the city of Duluth (See 1900 Duluth census for Fond du Lac neighborhood.)

In recent years however Duluth has less often identified with its Indigenous past. In 1965 a statue of Daniel Greysolon, Sieur Du Lhut, by the French sculptor Jacques Lipchitz was unveiled on the UMD campus. It depicted, according to the sculptor “a builder, a man who looks at a place and says, ‘This is where I want a city,’” although there is no evidence that the French explorer ever spoke about building a city at this location. (See <http://www.d.umn.edu/tma/collections/peopleplaces/cat20.html>) A rare example of a sculpture depicting Indigenous people is found on the facade of the Medical Arts Building at 324 West Superior Street. The fifteen-story building is described as the "only major art-deco commercial structure in Duluth." It features on the top floor facade, the mask-like faces of two Native Americans. Difficult to see from the street the faces appear to be a fitting metaphor for other representations of Indigenous people in the city of Duluth; they are remote and difficult to see. (See <http://www.emporis.com/buildings/124060/medical-arts-building-duluth-mn-usa>.)

In the 1980s when plans were made to reshape the former warehouse district stretching from the city's downtown to the ship canal at the city's Lift Bridge, it was maritime history to which the city turned. A plan issued in the mid-1980s described this maritime history. Aside from a passing reference in a subordinate clause to the Treaty of 1854, nothing in the plan recalled an Indigenous past or present. In today's Canal Park there are only a few markers taking note of Indigenous people. A sculpted mural along a parking lot includes without explanation what appears to be a Native chief in the midst of

a lake scene with French voyageurs and maritime figures. A statue entitled "The Spirit of Lake Superior" by the artist Kirk St. Maur depicts

a young Ojibwe girl, with braided hair and traditional jewelry, wearing moccasins and carrying a birch bark tray. The sculpture sits on a stone from Lake Superior.....This work of art celebrates the Anishinabe (Ojibwe) American Indian culture of the past, present and future."

A Native artist commented on the statue, saying that the young woman appeared "lonely." Similarly a former resident of Duluth felt that she looked cold and would find sweaters to cover the statue during the time when she lived in Duluth.

Another mural covers a long stretch of wall along Lakewalk which goes north of Canal Park along the lake toward Leif Erickson Park. The mural covers one side of a tunnel covering Highway 35 as it heads north to Two Harbors. One person interviewed during this project recalled his disappointment when the mural appeared. He had thought that if there was ever an opportunity to mark the Indigenous presence in Duluth through public art, the mural would have been that opportunity. Instead maritime history, derived from historical photographs is the chief feature of the mural, which centers on a reproduction of the U.S. Coast Guard logo.

On the other side of the wall, drivers along Highway 35 are greeted with a Viking-ship motif along concrete on the face of several tunnels through which the highway passes as they pass under Leif Erickson Park, which contains a statue of the famous Viking and for many years, a Viking ship. Though the plaque on the statue states that the Viking was "Discoverer of America, 1000 A.D.," as far as is known neither Leif Erickson, nor any other ancient Viking ever came to Duluth.

In June 2006, at University of Minnesota-Duluth, not far from the Sieur Du Luth statue, an 89-foot tall sculpture called "Wild Ricing Moon," done by John David

Mooney, "a Chicago sculptor with an international reputation" was installed outside the Swenson Science Building. The sculpture includes a "large steel circle, 40 feet in diameter," representing a full moon of late summer with a rice stalk in metal with a representation of a bird at its end. The sculptor described the work as "reflecting the North Shore of Lake Superior and natural features of the region." A page on the UMD website states that "Mooney is known for huge public sculptures that draw their inspiration from the spirit of place. The importance of the site, its past history and the present environment, is acknowledged in his works. Art and science also play a significant role." (<http://www.d.umn.edu/unirel/homepage/06/jdmooneysculp.html>)

While the sculptures at Canal Park and UMD appear to have been intended as tributes to an Indigenous history and culture of the Lake Superior region, the fact that both were done by non-Native sculptors is a factor in the lack of enthusiasm for these sculptures among Native people interviewed during this project. Native artists who were interviewed saw these public art works as symptoms of the general problem of Indigenous invisibility in Duluth and the difficulty of Native artists, until recent years, to find places in Duluth which to display and sell their work.

There are in fact Native sculptors in the Minnesota region whose work would both inform and inspire in settings in Duluth, among them Jeff Savage, a Duluth native, who is the Director of the Fond du Lac Cultural Center at Cloquet. Savage's sculpture has been featured in public locations in other places in Minnesota. A sculpture showing "Heartwaters -Caretaker Woman" is displayed at the Mary Gibbs Mississippi Headwaters Center at Lake Itasca. Writing about this work Savage states:

When looking at the headwaters site, the vision I see is of a woman standing with cupped hands around a bowl (Lake Itasca) with the life force of the headwaters

spilling out of the bowl and the Anishinabe symbol of natural life, the turtle, standing watch over these headwaters.

The woman and turtles are on a drumhead, the drum symbolizes the heartbeat of the Anishinabe Nation, it is the heartbeat of the water which flows from the heartland of this continent.

The woman figure that I have created is a reflection in the water, her flowing hair is the waters' flowing currents. In Anishinabe tradition the women are the caretakers of the water so the sculpture surely must be of a woman at this important site.

When visiting the headwaters of the Mississippi, one imagines the long journey ahead for the waters to reach the end of the journey those many miles to the south. On the beginning of its journey the river faces all four directions with south the last and final direction of that journey. This is no different than one of my people making an offering to the four directions before starting on a long trip or voyage. It is asking for a safe and pleasant journey.

When most people visit the headwaters, they reach down and cup the water in their hands and let it flow through their fingers to join the rest of the water on the beginning of its long journey to the Gulf of Mexico.

I have made this sculpture for the people to touch and run their fingers over, to bring a time worn smoothness to the "Headwaters Caretaker Woman", like running water through your fingers
(<http://savageart.com/heartwaters/woman.htm>).

Savage has also done work representing historical figures and could do so for individuals important in the history of Duluth which would aid in increasing the visibility of

Indigenous history and culture in the city. In a tribute to Jeff Savage's work, Narrator 10 said about statue of the young woman in Canal Park:

I often think when I look at—I live in Canal Park, and I look at that statue, and I think—what would Jeff Savage have done?... What would that look like for Jeff Savage, if that was what they wanted was a winnowing basket and a woman. You know what I mean? It would be significantly different, for one thing.

Another monument which Indigenous people in Duluth have sought to place as a marker of their past is an eagle staff which was placed in the center of the Duluth Civic

Center, the location of city and county government buildings and within the area of Chief Buffalo's Reserve. The eagle staff was viewed as a more authentic Indigenous monument than a marble or metal statue. The first staff was placed there in 2011 but was later damaged and desecrated. A new staff was dedicated in October 2012. Activist Gabriel Peltier stated at the time: "The ceremonial staff is placed within the . . . Chief Buffalo tract of land. In the past year since the (first) staff's placement, it has been used by community people of all races and colors as a touchpoint and educational point of reference of teachers and students alike. We are trying to raise awareness as to the disparities that exist in the city of Duluth systematically; and we are acknowledging the contributions of the Native peoples to the city of Duluth, since before the inception of the city" (*Duluth Budgeteer*, October 20, 2012). Subsequently the eagle staff was desecrated twice more, once broken in half, another time removed and dumped into nearby bushes (*Indian Country Today*, June 27, 2013). After that city officials announced that the eagle staff could no longer be placed on city property.

"Things cannot be left on city property without city authorization," city administrator David Montgomery said. "If we continue to leave this here, we open the door to any group and anybody making the argument they can leave memorials or markers on city property without permission." Montgomery said there are locations on Spirit Mountain that make sense, and the city has offered to allow it on its property there (*Duluth News Tribune*, July 11, 2013)

The city's stance on the eagle staff caused bad feelings in the Indigenous community, members of which believed that they more than any other people had a claim for marking their place in the city. No other group would have this kind of historical and moral claim. It is likely that the discussion of this and other issues about marking Indigenous history in

Duluth will continue until resolved in some way.

Ricky Defoe Statement, 2015

(Source: oral history interview)

My last name is DeFoe, which is French. The city of Duluth is French-named. Fond du Lac is a French word. But I was never raised a French boy, a Frenchman. Society tells you who you are. When I went to school here in Emerson and the other elementary schools and junior high, they told you you were an Indian, and all those stereotypes that come along with that will be applied to you. So it was ... and there was negative connotations that come with being Indian, especially were hurtful. And I think that plays a part, too, in somebody's trajectory in life. People don't realize the impact racism has on the health and well-being of a community. When they tie that into, let's say, healthcare, and then we wonder why things are exacerbated, and all the statistics show what they do at the natives there at the bottom. But the ... I was raised ... when we were on the reservation I was introduced to the traditional ways, big drum ceremonies and things, and this is from with my mother in East Lake community and also in Sawyer, but where, as a boy, that foundation was established there to where I heard our language, Ojibwemowin, and I seen how asemaa, tobacco, is utilized, and I felt the power of the drum. My parents were always spiritual people in daily ... lived that way. So that was how I had a foundation there. But when we relocated to Duluth here, my father directed us towards Catholicism, and so we went through all those things and sat in catechism, in church and things of that nature, so there was a few years of learning those ways also. In the native community we always had a lot of relatives in our home. We always have large houses, four bedroom homes and things, and we just filled it up with relatives and everybody that's coming from Fond du Lac, and our relatives would come, stay and those things, so

there was always a lot of people around. My uncles would come in from their work, lumberjack and other woods trades, would come in and stay with us for awhile, and then go back out, return to work. My grandfather was always there. My great aunt would be there. So we had a lot of connection to elders, particularly on my mother's side. That's the way we grew up in Duluth. But there wasn't a whole lot of native community members that were ... I remember the numbers were really small in the city of Duluth.

Problems and Solutions for Racism in Duluth

A number of those interviewed during this project stated that a continuing problem of racism among non-Indians in Duluth would be the biggest obstacle to solving the problem of Indigenous invisibility in the city. Some born and raised in the city have faced racism throughout their lives. Several different individuals stated that Duluth is a "border town" like other towns adjacent to Indian reservation throughout the country, in which racism is more common than in other places. Narrator 1 arranged with his parents to attend a boarding school in South Dakota in preference to a high school in Duluth.

Despite the belief that the Fond du Luth casino has contributed to racism, many believe that the problem existed long before the casino, in the beliefs among some whites that Indian people living on reservations were "getting something for nothing," through payments from the government and health care. Thus the casino can be viewed as merely the latest focus of a white racism that has existed for a long time.

Narrator 7 stated that the casino did in fact serve a useful educational purpose in making whites aware that Native people had a place in the city, that they actually belonged there, though it is unclear if the opportunities presented by the casino to educate people have been used fully.

Narrator 8, was more sanguine in viewing the changes that have paralleled the presence of the casino in Duluth. He celebrated the 2008 purchase of the old YWCA building by AICHO, the American Indian Community Housing Organization, as a very positive step in the development of the Indigenous community in the city of Duluth.

After renovation, the building, now called Gimaajii, from the phrase "Gimaajii Mino Bimaadiziyaan," meaning "Together we are beginning a good life," included 29

units of permanent supportive housing for families and Duluth's first Urban Indian Center. The units "target those individuals and families who are homeless or who are precariously housed and at or below 50% of the AMI." In addition, Trepanier Hall was built adjacent to the old YWCA and has provided a venue for community events, including art shows, providing Native artists with much-needed opportunities to display and sell their work (see <http://www.aicho.org/gimaajii.htm>). It should be noted that the hall was used as a location for a community meeting during the planning phase of this project.

Narrator 8, who pointed out the importance of Gimaajii in the development of the Indigenous community in Duluth stated his belief that the site could provide opportunities for many other things, including a base for walking tours that would provide education about the Indigenous history of Duluth and a repository for historical materials collected during this project.

Several of those interviewed pointed out that Gimaajii is not the first community center for Indigenous people in Duluth. There were several organizations and churches that served that purpose in the city bringing people together and serving a sometimes vulnerable population. Narrator 1 spoke about the Central Neighborhood Community Center, located at Third Avenue West and Second Street in the Central Hillside area of Duluth had a gymnasium and offered lunch and dinner for members of the community. School kids could play there after school and there were many other activities. Later on the American Indian Fellowship Association was opened at Lake Avenue and Second Street, a few blocks from the present location of Gimaajii. AIFA offered many recreational activities including a gym, ping-pong tables, and pool tables.

Narrator 9a also talked of AIFA, which was run by Vic Budreau. It was located in an area where there were many people who drank and slept in outdoors. No alcohol was served there but "no person drinking was turned away. There were tables with red-checked tablecloths. Food was available along with coffee and donuts. She recalled he would sit and tell stories. She also recalled another Indian center called Duluth Indian Action or DIAC, located right below the Thunderbird House. "These doors were open, you just came in, sat down, had a cup of coffee and talked . . . and there all down a row of offices, really comfortable and a coffee pot in each one. Of course you smoked back then and everything, so there was an ash tray, too. And you talked about . . . for me, I was talking about what I wanted to do with my life, and they were always good suggestions. DIAC was very, extremely comfortable."

Timeline Indigenous History in the City of Duluth and Surrounding Region

[For online purposes a timeline of Indigenous history seems like a good way to communicate that history in a simple straightforward way. Such a timeline should be compiled from all the historical material contained in this report, such as the list of "Significant Events," starting on page 81 below.]

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Defining Duluth: The Names and Locations of Indigenous Duluth

The city of Duluth is named for Daniel Greysolon, Sieur du Luth, who reached the location of the future city some time in 1679, though he is most often associated with a ceremony he held on September 15, 1679 "at the extremity of Lake Superior," with Assiniboine and other tribes of the region, in hopes of getting them to make peace with the Dakota in the Upper Mississippi and Mille Lac region. Since the Sieur du Luth had already reached Mille Lacs in July 1679--where he planted the coat of arms of the French king there-- he is likely to have passed through the region of present-day Duluth earlier. Nonetheless when he reported the events of that year he gave very little description of the Fond du Lac region or its inhabitants except to say that before going there he had sent messages to the Ojibwe and Dakota to meet him.

One way or another it seems clear that the Frenchman's claim to "discovery" should not be construed as discovering a place unknown to human beings but rather in the root meaning of the term *découvrir* (in French) or discover, meaning to make known to Europeans a place already known to many nations of the region. The planting of the French king's coat of arms at Mille Lacs was a ceremonial gesture of the kind used by the French to claim the territories of the region through the doctrine of discovery and was often recorded in a written document detailing who was present and the nature of the region claimed. Such documents and the actions recorded in them were often cited in later French discussions of ownership by the French and other European nations of regions in North America. There is no record of a similar arms placing by Sieur du Luth at the site of Duluth, perhaps because such a ceremony had occurred already at the other end of the lake at Sault Ste. Marie in 1671.

Various Ojibwe names are associated with the area of Duluth. The name Waiekwakitchigami is essentially the Ojibwe version of the French name Fond du Lac, meaning the bottom or end of the lake (Baraga 2: 396). Another name, Onigamissing, meaning "little portage" is now often used to apply to the current city of Duluth. It refers to the ancient portage across Minnesota Point, roughly located where the present-day ship canal is now. Nagadjiwanang, the name now used to refer to the Fond du Lac Reservation has been translated as "where the flow of the river stops" (Gilfillan 458). While the name is sometimes assumed to be the Ojibwe version of Fond du Lac, the name originally applied to the area below the rapids of the St. Louis River where the current of the river slowed prior to entering the harbor, roughly in the Fond du Lac neighborhood of the city of Duluth where the American Fur Company trading post was located after the War of 1812.

To fully understand these various names in Ojibwe, French, and English, and the locations to which they refer it is necessary to consider the way they were used in the historical accounts of European visitors. As noted before, Daniel Greysolon Sieur referred to the area where he met the various tribes of the region as "the extremity of Lake Superior," by which he likely meant Waiekwakitchigami, Fond du Lac, or the present site of Duluth.

One hundred and fifty years later, Thomas L. McKenney, the commissioner of Indian Affairs led an expedition along the south shore of Lake Superior in the summer of 1826 to sign a treaty at the western end of the lake with leaders of the Ojibwe bands from the Lake Superior and Upper Mississippi region. The government convoy, consisting of lake canoes and barges or bateaux, took a little under three weeks to make the journey

across the lake. Before arriving at the mouth of the Brule River on July 26, McKenney wrote, in the book later published describing the journey, they began to see the north shore of the lake for the first time. The next day he wrote that the view was "well defined." Within ten miles of the present site of Duluth the lines of the converging north and south shores became "very well defined." He wrote that "as we approached nearer, it became more substantial, and when for miles off, it was a well-defined beach, with trees, pine, and aspen, scattered irregularly over it from one end to the other, and this was the *Fond*, or bottom--or, more properly, head of Lake Superior. The river St. Louis enters it through this beach which is of sand, and which is from thirty to two hundred yards wide and diagonally--the mouth of the river being not more than two hundred wide."

It is apparent that McKenney understood the sandy points of land to be the "head of the lake." Although he does not state it clearly the convoy must have entered through the mouth and traveled parallel to the sandy point toward the southwest. He noted that at 4:00 P.M on July 27 they landed "on the south-western side of the beach, which is washed by the river St. Louis." There were about "thirty Indians" there to greet them including the chief (or one of the chiefs) of the Fond du Lac band, with his son.

McKenney concluded that the point of land had been formed by the meeting of the current of the river and the waves of the lake. He stated that at their encampment they were within 24 miles of the agreed-upon treaty grounds at the site on the St. Louis river where the American Fur Company had its trading post, the site now known as Fond du Lac.

The next morning the American convoy moved on to the treaty grounds on the St. Louis River, arriving there at 2:00 P.M. after a journey of five hours. He noted that the

river at this location was not more than 15 yards wide and that directly opposite the trading post was a "small oval island" on which there were "a good many Indian lodges," likely those of Ojibwe bands who had come for the treaty. Although McKenney did not spell this out clearly, the actual Ojibwe village of this location appears to have been on the main shore, as were two grave yards above the trading post, one for the Ojibwe, the other for the traders. One of the two views included in McKenney's book, based on a drawing by James Otto Lewis, the artist accompanying the government officials, showed the view from the grave yards, showing a fenced area farmed by the traders (potatoes and wheat were the crops mentioned), the trading post and the island in the river.

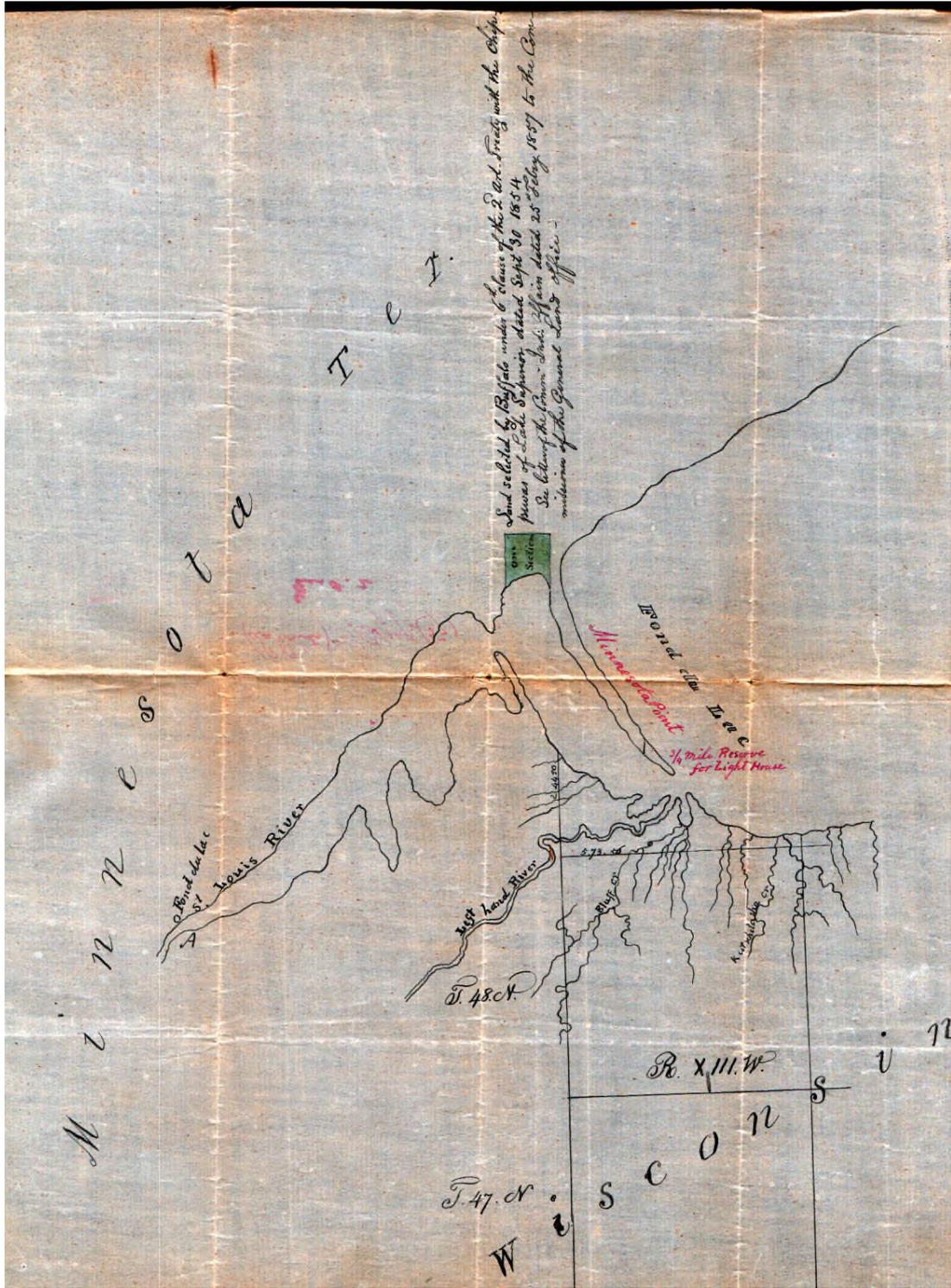
The Role of Indigenous People in Duluth during the Period of European Colonialism

Indigenous people at the western end of Lake Superior were subjected to many of the same colonial efforts on the part of expanding European settlement. Some of those interviewed during the project made mention of the various treaties as something about which the wider community could benefit through education. Treaties: Fond du Lac, 1826, La Pointe, 1854

Chief Buffalo's Reservation

Many Duluth residents in looking at the land abstracts for their property in the city find references to the original ownership of their land by Chief Buffalo, though few seem aware of the history behind this story of early Duluth and there seem to be few opportunities for people to learn more about the story. Were the story told more widely it could make clear the role of treaties in the history of the city, and the longtime Indigenous presence there.

Chef Buffalo La Pointe was a revered figure in the history of Indian people in the western Lake Superior region. He was respected by both Indian people and whites who met him. In addition to the Treaty of 1854, which contained the provision setting aside a reserve of land in the future site of Duluth, Buffalo also signed the treaties of 1837 and 1842. In 1852 Buffalo and others made a long journey to Washington, D.C. to protest the policies of Minnesota territorial officials who sought to remove all Ojibwe people from Wisconsin into Minnesota, centered on a government Indian agency at Sandy Lake. In



Chief Buffalo's Reservation, shown at the base of Minnesota Point, on a map from the National Archives, Washington, D. C.

part through Buffalo's actions policies were changed, resulting in the negotiation of the

1854 treaty which created reservations on lands already ceded in earlier treaties. Buffalo died in September 1855. He was honored by federal officials by being buried in a tomb constructed at government expense at La Pointe.

Chief Buffalo's reserve at Duluth was directed by a provision of Article 2 of the 1854 treaty which stated: "And being desirous to provide for some of his connections who have rendered his people important services, it is agreed that the chief Buffalo may select one section of land, at such place in the ceded territory as he may see fit, which shall be reserved for that purpose, and conveyed by the United States to such person or persons as he may direct." More on Chief Buffalo's Reservation can be found below Michael Flaherty's detailed history below.

Treaties and Treaty Rights

Joseph Bauerkemper, who teaches in the American Indian Studies department at UMD has given a number of speeches designed to educate non-Indians about the importance of treaties, most recently in a talk entitled "Our Treaty Rights and Relations," before the annual meeting of the St. Louis County Historical Society in Duluth on April 21, 2015. In giving these talks Bauerkemper makes clear that the rights of non-Indians under such treaties include the rights to live on lands that were once Indigenous-owned. He points out that the rejection of reserved treaty rights by some whites with the argument that such rights are "special rights" is nonsensical because if the rights reserved are rejected all rights under the treaties must be rejected including the right so whites to live in lands and areas ceded by Native people in treaties (<http://www.thehistorypeople.org/recentnews.asp>, accessed on May 7, 2015).

Duluth as an Indigenous Metropolis

Sieur Dulhut's purpose in coming to the area of the present city of Duluth in 1679 was to draw together tribal representatives from all over the region to meet and make peace, as well as gathering geographic information from all on the possible presence nearby of a western sea a search which preoccupied the French at the time. In the centuries since Sieur Dulhut's arrival and departure, Indigenous people from all over America have come to the city to live and work.

Anishinaabe are the most frequent Indigenous residents of Duluth in modern times. The proximity of the Fond du Lac, Bois Forte, Red Cliff, and Bad River reservations has drawn many people to come to Duluth to work and to be relatives who were already there.

In an oral history interview recorded in the 1980s, Fond du Lac tribal member Elizabeth Sullivan Danielson--whose parents were Mike Sullivan and Mary Beargrease--recalled that she was not present on the reservation at the time of the Cloquet Fire that devastated the region of the reservation in 1918. Instead she was in Duluth working for the Marshall Wells Hardware Company as a typist. She had had the job for three months at the time of the fire:

At the time of the fire I went home. We heard that everybody was burned to death in Cloquet and that day I went to Cloquet the next day. The train was running alright but my folks they had saved their house. But that's the last time I worked there because my mother then had the flu and I had to stay home and take care of her. But then I went back to Duluth and I done other work.

When Mary Sullivan returned to Duluth she got work at the Nopeming Sanitarium.

World War II brought many people from reservations throughout the Midwest to Duluth to help with the war effort. Photos of some of these people are preserved in the



National Archives in College Park, Maryland. For example, a *Duluth News-Tribune* photo shows George Whitefeather of Redby and Gladys English of Red Lake taking a spot welding class in Duluth in June 1943, as part of training for the war effort.

Many Native people who have come to Duluth have kept ties to their home communities and have returned regularly for visits with family. Narrator 2, a woman from Bois Forte interviewed during the project recalled that she and her husband came to Duluth after World War 2 so that her husband could get a job. They lived in temporary housing in a quonset hut on the east end of Duluth, and then when they were able started construction on a house. At that time family members from Bois Forte came to the city to help with the construction.

Sacred Sites and Indigenous Traditional Cultural Properties in Duluth

In early June 2015 Narrator 9a discussed the question of what Indigenous geographic sites in Duluth might be sacred or eligible for the criteria of the National Register of Historic Places as so-called Traditional Cultural Properties or TCPs, meaning places of traditional cultural importance to particular communities. He noted that Spirit Mountain clearly met this definition. He noted that young people continue to undertake their vision quests at that location. He also mentioned sites on Minnesota Point that should also be considered in this light. And Spirit Island, which is now owned by the Fond du Lac Band, features in the narrative of the Midewiwin or Medicine Ceremony.

Another Narrator noted that there are a number of places in and around Duluth which are viewed by Indigenous people as special, or giving a "special feeling," when people are there. He stated that such places had a feeling of animacy in the Native perspective:

That's a thing that mainstream society is in denial of is the animacy of everything. The Iron Range is just to be exploited and dug up as fast as possible and sold as fast as possible for short-term gain. You know, that's not a real good way to live your life, especially multi-generational philosophy.... Over my life, as I'm a little kid living in Duluth all them years and knowing and hearing where sugar bushes used to be and where people used to live, like where the campus of UMD is now? That used to be the home site of the Grasshopper family. And Point of Rocks in West Duluth is a very sacred place.

There's a rock dome in Hartley's Field—it's kind of called Hartley's Nature Area now, and it's a little hill and the top is just bare rock, but you can see all the way to Lake Superior from there, which is many miles away, and that's a very special spot to me. And then the springs, what few are left, would be very important sites. Most of the sacred spots now have been ruined in Duluth.

There's one real famous one that even the non-Indians still have called by a sacred name, it's called Spirit Mountain. It's even still called that on non-Indian maps. Well, how come? How come that Spirit Mountain never lost its spirit?.....

Every time we used to drive by it, my grandpa would say, he'd point there, and he'd say—that's where men to for their vision quests. So, some things you can't even cover over, even if you put a ski resort on it, it's still called Spirit Mountain. So there are things that are themselves—what shall I say—strong enough to survive time. But now I'm hearing that right where Point of Rocks is they want to put some big apartment complex right in front of it.

Narrator 9a made clear that it is not easy to come up with a list of places that exhaust the knowledge of the community. He noted that it was important to set up a process of continuing consultation and collaboration with the Indigenous community, perhaps under the auspices of the Indigenous Commission, in which discussions could take place about possible protection of such sites and the prospect of development in and around them.

Narrator 3 made clear his belief that, to start with it was important to develop a good foundation for understanding the meaning of sacred and culturally important places: "You can get to identifying places, but to me the most important thing is if you ... they can ignore you because you're invisible because you don't have it documented. If you have it documented, this history is documented, then you move on to places—I mean, that's more important, is getting the foundation done."

Narrator 1 offered an important perspective on the quest to locate and identify places of traditional cultural importance in Duluth:

We hear the words from elders in the indigenous communities throughout [Unclear] our mother earth, Turtle Island, when they talk about the flesh, blood and bones of our ancestors make up the topsoil of these lands, and that we're the spiritual keepers of these lands. We're the original peoples here, we have the Anishinaabe ontology, meaning how we come to be. When you talk about Anishinaabe, where the male was lowered down, was put here, was put here on this land, so we have that connection and understanding, the what the academics call the epistemology is we ... how did we come to know through oral tradition those things that we do know? Not only environmental ethics but others—how natural, how do we treat one another? How do we treat our fellow beings on this

planet? How do we relate to beings, spiritual beings, and is there understanding of that? And that's natural. We have a lot to offer. So we think of the connection as indigenous peoples to these lands and the history. History is temporal, and we live from a spatial perspective, space and place, and that's the connection that we have. So the topsoil here is really native, indigenous. Only recently they started calling us Indians. So when we think of that, we really do have a lot to offer, a whole different way of seeing things. They also... I was telling you, talking about a cosmology. The current cosmology stems from a basic root paradigm, meaning there's dominion over nature, there's a hierarchy of life, and there's a transcendent male god. And these are juxtaposed with indigenous thought, indigenous cosmology, which is completely different, it is in exact opposite [Unclear]. And that's part of why this ethnographic study and the work that you do is where we have the potential for that and the implications of that, and that follow will further our ... I guess it's part of sustainability of who we are in the context of history in this region, because if we allow things to go unchecked and unchallenged the way they are, that's what you call cultural genocide, and we will have no ... the European descent will completely obliterate any kind of notion that there's indigenous peoples here. We're still alive, we're still here, we're the spiritual keepers of this land, and it's only been a short time—five hundred years, plus—that the races from other continents have started to arrive here. So I think of those things and I wonder, and I wonder out loud.

Proposals for Education and Dissemination of Information from the Project

Various methods of disseminating information from this project have been discussed in meetings of the Indigenous Commission, community meetings, and during oral interviews. No decisions were reached on what the best methods would be. Further discussion must take place in the city government and Indigenous commission to arrive at solutions. Options include:

1. Cell phone apps, such as the cell-phone app created in Toronto, Ontario, Canada, called First Story, which provides a map and list of places important to Native people in the Toronto area. See:

<https://firststoryblog.wordpress.com/>

2. Guided tours
3. Signage, sculptures, an eagle staff
4. Curriculum

Location and Details of Project Archives

Despite discussion at various times during the project no conclusion was reached about where to deposit the oral history interviews and transcripts and archival materials compiled during the project. Suggestions included the University of Minnesota-Duluth Library Archives, and the Fond du Lac Museum. Both locations expressed interest in housing the materials, but no agreement could be negotiated or approved. For this reason project materials will be retained by Turnstone Historical Research in St. Paul until some agreement can be reached. This course makes sense in any case because research materials must be organized prior to transfer and because approval of oral history transcripts by those interviewed must be obtained. A conclusion should be reached by fall 2015.

Duluth Area

Native American Historical Data

Compiled and researched by Mike Flaherty - February 2013
(revised and expanded November 2014)

CONTENT

Duluth Area Archeological Discoveries
Native American Burial Grounds
Significant Native Sites
Area Earth Mounds
Canoe Coves
Maple Sugar Camps
Early Observations
Accounts from Historians
Local Ojibwe Place Names
Local Sioux Place Names
Historical Native People in Duluth History
Local Native Legends
Significant Events
Native Population of Duluth
Source Key & Bibliography

Duluth Area Archeological Discoveries:

Minnesota Point: This site is located just west of the ruins of the historic Minnesota Point Lighthouse.

Richard Moore, who grew up in the area during the 1860's, said that he had seen a number of Indian graves on Minnesota Point during that time. He reported seeing graves with spirit houses and broken fencing around them along with exposed skeletons. He said that he and other youngsters used to look around the area and gather Indian beads and other artifacts from the burial ground. Moore described the location as being between the old lighthouse and the end of Minnesota Point, but closer to the lighthouse. This burial

ground appears to have been abandoned sometime before the lighthouse began construction in 1855.

The old burial ground was once again discovered during the spring of 1876. The site was found after a strong 60-mph wind blew through the sandy area and exposed the graves. Local residents noticed an unusual flock of pigeons in the area so they ventured out to find what the birds were doing. That is when they found the burial site. The wind had exposed many bones and artifacts including many beads and even bits of food that were left for the dead. They also discovered that a number of skulls had been blown across the ice clear over to Superior, Wisconsin. The pigeons had been seen swallowing some of the artifacts. A number of those pigeons were shot and artifacts were found inside their stomachs including medals and a small cross. These items may date back to the 1820's and 1830's when medals were given out during local treaty negotiations and when the first Christian mission was established in the Fond du Lac Neighborhood. Other items found at this location include pipes, cone-shaped copper ornaments, flint lock guns, tomahawks, hatchets, and stone implements.

An 1896 *Superior Evening Telegram* article gave a few names of people buried in and around the Minnesota Point burial ground near the old lighthouse:

“...Mrs. [Ed] Rogers and one of her children died and were buried. In 1853 a half-breed by the name of Cadotte started to walk to Superior. He was never heard of, but the next year his remains were found and buried on Minnesota Point, just south of the old lighthouse, and the child of Postmaster Warner, of Superior, was buried about a mile from the same lighthouse”.

In October of 1902, a skeleton was discovered in a shallow grave about 200 feet from the old lighthouse ruins. The bones had belonged to a large-framed man who was over six feet tall. The skeleton had a broken rib that would have been located near the heart. An old musket-type bullet was found with the skeleton which led people to believe that the man had died from a gun shot wound. It wasn't clear if the man who was in that grave was Native American, however Native American style beads were found with the skeleton along with other beads that may have been from a Catholic rosary.

SOURCES: (ESLCHS pg. 9) (ET 1-18-1896 pg. 7) (DNT 5-17-1903) (DNT 11-2-1902) (DNT 11-25-1902) (DNT 4-27-1947) (ET 9-28-1951 pg. 28) (DLN Oct. 1970)

Canal Park: This location is at the base of Minnesota Point, several miles from the larger Minnesota Point burial ground that is near the old lighthouse ruins. On the morning of July 3, 1888, some men were preparing to move a house that was located at 204 St. Croix Avenue (now known as Canal Park Drive) in Duluth. The men were digging a hole near the home's foundation when they unearthed a grave. Further digging revealed a full large-framed skeleton with an unusually large jaw that measured 6 5/8 inches across at its ends. The grave appeared to be in the style of a traditional Ojibwe burial. The grave also included parts of an old musket, a stone pipe, steel flint, and a tomahawk. The body was believed to have been there for at least 25 years at that time and probably much longer.

The current location of the grave site would be about the vicinity of the Inn on Lake Superior's parking lot at 350 Canal Park Drive. It is unknown if any other graves are located in that same area or if that location was only picked for a special purpose.

SOURCES: (DDT 7-4-1888) (DDN 7-4-1888)

Park Point I: This location is about mid-way down Minnesota Point. In early May of 1910, a man named Cranston F. Almy was digging in his garden, which was located near his home at 2832 Minnesota Avenue in Duluth. He unearthed the shallow grave of a Native American. Along with the skeleton was a stone pipe. It is unknown if any more graves are in that vicinity. Note that a stone pipe was also found several miles away at the Canal Park burial site.

SOURCE: (DNT 5-15-1910)

Connor's Point: This location is in Superior, Wisconsin, however it is only a very short distance across the water from the Park Point burial ground. For many years, area residents believed that Connor's Point was used as a Native American burial ground. That was confirmed on the afternoon of August 25, 1908. A crew of workers with the Soo Line railroad unearthed a grave at the base of Connor's Point near Fifth Street. The grave consisted of a skull with high cheek bones, leg bones and other bone fragments, and some hair that was described as being "dark and straight". The local coroner took possession of the bones and indicated that he would re-bury them. The grave was believed to be from sometime before the 1850's. The burial ground is believed to date back to the 1600's. According to Nelson Dewey in 1896, some of the graves had been removed previously when the bridge was constructed. He also indicated that before industry had been built over the area, one could find "beads, pipes and many other little trinkets" around the burial ground. Dewey also stated that the wife of Benjamin H. Connor had been buried there. She was an Ojibwe Indian.

SOURCES: (ET 1-18-1896 pg. 7) (DNT 8-26-1908) (ET 8-27-1946 pg. 5)

Island Lake Site: In the summer of 1958, a family living on the shores of Island Lake discovered a number of artifacts on a small island. The island had been submerged, but low water levels caused it to appear near their home. The family found arrowheads, scraper stones, many flint chips, and axe and spear heads. Many other artifacts have been found in that area since that time. Island Lake is located very close to Fish Lake where artifacts have also been found.

SOURCE: (ESLCHS pg. 11)

Fish Lake Dam Site: Sometime prior to 1947, workers from Minnesota Power & Light Company from Duluth were digging at Fish Lake in order to construct a dam. The lake is about 20 miles northwest of Duluth. They discovered "more than a hundred copper arrowheads, spear heads and copper knives as well as some pieces of flint". The

discovery was made at the dam site where the Beaver River meets Fish Lake. A number of other artifacts have been found at Fish Lake over the years.

SOURCE: (MA Vol. 31 No. 1)

Rice's Point: A Native American burial ground was unearthed by a crew of workers who were building the Lake Superior & Mississippi Railroad in January of 1870. At least seven graves were disturbed. The location is where the railroad tracks pass through the base of Rice's Point near Railroad Street in Duluth. Artifacts found at the burial site included seven skeletons, a corroded brass kettle, rusted wire and iron tomahawks. There were ten-inch wide pine trees that had grown over the graves, so it was estimated that the graves were at least 100 years old at that time.

Alfred Merritt, who moved to Duluth in 1856, wrote about the Rice's Point burial ground. He indicated that Chief Buffalo chose that location under the 1854 treaty in order to protect Rice's Point. Merritt's account is as follows:

By that rating the Indians would have control of their large burying ground at the foot of Rice's Point. The Indians, as you know, guard their burying places sacredly and the Treaty was originally worded for the protection of the Rice's Point ground.

An 1865 map drawn by R.E. Carey, depicts Duluth in 1865. His map indicates that there were "Indian Graves" on the east side of Rice's Point, close to the home of Joe Posey, a local Native American man. Today this would roughly be in the vicinity of Garfield Avenue and Helberg Drive. According to Walter Van Brunt's book, *Duluth and St. Louis County*, Joe Posey's home was located in the vicinity of where the Northwestern Steam Boiler works was located at 366-382 Garfield Avenue.

SOURCES: (DM 1-29-1870) (AM) (DPL maps collection) (MF) (DCD 1906) (DSLc pg. 95)

Fond du Lac Neighborhood: This neighborhood had a cemetery that was shared by both early white settlers as well as by Native Americans who lived in that area. The burial ground probably dates back to at least the late 1700's and was likely used by Native Americans much earlier than that.

In the summer of 1854, a woman, Mrs. John I. Post, wrote the following about the burial ground at Fond du Lac:

Just at the base of the hills is an Indian graveyard and the first mound we reached was covered by a slab of grey stone, which told the tragic story that a white man who slumbered beneath it was slain by an assassin. The graves of the Indians were first covered with sod, as with us, but an angular roof is also erected above, some two to three feet in height – sometimes of boards, but more commonly of birch-bark, sewed together for the purpose. The symbol of the cross is usually

seen at the head of these graves, showing that the Roman Catholic Fathers have left their impress on the minds of these untutored savages, and they have also many words in their language, which betray their Latin origin. But in bitter contrast to this, at the head of one of those graves, from the top of a high board floated the matted locks of an Indian's scalp, the skin of which was covered with a reddish mold, which was probably taken from the head of a murdered Sioux, with whom the Chippewa were ever at enmity. With a sickening feeling at our hearts, we turned away, scarcely stopping to notice that the flag of our country was floating from two other graves, and hastening to the side of the nearest hills, we were standing on the table land and its summit more than 300 feet from the level land below...". **NOTE:** The grey grave stone mentioned was referring to Alfred Aitkin who was half Indian and half white. He was buried there in 1837. The current whereabouts of his grave is a mystery.

The burial ground was completely abandoned in the late 1860's when the Lake Superior & Mississippi Railroad made plans to run through that area. The Roussain family owned some land in what is now Jay Cooke State Park. The family used part of their land to make a new cemetery. They moved some of their family's graves to the new location before the railroad was built. An unknown amount of graves still remain at the Fond du Lac location. The old graves were generally hidden and forgotten about because the wooden markers had long since rotted away.

In early August of 1921, two men were digging near 133rd Avenue West. They were there to install water pipes to a newly constructed building at that location. The men unearthed the badly decayed graves of two Native American children. The bones were obviously very old and in poor condition. There were a few corroded nails, so it was believed that the children may have been buried in coffins. One skeleton appeared to have been wrapped in a blanket, which was now moldy and severely decomposed. The graves were shallow, only about three feet deep, which was typical for Native American burials. Local residents indicated that it was common to find skeletons in that area while digging. A boy, who was living in Fond du Lac in 1921, had busted a tooth out of one of the dead children's skulls. He then attached it to a necklace, like a charm, and wore it around his neck.

Many more graves were discovered here in 1937. The following was reported by the *Duluth News-Tribune*:

A crew, working on the new road which is being built through Fond du Lac, yesterday unearthed an old Indian graveyard. The cemetery is believed to be nearly 200 years old. Of special interest was a skeleton which was wrapped in birch-bark and an old Indian blanket. The blanket, of soft woolen material, was remarkably well preserved. Almost intact, it was torn by a steam shovel when it was unearthed. Bits of birch-bark were evident on it. The skeleton also was broken by the force of the shovel. The graves were found to be only two to three feet deep. Birch-bark had been the only covering on the bodies. Among the bones found yesterday were four skulls, one with shiny black hair on it. John Richards

of Ely, operating the shovel, unearthed the skulls within a small area. A muzzle-loading shotgun barrel also was found. In a bank of dirt between the road and the railroad tracks, it is believed that there are many more such graves. In one particular spot it has been said there are at least 30 Indians buried. This bank probably will be dug away today.

SOURCES: (DNT 8-7-1921) (DNT 8-27-1937) (DNT 4-27-1947) (HFDL pgs. 39-40) (NMHC Fond du Lac Files *Old Fond-du-Lac*)

Rare Arrowhead: A rare flint arrowhead was discovered in the soil across from a home located at 4427 Luverne Street in Duluth. The 3 ¾ inch point was found in mid May of 1931. Most of the arrowheads that had been found in this area were made of copper and not flint. This spear point may date back to the early 1600's or earlier and may have belonged to the Sioux Indians who were at war with the Ojibwe in this area during that time.

SOURCE: (DH 5-25-1931)

Copper Spearhead: In 1929, a Duluth resident named, John Rindal, discovered a copper spearhead on a knoll near a gravel pit near the intersection of Haines Road and Maple Grove Road in Duluth. The spear was stuck in hard dirt and gravel, but was described as being in good condition. The knoll was believed to be an Indian lookout point, which had a good view of the St. Louis River.

SOURCE: (DNT 10-12-1929)

Cannon Ball: In 1912, a cannon ball was discovered while excavating a foundation on Skyline Parkway between Seventh and Ninth Avenue East along the Duluth hillside. It was described as being corroded, about the size of an orange or baseball, and was found nine feet deep in the ground. It was speculated that the ball may have been shot from a vessel on Lake Superior, possibly at an Indian camp. The cannon ball may have been fired between 1812 and 1814 by either the British or by the Hudson Bay Company, who were armed by the British. As of 1915, the cannon ball was in the collection of Asa Dailey, an employee at the St. Louis County Courthouse.

SOURCES: (DH 11-8-1912) (DNT 11-10-1912 pg. A-8) (DNT 4-3-1915 pg. 14)

Stone Hatchet: In November of 1931, a polished stone hatchet was found in the dirt near the Superior Water Light & Power office on Tower Avenue in Superior, Wisconsin. The discovery was made by Dr. J. A. Merrill, a professor of geology at the State Teachers College. It was described as being "shaped like a flattened out egg" and was made from rocks similar to those that are in the Duluth hills. It was speculated that it could be over 50,000 years old and may pre-date the last glacial period.

SOURCE: (ET 11-20-1931 pg. 20)

Wisconsin Point: Wisconsin Point was once the home of an Indian named Joseph Osaugie. He was born in 1802 and served as chief of a village of Ojibwe who lived on Wisconsin Point, which was part of the Fond du Lac Band of Lake Superior Chippewa. Osaugie passed away in Superior on December 13, 1876.

An informational index card in the “Cemeteries-Wisconsin Point Indian” newspaper index at the Superior Public Library says the following about Wisconsin Point: “Also known as the Wisconsin Point Burial Ground and the Wisconsin Point Chippewa Burial Ground, this cemetery dates from the 17th century (ca. 1680’s) and was the burial place of Chief Mongosit (Loon’s Foot) and Chief Joseph Osaugie and their families. Bodies in marked graves were removed in 1918 to the Chippewa burial ground section of St. Francis Xavier Cemetery in Superior”.

According to the June 5, 1914 issue of the *Superior Evening Telegram*: “Tradition has it that the Wisconsin Point cemetery dates back to a time prior to the coming of Father Allouez [1665]...”.

Charles Lord, who moved to Superior in 1854, said that he “had seen as many as two hundred Indians on the point.”

Wisconsin Point’s large Indian burial ground is located just a short distance across the canal from the Minnesota Point burial ground. It is located in the vicinity of Wisconsin Point Road, about half-way down Wisconsin Point in Superior, Wisconsin. Some accounts give the location of graves as being closer to the lighthouse on Wisconsin Point. It is unclear when Indians actually began burials on Wisconsin Point, but a local man indicated that one such burial had occurred there in about 1869. A Superior man was studying to become a physician and he had heard about the large Indian burial ground on Minnesota Point. He and a friend took a boat over to Minnesota Point and dug up a skeleton and placed it into a box. When they got back to the Wisconsin shore, they were met by a group of Indians who somehow found out about the grave theft. The Indians demanded the skeleton and re-buried it in the Wisconsin Point burial ground.

An 1895 *Superior Evening Telegram* story indicated that some Ojibwe Indians still had habitations on both Minnesota Point and Wisconsin Point. The article went on to say that “Over 100 graves in the Indian cemetery on Wisconsin point are covered with little houses, some of which were made more than fifty years ago”. The article also gave the following description of the Wisconsin Point burial ground:

It is situated nearly a quarter of a mile east of the light-keeper’s residence, and is environed by a grove of tall pines and balsam. As far as neatness of arrangement is concerned, there are not many cemeteries around the head of the lake that will compare with it. Of late years all of the graves that have been made there are enclosed by white picket fences. Nearly every grave is covered with live forever and forget-me-nots, two of the prettiest flowers that grow wild about Superior. In all about 200 bodies are interred in the Chippewa Indian cemetery there- some of those who played a prominent part in the early development of Superior.” The article gave a brief biography of a few of these people including a medicine man

named Wan-beh-me-shaw-way, Rev. Alphonsus Schroer, John Soggie (Chief Joseph Osaugie), John La Sart, Charles Cadotte, Stephen Bungo, and the wife and daughters of D. George Morrison.

An 1896 *Superior Evening Telegram* article also names some of the people buried in the Indian cemetery on Wisconsin Point: “Members of the Morrison family, members of the Morrisette family, Frank Lavierge, Basil Dennie Lemiux, members of the Gouge, Cadotte and Martineau families; the chief, John Osaugi, and his wife, and Father Alphonsus Schoer...”

In 1904, the *Duluth News-Tribune* reported that some of the more recent graves, in the old Indian burial ground, had modern headstones including an eight-foot-tall Wisconsin red granite marker for the Denomie family. A 1906 *Superior Evening Telegram* story reported that John Baptist St. John had passed away and was buried in the Wisconsin Point Indian cemetery.

A 1910 *Superior Evening Telegram* article reported that the “Indian cemetery will vacate on Wisconsin Point for new industries”. The first body to be removed was the only non-Indian to be buried there. He was a Franciscan priest named Rev. Father Alphonsus Schroer (Elphonsus Chror). He had been buried on Wisconsin Point in 1882 and he was removed in 1910.

In 1914, the federal government made plans to dig up the burial ground so that the land could be used by Industry. Congress supplied \$5,000 to be used for such a project. Many Ojibwe Indians from around the region fought against the removal of the burial ground. Joe Levearsh (there are several variations to the spelling to this name) and his wife were a Native American couple who lived in a house on Wisconsin Point near the burial ground. The two had served as caretakers of the burial ground since about the 1860’s. They had owned the property under old squatter’s laws, but were ordered to leave their home in 1914. The Interstate Railroad Company claimed that they had purchased the land and wanted the elderly couple to move along with the burial ground. Joe told the *Duluth News-Tribune* that “I will die fighting” and inferred that after his death his spirit would continue to protect the sacred burial ground.

The August 28, 1914 issue of the *Superior Evening Telegram* quoted Frank Drew, who was involved in the fight to save the burial ground: “The white men have stolen the Indians’ land from them. Now, not satisfied, they would tear up the bodies of the Indian dead in order that they may have even the last resting place of our ancestors”. The *Telegram* went on to report that “Another point over which the Indians were very bitter was the fact that the \$5,000 appropriated for the removal of the bodies was taken from the tribal fund”.

By 1918, the U.S. Steel Corporation wanted the land to build new docks. In early October of that year, workers began to dig up the burial site. The plot was measured to be 85 feet by 137 feet. They removed 198 Indian bodies and re-buried them in a special section of St. Francis Xavier Cemetery near the Nemadji River in Superior. Most of the bodies were

skeletons, but some were said to be “well preserved”. It is unknown how many graves may still remain on Wisconsin Point.

A detailed survey of the burial ground was performed by James Keene between October 9th and 22nd, 1918. Keene was employed as a surveyor in Duluth. The survey shows the locations of graves along with names and ages, if known, and various other data. The cemetery fence line was measured to be 85’ at the top of the diagram and 80’ at the bottom. The left side of the diagram measured 127.7’ and the right side was 131.5’. It also noted that three Bongo infants were buried outside of the fence line. The information was found by a researcher in the St. Louis County Surveyor’s Office in the DM&IR Field Book #565 pages 125-141. In 1918, the DM&IR Railroad was owned by U. S. Steel. Clifford Gobin worked at the Wisconsin Point burial site during the removal of bodies in 1918. A 1985 *Superior Evening Telegram* story quoted Mr. Gobin: “Sometimes they put a few bones and a few handfuls of sand in a box and close it up. It wasn’t too good to look at. The bodies were hauled from Wisconsin Point to the East End on a ferry boat owned by the Peabody family”. The article also mentioned Chief Mongosit (Loon’s Foot) and his wife Charlotte. Both of them were originally buried at the Wisconsin Point location but later moved to St. Francis Xavier Cemetery.

In 1920, the Lemieux family filed a lawsuit to recover Wisconsin Point from U.S. Steel. The Lemieux’s were a Native American family who had lived on Wisconsin Point since 1853. The family claimed that a man had defrauded them out of their property. In June of 1924, Judge W.R. Foley ruled against the Lemieux family with regard to the ownership of most of Wisconsin Point, but did rule that the burial ground did indeed belong to the Lemieux’s. The City of Superior wanted all of the land including the burial ground so they appealed the decision to the Wisconsin Supreme Court in 1927.

A June 1927 *Superior Evening Telegram* article reported the following about the Wisconsin Point burial ground: “The old Indian graveyard has been dug up long ago and there is not much evidence of it now.”

During the 1950s, Wisconsin Point was an active area for powwows. It remains a popular gathering place for Native Americans to this day.

In October of 1985, three monuments were dedicated in honor of the deceased Ojibwe who were buried at the Wisconsin Point burial ground. All three monuments consisted of a large stone with a plaque. Two of the monuments were placed in the Nemajdi/St. Francis Xavier Cemetery. The third monument was placed on Wisconsin Point at the burial location. It’s plaque reads: “HERE WAS THE BURIAL GROUND OF THE FOND DU LAC BAND OF THE CHIPPEWA PEOPLE DATING FROM THE 17TH CENTURY. IT WAS REMOVED IN 1918 TO ST. FRANCIS CEMETERY SUPERIOR”.

Part of Wisconsin Point, including the burial ground, was said to have once been an island. A July 1927 *Superior Evening Telegram* article indicated that Wisconsin Point

was “originally an island but for many years at least has been a peninsula...”. A 1954 *Superior Evening Telegram* story reported:

Stephen Bungo...used to tell a story that the natural entrance through Minnesota Point to Superior Bay was once barrens opposite where Central Park is now. He said that during a spring freshet a large section of floating bog and island came down the St. Louis River and lodged in this channel to the lake. A northeaster came on and the bottling of the harbor resulted. The present entrance opposite Old Superior and Allouez was where the pent-up waters of Superior Bay finally broke through, he explained. His story is believed to be true by some early historians...”

SOURCES: (ET 8-17-1895 pg. 6) (ET 1-18-1896 pg. 7) (DNT 11-25-1902) (DNT 9-5-1904) (ET 3-13-1906 pg. 3) (ET 1-28-1910 pg. 12) (ET 1-31-1910 pg. 10) (ET 6-5-1914 pg. 5) (ET 6-26-1914 pg. 3) (ET 7-29-1914 pg. 6) (DNT 8-24-1914) (ET 8-26-1914 pg. 4) (ET 8-28-1914 pg. 3) (ET 9-4-1914 pg. 3) (DNT 9-7-1914) (DNT 9-11-1914) (ET 9-11-1914 pg. 4) (ET 9-12-1914 pg. 3) (DNT 9-14-1914) (ET 9-14-1914 pg. 7) (DNT 9-22-1914) (ET 11-25-1914 pg. 3) (ET 10-22-1918 pg. 10) (DNT 10-24-1918) (DNT 6-17-1920) (ET 6-21-1920 pg.6) (DNT 6-22-1920) (ET 7-1-1920 pg. 12) (DNT 7-4-1920) (DNT 8-2-1920) (DNT 8-8-1920) (DNT 3-29-1921) (ET 3-26-1927 pg. 4) (ET 6-9-1927 pg. 9) (ET 7-15-1927 pg. 5) (ET 3-12-1948 pg. 8) (ET 7-15-1954 pg. 12) (ET 10-11-1985 pg. 5) (ET 10-25-1985 pg. 7) (SC 10-29-1985 pg. 2) (ET 1-22-1986 pg. 6) (ET 8-25-1986 pg. 1) (ET 8-12-2011) (TRS pgs. 11-13) (OJIB pgs. 38-41) (SPL) (MF) (DCD 1916)

Ancient Copper Mines: Two ancient copper mines are believed to be located just outside the northeastern city limits of Duluth. This location makes sense because the local Native Americans were known for using copper arrowheads. In the 1940’s many Native

American copper tools were discovered at the Fish Lake Dam site, north of Duluth. In 1921, the *Duluth News-Tribune* described the two copper mines as being located along the bank of the Talmage River on the Walter Turle property. A 1922 St. Louis County plat map indicates that Walter Turle owned 80 acres of land in Township 51 North, Range 13 West, Section 14. Turle’s property consisted of the northern half of the southeast quarter of Section 14. The *Duluth News-Tribune*’s photographs and description indicated that the mines had pit-style openings that were dug out of the ground and that they contained old and decaying timbers that were used by the ancient miners. In 1921, the timbers were in such poor condition that it was feared that the mines would soon collapse. It was speculated that the mines may have been 500 to 3000 years old.

A 2012 St. Louis County plat map indicates that the former Walter Turle property is now divided in half and is currently owned by James L. Woodard and Gregory Bressler. The property is a quarter-mile north of the Flynn Road and is bordered by the McDonnell Road on the West and by the Cant Road on the East.

SOURCES: (MA Vol. 31 No. 1) (DNT 11-20-1921) (MF)

Native American Burial Grounds:

Billing's Park: An Indian burial ground is rumored to be in the vicinity of Spirit Lake in Superior's Billing's Park neighborhood. This is in the area of where Indian villages once stood.

SOURCES: (WHL pgs. 148-149) (ET 7-15-1954 pg. 20)

Canal Park: This site is located at the base of Minnesota Point near Lake Superior in Duluth. The approximate location would be in the vicinity of the Inn on Lake Superior's parking lot at 350 Canal Park Drive.

SOURCES: (DDT 7-4-1888) (DDN 7-4-1888)

Connor's Point: Located at the base of Connor's Point in Superior, Wisconsin, near Fifth Street and the railroad tracks. An 1896 description of the location indicates that it is "on the point between the Connor's Point bridge and Stocking's mill, opposite the barge works."

SOURCES: (DNT 8-26-1908) (ET 1-18-1896 pg. 7)

Fond du Lac Neighborhood: This abandoned cemetery is located in the vicinity of 133rd Avenue West and Highway 23 in Duluth. The cemetery is believed to extend both below Highway 23 and above it up towards the hill. A photograph taken in about 1869, shows Indian graves at the base of the nearby large hill/mound.

SOURCES: (DNT 8-7-1921) (DNT 8-27-1937) (DNT 4-27-1947) (HFDL pgs. 39-40) (MF)

Jay Cooke State Park: This burial ground is also known as the Roussain Cemetery. The Roussain family once owned the land where the cemetery sits. After Francois Roussain heard about the Lake Superior & Mississippi Railroad's plan to cut through the old Fond du Lac cemetery in the 1860's, he set aside part of his property for the purpose of making a new cemetery. The Roussain's were a blended race family made up of whites, Native Americans, and mixed Natives/whites. Francois was half Ojibwe. The Roussain Cemetery includes both Native Americans and whites. The last burial at this location was in 1918. The site was once maintained by the City of Duluth Parks Department, but later was maintained by the state park service. One section of the cemetery looks much like a traditional white cemetery with very old stone markers. Many of the Native American graves are currently unmarked due to advanced decay of the original wooden markers. Originally there were spirit houses and fences around the graves in the Native American section of the cemetery.

In 2004, the City of Duluth granted a 99-year lease to the Fond du Lac Band of Lake Superior Chippewa to care for the cemetery. According to the Duluth City Ordinance:

Early settlers and indigenous peoples established the Roussain cemetery near the fur trading post at Fond du Lac. The site has been disturbed in the last century, but

now is known, and needs protection. The Fond du Lac Band has offered to maintain it, as it has ancestral significance to the Band. The lease will require preservation and respectful presentation of the site.

SOURCES: (ESLCHS pg. 6) (HFDL pgs. 39-40) (DNT 9-29-1940) (FDL 2-2010) (DCO 04-029-O) (DH 7-29-1980)

Minnesota Point: Located just west of the ruins of the historic Minnesota Point Lighthouse in Duluth.

SOURCES: (ESLCHS pg. 9) (DNT 4-27-1947) (DLN Oct. 1970) (DNT 5-17-1903)

Morgan Park: Burial grounds are rumored to be located in the Morgan Park neighborhood of Duluth which was home to an Ojibwe village. The graves are said to be under the current location of Blackmer Park near the corner of 84th Avenue West & Beverly Street and under the Pleasant View Trailer Park on Grand Avenue. There is a wooded area near Blackmer Park, overlooking Spirit Lake, in which the ground has a number of shallow sunken grave-like pits.

SOURCES: (DNT 2-16-1913) (DWA 5-27-1926) (MF)

Park Point I: Located in the vicinity of 2832 Minnesota Avenue on Minnesota Point in Duluth.

SOURCE: (DNT 5-15-1910)

Park Point II: This location was indicated on a map drawn by R.E. Carey, a man who was born in Superior, Wisconsin on July 8, 1855. His map depicts Duluth in 1865 and shows "Indian Graves" located on Minnesota Point. The graves were located on the Lake Superior side of Lake Avenue between Pine (19th Street) and Buchanan Streets, but closer to Pine Street. The map is not to scale, but the graves would probably be in the vicinity of 13th Street on Minnesota Point. There was an early white cemetery in this area as well, which may have been near the Indian graves.

SOURCES: (DPL maps collection) (MF)

Rice's Point: Located at the base of Rice's Point in what is now Duluth's Lincoln Park Neighborhood. The graves were in the vicinity of the original LS&M Railroad track line. Indian graves were also located in the vicinity of 366-382 Garfield Avenue on Rice's Point.

SOURCES: (DM 1-29-1870) (AM) (MF) (DPL maps collection, R.E. Carey map of Duluth)

St. Francis Xavier/Nemadji Cemetery: This cemetery is located in Superior, Wisconsin near the Nemadji River. A special section of this cemetery was designated for the reburial

of Ojibwe remains from the Wisconsin Point burial ground. About 200 Ojibwe bodies were moved to this cemetery in 1918.

SOURCES: (See Wisconsin Point for sources)

Superior's East End: A burial ground is said to be located on the east side of 31st Avenue East and East Second Street in Superior, Wisconsin. This location is said to include both Natives and Whites.

SOURCES: (ET 3-30/31-1929 pg. 2) (ET 2-2-1934 pg. 3) (ET 7-17-1954 pg. 4)

Wisconsin Point: This burial ground is located in the vicinity of Wisconsin Point Road, about half-way down Wisconsin Point in Superior, Wisconsin. This burial ground was said to contain only bodies of Native Americans, except for one white man who requested that he be buried there. Rev. Father Alphonsus Schroer (alternative spelling: Elphonsus Chror) was buried there in 1882. His body was positioned to face west so that he could face his flock on Judgement Day. His remains were moved to the St. Francis/Nemadji cemetery in 1910.

SOURCES: (ET 8-17-1895 pg. 6) (DNT 11-25-1902) (DNT 9-5-1904) (ET 3-13-1906 pg. 3) (ET 1-28-1910 pg. 12) (ET 1-31-1910 pg. 10) (DNT 8-24-1914) (DNT 9-7-1914) (DNT 9-11-1914) (DNT 9-14-1914)(DNT 9-22-1914) (ET 10-22-1918 pg. 10) (DNT 10-24-1918) (DNT 6-17-1920) (DNT 6-22-1920) (DNT 7-4-1920) (DNT 8-2-1920) (DNT 8-8-1920) (DNT 3-29-1921) (ET 8-12-2011) (OJIB pgs. 38-41)

Significant Sites:

Lake Superior: Lake Superior served as a significant source of travel for the local Indians who often used canoes to go from one Indian village to another. The lake and the St. Louis River, which flows into Lake Superior, were also a major source for food. In 1867, a local Indian reportedly caught a 127 pound sturgeon while fishing out of his canoe. SOURCE: (10-27-1936 newspaper article from DPL clipping file)

Minnesota Point: Minnesota Point is the world's longest natural fresh water sand bar. Native Americans had lived along the seven-mile long peninsula for an untold number of centuries. An early Duluth resident named, Alfred Merritt, wrote about his first visit to this area on October 28, 1856:

I wish that you could have seen how beautiful the Head of the Lakes looked at that time. It was practically in a state of nature. The Indians were there with their wigwams scattered up and down Minnesota and Wisconsin Points, with the smoke curling from the top of the wigwams, and their canoes skimming along the waters of the bay or hauled up on the shore. Fish and game were in abundance. Tall pines and hard wood trees were growing on the hillsides and down to the

water's edge, and with the leaves of the hardwood trees turned as they were in the fall, what a beautiful sight it was." SOURCE: (DNT 1-25-1925)

An 1895 *Superior Evening Telegram* story indicated that some Ojibwe Indians still had habitations on both Minnesota Point and Wisconsin Point. The article also stated "It will not be a great many years before the Chippewa Indian of the Northwest will be a thing of the past. The race is being rapidly exterminated, and in most of the Lake Superior cities the only evidences of them are the relics which they have left behind". The article went on to say:

The Chippewas now living on the points nearly all have their own houses. Their principal occupation is farming, making birch bark canoes and beadwork. Some of them are also successful fishermen. Their homes are neat and clean and as a rule they are peaceful citizens. SOURCE: (ET 8-17-1895 pg. 6)

A 1904 *Superior Evening Telegram* article gives Charles Lord's 1854 description of Minnesota Point: "The two points, Minnesota and Wisconsin, were inhabited by the Indians. Most of them were at that time on Minnesota point, however, as all of that including Duluth was Indian land at that time. My companions went on to Wisconsin point but my destination was to the Indian trading post on Minnesota point and I stopped there. This post consisted of a couple of little shanties located about where the ruins of the old lighthouse now stand. The Indians were living in their wigwams but a few hundred yards distance." SOURCE: (ET 4-23-1904 pg. 7)

Edward Hall gave the following account of Minnesota Point: "In June, 1856, Indians who came to the store told of an annual dog feast to be held by the Indians on the point. F. A. Buckingham and I decided that we would take in the feast. We paddled across in a canoe to find a big fire, before which strips of dog steak were roasting on pointed steaks, around which about twenty Indians, painted and feathered for the ritual, danced and then ate meat. We were invited to join the feast and did so, in order not to offend our hosts. The meat was delicious". Early reports seem to indicate that there were many dogs living on Minnesota Point at that time. Walter Van Brunt quipped that "One can now understand why the yelping hordes of curs [dogs] noted by early travelers were tolerated by the Indians on Minnesota Point." SOURCE: (DSL Vol. 1 pg. 112)

Spirit Island: Many hundreds of years ago, the Ojibwe Indians were living in the northeastern part of North America. The tribe was given an urgent warning via prophesy which indicated that they must move westward in order survive a coming invasion. According to the ancient prophesy, they would encounter seven sacred stopping locations along their route. The sixth stopping place was a small oval shaped island in the middle of Spirit Lake near the Morgan Park Neighborhood of Duluth. It was named Spirit Island by the Ojibwe because they believed it was haunted. Early accounts of Spirit Island's ghosts were recorded by the *Duluth Minnesotian* in 1869, and by the *Minneapolis Star Tribune*, the *Chicago Tribune*, and the *Cincinnati Daily Inquirer* in 1872.

According to legend, bloody battles between the Sioux and Ojibwe were fought near the island. These battles likely occurred in the early 1600's. The spirits of those killed in the battles were believed to reside on the island. Around that time, two young lovers from opposing tribes were said to have secretly met on the island. The tribal elders strictly forbid this and followed the lovers to the island. The personal possessions of the young couple were found, but the lovers had completely vanished without any explanation. The elders then heard strange music echoing throughout the island. This was a sign to the elders that the lovers were taken away by the Love Spirit. Some people have claimed to have seen the ghostly couple haunting the island.

Soon after the incident with the two lovers, the island gained a reputation as a place where the spirits of dead people could be contacted. It is said that the island is "haunted by shadow-forms of the departed". In the early 1800's, a "pretty Indian girl" was reportedly in love with a man who was part African American. One day, the man was killed while working along the St. Louis River. The girl traveled to Spirit Island in the hopes that she would be able to talk to the dead man's spirit. She was not able to find his ghost, but it is said that her spirit now haunts the island, still seeking her dead lover. In 1798, Stephen Bungo became the first African American born in Duluth. He was half African American and half Ojibwe Indian. It is likely that the African American man in this story was from the Bungo family.

In 1927, an old Duluth attorney named S. George Stevens, recalled the early days of Duluth when Indians still had wigwams along the shores of the St. Louis River. He said, "Only under greatest pressure of need would an Indian land on Spirit Island in those days, and under no conditions or circumstances would one land on the island at night. They held the island in great fear, believing that evil spirits dwelt there."

While on vacation in July of 1928, President Calvin Coolidge visited the area around Spirit Island. The *New York Times* reported about the presidential visit to the haunted Island and told about the legend of the two Indian lovers.

The only known building to have existed on the island was the Jacoby cottage in 1908. Since that time, the island has been abandoned and receives few visitors. In May of 1983, the U. S. Government sold the island for \$3,374 to a man named C. Rufus Gaut of Amarillo, Texas. A year after his death, the Fond du Lac Band of Lake Superior Chippewa purchased Spirit Island in August of 2011 for \$150,000.

SOURCES: (DNT 8-16-2011) (DNT 8-10-1908) (DNT 5-24-1983) (DH 9-6-1927) (NYT 7-7-1928) (ESLCHS pg. 7) (DNT 7-16-1939) (TID pgs. 14-17) (CT 8-16-1872 pg. 4) (CDI 8-18-1872) (MS 6-27-1872) (DM 9-25-1869 pg. 3) (LSM May-June 1987 pg. 26)

West Duluth Indian campsite: There was once an Indian camp located on what would later become known as Aaron Crosier Point, near the St. Louis River at South 62nd Avenue West. The site served as a stop along an old Indian trail that was located between Minnesota Point and Duluth's Fond du Lac Neighborhood. The camp was apparently abandoned sometime prior to the mid 1850's, before Crosier owned the property.

SOURCE: (ESLCHS pg. 7)

Bardon's Peak: The peak is located along Skyline Boulevard in the far western end of Duluth. It served as a lookout point for both the Sioux and Ojibwe Indians who lived in the area. A 1762 map indicates that there was a principal Native American settlement located there. James Bardon, who moved to the area in 1857, indicated that there were still significant Native American markings there at that time. He believed that the markings told some sort of story. Bardon's Peak makes up part of a larger area that was known to the Ojibwe as Spirit Mountain. SOURCES: (DNT 1-4-1925) (DWA 5-27-1926) (DH 8-27-1928) (TID pg. 16) (ESLCHS pg. 7)

Spirit Mountain: The large hill that extends for several miles along the far western end of Duluth was called Manitouahgebik (Spirit Mountain) by the Ojibwe Indians. They believed that the Great Spirit resided within in the forest at the top of Spirit Mountain. The first known recorded reference to the area was on a map dated 1762. Famous English geographer, Thomas Jefferys, created the map for the use of fur traders who made deals with the local Ojibwe Indians.

Henry Schoolcraft referred to the hills of Spirit Mountain as "the Cabotian mountains" during his visit to the area in 1820.

Even as late as the 1860's, Ojibwe maple sugar camps continued to dot the hillside of Spirit Mountain. Local Judge and Postmaster, John R. Carey, reported seeing a number of these camps along Spirit Mountain in 1866. Some local Native Americans believe that the area was used as a burial ground. There are a number of unusually-shaped large mounds in that area that do not appear to be natural.

A large powwow was held at Spirit Mountain in August of 1984. It was the first ever gathering of all of the Ojibwe nations including people from Minnesota, Wisconsin, North Dakota, Michigan, Canada and other parts of the United States.

SOURCES: (ESLCHS pg. 7) (DNT 7-20-1984) (DNT 8-17-1984) (DNT 1-4-1925) (SNT pg. 138) (HDNM pgs. 37-38) (TSM pgs. 133-137)

Ely's Peak: Ely's Peak is a large outcropping of rock that overlooks the New Duluth Neighborhood. The top of the peak sits at 1,250 feet above sea level. It was named after Reverend Edmund Franklin Ely, who founded a Christian mission in the area in 1834. Mr. Ely was born in 1809 in Wilbraham, Massachusetts. He was credited with naming the village of Oneota, which is now part of West Duluth. In 1906, the Ely School on Central Avenue was named after him. Edmund Ely later died in Santa Rosa, California in 1882. For centuries, young Ojibwe boys who were about to become men, used Ely's Peak for spiritual vision quests. They would fast for days and sleep on the large flat rock at the top of the peak. After a time, they would be visited by the Great Spirit and would see visions from their future. These sacred visions would guide the paths of the young men through the rest of their lives.

The Ojibwe Indians, who lived in the area, also told stories about seeing a mysterious *bagnoj-ininj* or “wild man” near the peak. They described him as wearing a blue hat and red pants. They also said that he carried a “new gun”. The legend was recorded by Rev. Edmund Ely in 1835.

In 1911, the Duluth, Winnipeg & Pacific Railway blasted a 520-foot tunnel through the middle of Ely’s Peak. The railroad tunnel was used until the mid 1980’s. The track has since been removed and the old rail bed is now used as a hiking trail. **SOURCES:** (ESLCHS pg. 7) (DH 9-26-1911) (DNT 8-4-1935 pg. 7) (DH 8-27-1928) (NMHC Indian Legends File)

Indian Point: This site was the home of an early Ojibwe Indian camp. It is located along the St. Louis River at the very end of Pulaski Street in Duluth. The property is currently owned by the City of Duluth and is used as an RV park and campground.

Chief Buffalo reservation: As part of the 1854 Treaty with the Chippewa, Chief Buffalo of the La Pointe Band, was allowed to pick a special reservation of land. He chose a section of land, much of which would later become the City of Duluth. One of Buffalo’s main purposes in selecting that location was to protect areas, like the Indian burial ground on Rice’s Point, from being disturbed. Chief Buffalo died a short time after signing the treaty. Through schemes and illegal dealings with local business men, the Buffalo reservation was improperly sold and forgotten about. The issue came up again three decades later when a business man named Frederick Prentice began lawsuits to recover the reservation land that he felt had belonged to him. He had purchased part of the Chief Buffalo property in 1856. Two of these cases ended up being heard in the U.S. Supreme Court. Once local businessmen realized that they had built on an Indian reservation, they began to panic and development in Duluth came to a sudden halt. This situation repeatedly made national headlines throughout the 1880’s and 1890’s. A July 4, 1884 headline in the *New York Times* simply said “The Ownership of Duluth”. Six years later on July, 8, 1890, another headline in the *New York Times* read, “He Wants Part of Duluth”. To this day, no Native American has ever been a party to any lawsuit that attempted to recover the Chief Buffalo reservation land. **SOURCES:** (TID pgs. 22-23) (MF)

Fond du Lac (Duluth): Home to an early fur trading post and village, Fond du Lac was the location of the historic summer of 1679 visit of famous explorer Daniel Greysolon. Fond du Lac was also the site of the August 5, 1826 Treaty with the Chippewa. Territorial Governor Lewis Cass was present for the 1826 treaty signing. Famous explorer, Henry Schoolcraft, visited Fond du Lac in 1832. Fond du Lac is known as “The oldest town in Minnesota”. Another treaty was signed at Fond du Lac in 1847. Henry Schoolcraft reported the following about the 1826 treaty signing at Fond du Lac: “Shingaba Wossin attended and signed the great treaty of limits at Prairie du Chien in 1825, and it was at his suggestion that the Commissioners inserted a provision for calling together the body of the Chippewa nation at Fond du Lac, at the head of lake Superior in 1826, in order formally and fully to explain the important stipulations of the treaty, and procure their assent to them. In this step, he acted like a prudent ruler, who, was sensible

of the true interests of his tribe, and at the same time, moral boldness of conduct. In attending the treaty at the head of lake Superior he sought to make provision for the half breed relatives, of the nation by granting each a section of land. This measure originated entirely with him, and it was urged on the ground, that this class of people, were in reality their best and most constant friends, and gave them aid and succor in time of need & necessity.”

In 1931, the *Duluth News Tribune* reported: “Historians are practically convinced that the first trading post in this section of the country was located at Fond du Lac. It is thought that it was there Groseilliers and Radisson, in 1660, found ‘at least 20 cottages full’ (of Indians).”

Fond du Lac was the home of several early missionaries who served both the white and Indian people of the area. Dwight E. Woodbridge gives the following account in his book *History of Duluth and St. Louis County*:

Besides Mr. and Mrs. Ely, other missionaries and teachers were located there. In the year 1840 the Methodist denomination sent missionaries and teachers among the Ojibways of the lake region and northern Minnesota, In 1841 George Copway, an Ojibway, his wife, who was a white woman, her sister, and James Simpson were engaged in the mission work at Fond du Lac. It would seem that soon after this, for some cause, many of the Indians must have left Fond du Lac, as we learn that in 1849 Rev. J. W. Holt and wife, the last missionaries we see any mention of at Fond du Lac, had only twenty-eight scholars enrolled in their school, with an average attendance of only fifteen.

In the summer of 1854, Mrs. John I. Post, wrote the following about Fond du Lac: “There is now but one white family in Fond-du-Lac, that of Mr. C. [Carlton], who we had come to visit, and here they have resided for several years, sometimes not beholding a white person for several months, and yet they have had the best of company as is well attested by their well selected library and their own intelligence and refinement. There are about thirty buildings in the settlement, many of which are in ruinous condition, for the trading post was first established in 1816. Here are the old mission buildings, now occupied by the natives, and the Mission garden is still kept by them in good cultivation”. After the 1862 Sioux Uprising in southern Minnesota, the St. Louis County board became unreasonably suspicious of the Ojibwe Indians living in the Fond du Lac Neighborhood.

They appointed an Indian Agent and authorized him to employ a spy to watch the local Indians. A man, identified only as a French-Canadian, was paid \$30.00 to live among the Indians and report any suspicious activity. According to John Carey:

An invitation was generously sent to all the settlers of the Minnesota side to come to Superior and avail themselves of the protection of the soldiers and the stockade, and the general benefit that a concentration of forces would afford. Not many of the Minnesota settlers, however, availed themselves of that generous offer. Many

of them were acquainted with the habits and peaceable character of the Chippewas and were not alarmed and did not abandon their homes.

Hilma Peterson, a Fond du Lac school teacher who grew up in Fond du Lac during the 1870's, told of how the white children of the neighborhood used to steal food items that were left on nearby Native American graves. She said that each Indian grave had a spirit house over it and the local Indians would leave items like maple sugar and cake at the graves. She also said that one of her brothers was very friendly with the local Indians and had even learned the Ojibwe language and ate with them in their wigwams. Peterson indicated that in the 1870's, there were about 50 white people and about 150 Indians living in Fond du Lac. The Peterson home, located at 13328 West Third Street in Fond du Lac, was built in 1867. It is currently the oldest existing house in Duluth.

Even as late as 1898, the Fond du Lac Neighborhood still retained a small population of Ojibwe Indians. Many of them voted against the Duluth city charter. All 30 registered white voters favored the charter and all 8 registered Ojibwe voters were against it. A Duluth tourist booklet from 1901 indicated that the Fond du Lac Neighborhood was a good place to see Indians. The booklet stated, "To many people, who come to Duluth, an Indian is a curiosity. Everybody wants to see one of the original copper colored inhabitants of North America. To study their complexion, their dress and their peculiarities is interesting." The booklet went on to state, "Several half-breeds can be seen at Fond du Lac and a few full bloods."

Fond du Lac's Chamber's Grove Park was home to the oldest apple tree in the area. It was planted in 1880 by Francois Roussain, who was a mixed race Ojibwe-white resident and fur trader in Fond du Lac. Some reports also say that it was one of the oldest apple trees in Minnesota.

Besides having the area's oldest apple tree, and being the oldest town in Minnesota, Fond du Lac was also the home of the first recorded farm in Minnesota. Schoolcraft reported that about four acres of land were being farmed at Fond du Lac in 1820 during the Lewis Cass Expedition. Here is Schoolcraft's 1820 description of Fond du Lac and its farm: "A short distance above this village, on the opposite side of the river, are the ruins of one of the old forts and trading houses of the northwest company, which was abandoned about six years ago. The site is elevated and pleasant, but the American company have not thought proper to re-occupy it, and have fixed their establishment for the Fond du Lac department, eighteen miles above, where the first portage commences. By this change of site, they save the labour of loading and unloading their canoes at the mouth of the river. We arrived at the company's house at seven o'clock in the evening. The establishment consists of a range of log buildings, inclosing three sides of a square, open toward the river, and containing the ware-house, canoe, and boat yard, dwelling house of the resident clerk, and accommodations for the voyageurs. There are about four acres of ground under cultivation, upon which potatoes are raised. No species of grain has been tried. The department is supplied with wild rice by the Indians. The buildings are situated upon an alluvial plain elevated a few feet above the river, and the site is healthy and pleasant. We here see pines and sugar maple growing beside each other, — which is, I believe, a rare

occurrence. The company have recently sent up a number of agricultural implements, with a view of experimenting upon the soil and climate, together with three horses, two oxen, three cows, and four bulls. These animals have been transported with great difficulty.

On September 21, 1922, The Daughters of the American Revolution placed a monument in Fond du Lac on 133rd Avenue West. The large stone with a brass plaque in Fond du Lac's Historical Park reads:

Fond du Lac – Minnesota
Site of Ojibwe Village
From Earliest Known Period
Daniel Greysolon, Sieur Dul Luth
Was Here In 1679
Astor's American Fur Company
Established A Trading Post
On This Spot About 1817
First Ojibwe Treaty In Minnesota
Made Here In 1826

Another plaque was erected by the St. Louis County Historical Society and the Minnesota Highway Department. It is located off of Highway 23 in Fond du Lac near 131st Avenue West. The plaque reads:

Fond du Lac was incorporated in 1857 and became part of the City of Duluth in 1895. This was the site of a major Chippewa Indian settlement from the sixteenth through the nineteenth centuries and is situated on the early canoe route along the St. Louis River from Lake Superior to Lake Vermillion and the Upper Mississippi. Daniel Greysolon, Sieur du Lhut, visited the site in 1679. The American Fur Company established a trading post in 1817. Lewis Cass camped here in 1820 while searching for the source of the Mississippi River, as did Henry R. Schoolcraft in 1826. The Chippewa Indian Treaty, negotiated by Cass, was signed at Fond du Lac in 1826. A branch of the Superior St. Paul Military Road was built to Fond du Lac about 1856, and the first railroad to reach Duluth – the Lake Superior & Mississippi – was constructed through the settlement in 1870.

SOURCES: (DNT 7-19-1908 pg. 8) (DNT 6-30-1910 pg. 9) (DH 8-3-1926) (DH 8-18-1931) (DH 8-25-1931) (DH 8-5-1935) (DNT 9-18-1898) (DNT 8-7-1921) (DNT 10-31-1931) (ESLCHS pg. 7) (DNT 7-29-1956) (DNT 1949) (OJIB pg. 47) (ESLCHS pg. 6) (WOOD pgs. 376-383) (HDNM pg. 20, 44-45) (DNT 7-25-1976) (NMHC Fond du Lac Files *Old Fond-du-Lac*) (ID) (TNRUS pg. 203) (SNT pg. 139) (DNT 2-4-1979 Outlook pg. 41) (SOLS pgs. 30-31) (SEM pgs. 118-121, 146-147) (MF)

Mesaba Avenue: The original Mesaba Avenue was part of an old Indian trail that went up the side of the hill in what is today's Downtown Duluth.

SOURCE: (ESLCHS pg. 12)

Lake Avenue: Lake Avenue, which extends from the ship canal, through Downtown, and up the hill to Duluth Heights, was originally an Indian trail. This trail system extended to Pike Lake and Grand Lakes, an area used by Indians as a wintering ground.

SOURCE: (ESLCHS pg. 12)

Vermillion Lake Trail: This Indian trail connected the Duluth and Pike Lake areas to the Lake Vermillion area. The trail was likely used by Sioux Indians as well as the Ojibwe. Sioux script was discovered between Duluth and Lake Vermillion in the summer of 1865 during an exploring expedition for iron and gold.

SOURCES: (DSLCLC pg. 343) (DNT 1-25-1925) (ESLCHS pg. 11)

Mouth of the Amnicon River: According to a 1951 article in the *Superior Evening Telegram*:

Near the mouth of the Amnicon, Middle and Poplar rivers, the [Chief] O-Sau-Gie tribe had gardens. Corn, rutabagas and potatoes were the staple crop. In the immediate vicinity were wild plums, cranberries, blueberries, raspberries and other small fruits. Hazel nuts were also an item in their larder. Wild rice was also plentiful. They had no difficulty in living comfortably on what nature provided.

SOURCES: (ET 3-30/31-1929 pg. 5) (ET 9-28-1951 pg. 6) (ET 4-23-1904 pg. 7)

Osaugie Winter Camp: Chief Osaugie's winter camp was located along the shore of the Nemadji River near what is today the intersection of Cass Avenue and 18th Street in Superior. The *Superior Evening Telegram* stated that "In the winter he usually had a line of traps extending up the Nemadji and Black rivers. He had a large wigwam overlooking the duck pond." **SOURCE:** (ET 9-28-1951 pg. 6)

Large Indian Village: According to the *Superior Evening Telegram*, a large Indian village was located on the banks of the Nemadji River. This village was located near where Highway 53 is today. The *Duluth News-Tribune* described the area this way: "Wild plums, grapes, cherries, hops, cranberries, strawberries, raspberries and blueberries were abundant. Hazel nuts, artichokes and wild onions grew on the flats. Wild rice was a sure crop. Even in this locality's wild state, the village actually was 'a land of plenty'".

SOURCES: (ET 7-15-1954 pg. 2) (DNT 2-4-1979 Outlook pgs. 26, 39)

Billing's Park camps: A 1954 *Superior Evening Telegram* article described Indian camps that were once along the St. Louis River in Superior's Billing's Park neighborhood: "Familiar scenes for the early pioneers were the Indian's birch bark wigwams nestling in the shadows, canoes turned over against the heat of the sun which was disastrous to the pitch gum covering the seams...the drying of fish nets...members of the family moving around...hungry barking curs...the shores dotted with camp-fires, most conspicuous on the high banks of what is now beautiful Billing's Park". An Indian burial ground is rumored to be in this same area. **SOURCES:** (ET 7-15-1954 pgs. 20, 52) (WHL pgs. 148-149)

Morgan Park Indian Village: An Ojibwe village or villages once stood where Duluth's Morgan Park neighborhood now stands. It is said that the Sioux once raided this village. The legends involving the nearby Spirit Island describe bloody battles between the Sioux and Ojibwe in this area. It was speculated that this area may have been described by explorers Radisson and Grosselliers during a possible visit in the mid 1600's.

SOURCES: (DWA 5-27-1926) (DNT 12-14-1902) (DNT 2-16-1913)

Downtown Duluth Indian Camp: R.E. Cary's map depicting Duluth in 1865 indicates that there was an "Indian Camp Ground" near a swampy section of the St. Louis River between Third and Fifth Avenues West. Today this is the vicinity of where the Duluth Entertainment and Convention Center (DECC) is located.

SOURCES: (DPL maps collection) (MF)

Area Earth Mounds:

Connor's Point Mound: A mound was once located on Connor's Point in Superior, Wisconsin. This point was used as a burial ground for the Ojibwe, but it is unknown if the mound was used for burials as well. Alfred Merritt, who moved to the Duluth area in 1856, indicated that the mound was located at the end of Connor's Point. He said that it was very round and symmetrical and appeared to be man made. He indicated that it was about 40 feet tall and that the south side of the mound was covered in "scrub Norway Pine". The growth of trees on the mound may be an indicator that the mound was quite old at that time. Merritt said that the mound began to significantly erode away in 1865, caused by strong winds and water. In his book, *Duluth and St. Louis County*, Walter Van Brunt gave the account of George R. Stuntz who settled in Duluth in 1852: "Mr. Stuntz said that he found extensive evidences of ancient occupancy at the base of Connor's Point-mounds where there had been dirt chimneys...".

Van Brunt speculated that the mounds that Merritt and Stuntz had seen were not built by Indians, but rather part of an abandoned stockade that had once been built on Connor's Point. He wrote that the mound's "rapid disintegration would indicate that it probably was not of ancient construction". An argument could be made that the mounds were older when you consider the age/size of the trees that covered the mound seemed to pre-date the age of the stockade. Also, Duluth has experienced occasional torrential rains and ice dams which have been known to wash away trees, large mounds of dirt, concrete streets, and even entire cars and houses in a matter of just hours. Storms like these have occurred in Duluth in 1909, 1972, and 2012. A Native American grave was unearthed at the foot of Connor's Point on August 25, 1908. SOURCES: (AM) (DNT 8-26-1908) (MF) (DSLCLC pg. 2) (HFDDL pgs. 41-42)

Spirit Mountain Mounds: There are a number of unusually-shaped large mounds on Spirit Mountain in Duluth. Some local Native Americans believe that this area was used for burials. SOURCES: (MF) (DNT 9-15-2001) (DNT 5-5-1998)

Big Lake Mounds: Several mounds are located on the southern end of Big Lake on the Fond du Lac Indian Reservation. Members of a nearby CCC camp made mention of the mounds in 1934. According to local Native lore, these mounds were built to commemorate the battles between the Sioux and Ojibwe Indians. There was specifically one legend in which a number of these Native warriors were killed by an exploding gun powder keg. It is said that both Ojibwe and Sioux were killed in the explosion and that the earth settled down on top of their bodies, creating the base for the mounds. The

legend also states that there are guardian spirits protecting the mounds and that one person was killed after attempting to disturb the site. SOURCE: (DNT 5-20-1934)

Mound Exploration: In October of 1912, a meeting was held in Superior, Wisconsin with regards to locating and preserving mounds in northern Wisconsin. The research group consisted of Charles E. Brown, who was chief of the Wisconsin state historical museum, and Alfred T. Flint and Albert O. Barton from Madison, Wisconsin. The group had previously located mounds near the Wisconsin towns of Hudson, New Richmond, Osceola, St. Croix Falls, Amery, Cumberland and Shell Lake. The group surveyed the mounds at these locations, but made no excavations. The group indicated that the mounds that were found in northern Wisconsin were generally “conical” in shape and were used for burials, usually containing just a few skeletons. SOURCE: (DNT 10-5-1912)

Fond du Lac Mounds: There are mounds in the Fond du Lac neighborhood of Duluth, but it is unclear if they are natural or man-made. In his book *The History of Fond du Lac and Jay Cooke Park*, John Fritzen shows a photograph with the description “Possible Indian burial mound that exists in Fond du Lac”. He does not say its exact location, but it appears to be in a wooded area. Judging by the trees, the mound could be about 30 feet high. The most prominent hill/mound in Fond du Lac is located above 133rd Avenue West. A circa 1869 photograph clearly shows this mound along with many Native style graves at the base of the mound. The appearance of the mound seems unnaturally tall compared to the flatness of the land that surrounds much of the mound and Mission Creek. I suspect that the base of the mound is natural, but the top may have been added to serve as a look-out or for some other purpose, possibly for burials. If this mound is man-made, it would likely be the largest mound in Minnesota. SOURCES: (MF) (HFDL pg. 7)

Superior Mound: A sandy burial mound was said to be located on the east side of 31st Avenue East and East Second Street in Superior, Wisconsin. The mound was said to contain the body of an “Indian maid” whose name was O-sowa-gezik or Pink Sky. She was said to have been buried there in the 1860’s. A 1929 *Superior Evening Telegram* story gives a slightly different name and more details about the woman buried in the mound: “Another was a young Chippewa woman, Ge-Gic-equay (sky maiden). After a party, at which the white man’s beverage was served, she was seized with vertigo and fell into her own camp fire and was fatally burned. She was buried on the sandy hill just to the east, overlooking the bay and [Nemadji] river.” SOURCES: (ET 3-30/31-1929 pg. 2) (ET 2-2-1934 pg. 3) (ET 7-17-1954 pg. 4)

Canoe Coves:

Duluth had a number of natural coves along the St. Louis River that were used by Native Americans to park their canoes. Duluth’s Ojibwe name came from one of these coves/portages. It was located near the foot of Minnesota Point where the *William A. Irvin* ship is currently parked. Other coves were located on Park Point, Rice’s Point, and in Duluth’s Fond du Lac neighborhood where early trading posts were located. One such trading post was located on **Birch Point**, which was described as being at the foot of 22nd Avenue West in Duluth. This was on the southern part of Rice’s Point.

Another cove was described as being located near 17th Avenue West on the northern part of Rice's Point. It was called **Ellis Harbor** and was said to have smooth rocks that were ideal for beaching birch bark canoes. It was used as a trading place and a location where news was exchanged. Much of Ellis Harbor was destroyed in 1921 to make way for the Duluth Pattern Company garage.

An old Indian trail connected the various villages and coves along the North Shore of Lake Superior with the trading posts along Minnesota Point to Rice's Point and out to Fond du Lac. The trail extended over the Point of Rocks, in Duluth's Lincoln Park neighborhood, during the summer in order to avoid the lower swamps. In the winter, the trail went over the ice on the St. Louis River. SOURCES: (DNT 9-25-1921) (DH 4-10-1933 pg 10)

Maple Sugar Camps:

In his book *History of Duluth and Northern Minnesota*, Judge John Carey mentioned seeing Ojibwe maple sugar camps along the side of the far western hills of Duluth in November of 1866. He described the camps as being abandoned. He probably meant that they were abandoned for the season. SOURCES: (HDNM pgs. 37-38) (TSM pgs. 133-137)

According to the April 11, 1871 edition of the *Duluth Democrat*: "Several wigwams of Indians, left Duluth a week or two ago, to go into the woods for the purpose of making maple sugar. For the first week or ten days the weather proved favorable for this object, but we imagine the red-skins will have to keep close within their wigwams during such weather as the present."

A 1929 *Superior Evening Telegram* article shares the following story about Stephen Bungo: "There was a large sugar bush on the hill back of Oneota, about opposite the present Mesaba ore docks, where the Indians used to go and make maple sugar. It was always known as 'Bungo's sugar bush'". This location would be at about 35th Avenue West in West Duluth. SOURCES: (ET 3-30/31-1929 pg. 14) (MF)

In 1954, the *Superior Evening Telegram* reported the following about the olden days of the area:

Store candy was a luxury in early Superior days but the sweet tooth of the pioneers was appeased with maple sugar from the sugar camps in the hills back of West Duluth and Fond du Lac. The distance to these camps was too far and too inaccessible for the white men to use the maple sugar at any profit, so they left it to the Indians and half-breeds who followed the maple sugar trail for years and looked upon the season as a holiday. At the start of the season in March whole families would travel on snow shoes and carry packs containing utensils, tools, food. They returned in canoes at the close of the sugar season usually in May, loaded with the product of their efforts. The sugar was made into hard cakes or moulds, into taffy and syrup. SOURCE: (ET 7-15-1954 pg. 15)

E. A. Silberstein moved to Duluth in 1870 and gave the following description of a Duluth maple sugar camp:

The Indians here were all of the Chippewa tribe, living in what is now the State Teachers' College district [2205 East 5th Street]. These local members of the tribe had a camp there, where they carried on their main occupation of making maple sugar, which they boiled in huge cauldrons into solid cakes. They sold these cakes of pure sugar to the settlers. SOURCES: (TID pg. 70) (DCD)

William Ray Durfee mentioned maple sugar in a letter from Fond du Lac (Duluth) dated February 20, 1858: "The weather is so mild that the 'Anishinabes' are already going into the sisibakwatokan and I believe they expect a large yield of sugar this spring". The Fond du Lac maple sugar camp was probably located near the base of the large hills in the valley on the east side of Mission Creek. Rev. Edmund Ely's 1837 map shows maple trees in this area. Henry Schoolcraft also mentions seeing "sugar maple" trees above the river in Fond du Lac in 1820". Today, this area would be about the vicinity of 131st Avenue West and West Seventh Street. During his 1820 visit to Fond du Lac, Schoolcraft also recorded the following about maple sugar:

The Indians have no salt, but make use of maple sugar, when in season. They have no method of reducing it into meal, but the squaws sometimes, in cases of sickness, pound small quantities in a deerskin bag, and thus procure a kind of flour of which panada is made. SOURCES: (TNRUS pgs. 202-203) (CC pg. 14) (MF) (NMHC Fond du Lac Files) (SNT pgs. 138-139)

NOTE: More details about Ojibwe maple sugar camps, at Fond du Lac in Duluth, were written about by Reverend E. H. Day. See the "Early Observations" section below for some of his writings on this subject.

Early Observations:

Joseph Charette (Ojibwe pioneer of Duluth): "Every year in the trading seasons, the flat field now used each summer by picnic parties, was crowded with the tepees of Indians. These trading seasons came twice each year. The first season, usually beginning in May, was the spring season in which the Indians bartered away the skins they had collected during the winter. After their two weeks of trading they would pack up their wigwams and soon the field would be deserted to remain so until the fall when, with the first touches of frost, the red men would appear again. Their canoes would dot the river's banks and the field at night would be bright with the blaze of their camp fires. This season was always the liveliest and would last longer, the Indians spending sometimes a month at the trading post before returning to the woods for the long winter". **NOTE:** Charette was probably referring to what is now Chamber's Grove Park in Duluth's Fond du Lac neighborhood. He was born in about 1839 and died on February 4, 1925. He lived much of his life in Fond du Lac. SOURCES: (CC pg. 12) (DH 8-5-1935) (DH 7-30-1929)

Laurence Oliphant (1854): "It was blowing half a gale of wind, when I was aroused early on the following morning by an unusual scuffling on deck, and found that we had

arrived at Fond du Lac, and were crossing the bar of the river St. Louis, which enters Lake Superior at its most western extremity. The scene was wild and exciting...A sandy promontory [Minnesota Point] more than a mile long, and in places only a few yards across, upon grew a grove of tall limbless pine-trees, separated the St. Louis from Lake Superior. Near its point were pitched a number of Indian wigwams, with upturned canoes arranged before them. Upon the left the land was low and covered with dense forest. Opposite to us, and upon the further shore of a broad lagoon formed by the St. Louis, stood the city of Superior, perfectly invisible, however, from the point at which we crossed the bar. We just touched the ground once, then swung round in the deeper waters of the St. Louis, and anchored in front of the Indian village as it was too shallow to admit of a nearer approach to the opposite shore. Our arrival caused the greatest excitement everywhere. Blanketed figures emerged out of smoky wigwams and stood motionless on the shore, with their arms folded like Roman senators, betraying as much animation as Indians ordinarily do. Innumerable curs testified their astonishment by shrill yelps.”
SOURCE: (TRS pg. 19)

Reverend Edmund F. Ely: A map of Fond du Lac dated January 9, 1837 was drawn by Rev. Ely. It shows Indian gardens on Amik Island and an Indian village on Kekuk Island in the St. Louis River just off shore from Fond du Lac. SOURCE: (NMHC Fond du Lac Files)

Luther Mendenhall: “...on the morning of July 7, 1863, I first sighted Duluth. I came into Superior from St. Paul over the Military road the night before, facing a northeaster. I told the hotel clerk that I had been sent to Duluth. Could he tell me where it was and how I could get there? In the morning he took me to the door and, pointing north, said: ‘Do you see those green hills across the bay? That is Duluth. The only way I know to get there is to see an Indian who has a canoe and have him take you there.’ I found the Indian. He had a canoe. The northeaster had gone, the sun has come out and you all know what a July morning, with its warm, kind sunshine after a northeaster, it like in Duluth. The Indian paddled his canoe slowly northward along the western shore of Minnesota Point, Duluth and the green hills in full view, nearing which we turned in where was an occupied home and near-by a camp of Indians. Here we came to a trail that we were told led along the north shore from Tischer’s farm westerly, skirting the Point of Rocks, touching at Rice’s Point, passing Oneota and extending on to the settlement of Fond du Lac.” SOURCE: (DH 4-10-1933 pg 10)

Indian Camp Lithograph: An 1883 lithograph of Duluth shows two Indian tepees nestled between a circle of pine trees on Minnesota Point, a short distance below the canal. The drawing was created by H. Wellge of the firm of Beck and Paul Lithographers of Milwaukee, Wisconsin. Just a stone’s throw from the tepees were modern houses and industry, which would soon push the last of the traditional Indians off of Minnesota Point. Jerome Cooley mentioned an Indian camp in this same general area describing it as being “below the canal”. A map drawn by R.E. Carey depicting Duluth in 1865, shows Indian wigwams on the river side of Minnesota Point near the homes of Jack Brown and Doras Martin. The camp was north of Buchanan Street. Today this would be about the area

behind 325 South Lake Avenue. SOURCES: (DY back cover) (COOL pg. 86) (DPL maps collection) (MF)

Robert B. McLean: “We had a great Indian scare in Superior in 1862. We heard the news of the New Ulm massacre and we got all wrought up. One night the people were excited about a threatening forest fire and along about 8 or 9 o’clock a colored woman who we knew as Auntie Grant circulated the news that the Indians were coming. They did not come and it was learned later that there was no occasion as the Chippewas were not hostile. However, a militia company or home guard was organized with Washington Ashton as captain. The company drilled and the people erected a stockade. The Indians were expected to troop in on us at any time. Before the stockade was built it was arranged that the woman and children should go on the first alarm to the warehouse built out over the water where the flour mills are now. That was regarded as the safest place...There was some cause for alarm as it was learned that the Sioux Indians had threatened that they would not leave a white man living between New Ulm and the Head of the Lakes. Vincent Roy was sent out by Henry M. Rice of St. Paul to interview the Chippewa chiefs to learn if there was a danger of an uprising. He made the trip by canoe over rivers and lakes and came back with the news that Chippewas were the friends of the white men...The Chippewa chief who had jurisdiction here was Osaga who had his headquarters at LaPoint on Madeline Island, where the councils were held.”

SOURCE: (TRS pg. 26)

A.R. Macfarlane (1874): “Taking the first trail that led from London road into the woods, at about Tenth avenue east, I was not long in coming upon an Indian encampment, where I was immediately surrounded by a howling legion of dogs. Young braves and dusky maidens in goodly numbers seemed to swarm out of the brush in all directions to seek the shelter of their tepees. I tried to tell them not to be afraid, that it was not my intention to exterminate them right away, but I could not make myself understood. Occasionally a Redskin’s head would peep out of its hiding place, and finally one brave apparently more daring than the rest ventured outside and stood in a defensive attitude in front of his wigwam. He seemed impervious to the peaceful nature of my visit. The idea then struck me that it might please this son of the forest if I bought some furs from him, and proceeded to ask him in English if he had any for sale. He simply grunted and I could see that he did not catch my meaning. As a last resort, and in vain hope of getting him to understand that I wanted to trade money for fur, I took off my hat and pointed to my hair, wishing to convey to him the idea of fur. He stepped into his lair and returned immediately with a hatchet in his hand.” SOURCE: (DNT 7-29-1956 pg. 5-B)

R.E Carey: “In 1867 one day my mother saw an Indian in a canoe going up and down the bay, around the islands, along the edge of the swamp, sometimes moving fast and sometimes very slow. He did not seem to be paddling. She was watching him and in the afternoon she saw the Indian paddle into the big portage, jump out of his canoe, run across the portage with a line in his hand. She went over ther and found he had pulled a sturgeon that weighed 127 pounds. I saw the hook that caught the fish and it was a very large hook. The Indian said he had the bait there several days before he caught the fish. After he hooked the fish, he found he could not do anything with it. He had to let the fish

pull the canoe whenever it wanted to until the fish got tired out so he could paddle the canoe, which he did and landed the fish at the portage. After the fish was weighed my father bought several slices and it was nice eating”. (10-27-1936 newspaper article from DPL clipping file) “Indians were real gentlemen. They didn’t use profanity of any kind. Profanity was unknown in Duluth until white men moved here”.

SOURCE: (NMHC undated newspaper clipping Fond du Lac Files)

Eastman Johnson: Celebrated artist, Eastman Johnson, spent much time in the region in 1856 and 1857. He created a number of drawings and paintings depicting the life of the Ojibwe at Pokegama Bay in Superior, Wisconsin, and at Grand Portage. One charcoal and crayon drawing from 1857 titled *Landscape of Superior, Wisconsin*, depicts George Stuntz’s trading post on Minnesota Point. The collection was purchased in 1908 by the St. Louis County Historical Society. SOURCES: (DNT 1-26-1929) (EJ pg. 14) (DNT 2-4-1979 Outlook pg. 19)

Reverend W. H. Boutwell: Describing Fond du Lac in Duluth during the 1832 Schoolcraft expedition: “The scene was such as I have never before witnessed and enough to fill one, unaccustomed to the like as myself, with wonder if not with fear. The yelling of Indians, the barking of dogs, and the crying of children added to the confusion... The Fond du Lac trading house is situated at the base of mountains on a narrow piece of bottom 300 to 400 yards broad, in which the trader raises in his garden an abundance of potatoes.” SOURCE: (TID pgs. 35-36)

Lieutenant James Allen: Describing Fond du Lac in Duluth during the 1832 Schoolcraft expedition: “The buildings consist of a dwelling house, three or four stories high, a large house for the accommodation of clerks, and some other buildings for the Frenchmen. They are handsomely situated on the bank of the river, and directly in front of an island of about two miles circuit, of very rich soil, and a forest of large elms, where the Indians assembled in their lodges.” SOURCES: (TID pgs. 35-36) (HDNM pg. 11)

Tour of the Lakes: In Thomas McKenney’s *Tour of the Lakes* (published in 1827), an illustration was published depicting an early view of Fond du Lac in Duluth, including the fur trading post and Indians paddling canoes. SOURCES: (DSLCL pg. 48) (TL)

Charles Lord:

My name is Charles Lord. I arrived at the head of Lake Superior on the 26th day of March, 1854. My starting point was from the Chippeway Agency at Crow Wing at the head of the Mississippi River. I was sent by Lyons and Crittenden, Indian traders and under the influence of David Herreman, Indian agent of the Chippewas. My occupation was to take charge of a trading post and protect the Indians from abuse of Spiritous liquors. I had a letter of recommendation to give to Mr. George R. Stuntz, government surveyor residing on the east of Superior Bay on a point running from the main shore north side of Lake Superior. There were about twenty Indian families on the Point. I began to make acquaintances with them, and take charge of the business as I was requested”. “The Indian trade consisted of furs, maple sugar, and wild rice. The Indians were very quiet and

peacable until some of the whites gave them liquor. I was summoned quite often to go and destroy the liquor and drive the whites away, and make peace. I recall an instance, it was to go and see a woman that had been stabbed in the chest with a butcher knife. I found her lying at the point of death and the Indians were terribly excited at the scene, not knowing what to do, as liquor was the cause of it. I made a search for the liquor. Having found some, I personally destroyed it and blamed them for their conduct. They were all more or less engaged at the murder. I told them to keep quiet. We would settle the matter the next day. I told them again the consequences of using intoxicating liquors and not use any more of it. If I found anyone on the point with such I would destroy it. I made it a special duty to keep the Indians from liquor, not only for their own benefit, also for my life and the protection of my property. I found that the Indians were wrongly advised by some of the whites from the other side of the bay, by some jealousy or some other reason. SOURCE: (TRS pgs 11-13)

Jerome Eugene Cooley: Native Fish Dealers: “Indeed, the first fish-dealers were Indians, who took their catches to the Sault when boats began to navigate the lakes, even before the docks were built. Their fishing was done in bark canoes. They paddled up and down the rapids and caught whitefish by spears, dipnets and sometimes with hooks. Their fish was sold to the passenger boats...The aboriginal fish-dealers continued in the business as long as it was profitable for them. Finally the fish got so scarce, or wary, that the Indians could not get enough by their primitive methods to pay them for their trouble”. Early Mail Delivery: “After the lake froze over, we had to use dog-power hitched to toboggans and chauffeured by Indians to get the mail through.” SOURCE: (COOL pg. 27, 37)

Achille H. Bertrand: In his memoirs of Old Superior, Bertrand said that Indians came “trailing along Bay Street or leisurely and silently paddling their birch bark canoes following the shore line or crossing the bay from Minnesota or Wisconsin Points on their way to town for a day’s trading. Loitering about the streets and stores, adding a touch of color to the unusual features of the small town activities. SOURCE: (ET 7-15-1954 pg. 20)

Paul B. Gaylord: Mr. Gaylord photographed the Duluth area between 1869 and 1875. He captured a number of scenes including Ojibwe people, life, culture, and wigwams. SOURCE: (NMHC)

Reverend E. H. Day: Day wrote extensively about his experience with the Indians at Fond du Lac in 1845. He served as a missionary in Fond du Lac for three years during the 1840’s. His writings were published in 1890 under the title of *Sketches of the Northwest*. It was contained within the book *Historical Collections Volume 14*. His lengthy account gives great insight into the life and culture at Fond du Lac. Below are some highlights from his writings:

"Here among bark wigwams and a few traders' houses we were to commence our future labors. Our goods were taken from the boat and piled on the grass on the shore, and the boat within two hours was on its way down the river, and all hopes of seeing a white man

for at least six months was cut off. Three days after the boat returned, the river closed and remained closed nine months.

“There was no place to hold religious services except in our house, so, making a room ready, I sent my interpreter through the village to tell them to come, “for all things are now ready.” I took my seat in a convenient place in the room and waited for my congregation. Presently I saw an Indian, wrapped in his blanket, coming up the path to my house. Let me describe my first hearer as a fine specimen of the rest: He came in quietly, with moccasined feet, and took a seat upon the floor; then he took his blanket from his head and shoulders, leaving the upper part of the body naked. Then he drew a large knife from his belt and laid that down beside him, and then took his tomahawk and stuck it into the floor in front of him. By this time I was more interested in him than I was in my sermon, and began to think it was time to watch as well as pray. After these preliminaries he took a small bag that hung from his belt and took out a piece of tobacco and cut off a little, in fine pieces; then he took out a large piece of kina kanick (bark of a kind of willow), and rubbing it with the tobacco put it in the head of the tomahawk before him. Then, going again to the bag, he took from it a flint and a piece of steel, also a piece of punk, and commenced to strike fire. Presently a little curl of smoke indicated his success, and, cutting off the piece that had taken fire, he put it on the top of the head of the tomahawk, and then placing the end of the handle in his mouth, commenced to draw. I then learned that the instrument before me did double duty, one as tomahawk and one as pipe.

“...Those scenes have long since passed away, and a railroad now runs through what was then an Indian village; but the memory of them remains vivid.

My first study was the religious character of the Indians. A few of them were Catholics, but they could not be told from the heathen around about them; only occasionally they would count a string of dirty beads. And yet they are a very religious people. The earth, water and sky teem with ‘Monedos’ (spirits). Every well-formed tree, knot, every curiously formed stone, every hill, or mountain, or cave, had each its own resident spirit. And each claimed a sacrifice from the Indians. This was, usually, a piece of tobacco, placed on or near the place where the supposed spirit dwelt. But their chief object of worship was the Ke-cho-mon-e-do, or Great Spirit, who rules over all.’ To him they made large sacrifices, indeed, frequently all that they possessed. If want, or sickness, or distress of any kind came upon them, they must have a grand medicine dance.

“They might sleep all day, but at sundown they must commence drumming and singing, which must not stop on any account until sunrise next morning. The drum was simply a hollow log, in shape like an old-fashioned churn, about three feet high, and having a piece of untanned skin of some animal drawn tightly over one end. The drum stick (they had but one) was a small stick in the form of a cross, with which a regular turn, turn, was kept up, and could be heard all over the village. To a stranger, sleep was impossible. On the fourth morning all the village was astir. The women were all busy, bringing in long, withe-like poles, out of which a wigwam was to be made, perhaps sixty feet long and twelve feet wide. These poles were firmly set in the ground, and the tops bent over in the form of a bow and fastened together. When this was done, all but two ends were covered with mats and blankets. Inside, in the center, near each end, a post was set firmly in the ground. These posts were painted with different colors. About four feet from the walls on the inside was a path made very smooth going on the outside of each post, clear around the wigwam.

“Then a feast must be provided, for there can be no ‘grand medicine dance’ without a feast. The most acceptable thing that can be offered at such a time, is a white dog, if such a thing can be had. If not, any dog. And if no dog can be had, then anything that will fill up. Whatever it may be, is

put in a large kettle over a fire near the wigwam, and two of the old women attend to the cooking. When all is ready a loud whoop, answered from all parts of the village, brings the crowd together in holiday attire. This holiday attire consists in painting the face and body with different colors, the most favorite being vermilion, white and a lead color, the body being naked to the loins and hideously marked. Each one as he comes, brings a dish and his pipe with him. Coming from all parts of the village, with blankets thrown over their shoulders, they march silently in and take seats against the side of the wigwam. Then the blanket is thrown off the shoulders, and falls back of them, the inevitable pipe is produced, and soon the whole building is filled as full of smoke as a smoke house.

“The chief, Shin-goop, at whose lodge these young Indians were, was sick for a long time, and at his request I gave him medicine and he was getting better. One morning he sent for me in great haste, and they said he was going to die. I went and found him in great pain; I made such inquiry as I could, but could find no cause for the change until I inquired what he had been eating. He said ‘nothing’. When I insisted on knowing just what he had been eating, he said, ‘Nothing; but he had scraped and eaten two rutabaga turnips.’ I gave him something to help him manage the turnips, and in a few hours he was much better.

“Every Indian has his ‘totem’. All his goods are marked with his totem, and his body is also marked with it. It may be his] totem is an eagle, a snake, a bear, or any other bird, animal or reptile. That is, a spirit, in the form above mentioned dwells in him, and is generally asleep. If two Indians having the same totem, meet, though they may be perfect strangers to each other, yet the totem makes them more nearly related than brothers. It is a spiritual tie, stronger than any natural one. We had two of these doctors in our village; one whose ‘totem’ was a bear and the other an eagle.

“I know that their power over the band in which they lived was very great, and by it they got a good living. They were exceedingly expert in hunting and fishing, yet were often in great straights for food, simply because, having enough for today they literally ‘took no thought for the morrow’. When one had all had. Consequently, when one was hungry all were hungry, and to them life was .a continual round of feasting and fasting. In the summer this was well enough, as the river was full of fish, and ducks covered the marshes. Wild rice also covered thousands of acres on the marshes.

“The war dance among them was a series of feasts and dances, lasting three or four days, in which no women were permitted to join. Painting themselves in the most hideous manner and armed with gun, knife and tomahawk they gather in a large lodge made for the purpose; some of the braves would make a speech, recounting his bravery and the cowardice of their enemy; tell in graphic manner how he had surprised the enemy and taken his scalp; how he had eluded pursuit, until he had raised the enthusiasm of the young braves to the highest pitch, and the whole band would spring up and whoop and yell until it would seem that the infernal regions had broken loose. Then the war drum would be beaten and the whole crowd would spring to their feet and commence flourishing their guns, tomahawks and knives, catching each other by the scalp-lock; going through all the motions of tearing off the scalp, and drinking the blood of the victim, until the blood ran cold. Then they would quiet down and have a smoke. Then another scene, and then a feast of something. This would continue until the last day of the feast. Any male, even the boys, might join in this dance, whether they went to the war or not. The last day of the dance usually ended with a sham battle. One party goes off to a distance and hides among the bushes while the other party would remain quietly smoking. Presently the party that had gone out would be seen stealing up to the other party to surprise them. Now every one of them would lay flat on the

ground, then crawling on hands and knees, again running rapidly from one cover to another, until suddenly the most unearthly yells would rend the air, guns were fired and tomahawks hurled. Meanwhile the party who were supposed to be surprised would for a moment seem to be in confusion, but would soon spring into the bushes and be out of sight. The firing and noise would cease, but only for a moment. Soon a single shot, a wild whoop, and then another and another would ring out. An Indian would be seen here, standing over a fallen body tearing off the scalp, and meanwhile yelling like a demon. Then a wounded one, trying to hide away from his enemy. Soon one or the other party would run, and the others follow for a little way, and then a whoop of victory would ring out. Both parties would then return to feast and smoke. The next morning the war party would leave for the scene of action. The leader would start, and all the party would follow in single file, each one careful to step exactly in the footprints of the leader. Those who remained would stand and watch until the last warrior had disappeared, and then return to his ordinary occupation.

“The scalp, a bit of skin about twice the size of a dollar, taken from the crown of the head, is stretched, ornamented, and carried on a pole above the heads of the dancers. The two who have the scalp, stand side by side with the pole between them, and commence a song, dancing to their own music, ^"o one is near them, and everything is quiet. Presently someone bursts from a lodge, and with a whoop, and a shout, goes running and jumping towards the dancers, carrying a present in his hand. It may be a kettle, a blanket, a gun, or anything that he has. Passing them he lays whatever he brings at their feet and passes on without a word to the dancers, nor do they take any notice of him. So it continues until the dancers are tired out, or the presents cease to come in. Then they gather up what has been laid at their feet, for it belongs to them, and another couple take the scalp and go to another part of the village, and the same thing is repeated, while the returned warriors are feasted and lionized, as they rehearse the story of the fight, and how they grappled with the enemy, and how they made them run like frightened women as they dashed in among them. This feast lasts two or three days, and then the scalp is set on a pole, over the grave of some brave who lies in their burying ground.

“The place where they bury their dead is their pleasure resort. There they go to feast and to dance. There the children have their playground. The reason is this: They believe that the dead remain for a long time near where their bodies lie buried, and though unseen, join in their feasts and sports. Hence they divide what they have and lay part of it on the grave of the loved one, and keep part of it themselves. These things are not allowed to remain long on the grave where they are placed. Let me explain why by an anecdote”.

“One of the chiefs lost a little boy, and at his request I buried him. It was in sugar making time, and the Indians were mostly in the sugar camps. One day perhaps two weeks after the burial, the father came in from the sugar camp and stopped to talk with my two little boys at the corner of the house, and then, instead of coming in, went directly to the grave yard, which was but a little way off, and in plain sight. I saw the two boys watching him, and I saw him go directly to the little grave and put something on it and turn away. As soon as he left the grave both of my boys started on a run for the grave which he had just left. The old man came directly to my house, came in, and as usual sat down upon the floor and commenced to smoke. Presently both of the boys came in, full of glee, each bringing a small basket of sugar which they had taken from the grave. It was hard to tell which was the most pleased, the old man or the boys. I learned from the boys that the old man had told them what he was going to do, and wanted them to be sure and get to the grave as quick as they could after he left, and get the sugar. Then I asked him why? I learned this: They believe that the spirit remains near the body for a long time and is pleased with anything that would please it in life. So they bring these tokens of love and give them to the lost

ones. But the one that is dead cannot, himself, use the thing that is offered to him, and so gives it away to the one he loves. Now the old man wanted his boy to love the white boys, and so he gave them notice so that they might go and get the sugar before anyone else came along. Hence it was the right thing to do. It is a mark of friendship to take anything that is thus left on the grave. For this reason no gloom attaches to their place of burial, but it rather becomes a place of pleasant resort, where the mother croons to her babe, the wife communes with her husband, and braves recount the deeds of daring of the silent warrior. To say the least, it is a pleasant belief.

“As to their sports, they were more like the sports of grown boys than men. A favorite pastime in the summer was a game that they called 'hunting the beaver'. Forty or fifty Indians, big and little, would wade out into the water, breast deep, perfectly naked except a cloth around their loins; they formed a circle, perhaps thirty feet in diameter; one, the hunter, was placed in the middle of the circle; all the rest were 'beavers'. When all was ready, each one would begin to throw all the water he could, until the 'hunter' gave a shout, when instantly every one would dive and swim off. The game was for the 'hunter' to dive and catch any one under the water. After the first dive the fun grew fast and furious.

“They were all expert divers and swimmers. When one was caught he became a 'hunter' and assisted in catching the others. The game was, who of all the beavers could keep the longest from the hand of the hunters. They were, some of them, exceedingly expert, and could dive and swim a long way under water. They had but few games of chance. Gambling was not practiced among them to any great extent. I don't recall ever seeing cards among them. They had a game that they played with different shaped bones, that they tossed up in wooden dishes.

“Though I have frequently seen them playing it, I never knew what the game was. Then they had a game of ball unlike any I have seen elsewhere. Two Indians would choose sides and go on the ground; two long lines, perhaps 75 rods apart, would be drawn parallel to each other; each party had charge of one of these lines; each party was furnished with clubs about four feet long, with a little sack at one end, just big enough to hold the ball. All being ready, they assembled midway between the lines, each with his club ready. At a given signal some one hurled the ball into the air as high as he could throw it. After it was thrown, no hand must touch the ball until it has crossed one or the other of the lines; it was to be caught in or scooped from the ground in the little sack at the end of the club. The game was to see which party could keep the ball the longest from crossing their line. When one caught the ball, he started with it in the sack at one end of his club, and ran, with all the players after him trying to knock the ball out of the sack, or the club out of his hand. If the one who had the ball was met he hurled the ball as far as he could towards his opponents' line, and a dive was made by all parties for the ball, much to the danger of the heads and arms of the players. Though the players very frequently got hurt, for it was a rude play, yet I never knew unkind feelings caused by the rough usage that they got. On this game, frequently large amounts (for Indians) would be bet; I have known an Indian to lose all he had in the world, gun, blanket and pipe, on the issue of the game, and yet never knew any hard feelings or charge of unfairness. Stoical, they took it as a matter of course; borrowing a gun and a blanket, they would start for the woods, and not return until they had captured game or fur enough to repair their loss.

“In dealing with the Indians, kindness, firmness and truthfulness were necessary to get along with them. One of the chiefs came to me in the spring and said they were going to their spring hunt and the women to make sugar. But before he went he wanted to make a feast for his band, and if I would let him have some corn and pork, when he came in he would pay me in sugar. I let him have enough to come to 100 pounds of sugar. When he came back I went to him and told him I

wanted my sugar. He said he had made but little sugar, and I was rich while he was poor, and he could not pay me. I insisted on having my pay. Finally he told me to go and get some steelyards, and he would see how much sugar he had. I got the steelyards and weighed his sugar, and found he had 800 pounds. He said that would last him but a little while, and he could not pay me. One of the baskets weighed a little less than 100 pounds. I said to him, 'That basket is mine'. He said, 'Will you take it?' I said, 'Yes,' and shouldered the basket and carried it home. I was in doubt as to what would be the result. For two weeks I met that man every day, and sometimes two and three times a day, passed and re-passed him in the narrow foot-path, and he never noticed me or looked at me any more than though I had been a stump. Nor did I notice him any more. Some two weeks after, as I sat in my house, I saw him coming through my gate with two large ducks in his hand. He came in smiling as he said, 'No-no-cos-se, I have brought you some ducks'. I said, 'I don't want them'. 'Oh,' said he, 'don't be mad any more'. I said, 'I am not mad, but I am', man, and I don't want to have anything to do with boys'. Said he, 'If you will take these ducks I will always be a man with you'. I said, 'If you will promise that, I will take the ducks'. He said, 'I will,' so I took the ducks, and told my wife to get him something to eat, and he sat on the floor and ate what she gave him, and then went away. I never, after that, had any trouble with him or his band. When they made me a promise, they either kept it or kept away from me. It was the only safe thing that could be done with them.

"It is not considered proper, by the Indians, to make a present and then eat a part of it up. The present was for you, and you alone. If he brought you a piece of venison, fish, ducks or sugar, he might eat of other things but not of these. On the other hand, if you gave an Indian anything, it was all his. If you set food before them and they could not eat it all up, they took away with them what they could not eat. I have sometimes visited their sugar camps and brought away with me eight or ten pounds of sugar that was given me to eat.

"One of the chiefs adopted me as his brother, and it was no sham adoption either. I think he would, without hesitation, have laid down his life for me if there had been any occasion. Any choice thing that he came across that he thought would please me, he brought to me. Deer were very scarce in that country. It is so far north and the snows are so deep but few are found. In his hunting he had killed one, and his 'brother must have a piece'. So, as he was far off in the woods, a piece was cut off and rolled up among his things, and kept for four weeks for me. When he came in from the woods, he brought it to me. It would have been difficult, from the looks of it, to tell what it was. He sat and told me how he had crept up and shot the deer, how he had thought of me not having any, how he had taken a good piece and kept it for me, and now he had brought it to me. To have refused it would have been an offense not soon to be forgotten. Indeed I had no desire to refuse it. It was a token of love, and as such I received it. Giving him something to eat, he sat and smoked his pipe awhile, and then went away satisfied. But he never learned what I did with the meat. He came to me one day and gave me a beautiful canoe for hunting on the river. It was highly ornamented and was a beauty. I had had it but a little while when some strange Indians from the west passed through our place and stole my canoe. He soon learned of it and came to me bringing his canoe with him, and said, 'Here is another canoe'. When I objected, as it was the only one he had, his reply was, 'ma-no (never mind), I can make another, and you can't. You will lend me yours till I can make me another'. And so the canoe was mine. I have had, and have friends, but none truer, as I believe, than Ka-bas-kun, the Indian of Fond du Lac.

"Perhaps the answer my Indian brother gave me when I was talking to him and asking him why he did not become a Christian, will be your answer. Said he, 'My brother, I would like to have my children, and all the children, become Christians. Your religion is better than ours; your young men know more than ours; you can make na-be-quan-ehe-mon (tire vessels) to go on the water,

and don't care for the wind and the waves; you can make guns and powder, and kill game farther off than we; you can build better wigwams than we can; but I am an old man, I shall die an Indian, I can't change.'"

SOURCES: (HC pgs. 208-235) (NMHC Fond du Lac Files *Sketches of the Northwest*)

Accounts from Historians:

William W. Warren: "There is another tradition told by the old men of the Ojibway village of Fond du Lac, Lake Superior, which tells of their former residence on the shores of the great salt water. It is, however, so similar in character to the one I have related that its introduction here would only occupy unnecessary space. The only difference between the two traditions is that the otter, which is emblematical of one of the four Medicine Spirits who are believed to preside over the Midawe rites, is used in one in the same figurative manner as the seashell is used in the other, first appearing to the ancient An-ish-in-aub-ag from the depths of the great salt water, again on the river St. Lawrence, then on Lake Huron at Sault Ste. Marie, again at La Pointe, but lastly at Fond du Lac, or end of Lake Superior, where it is said to have forced the sand bank at the mouth of the St. Louis River. The place is still pointed out by the Indians where they believe the great otter broke through".

"A party consisting of warriors belonging to the Marten family was at one time collected at Fond du Lac. They proceeded on the war-path against the family of the Omush-kas, living on the north shore of the Great Lake, for this family had lately spilled their blood. They discovered a single wigwam standing on the sandy shores of the lake, and the Martens, having stealthily approached, raised the war-whoop, and as was the custom in battle (to show their greater manhood), they threw off every article of clothing, and thus, perfectly naked, rushed furiously to the attack. The Omush-kas, head of the family occupying the threatened lodge, was busy arranging his fishnet, [pg 85] and not aware that war had been declared, he paid no attention to his yelling visitors, but calmly continued his peaceful occupation. One of the Martens, rushing into the lodge, and, throwing his arms about him, exclaimed, 'Ene-ne-nin-duk-o-nah' (a man I hold), meaning that he took him captive. The simple Omushkas, looking up, merely remarked, 'Let me go; you are tangling my net'. Still the Marten, keeping his hold, more loudly exclaimed, 'Ene-ne-nin-duk-o-nah'. The Omushkas, now perceiving his nakedness, grasped a sensitive part of his person, in turn jokingly exclaimed, 'Nin-sah-eta-in-ne-ne-nin-duk-o-nah' ('tis only I who truly hold a man'), and the simple man continued to consider the attack as a mere farce. The war-club, however, of the enraged Marten now descended with fearful force on his head, and he died exclaiming, 'Verily they are killing me'".

"Charles Lanman, of later notoriety, claims to have been the first white man who visited the Falls of the St. Louis River, when in fact Aitkin, Morrison, Sayer, and a host of others as white as he, had visited, and resided for fifty years within sound of those same falls. It is thus that a man who travels for the purpose of writing a book to sell, and who, being a man of letters, is able to trumpet forth his own fame, often plucks the laurels due to more modest and unlettered adventurers".

"...the Ojibways pressed up the lake shore, and Wa-me-gis-ug-o, a daring and fear-less hunter, obtained a firm footing and pitched his wigwam permanently at Fond du Lac, or Wi-a-quah-ko-che-gume-eng. He belonged to the Marten Totem family, and the present respected chiefs of that now important village, Shin-goob and Nug-aun-ub, are his direct

descendants. Many families of his people followed the example of this pioneer, and erecting their wigwams on the islands of the St Louis River, near its outlet into the lake, for greater security, they manfully held out against the numerous attacks of the fierce Dakotas, whose villages were but two days' march toward the south on the St Croix River, and the west, at Sandy Lake. During this time, comprised between the years 1612 (at which I date their first knowledge of the white race), and 1671, when the French made their first national treaty or convocation at Sault Ste. Marie with the northwestern tribes, no permanent trading post had as yet been erected on the shores of Lake Superior; the nearest post was the one located at Sault Ste. Marie, which as early as the middle of the seventeenth century, had already become an important depot and outlet to the Lake Superior fur trade”.

“The ensuing year (1826), the Hon. Lewis Cass was commissioned by the United States, to proceed to Lake Superior, and convene the Ojibways in council, to treat with them for the copper and other mineral, which was now found to abound in their country. This important convention was held at Fond du Lac, which was then considered as about the centre of the Ojibway country. Boat loads of provisions were taken from Mackinaw and collected at this point, to feed the assembly of Indians, who were notified through messengers to collect. The Ojibways had not collected in such large numbers for a long time. Delegations arrived from their most remote villages towards the north. Shin-ga-ba-ossin, chief of the Crane family, from Sault Ste. Marie, was also present, and took a most prominent part in the proceedings, in behalf of his tribe. He is said to have made a speech to his fellows, wherein he urged them to discover to the whites their knowledge of the minerals which abounded in their country... At the treaty of Fond du Lac, the United States commissioners recognized the chiefs of the Ojibways, by distributing medals amongst them, the size of which were in accordance with their degree of rank. Sufficient care was not taken in this rather delicate operation, to carry out the pure civil polity of the tribe. Too much attention was paid to the recommendation of interested traders who wished their best hunters to be rewarded by being made chiefs. One young man named White Fisher, was endowed with a medal, solely for the strikingly mild and pleasant expression of his face. He is now a petty sub-chief on the Upper Mississippi”.

NOTE: White Fisher would later die in 1863 while negotiating a treaty with President Abraham Lincoln. He is buried in Congressional Cemetery in Washington D.C. William Warren gives an interesting and lengthy account of a feud between the Ojibwe living at Fond du Lac and the Sioux Indians. See: *History of the Ojibwe People* pages 158 to 162.

SOURCE: (HOP pgs. 81, 84-85, 114-115, 129-130, 158-162, 392-394) (MF)

Timothy G. Roufs: “Father Claude Allouez established a Jesuit Mission at La Pointe in 1665, and reported in the Jesuit Relations of 1667 that the Dakota still maintained residence at the mouth of the St. Louis River. Duluth, visiting the Fond du Lac area in the early summer of 1679, similarly reported that the Ojibwa had not yet made their way to Fond du Lac. Alexander Henry (the elder), who in 1765 established a trading post among the Ojibwa of La Pointe, first mentioned Fond du Lac as an Ojibwa residence or encampment. It is clear from Henry’s writings, however, that the Ojibwa at Fond du Lac

did not constitute a permanent village at that time. Rather, they were most likely members of the large village at La Pointe who camped there while continuing their conflict with the Dakota. In 1783 the French fur trader Jean Baptiste Cadotte first recorded the existence of a permanent Ojibwa residential band, or village, at Fond du Lac...The French-Canadian trader Jean Baptiste Perrault, who annually spent some time at Fond du Lac in the 1780's and 1790's, recorded that in 1793-1794 he participated in the construction of Fort St. Louis. This fort was near the mouth of the St. Louis River on the Superior bay front several miles west of the Superior entry."

SOURCE: (DSP pgs. 59-60)

Dwight E. Woodbridge: "It is believed by many that Du Luth established the first trading post at the head of Lake Superior, but the writer can find no definite record of the fact. There can be no doubt but that he visited and traded with the Indians at Fond du Lac, and that he also traveled over the canoe route and portages between Fond du Lac and Sandy lake."

SOURCE: (WOOD pgs. 377-378)

Local Ojibwe Place Names:

Amik Island: This is an island in the St. Louis River near the Fond du Lac neighborhood of Duluth. It was once home to large Ojibwe gardens. Amik means "beaver" in the Ojibwe language. The name was recorded on early maps of Duluth dated 1893, 1902, 1909, and 1924. Regional Ojibwe legend indicates that Amik was the arch enemy of Manabozho (AKA: Nanabajou) While the two spirits were in the Duluth area, a fight began and earth was thrown. This was said to be how islands in the region were created including the Apostle Islands in Wisconsin.

SOURCES: (CDMO pg.8) (Maps in DPL Minnesota Collection) (TSM pgs. 25-28) (DB 6-29-1961)

Amnicon (Aminicon) River: Amnicon is a variation of Aminikan-zibi which means "curing-fish river" in the Ojibwe language.

SOURCE: (MA Vol. 35 No. 4 pg. 49)

Assiminis Island: This small island is located in the St. Louis River near Scanlon, Minnesota.

SOURCE: (DNT 7-16-1939)

Bardon's Peak: Kitchi-Manitou (or) Manitou-Ah-Ge-Bik (or) Bekuazhibakotinag. This is a peak in the far western end of Duluth that over-looks the Morgan Park neighborhood. Some of the names given for Bardon's Peak seem similar to the name given for Spirit Mountain. This is due to the fact that Bardon's Peak is part of Spirit Mountain.

SOURCES: (DNT 1-4-1925) (TID pg. 16) (ESLCHS pg. 7) (DH 8-27-1928) (NMHC Indian Legends File) (MF)

Biauswah Bridge: This is a bridge over the St. Louis River in Duluth's Fond du Lac neighborhood. It was named after an Ojibwe hero from the early 1700's.

SOURCES: (4-10-1933 newspaper article from DPL Duluth Indians clipping file) (DNT 8-12-1986 pg. 4A)

Canosia Township: The name Canosia is a variation of Kinoje which means “pike fish” and comes from the nearby Pike Lake area near Duluth.

SOURCES: (ESLCHS pg. 11) (DOL pg. 193) (MGN pg. 479)

Duluth: O-ney-gay-me-sing (or) Onigumins (or) Onigamiinsing. The name refers to the portage across Minnesota Point near where a natural harbor was once located where the *William A. Irvin* ore ship is currently parked.

SOURCES: (DNT 2-16-1913) (MA Vol. 35 No. 4 pg. 28) (CDMO pg. 171) (DNT 8-10-1918 Society pg. 7) (NSHA in NMHC Fond du Lac Files)

Duluth Harbor: Sib-e-ghan.

SOURCE: (DNT 2-16-1913)

East Swan River: Wabiziwi-zibi which literally means “swan river”.

SOURCE: (MA Vol. 35 No. 4 pg. 31)

Ely’s Peak: Wad-ji-win which means “There is a mountain”.

SOURCE: (DNT 8-4-1935 pg. 7)

Endion: Endion is the name of an old village that became part of Duluth. The name means “my” or “your home”.

SOURCES: (ESLCHS pg. 10) (MGN pg. 482) (DNT 2-4-1979 Outlook pg. 65)

Fond du Lac (Duluth): Nah-jah-je-won-nong (or) Wi-A-Quah-He-Che-Guming (or) Wi-a-quah-ko-che-gume-eng (or) Nagadjiwanang (or) Na-ga-tche-wa-nang. The last variation of the name was said to have been used by both the Sioux and Ojibwe and its meaning is “no more currents”.

SOURCES: (DH 8-3-1926) (HFDL inside front cover) (MA Vol. 35 No. 4 pg. 32) (NSHA in NMHC Fond du Lac Files) (HOP pg. 130) (SEM pg. 27) (DNT 3-22-1896 pg. 10)

Fond du Lac (Reservation): Nagahchiwanong.

SOURCES: (OJIB pg. 97) (FDL Nov. 2014 pg. 1)

French River: Angwassagozibi. The name means “Floodwood River”.

SOURCE: (ESLCHS pg. 10)

Gogebic Street: Gogebic is believed to be a variation of the Ojibwe word “bic” which means “rock”. This street is located in Duluth. SOURCE: (Wikipedia)

Grand Lake: Kitchi-sagaiigun which literally means “grand lake” in the Ojibwe language. SOURCE: (MA Vol. 35 No. 4 pg. 31)

Itasca Street: Itasca comes from the Ojibwe name for Lake Itasca which means “elk lake”. This street is located in Duluth. SOURCE: (MGN pg. 252)

Kekuk (Nekuk) Island: This is an island in the St. Louis River near the Fond du Lac neighborhood of Duluth. It was home to an early Ojibwe village. The name may be a variation of kekek or gekek which is the Ojibwe word for “Sparrow-hawk”. The name was recorded on early maps of Duluth dated 1893, 1902, 1909, and 1924. The island was sold by the Peterson family in 1961. SOURCES: (DOL pg. 183) (CDMO pg. 193) (Maps in DPL Minnesota Collection) (DB 6-29-1961)

Knife Falls, Knife Portage & Knife Island: Mok-ko-man-oni-gum. This area was named by the Ojibwe and is located in the St. Louis River near Scanlon, Minnesota. SOURCES: (DNT 7-16-1939) (DH 1-11-1937)

Knife River: Mokomani-zibi. The name means “sharp stones standing on edge”. SOURCES: (ESLCHS pg. 11) (MA Vol. 35 No. 4 pg. 28)

Lake Superior: Kitchi Gammi (or) Gichigamiing. SOURCES: (DNT 2-16-1913) (CDMO pg. 204) (ET 3-30/31-1929 pg. 16)

Lester River: Busabika-zibi. The name means “rocky canyon river”. SOURCES: (ESLCHS pg. 10) (MA Vol. 35 No. 4 pg. 28)

Manitou Street: This is the Ojibwe word for “spirit”. This street is located in Duluth. SOURCES: (DOL pg. 240) (CDMO pg. 255)

Mesaba Avenue: Mesaba is a variation Missabe or Misaabe-wajiw which means “giant mountain” in the Ojibwe language. The original Mesaba Avenue in Downtown Duluth was part of an Indian trail that went up the side of the large hill. It is one of the steepest streets in Duluth. SOURCES: (MGN pgs. 503-504) (DNT 8-19-1984) (Wikipedia) (CDMO pg. 87)

Michigan Street: Michigan is a variation of the Ojibwe word “mishigamaa” which means “large lake”. This street is located in Duluth.

Minnesota Point: Ne-i-a-shi (or) Shagawamik which means “long narrow point”. This peninsula is located in Duluth. SOURCES: (DNT 2-16-1913) (DNT 8-3-1926) (MA Vol. 35 No. 4 pg. 31)

Moccasin Mike Road: Moccasin is a variation of makizin which is the Ojibwe word for shoe. This road is located in Superior, Wisconsin. SOURCES: (CDMO pg. 245) (DOL pg. 227)

Moose Hill Park: Moose is a variation of the Ojibwe word mooz. This park is located in the eastern part of Duluth. SOURCE: (CDMO pg. 215)

Nemadji River: Nemadji is a variation of Nemanjitigweyaag. The name means “left-hand river”. This river flows into Lake Superior in Superior, Wisconsin.
SOURCE: (MGN pg. 505)

Nopeming: The Ojibwe meaning of this name is “out in the woods”. This is an area on the western outskirts of Duluth.
SOURCE: (DLN December 1930)

Ondaig Island: Ondaig is a variation of the Ojibwe word andek which means “crow”. This island is in the St. Louis River near Duluth’s Fond du Lac neighborhood. The name was recorded on early maps of Duluth.
SOURCES: (INWM pg. 150) (DOL pg. 32 Ojibwe section) (DPL Map collection)

Oneota: Name of the rock cliff (Mt. Oneota) at the top of 46th Avenue West in West Duluth. The name was also used by a former village that is now part of Duluth and its cemetery.
SOURCES: (ESLCHS pg. 7) (MGN pgs. 487-488) (DNT 7-19-1908 pg. 7) (TSM pgs. 99-103)

Osagee Beach: This beach is located towards the end of Wisconsin Point in Superior, Wisconsin and was named after Ojibwe Chief Osagee (Osaugie).
SOURCES: (ET 6-4-1930 pg. 11) (ET 2-5-1934 pg. 5)

Osaugie Trail: The Osaugie Trail runs along the waterfront in Superior, Wisconsin. It was named after Ojibwe Chief Osaugie who lived in the area during the 1800’s.
SOURCES: (ET 6-4-1930 pg. 11) (ET 2-5-1934 pg. 5) (MF)

Pokegama River: Pokegama is a variation of Pekagumew or bakegamaa which in the Ojibwe language means “lake goes off from another”.
SOURCES: (CDMO pg. 24) (MA Vol. 35 No. 4 pg. 48) (HFDL inside front cover)

Poplar River: Ga-manazadikag-zibi which means “place of poplar”.
SOURCE: (MA Vol. 35 No. 4 pg. 49)

Rice’s Point: Wubishingweka which means “the narrow contraction of the river caused by the point covered with little pines”. This peninsula is located in Duluth.
SOURCES: (MA Vol. 35 No. 4 pg. 31) (NSHA in NMHC Fond du Lac Files)

Saginaw: Saginaw is a variation of sag-in-a-we or saganaga and means “many islands” in the Ojibwe language.
SOURCE: (MGM pg. 140)

St. Louis River: Key-tchi-gah-me-sip (or) Kitchiigumi-zibi (or) Kitchigumizibi which means “Lake Superior river”. The river became known as “St. Louis” when Daniel Greysolon visited it in 1679. Before that, it was known as the River Fond du Lac.

SOURCES: (DNT 7-19-1908 pg. 8) (HDNM pg. 8, 14) (DNT 2-16-1913) (MA Vol. 35 No. 4 pg. 30) (HFDL inside front cover) (NSHA in NMHC Fond du Lac Files)

St. Louis River dalles from Thompson down to Fond du Lac: Kitchi-kakabikang which means “great fall” in the Ojibwe language.

SOURCES: (MA Vol. 35 No. 4 pg. 32) (NSHA in NMHC Fond du Lac Files)

Spirit Island: Manidoo-minis or “Spirit Island” was named by the Ojibwe over 200 years ago. It is located in Spirit Lake near Duluth’s Morgan Park neighborhood. It is said that the island was originally called Evergreen/Pine (zhingwaak) Island by the Ojibwe until many spirits began to manifest there.

SOURCES: (CDMO pgs. 201, 228, 255) (ET 3-30/31-1929 pg. 15) (NMHC Indian Legends File)

Spirit Mountain: Manitouahgebik (or) Maniteau Aglik This is the name for the steep hill that runs along the far western end of Duluth.

SOURCES: (DNT 1-4-1925) (DWA 5-27-1926)

Sucker River: Namebini-zibi. The name means “carp” or “sucker river”.

SOURCES: (ESLCHS pg. 10) (MA Vol. 35 No. 4 pg. 28)

Wadena Street & Avenue: Wadena is an Ojibwe name meaning “a little round hill”. These roads are located in Duluth.

SOURCE: (MGN pg. 560)

Wahbagon Island: This is an island in the St. Louis River near the Fond du Lac neighborhood of Duluth. The name in Ojibwe means “flower” or “blossom”. This word is a variation of waabigwan or wabigon.

SOURCES: (DOL pg. 392) (CDMO pg. 115)

Wild Rice Lake (near Duluth): Megwewudjiwmanominikan which means “place of wild rice amidst the hills”.

SOURCE: (MA Vol. 35 No. 4 pg. 31)

Wisconsin: It is unclear exactly what the origin of the state of Wisconsin’s name is, but it is believed to have originated in the Ojibwe or a related Algonquian language.

SOURCE: (Wikipedia)

Local Sioux Place Names:

Dakota Avenue: Dakota means “friend” in the Sioux language. This avenue is located in Duluth.

SOURCE: (Wikipedia)

Ihanktonwan (Yankton): Tradition from the Sioux Indians of South Dakota indicates

that this name was used to identify a Sioux village that was once located in the Duluth area on the western end of Lake Superior. The name means “end village” in the Sioux language.

SOURCE: (MA Vol. 35 No. 4 pg. 23)

Isanti Street: Isanti is a variation of isanyati, a Sioux word meaning “knife”. This street is located in Duluth.

SOURCE: (MGN pg. 249)

Mankato Street: Mankato is a variation of the Sioux word “makato” which refers to the Blue Earth River. This street is located in Duluth.

SOURCE: (MA Vol. 35 No. 4 pg. 18)

Minnesota: The name comes from the Sioux language and means “water nearly clear, but slightly cloudy”.

SOURCE: (MA Vol. 35 No. 4 pg. 20)

Waseca Street: Waseca is a variation of Wasecha and means “rich” in the Sioux language. It may also be a corruption of the word “washichun” which means “white man” in the Sioux language. This street is located in Duluth.

SOURCE: (MA Vol. 35 No. 4 pgs. 22-23)

Winona Street: The name means “first born, if a daughter” in the Sioux language. This street is located in Duluth.

SOURCE: (MA Vol. 35 No. 4 pg. 23)

Historical Native People in Duluth History:

Chief Buffalo: Chief Buffalo was an Ojibwe Indian chief from La Pointe, Wisconsin who signed the 1854 Treaty with the Chippewa. This treaty included a section of land that would later become part of the City of Duluth.

SOURCE: (MF)

Chief Osaugie: Osaugie was a well-known Ojibwe chief who made his home on Wisconsin Point. He was born in 1802 and died in Superior, Wisconsin on December 13, 1876. He was buried on Wisconsin Point, but his body was moved to the Nemadji cemetery in 1918.

SOURCES: (ET 8-17-1895 pg. 6) (ET 7-15-1927 pg. 5) (ET 9-28-1951 pg. 6) (MF)

Chief Loon’s Foot: Loon’s Foot was the son of the famous Chief Broken Tooth from Sandy Lake. He was born in about 1800 and was living in Fond du Lac by 1825. He signed several noted treaties and other government documents. When he died, he was buried in the old Ojibwe burial ground on Wisconsin Point.

SOURCES: (OJIB pg. 117) (HC pg. 231, 234) (OC pgs. 51-53)

Chief Shing-go-be/Shin-goob (Spruce AKA: Balsam): Balsam was born in about 1780 and is credited as being the first Ojibwe to “pitch his lodge” on an island in the St. Louis

River at Fond du Lac, thus beginning the first Ojibwe village at Fond du Lac. **NOTE:** The island referred to here was probably Kekuk Island near Duluth's Fond du Lac neighborhood. Although both the Ojibwe and Sioux Indians were in the Duluth area as early as the 1600's, Balsam was probably the first Ojibwe to establish a permanent village in what would later be known as Duluth's Fond du Lac neighborhood. **SOURCES:** (AOM pg. 727) (HC pg. 217, 231-232, 234) (HOP pgs. 50, 130) (OC pgs. 51-53) (MF)

Chief Joseph Naganab (AKA: Sits Ahead): Chief Naganab was born in 1795 and later became chief of the Fond du Lac band of Lake Superior Chippewa. He originally lived along the St. Louis River in the Fond du Lac area of Duluth. He later moved to the Fond du Lac Indian Reservation after he signed the 1854 Treaty with the Chippewa. Naganab was so famous that his obituary appeared on the front page of the *New York Times* on June 8, 1894. The *Times* called Naganab a "Veneral Chippewa Chief". His signing of the 1826 FOND du Lac Treaty was credited for the development of the cities of Duluth and Superior. Chief Naganab's daughter, Lizzie, also became famous after her death in October of 1931. Her ghost was reportedly seen by thousands of people, including police officers and newspaper reporters in the Holy Family Cemetery on the Fond du Lac Reservation. The story repeatedly made headlines in Duluth as well as all across the nation.

SOURCES: (DNT 1-1-1894) (NYT 6-8-1894) (SDT 10-15-1931) (DNT 10-15-1931 pg. 1) (DNT 10-16-1931 pgs. 1-2) (DH 10-16-1931 pg. 20) (DNT 10-18-1931 pg. 1) (DNT 10-19-1931 pg. 3) (DH 10-19-1931 pg. 6) (DNT 7-16-1939) (TRS pgs. 12-13) (AOM pg. 719) (HC pg. 234) (HOP pgs. 50, 130) (OC pgs. 107-114) (MF)

Chief Bugonaygeshig: One of the most famous prisoners ever to be held in the old St. Louis County Jail in Duluth was an Ojibwe Indian chief from the Pillager band. This particular incident would end up leading to the famous last war between Native Americans and the U.S. military.

His name in the Ojibwe language was Bug-o-nay-ge-shig which is translated as Hole-In-The-Day. The government officials in Duluth called him "Old Bug" after he was arrested in April of 1895 and brought to Duluth to face charges of illegally selling alcohol. Old Bug spent six months in the St. Louis County Jail before the charges were dropped due to a lack of evidence. Old Bug was left to make the long journey home by himself in the middle of winter without any money. He arrived home weak and ill and vowed that he would never again be taken by a white man.

In those days, officers used to get paid extra for each arrest that they made so it was a regular practice to arrest Indians on little or no evidence. This injustice upset Old Bug and many other Natives.

In 1898, government agents again wanted Old Bug to be brought back to Duluth to be a witness in another alcohol bootlegging case. Agents from the White Earth Indian Agency arrested Old Bug, however he was able to escape with the help from several Ojibwe

women. The battle that would become the very last military vs. Indian war ever fought in the United States, was now brewing.

On October 5, 1898 the headlines in the *Duluth News-Tribune* were "WAR ON RED MEN", "Bear Island Indians Refuse to Surrender and Will Now be Forced", "BLOOD WILL FLOW TODAY". In a stunning defeat, the only blood that flowed on that day was that of the government soldiers.

Ninety-nine soldiers under the command of General John M. Bacon and Major Melville Wilkinson were called in to capture Old Bug. On October 5, 1898 the soldiers made their way to Sugar Point on the Leech Lake Reservation where they thought Old Bug was hiding. One of the soldier's guns accidentally fired which caused the Pillager Indians to return fire. By the end of the day Major Wilkinson was dead along with six soldiers, and two police. Sixteen other soldiers were wounded. The Indians had no casualties.

On October 6, 1898, the headline in the *Duluth Evening Herald* screamed out "DESPERATE FIGHTING". Over 200 Minnesota militia troops arrived with a Gatling gun in an attempt to restore law and order. Nearly the entire front page of the *New York Times* on both October 6th and 7th was devoted to the war with headlines like "TROOPS BATTLE WITH INDIANS", "UPRISING OF PILLAGERS", and "INDIANS BESIEGE GENERAL BACON".

The War Department in Washington D.C. received General Bacon's urgent message on October 7th. An emergency conference was held at the White House and President William McKinley ordered that ample reinforcements be sent to General Bacon at once. The *Duluth Evening Herald* reported on October 10th that 100 Duluth soldiers had been called out to protect the towns around the Leech Lake Reservation. By this time the tensions were winding down and the battle had really ended on October 5th, however rumors of more fighting were rampant.

A group of Pillager Indians, who were involved with the battle, were rounded up and taken to Duluth where they would stand trial in the U.S. District Court. On October 22, 1898, Judge William Lochren sentenced the Pillager Indians to between two to ten months in jail. On January 3, 1899, President William McKinley gave pardons to all of the Pillagers involved in the battle.

Of the many newspapers that covered the war, the *West Duluth Sun* and the *New York Times* were some of the few newspapers who spoke of the real reason behind the war, the terrible treatment of Old Bug by the authorities in Duluth. Old Bug was 80-years-old when he passed away on May 27, 1916. A school in Bena, Minnesota is named in honor of the brave old Pillager chief. The old jail in Duluth is gone now, but it was located on the corner of Sixth Avenue East and Second Street.

SOURCE: (MF)

Gurnoe Family: Three members of the Gurnoe family were among the last of the Duluth Indians to live a traditional Ojibwe lifestyle. The trio included Daniel Gurnoe (Flamingo Feather) and the two elderly Gurnoe sisters. For many years, they lived in a wooded area

on the out-skirts of Duluth in Rice Lake Township, Minnesota. When the disastrous Cloquet Fire had reached Duluth in October of 1918, the Gurnoe family was forced to flee further into the city. The fire ended up killing 453 people including dozens of people living in Rice Lake and other areas around Duluth. The Gurnoe family acquired an acre of land and set up a traditional campsite near Duluth's Woodland Neighborhood. While living there, they resided in a teepee style home, hunted, and gathered herbs for medicine. Daniel Gurnoe passed away on November 4, 1920 at the age of 70. His sudden death left the aged Gurnoe sisters to fend for themselves during the harsh Minnesota winter. Although the family had prepared for the winter season, the two sisters were left with few options after their campsite was robbed in early January of 1921. Two weeks later, at the ages of 90 and 95, the Gurnoe sisters packed up their camp and decided to walk the long journey to their sister's home in Brookston, Minnesota. They put on their home-made snow shoes and began their trek.

SOURCES: (DNT 10-14-1918) (DNT 11-5-1920) (DNT 1-17-1921) (DNT 1-19-1921)

Stephen Bungo (AKA: Bonga/Bongo/Bonja): Stephen Bungo was a local voyager and fur trader. He was born in an Indian village near the mouth of the St. Louis River in June of 1798 and was the first known person of African American ancestry to be born in the Duluth area. His father was African American and his mother was an Ojibwe Indian. He was known by the Indians as Mu-Ko-da-Weos (Black Meat). Stephen worked as a government interpreter and signed the Treaty of St. Peters on July 29, 1837. He passed away in Superior, Wisconsin on January 29, 1884 and is buried in Saint Francis Cemetery in Superior. He was originally buried in the Wisconsin Point burial ground.

SOURCES: (ET 8-17-1895 pg. 6) (ET 3-30/31-1929 pg. 14) (ET 9-28-1951 pg. 20) (ET 7-15-1954 pg. 12, 17) (HFDL pg. 17) (AOM pg. 709) (DNT 7-16-1982) (DNT 3-8-1925) (DNT 2-4-1979 Outlook pg. 19) (OPH pgs. 41) (GB)

George Bungo (AKA: Bonga/Bongo/Bonja): George was a mixed race Ojibwe/black fur trader who lived in the Fond du Lac area. He was born in about 1802 and was the brother of Stephen Bungo. He gained notoriety after he hunted down and captured an Ojibwe Indian named, Che-ga-wa-skung, who was accused of murdering Alfred Aitkin. George worked as a government translator and his signatures appear on the 1820 Fond du Lac Treaty as well as the 1867 Treaty with the Chippewa of the Mississippi. George died in 1880.

SOURCES: (AOM pg. 709) (OPH pgs. 39-47) (GB) (JNH December 1927 pgs. 41-54) (ND March 1950 pgs. 65-67)

The Bungo family was mentioned by both Henry Schoolcraft and James Doty during the 1820 Lewis Cass Expedition:

Schoolcraft: "Among these we noticed a negro who has been long in the service of the fur company, and who married a squaw, by whom he has four children. It is worthy of remark, that the children are as black as the father, and have the curled hair and glossy skin of the native African".

Doty: "There is an old negro in the employ of the Company who has a squaw for a wife, and a family of four children residing at Fond du Lac".

SOURCES: (TNRUS pg. 202) (SNT pg. 139) (HFDL pg. 29)

Roussain family: Eustache Roussain was a white man who moved to the Fond du Lac Neighborhood in 1799. According to the terms of the 1826 Treaty, Eustache had children with at least three different Native American women. One of his son's was Francois Roussain. Francois was a successful businessman and community leader in the Fond du Lac Neighborhood. He later allowed part of his property to be used as a burial ground for his family and friends along with other Native Americans. Francois passed away on June 3, 1885.

SOURCES: (FDL 2-2010) (DH 7-29-1980) (HOP pg. 382-383)

Vincent Roy: Vincent was born in about 1826 on the U.S. side of the Rainy River near Fort Frances. His father was French-Canadian and his mother was an Ojibwe Indian. His family moved to Superior, Wisconsin around 1850. Vincent built a number of trading posts while working for the Hudson Bay Company and eventually built his own very successful trading post in Superior. People described Vincent as being honest, reliable, and intelligent. Vincent's brother, Peter Roy, served several terms in the Minnesota Legislature and was later elected County Attorney of Morrison County, Minnesota in November of 1874. Vincent passed away in Superior on April 2, 1896 at the age of 70. He is buried in the Catholic cemetery near the Nemadji River in Superior.

SOURCES: (DM 3-2-1872) (DM 11-14-1874) (DNT 4-3-1896) (DNT 4-6-1896) (DSLCL Vol. 1 pgs. 45-46) (DNT 1-21-1945) (ET 9-28-1951 pg. 18) (DNT 3-8-1925)

John Beargrease: John was born in 1862 and was the son of an Ojibwe Indian chief. He was known for delivering mail between Duluth and the communities along Minnesota's north shore of Lake Superior. He passed away in Beaver Bay, Minnesota on August 10, 1910. The annual John Beargrease Dog Sled Marathon was named in his honor.

SOURCE: (JB pg. 151)

Alfred Aitkin: Alfred was born in Duluth's Fond du Lac neighborhood in 1816. His father was of Scottish ancestry and his mother was a local Ojibwe Indian. He was probably the first person with white ancestry to be born in the Duluth area. Alfred's father was William Aitkin, whom the city and county of Aitkin, Minnesota were named for. On September 6, 1836, Alfred was shot and killed near Cass Lake, Minnesota by a fellow Ojibwe Indian named Che-ga-vey-cum. There were no courts in the area at that time so a trial was held at Prairie du Chien, Wisconsin in 1837. The killer ended up being acquitted. Alfred Aitkin's body was brought back to the Fond du Lac neighborhood where he was buried on February 25, 1837. His lost grave is believed to still be located somewhere in the Fond du Lac neighborhood.

SOURCES: (HOP pg. 14, 115) (LL pgs. 223-227)

John Lagarde (Ak-i-wen-ci): John was an early Ojibwe trapper and a pioneer resident of Duluth. He was born in about 1811 in the area that would later become the Red Lake Indian Reservation in Minnesota. In 1834, John and his family moved to the Fond du Lac Neighborhood of Duluth and resided near the fur trading post. For several decades, John and his wife, Liola, resided on 80 acres of land in what would later become the Gary-

New Duluth Neighborhood. That property was later purchased by the United States Steel Corporation where a “Monster” steel plant was built between 1910 and 1915. John passed away on February 27, 1911. He was about 100 years old at that time and was buried in the Ojibwe cemetery on the Fond du Lac Indian Reservation in Carlton County, Minnesota. He was remembered for being an honest and peace loving man.

SOURCES: (DH 2-28-1911) (CC pgs. 15-16)

Cadotte (Cadot) Family: Jean Baptiste Cadotte was born in 1723. He married a Native woman who was related to an Ojibwe chief. The couple had several mixed-race children who would later be involved in the fur trading business in the Duluth area. The Cadotte family moved to Superior in 1792 and were involved in the fur trade business. Although their trading post was in what is today Superior, it was known as the Fond du Lac trading post until trading was moved to what is now the Fond du Lac neighborhood of Duluth. Jean Baptiste Cadotte died in about 1803. Other members of the Cadotte family include Jean Baptiste Jr., Michael, Benjamin and Charles.

SOURCES: (ET 8-17-1895 pg. 6) (ET 7-15-1954 pg. 61) (DSL Vol. 1 pgs. 41-43) (DCB) (WOOD pg. 378) (DSP pgs. 59-60) (HOP pgs. 111, 131, 280-304)

Sharette (AKA: Charette /Shurnett) Family: Joseph Charette Jr. was the first child born in Duluth after it became a city. He was born in the Fond du Lac neighborhood. His father was a mixed-race French and Native American who worked for the Hudson Bay Company and his mother was an Ojibwe woman. He died in Fond du Lac on February 5, 1925 at the age of 86.

SOURCES: (COOL pg. 22) (DNT 3-4-1914) (CC pg. 12)

Posey Family: The Posey family was well known in the early days of Duluth. They were a mixed race Ojibwe/white family who once lived on Rice’s Point near an Indian burial ground. Several members of the family died when their home was destroyed by fire. The Poseys once inherited land that turned out to be where an existing Indian village was on the Fond du Lac Reservation. Another Posey was given credit by George Stuntz and Lewis Merritt for being the true discoverer of iron ore on the Mesabi Range.

SOURCES: (COOL pg. 14) (DSL Vol. 1 pgs. 95, 352) (DNT 2-23-1898 pg. 5) (DNT 2-4-1979 Outlook pg. 62) (DPL Map Collection, R. E. Carey map)

Biauswah: Biauswah was an Ojibwe chief and hero who lived in the Fond du Lac area in about 1700. A bridge in Duluth’s Fond du Lac neighborhood was named in his honor. Below is Ojibwe historian, William Warren’s, account of Biauswah:

“It is related by their old traditionalists, that the boy whose father had died in his stead on the burning fagots of the cruel O-dug-am-ees (as has been related in a former chapter), grew up to be a man. The remembrance of his deep wrong made him a warrior. He never let pass an opportunity of taking revenge and letting his prowess be known among the enemies of his tribe. To him, war not only became a chief business in life, but a pastime, and having adopted the name of his murdered father, Bi-aus- wah, eventually became a noted war-leader and chief, and the first Ojibway pioneer to the country of the Upper Mississippi.

After the death of his father, he proceeded with his relatives to Fond du Lac, where he remained till middle age, and from which place he joined the war parties which marched against the Dakotas at Sandy Lake, on the St. Croix River and in the vicinity of Mille Lac. When he had earned in many a hard-fought battle, the admiration and confidence of his people, he sent his war-club, tobacco, and wampum belt of war, to the far-scattered bands of his tribe, inviting the warriors to collect at Fond du Lac by a certain day, and march with him, to put out the fire of the Dakotas at Sandy Lake.

Men from all the villages of the Ojibway responded to his call, and canoes laden with warriors arrived on the appointed day from Sault Ste. Marie, Grand Portage, La Pointe, and all the camps of the tribe within the area of the Great Lake. It is said that the train of warriors which followed Bi-aus-wah on this occasion, was so long, as they marched in their usual single file, that a person standing on a hill could not see from one extremity to the other. They marched against the Dakotas of Sandy Lake. They found the enemy collected in force, notwithstanding which, they made the attack, and after a severe fight, they (being armed with the murderous weapons of the pale face), ultimately forced them to retreat and evacuate their village. Some years after, having struck repeated blows on this band of the Dakota tribe, Bi-aus-wah with many wigwams of his people, lit their fires and permanently located their village, first on the islands of the lake, but afterwards at the point which lies nearly opposite the mouth of East Savannah River. From this central location, they gradually increased their conquests in western, northern, and southern directions, and drawn by the richness of the hunting grounds in this region of country, many families from Lake Superior, of both the northern and southern divisions of the tribe, who separated two centuries before at Sault St-e. Marie, moved over, and joined this band of hardy pioneers, increasing their strength and causing them to be better able to withstand the powerful Dakotas, and gradually to increase their new possessions".
SOURCES: (DH 4-10-1933) (DNT 8-12-1986 pg. 4A) (HOP pgs. 176-177)

Local Native Legends:

Below is a list of local Native American legends along with a very brief description of each. See sources for further details.

Bad Manitou in Superior Bay:

SOURCES: (ET 8-17-1895 pg. 6) (DNT 7-16-1905 Superior pg. 1) (ET 3-30/31-1929 pg. 16)

Cloquet Mounds:

SOURCE: (DNT 5-20-1934)

Creation of Minnesota Point: A young Ojibwe brave was being chased by a group of Sioux from the South Shore of Lake Superior. As he ran into the water, the Great Spirit turned the water into land, creating the long strip of land. When the Sioux attempted to follow, part of the land washed away, creating what is now the Superior entry into the harbor. SOURCE: (DNT 7-16-1939) (JAF Jul-Sep. 1978 pg. 773) (DNT 2-4-1979 Outlook pg. 46) (HOP pg. 81)

Ely's Peak: The Ojibwe, who lived in the Fond du Lac area, told stories about seeing a mysterious bagnoj-ininj or "wild man" near the peak. They described him as wearing a blue hat and red pants. They also said that he carried a "new gun". SOURCES: (ESLCHS pg. 7) (DH 8-27-1928) (NMHC Indian Legends File)

Fond du Lac Cave: This legend is said to have come from a Sioux Indian who lived in Fond du Lac centuries ago. It involved a supernatural medicine man who lived in a nearby cave. One day, the medicine man got sealed up inside the cave.
SOURCE: (DNT 3-22-1896 pg. 10)

Island Creation:
SOURCE: (TSM pgs. 25-28) (HOP pg. 81)

Knife Island Legend:
SOURCES: (DH 1-11-1937) (DNT 7-16-1939)

Lake Superior Whitefish:
SOURCE: (DNT 7-16-1939)

Manitou Falls: Big Manitou Falls, located on the Black River in Wisconsin's Pattison State Park, has several legends associated with it including it being home to the Great Water Spirit. There is also a legend about two Indian lovers who jumped to their deaths at the falls. People have occasionally reported seeing the ghosts of the two lovers there, holding hands as they disappear into the water. The 165-foot water fall is one of the tallest in the United States. SOURCES: (ET 9-28-1951 pg. 42) (MF)

Migration Legend:
SOURCE: (JAF Jul-Sep. 1978 pgs. 760-761)

Oneota Rock Cliff:
SOURCES: (ESLCHS pg. 7) (DNT 7-19-1908 pg. 7) (TSM pgs. 99-103)

Spirit Island:
SOURCES: (DNT 6-30-1910 pg. 8) (NYT 7-7-1928 Religion pg. 4) (ET 3-30/31-1929 pg. 15) (DNT 7-16-1939) (ET 7-15-1954 pg. 13) (ESLCHS pg. 7) (TSM pgs. 14-24) (MF)

Wawina:
SOURCES: (DNT 7-16-1939) (WAW)

White Ox:
SOURCE: (ET 3-30/31-1929 pg. 15)

Significant Events:
1659-1661*: Famous explorers Radisson and Grosselliers are believed to have visited the Duluth area including Minnesota Point and possibly areas around Spirit Lake and Morgan Park in the far western end of Duluth. *The exact date is in question. There are differing

viewpoints from historians on whether these explorers made it as far as the Duluth area. Some of the explorer's writings match the description of Minnesota Point and the St. Louis River. SOURCES: (HDNM pgs. 5-7) (DNT 2-16-1913) (TID pgs. 25-27) (ET 7-15-1954 pg. 2) (DSLCL Vol. 1 pg. 7-9) (DNT 10-31-1931)

1665*: In 1665 or 1667 as some sources indicate, Father Allouez visits the mouth of the St. Louis River and reports seeing hostile Sioux Indians there.
SOURCES: (HDNM pg. 6, 18) (DSLCL Vol. 1 pg. 7-8) (HFDL pg. 16) (HOP pgs. 115-116)

1679: Famous explorer, Daniel Greysolon, visits the Fond du Lac area of Duluth. He attempts to make peace between the Sioux and Ojibwe Indians.
SOURCE: (HDNM pgs. 7-8)

1781 Epidemic: An epidemic of disease among Indians was said to have begun in 1781 when a group of Ojibwe near Leech Lake encountered an ill white man who wanted to trade with the Indians. This particular Ojibwe group took advantage of the white man's sickness and ended up stealing his goods. The group of Indians became famously known as the Pillager Band. From there, it is believed that the disease quickly spread to other Indians including the Indians living in Fond du Lac. According to John Carey's book *History of Duluth and Northern Minnesota*, "The disease among the Fond du Lac Indians proved to be small pox, and it was believed by many of the Chippewa Indians that the white man purposely secreted the deadly virus of the small pox in the bale of goods as a punishment for the pillage that the Leech lake band had committed on one of the traders".
SOURCES: (HOP pgs. 256-262) (HDNM pg. 10)

1791- Fur Trade: A 1791 list indicates that 20 bundles of furs came from Fond du Lac. At that time, the trading post was located in what would later become Superior, Wisconsin. The total value of the furs at that time was 800 pounds of sterling silver.
SOURCE: (HDNM pg. 8)

1792*- Northwest Company: In about the year 1792, the Northwest Company opened a fur trading post in what is today the city of Superior, Wisconsin.
SOURCE: (DSLCL Vol. 1 pg. 44)

1797*: In about the year 1797, an Ojibwe Indian named Way-say-ge-shick was executed near Fort Cadotte. The fort was said to have been built in the 1790's (some sources give the date of 1792 and others say 1797). It was located in Superior, Wisconsin at the end of Winter Street near the bay. At that time, the area was also known as Fond du Lac. Later, the area was known as Roy's Addition of Superior. The accused Indian was charged with murdering a French Canadian man at the Lac Coutereille post in Wisconsin. Way-say-ge-shick was taken to Fort Cadotte where a trial was held and he was found guilty and sentenced to death by the same manner in which he was accused of killing the French Canadian man. A large group gathered to watch the execution including many Indians. The condemned Indian was first stabbed in the back using an Indian scalping knife

followed by a dirk being thrust into his side. He ran a short distance before collapsing and dying near the bay.

SOURCES: (DSL Vol. 1 pgs. 42-46) (HDNM pg. 9-10) (WOOD pg. 378) (DNT 12-28-1941) (NMHC Firsts File *Minnesota's First Execution*) (DH 6-7-1933) (HOP pgs. 294-297, 389)

1800*- Trading Post Fire: In about the year 1800, a fire destroyed the Northwest Company's storehouse in Superior, Wisconsin and soon after, trading operations were moved to what is today's Fond du Lac neighborhood of Duluth.

SOURCE: (DSL Vol. 1 pg. 44)

1817- Astor Trading Post: John Jacob Astor established an American Fur Company trading post in Duluth's Fond du Lac neighborhood in 1817.

SOURCES: (DSL Vol. 1 pgs. 44-45) (HFDL pgs. 13-14) (DNT 10-31-1931)

1820 Cass Expedition: Members of the Lewis Cass Expedition visit Fond du Lac in 1820.

SOURCE: (TNRUS pg. 203)

August 5, 1826: A treaty was signed at Fond du Lac in Duluth that became known as the Treaty of Fond du Lac. This was attended by Gov. Lewis Cass.

SOURCES: (WOOD pgs. 378-379) (DSL Vol. 1 pg. 57) (HOP pgs. 392-394)

1832- Schoolcraft: Henry Schoolcraft visits the Fond du Lac area of Duluth and writes about his experiences with the Ojibwe Indians there. Longfellow's famous, *Song of Hiawatha*, was based on Schoolcraft's many writings about the Ojibwe in the Lake Superior region.

SOURCE: (ESLCHS pg. 6)

1832- First Sermon to Indians: During Schoolcraft's 1832 visit to Fond du Lac, Rev. William T. Boutwell gave the first Christian sermon to the local Indians.

SOURCES: (HDNM pg. 46) (WOOD pg. 407) (TSM pgs. 67-74)

1832- Fur Trade: Lieut. James Allen, who was with the 1832 Schoolcraft expedition, recorded in his journal that \$2000 worth of furs came from Fond du Lac (Duluth). This was a lesser value than the 1791 fur trade list, indicating that area's fur trading was diminishing.

SOURCES: (HDNM pg. 8) (HFDL pg. 14)

1834- First School: In 1834, Reverend Edmund F. Ely founded the first school in what is now the city of Duluth's Fond du Lac neighborhood. The school was part of Ely's mission which served both the Indian and white population of the area. According to Walter Van Brunt, "Mr. Ely used a 'lodge' (presumably an Indian tepee) for his school" during the earliest days of the mission school. Later a wood frame building was constructed.

SOURCES: (DSLCL pg. 134) (DH 11-9-1936) (WOOD pgs. 381-382) (HFDL pg. 15) (HDNM pgs. 19-20)

1834- First Christian Wedding: The first Christian wedding in what would later become the City of Duluth, occurred in Fond du Lac on September 11, 1834. The groom was Rev. William T. Boutwell and the bride was Hester Crooks. Hester was the daughter of fur trader, Ramsey Crooks. Hester's mother was mixed race French and Huron Indian. SOURCES: (WOOD pg. 383) (TSM pgs. 75-83) (HFDL pg. 15)

1837- Treaty of St. Peters: This treaty was signed by Chiefs Spruce and Loon's Foot of the Fond du Lac Band of Chippewa on July 29, 1837. SOURCE: (DSLCL Vol. 1 pg. 57)

August 2, 1847: Another treaty is signed at Fond du Lac which also became known as the Treaty of Fond du Lac. SOURCES: (WOOD pg. 379) (DSLCL Vol. 1 pg. 57-58) (HOP pg. 14)

1849- Indian Blacksmith: In 1849, Col. Reuben B. Carlton was sent by the government to Fond du Lac to serve as a blacksmith and farmer for the local Ojibwe population. The city and county of Carlton was named after him. SOURCE: (DNT 2-4-1979 Outlook pg. 41)

1853- Harsh Winter: The winter of 1853-1854 was said to be very harsh on the Duluth area. A 1979 article in the *Duluth News-Tribune* reminisced the following about that winter:
"To add to the general discomfiture and hardship of the situation, small-pox broke out among the Chippewas, who died like flies during the months of February and March. The frightened creatures, knowing the deadly character of this disease among redskins, fled in all directions, and their loathsome corpses were found by dozens in their squalid cabins and on the trails through the woods. Dr. David Day was sent by the government to inoculate especially those near white settlements, and so saved the poor Chippewas in this section from annihilation".
SOURCE: (DNT 2-4-1979 Outlook pg. 76)

1854- Treaty with the Chippewa: This treaty was signed at La Pointe, Wisconsin on September 13, 1854. The treaty created several Indian reservations including the Fond du Lac Reservation in Carlton County, Minnesota and the Chief Buffalo reservation in what would later become the City of Duluth. Fourteen leaders of the Fond du Lac band signed the treaty including Chiefs Naganab, Balsom, and Loon's Foot. SOURCES: (AOM pg. 681) (WOOD pg. 379) (DSLCL Vol. 1 pg. 57)

1855- First Election in St. Louis County: The first ever election in St. Louis County was held in October of 1855 at the home of George Nettleton on the base of Minnesota Point. According to John Carey, the Nettleton home was about three miles from the old Indian burying place on Minnesota Point. He went on to describe the election:

“On arriving at Nettleton’s ‘claim shanty’ we found a cosmopolitan congregation, made up principally, however, of Yankees, Buckeyes, Kentucks, Wolverines, Badgers, etc., not forgetting Canucks, French, Irish, Dutch, and Scandinavians, with a fair representation of the Chippewas, minus the blanket, but bedecked with coat and pants as an evidence of their qualification to vote.”

SOURCES: (HDNM pgs. 24-25) (WOOD pgs. 383-384) (TSM pgs. 139-141)

1855- First Loan: What is believed to be the first ever loan application written in Duluth was dated March 25, 1857. It was written in the Ojibwe language. The loan was for \$20.00 and was signed Nin B. Shewes.

SOURCE: (DNT 8-16-1931)

1858- School: In 1858, a school building was built on Superior Street, just east of Fourth Avenue East. It was described as being “a log-built structure fashioned from timber cut on the hills above and rolled down to the site selected for this cabin-like structure. This school was attended by Indian and white children in about equal proportion.”

SOURCE: (DH 11-9-1936)

1859- First Court Case: The first case ever filed in the St. Louis County Court happened in 1859. It was a lawsuit over the Chief Buffalo land in what became Downtown Duluth. The land was given to Chief Buffalo under the 1854 treaty.

SOURCE: (DH 2-1-1927 pg. 12)

1862- Fear of Sioux Attack:

SOURCES: (HDNM pgs. 44-45) (ET 3-30/31-1929 pg. 10) (ET 7-28-1949 pg. 20) (ET 7-15-1954 pg. 20) (ET 9-28-1951 pg. 4)

Thomas M. Pugh, who represented the Duluth area in both the Minnesota House and Senate between 1899 and 1915, took part in the largest mass execution in United States history. He was in the United States Armed Forces during the “Indian wars” from 1857 to 1862. After the 1862 Sioux uprising, it was Pugh’s job to transport 10 of the 38 condemned Sioux Indian prisoners to their execution in Mankato, Minnesota.

SOURCES: (DNT 12-28-1915 pg. 9) (DNT 5-9-1917 pg. 1)

1868- Jay Cooke visits Duluth: A wealthy banker named Jay Cooke visited Minnesota Point and the Downtown area of Duluth in 1868. Cooke met with the local Indians and told them about his plan to bring a railroad into Duluth. He handed out various coins to the Indians depending upon their ages. He gave silver quarters and dimes to the older ones and nickels to the youngest ones. With Jay Cooke's financial backing, the Lake Superior & Mississippi became the first railroad into Duluth in 1870. Unfortunately, the railroad construction would end up plowing straight through two Indian burial grounds in Duluth. One on Rice’s Point and the other in Fond du Lac.

SOURCES: (TID pgs. 63-64) (DM 1-29-1870)

1870- Duluth’s First City Election: On March 6, 1870, the Minnesota state legislature granted Duluth a charter. The first election was held on April 4, 1870. It was with the help of a number of local Native Americans that Duluth counted 448 men as citizens.

Although Native Americans were not legally allowed to vote, the inclusion of them in the vote total allowed Duluth to become a city. The white population of Duluth in 1880 was said to be 838, but official numbers were once again inflated to include the same local Native American's who voted in 1870.

SOURCES: (COOL pgs. 15-16, 19-20) (HDNM pg. 27)

1870- First Easter Celebration: According to Mrs. Poirier, "Our little church stood where the cathedral [Sacred Heart] is now. A large part of the congregation were Indians, and I recall what an interest they took in helping to decorate the church for the Easter services. They brought pine and fir boughs and worked out some decorative designs similar to that seen on their beadwork".

SOURCES: (DNT 4-12-1914) (NMHC Firsts File)

1881 Murder: On April 19, 1881, several mixed race Indians entered into the store belonging to Charles Krause in Fond du Lac. They requested alcohol, but were denied. One of the Indians, John Le Due, had reportedly had a brief scuffle with the store owner's son, but Le Due soon left. As he was walking outside past the window, a shotgun was fired out the window at Le Due, killing him. The younger Krause was arrested and a jury trial was held on May 1, 1884. Krause claimed that he shot Le Due by accident. After only an hour, the twelve member jury acquitted Krause.

SOURCES: (DNT 5-6-1881) (CC pg. 56) (DH 5-2-1884)

1897- Rustic Bridge: John Busha was a mixed-race Ojibwe/French-Canadian man who moved to Duluth in 1893. The Civil War veteran became the first policeman in Lester Park. In 1896, heavy rains took out several bridges that were in the area. It was then that the Duluth Park Board commissioned John to build a new bridge across the Lester River. Using the area's cedar trees and teams of horses, construction began in 1897 and was completed in 1898. John's two eldest sons also help with the work. A number of Ojibwe designs were carved into the bridge's woodwork. The impressive structure became known as the "Rustic Bridge". It was a popular tourist attraction and picnic location which was featured on post cards and in tourist books. Part of the bridge was removed in 1916 and the rest of it was razed in 1931.

SOURCES: (ID) (LD pg. 165) (MF)

1898 Last War: Company C and part of Company G were sent from Duluth to protect towns near the Leech Lake Reservation. This was during an incident which became known as the last war between Indians and the U.S. military. Some of the Indians who took part in the battle at Sugar Point were brought to Duluth to stand trial, but were all pardoned by President McKinley within several months.

SOURCES: (DH 10-10-1898) (WDS 10-27-1898) (DNT 2-4-1979 Outlook pg. 102)

1916 Superior Election: A number of Native American's were not allowed to vote in Superior's April 4, 1916 election. According to the *Superior Evening Telegram*: "the discovery of a law which prevents Indians receiving allotments from the federal government from voting" stopped Indians who had been voting for years, from casting their ballots. The article went on to say: "As a result of the law a score or more of Indians

residing at the East End, Allouez, and Wisconsin Point are disfranchised. Under the interpretation of the law they are placed in the same position as the convicts in the prisons who have no citizenship. Considerably agitated by the unexpected procedure several Indians waited on Assistant City Attorney T. L. McIntosh at the city hall where they were informed by the assistant city attorney that it was his opinion that they could not legally vote”.

SOURCE: (ET 4-4-1916 pg. 14)

1921- Wano-bo-sho Club: The Wano-bo-sho Club of Duluth was formed in 1921. The purpose of the club was for local Native Americans to discuss and act on issues that were important to the local Native community. One of their first discussions involved grievances against the Indian Bureau in Washington D.C.

SOURCE: (DNT 4-22-1921)

1925- Indian Society: Local Indians in Duluth formed a group called the Minnehaha Tomahawk-Tepee Society of Minnesota. The group was concerned about Indian welfare including better schools and hospitals.

SOURCES: (DH 12-18-1925) (NMHC Fond du Lac files)

1937- Lake Superior Indian Club: In 1937, a group of Ojibwe Indians in Superior, Wisconsin formed the Lake Superior Indian Club. Its meetings were held at St. Francis Church in Superior.

SOURCE: (ET 2-1-1937 pg. 4)

1938- Minnesota Chippewa Tribe: On June 6, 1938, the Minnesota Chippewa Tribe (MCT) council in Cass Lake, Minnesota voted to move its operations to Duluth. The move really began in March, but it was made official in June. This action was met with great controversy. Although the MCT has maintained an office in Duluth since 1980, Duluth is not currently the headquarters for the MCT.

SOURCES: (DNT 3-29-1938) (DH 3-31-1938) (DH 6-7-1938) (IIM pg. 87) (DCD)

1967* American Indian Fellowship: The American Indian Fellowship was a non-profit organization formed in Duluth in 1967. The organization met at 101 North First Avenue East from 1967 to 1978 and at 2 East Second Street from 1979 to 1986. The organization was last listed in the 1987 *Duluth City Directory* as meeting at the Central Hillside Community Center at 8 East Fourth Street. American Indian Fellowship was a place for Natives to meet and discuss important issues as well as engage in Native culture and crafts. It also ran a free lunch program and provided job training and health services. In 1972, the American Indian Fellowship became affiliated with the American Indian Movement (AIM). The organization closed in 1991. It had been operating on a budget of about \$160,000, but an audit discovered money was misspent on wages and erroneous rent payments.

SOURCES: (DH 11-3-1967) (DNT 6-15-1969) (DH 12-3-1971) (DNT 6-18-1972) (DNT 1-3-1991) (DNT 1-11-1991) (DCD) (IIM pg. 87)

1967- Voting for Duluth Indians: Enrolled members of the Fond du Lac Reservation, who lived in Duluth, were told that they could not vote in tribal elections.
SOURCE: (DH 11-3-1967)

1968- DIAC: The Duluth Indian Action Council (DIAC) was formed in 1968. In 1974, DIAC dedicated its new headquarters at 217 North 4th Avenue West. At that time, DIAC operated with a \$500,000 budget.
SOURCE: (DNT 5-12-1974)

1972- Indian Legal: Indian Legal Services was established in Duluth in 1972.
SOURCE: (DH 8-24-1972)

1973- Indian Students: 450 students were listed as being American Indian in the Duluth Public Schools. This large number qualified the district to apply for special federal funding.
SOURCE: (DH 7-11-1973)

1980 Survey: A 1980 survey of Indians living in Duluth, indicated that they had a 60% unemployment rate. At that time, Duluth had an overall unemployment rate of 5.4%.
SOURCE: (DNT 2-13-1980 pg. 2A)

1982- Stephen Bungo Day: On September 18, 1982, the City of Superior, Wisconsin celebrated the Stephen Bungo Day Festival to honor the black/Ojibwe pioneer who lived in the area during between 1798 when he was born and 1884 when he passed away. Events took place throughout the city including at Fairlawn Mansion and Barker's Island. The festival included canoe and bicycle races, arts and crafts, dancing, and ethnic foods.
SOURCE: (DNT 7-16-1982)

1984- Ni-Mi-Win Powwows: The annual Ni-Mi-Win Powwows began at Duluth's Spirit Mountain in 1984. The powwow was moved to Duluth's Bayfront Park in 1986.
SOURCES: (DNT 7-20-1984) (DNT 8-17-1984) (DNT 7-16-1986) (DNT 8-13-1986) (DNT 8-28-1989)

1986- Fond du Luth: In 1986, the Fond du Lac Band of Lake Superior Chippewa opened the Fond du Luth Casino in Downtown Duluth. Proceeds from the casino go to help the Fond du Lac tribe as well as other Indians in the Duluth area.

1986- Bridge Naming: In 1986, the bridge that spans the St. Louis River in Duluth's Fond du Lac neighborhood was officially named Biauswah Bridge to honor an Ojibwe hero who lived in the area about 300 years ago.
SOURCES: (4-10-1933 newspaper article from DPL Duluth Indians clipping file) (DNT 8-12-1986 pg. 4A)

1987- Tribal College: The Fond du Lac Tribal & Community College opened its doors in 1987 in Cloquet, Minnesota. The school serves both Indian and non-Indian students of the Duluth area.

SOURCE: (FDLC)

1989- CAIR: In 1989, the Center for American Indian Resources (CAIR) opens in Duluth at 211 West Fourth Street. CAIR provides social services and health care to members of the Fond du Lac Reservation as well as to enrolled members of federally recognized tribes and other Native Americans who qualify under the regulations of the Indian Health Service. CAIR's staff includes full-time medical doctors and pharmacists. As of 2014, CAIR continues to provide services at the same location.

SOURCES: (DCD) (IM pg. 104) (MF)

1992- Indian Housing: In 1992, the non-profit organization known as The Greater Duluth Grand Portage Enrollees Program was formed in Duluth. The group is made up of tribal volunteers who purchase and repair duplexes and rent them to Native Americans. The organization has been recognized nationally.

SOURCE: (IM pg. 279)

1992- Iron Will: The Walt Disney film *Iron Will* began a local casting call for characters in 1992. The film, which was loosely based on a true story, featured several local Native American's as extras. One of the lead rolls was played by famous Native American actor, August Schellenberg. The movie was mostly filmed in and around Duluth in the winter of 1992-93.

SOURCES: (MC) (MF)

1993- AICHO Formed: The American Indian Community Housing Organization (AICHO) is a non-profit organization that was formed in Duluth in 1993.

SOURCE: (AO)

1993- School: The Spotted Eagle School opened in Duluth in 1993. The school was a cooperative between the Fond du Lac Band and the Duluth School District. The school featured Native American culture among its curriculum.

SOURCE: (DNT 6-5-1994 pgs, 1B, 2B)

2002- Duluth American Indian Commission created: In 2002, the City of Duluth formed the Duluth American Indian Commission. In 2013, the name of the commission was officially changed to Duluth Indigenous Commission.

SOURCES: (MS 3-26-2002) (DNT 4-9-2002) (DCO 13-053-O)

2005- Red Lake Massacre: On March 21, 2005, Jeffrey Weise went on a killing spree on the Red Lake Indian Reservation, leaving ten people, including himself, dead and five more injured. Most of the dead were at the Red Lake Senior High School. Louis Jourdain, the son of the Red Lake Band chairman, was arrested as a conspirator in the shooting. Louis was sent to Duluth to appear in Federal Court. Louis pled guilty to lesser charges and spent about a year in a Duluth juvenile facility. The Red Lake tragedy made headlines across the nation.

SOURCES: (NYT 3-30-2005) (SPP 3-21-2010)

2005- Indigenous People's Day: On October 10, 2005, Columbus Day officially became Indigenous People's Day in Duluth after a proclamation from Mayor Herb Bergson.
SOURCE: (DNT 10-9-2005)

2006- Native Report: The television series *Native Report* first aired in January of 2006. It is produced by Duluth PBS affiliate WDSE Channel 8. The show travels extensively and features many local and regional Native Americans as well as some from distant areas within the United States.
SOURCE: (DNT 1-2-2006)

2006- First File Sharing Case: In 2006, the first ever Internet file-sharing copyright infringement lawsuit was brought against Jammie Thomas-Rasset, an Ojibwe woman who lived in Duluth. The landmark case repeatedly made national news. The original trial was held in Duluth, but appeals occurred at different locations. Various court decisions have awarded damages against Jammie, to the record industry, in amounts ranging from \$54,000 to \$1,900,000.
SOURCES: (WP 10-5-2007) (Wikipedia)

2008- Gimaajii: In 2008, the American Indian Community Housing Organization (AICHO) acquired the former Duluth YWCA building at 202 West Second Street. The building, which was originally built in 1908, was remodeled and includes various meeting rooms, a gymnasium, and 29 apartments for housing. The facility is commonly known as "Gimaajii", short for Gimaajii Mino-Bimaadiziyaan, Ojibwe words meaning "Together we are beginning a good life."
SOURCES: (HILL Jan. 2010) (MP Jan. 2011) (AO) (RW 5-2-2013)

2011- Buffalo Heart Camp: The Buffalo Heart Camp opened in Hermantown, Minnesota in 2011. It is located off of Highway 194 near mile marker 7. The Camp teaches Native culture.
SOURCE: (DNT 9-18-2011)

Native Population of Duluth

1798: 30 men, total population including men, women and children about 210.
(According to David Thompson, an explorer for the North West Company)

SOURCE: (DSP pg. 60)

1807: About 30 families. (According to George Henry Monk)

SOURCE: (DSP pg. 60)

1820: 60 (Estimated population of an Ojibwe village at Fond du Lac recorded by Henry Schoolcraft)

SOURCES: (TNRUS pg. 203) (SNT pg. 139)

1820: 45 men, 60 women, 240 children, and 30 "half-breeds". (This was a description of the Indian population of Fond du Lac as given by James Duane Doty during the 1820 Lewis Cass Expedition.)

SOURCES: (HFDL pg. 29) (DSP pgs. 60-61)

NOTE: The variation between the two different above 1820 populations may reflect the population on shore living in Fond du Lac versus the Indian village that was located off shore on Kekuk Island near Fond du Lac.

1832: 193 of which about 45 were warriors. (NOTE: this figure probably represents only males)

SOURCES: (HDNM pg. 11) (DSP pgs. 60-61) (MF)

1928: 150-200 (estimated) SOURCE: (IM pg. 92)

1960: 402 SOURCE: (IM pg. 92)

1970: 615 SOURCE: (IM pg. 92)

1980: 1,344 SOURCE: (IM pg. 92)

1990: 1,837 SOURCE: (IM pg. 92)

2000: 2,122 SOURCE: (IM pg. 92)

2010: 2,134 SOURCE: (USCB)

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DC= *Duluth Centennial 1856-1956*, 1956, Official Souvenir Program

DCB= *Dictionary of Canadian Biography* Vol. V (online edition)

DCD= Polk, R.L. *Duluth City Directory* (published in years 1882-2014)

DCO= Duluth City Ordinance

DD= *Duluth Democrat* (newspaper)

DH= *Duluth (Evening) Herald* (newspaper)

DDN= *Duluth Daily News* (newspaper)

DDT= *Duluth Daily Tribune* (newspaper)

DLN= *Duluthian* (magazine)

DM= *Duluth Minnesotian* (newspaper)

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DY= *Duluth: 300 Years*, 1979, Sieur Dulhut Tricentennial Inc.

EJ= Johnston, Patricia Condon *Eastman Johnson's Lake Superior Indians*, 1983, Johnston Publishing Inc.

ESLCHS= Aguar, Charles E. *Exploring St. Louis County's Historical Sites*, 1971, St. Louis County Historical Society

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FDLC= www.fdlcc.edu (web site)

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 INWM= Vogel, Virgil J. *Indian Names on Wisconsin's Map*, 1991, University of Wisconsin Press
 JAF= *Journal of American Folklore*
 JB= Lancaster, Daniel *John Beargrease Legend of Minnesota's North Shore*, 2009, Holy Cow Press
 JNH= *Journal of Negro History*
 LD= Dierckins, Tony & Norton, Maryanne C. *Lost Duluth*, 2012, Zenith City Press
 LL= Luukkonen, Larry *Between the Waters; Tracing the Northwest Trail from Lake Superior to the Mississippi*, 2007, Dovetailed Press
 LSM= Lake Superior (Port Cities) Magazine
 MA= *Minnesota Archaeologist*
 MC= Character Descriptions for *Iron Will*, 1992, Midwest Connections Inc. (Files of MF)
 MF= Personal observations and research from the files of Mike Flaherty. This includes photographs, documents, and interviews.
 MGN= Upham, Warren *Minnesota Geographic Names*, 1969, Minnesota Historical Society
 MP= *Minnesota Preservationist*
 MS= *Minneapolis Star (Tribune)* (newspaper)
 ND= *Negro Digest*
 NMHC= Northeast Minnesota Historical Center (Duluth, MN)
 NSHA= *Six Annual Meeting of the North Shore Historical Assembly*, August 27, 1934 (pamphlet in NMHC Fond du Lac Files)
 NYT= *New York Times* (newspaper)
 OC= Diedrich, Mark *Ojibway Chiefs Portraits of Anishinaabe Leadership*, 1999, Coyote Books
 OJIB= Peacock, Thomas & Wisuri, Marlene *Ojibwe We Look in all Directions*, 2002, Afton Historical Society Press
 OPH= Henricksson, John *Over the Portage, Into History*, 2014, 4 Square Books
 RW= *Reader Weekly* (weekly publication in Duluth, MN)
 SC= *Superior Chronicle* (newspaper)
 SDC= *Superior Daily Call* (newspaper)
 SDT= *Seattle Daily Times* (newspaper)
 SELI= Mason, Philip P. *Schoolcraft's Expedition to Lake Itasca*, 1993, Michigan State University Press
 SEM= Buck, Solon J. *Stories of Early Minnesota*, 1926, The MacMillan Company
 SNT= Williams, Mentor L. (Editor) *Schoolcraft's Narrative Journal of Travels*, 1992, Michigan State University Press
 SOLS= Mason, Philip P. *Schoolcraft's Ojibwa Lodge Stories*, 1997, Michigan State University Press
 SPL= Superior Public Library (Superior, WI)
 SPP= *St. Paul Pioneer* (newspaper)
 ST= *Superior Times* (newspaper)
 TID= Macdonald, Dora Mary *This is Duluth*, 1950, printed by the Duluth Central H.S. Printing Dept.
 TL= McKenney, Thomas *Tour to the Lakes* (published in 1827)
 TNRUS= Schoolcraft, Henry Rowe *Travels through the Northwestern Regions of the United States*, 1821, Albany: E. & E. Hosford
 TRS= Mershart, Ronald V. *They Remembered Superior*, Douglas County Historical Society
 TSM= Crooks, Anne *Tales of Spirit Mountain*, 2006, Anne Crooks and Prairie Smoke Press
 UMD= University of Minnesota-Duluth Library
 USCB= United States Census Bureau
 WAW= Northwind, Chief *Wawina: A Beautiful Story of an Indian Princess*, 1937, Carlton, MN: W. H. Hassing
 WDS= *West Duluth Sun* (newspaper)
 WHL= Lewis, Chad & Fisk, Terry *The Wisconsin Road Guide to Haunted Locations*, 2004, Unexplained Research Publishing Company
 WP= *Washington Post* (newspaper)
 WOOD= Woodbridge, Dwight E. *History of Duluth and St. Louis County*, 1910, C.F. Cooper & Company

Chief Buffalo Indian Reservation Duluth, Minnesota

by Mike Flaherty – January 2015

Content

Introduction.....	2
Brief Biographies of Key People.....	3-4
The 1854 Treaty.....	5
Chief Buffalo's Rock.....	6-7
The Chief Buffalo Reservation.....	8
The Big Swindle.....	9-15
Many Lawsuits.....	16
A Dry City?.....	17
Land Claims by Natives.....	18
Source Key & Bibliography.....	19-20

Introduction

As part of the 1854 Treaty with the Chippewa, Chief Buffalo of the La Pointe (Ontonagon) Band of Ojibwe, was allowed to pick a special reservation of land. He chose a section of land, much of which would later become the city of Duluth, Minnesota. One of Buffalo's main purposes in selecting that location was to protect areas, like the Indian burial ground on Rice's Point, from being disturbed. Chief Buffalo died less than a year after signing the treaty. Through schemes, swindles and illegal dealings with various business men, the Buffalo reservation was improperly sold and forgotten about. The issue came up again three decades later when a businessman named, Frederick Prentice, began lawsuits to recover the reservation land that he felt had belonged to him. He had purchased part of the Chief Buffalo property in 1856 from Benjamin Armstrong, Chief Buffalo's son-in-law. Two of these cases ended up being heard in the U. S. Supreme Court. Once local businessmen in Duluth realized that they had built on an "Indian reservation", they began to panic and development in the city came to a sudden halt. Many land titles in Duluth were clouded during that time, and some believe they still are. SOURCES: (IA Vol. 2 pgs. 648-652) (TID pgs. 22-23) (MF)

Brief Biographies of Key People

Benjamin Green Armstrong: Armstrong was born in Alabama on July 4, 1820. He went to live among the Ojibwe in Wisconsin in the early 1840's. His wife, Charlotte, was the daughter of Chief Buffalo. He acted as Chief Buffalo's language interpreter during the 1854 treaty, and soon after, he acquired the property known as the "Chief Buffalo Reservation" in Duluth, Minnesota. Benjamin Armstrong died in Ashland, Wisconsin on July 31, 1900.

SOURCES: (BA) (PS) (PN)

Chief Buffalo: Chief Buffalo was also known as Great Buffalo or Gichi Bizhiki as it is translated into the Ojibwe language. He was born on Madeline Island in Wisconsin in about 1759. Buffalo served as the head chief of the La Pointe Band of Lake Superior Ojibwe in Wisconsin. He signed several treaties including the 1795 Treaty of Greenville, the 1826 Treaty of Fond du Lac, and both the 1842 and 1854 La Pointe treaties. Buffalo was the father-in-law of Benjamin Armstrong. Together they traveled to Washington D.C. where they met with President Millard Fillmore in June of 1852. A marble bust of Chief Buffalo is housed in the Senate wing and a bronze bust of him sits in the House wing of the United States Capitol building in Washington D.C. Both have been there since the 1850's. Buffalo received, under the 1854 treaty, the right to select a piece of land. The land that he selected would eventually become the city of Duluth, Minnesota. Chief Buffalo died on September 7, 1855.

SOURCES: (WHS pgs. 365-369) (OC pgs. 69-76) (BA pg. 82) (SG)

Daniel Shepard Cash: Cash was born on April 8, 1806 in Ulster, Pennsylvania. He became a businessman in Ontonagon, Michigan and served as a lieutenant during the Civil War between 1862 and 1865. Cash was listed as a witness on the 1854 Treaty with the Chippewa and would later purchase some of the land in Duluth that was given to Chief Buffalo in the treaty. Daniel Cash was related to William W. Spalding, who built the large Spalding Hotel in the middle of the Chief Buffalo land in Duluth. Cash died in Ontonagon, Michigan on January 29, 1869 and is buried there in Riverside Cemetery. His son, **Daniel G. Cash**, was born in Cleveland, Ohio on February 11, 1843. He was a lawyer who opened up one of the first law practices in Duluth in 1870. Like his father, he also served in the Civil War. He was taken prisoner in August of 1864, but escaped two months later. He served terms as both a Duluth City Attorney as well as a St. Louis County Attorney. He died in Duluth on January 6, 1930.

SOURCES: (FG) (LD pgs. 25, 80) (LSBF pg. 71) (DPL biography clipping file Daniel G. Cash) (DNT 7-29-1956)

Frederick A. Prentice: Prentice was born in Port Lawrence, Ohio on December 6, 1822. He lived among the Indians during his early life and learned their language. Because of this, he worked as an interpreter for various traders and Indian Agents. He became a businessman in Toledo and one of the city's first millionaires. In September of 1856, he purchased from Benjamin Armstrong, a half-interest of the Chief Buffalo land in what would later become the city of Duluth. This property became known as the famous "Prentice Claim" that led to nearly four decades worth of lawsuits. Eventually he moved to New York City. He got involved in the quarry business, purchasing properties around Lake Superior. Some of Duluth's most spectacular buildings were made with Prentice's brownstone including the old Central High School in Downtown Duluth. Prentice Park in Ashland, Wisconsin was named for him. He had purchased the land in 1887 from the local Ojibwe. Frederick Prentice died in Jackson, Michigan on April 19, 1913.

SOURCES: (NMHC Chief Buffalo file) (TAI pg. 20) (TID pgs. 22-23) (BB pg. 3) (LSM) (DNT 4-26-1890 pg. 2)

William W. Spalding: Spalding was born in Pennsylvania in 1820 and was related to Daniel S. Cash. Following the death of Daniel S. Cash in 1869, Spalding acquired some of the Chief Buffalo property from Cash. In 1887, construction began on his massive eight-story Spalding Hotel in Downtown Duluth. It was located in the heart of the Chief Buffalo land. Spalding was a wealthy businessman who incorporated the Duluth & Iron Range Railroad and served as its president. William Spalding died in Duluth on November 1, 1901.

SOURCES: (LD pgs. 25, 80) (DH 11-20-1979 pgs. 1A, 7A) (OC pg. 76) (TMR pg. 13)

The 1854 Treaty

The 1854 Treaty with the Chippewa, also known as the 1854 Treaty of La Pointe, was held at La Pointe, Wisconsin on September 30, 1854. It was attended by many Ojibwe chiefs from various areas in Minnesota, Wisconsin, and Michigan.

Article 1 of the treaty ceded much of north-eastern Minnesota to the United States. The land included all of Lake and Cook counties as well as most of Carlton and St. Louis counties and small parts of Pine and Aitkin counties.

Article 2 of the treaty was an agreement that the United States would “set apart and withhold from sale, for the use of the Chippewa of Lake Superior” various pieces of land including what is now the Keweenaw Bay Reservation in Michigan, the Red Cliff, Lac Courte Oreilles, and Lac du Flambeau reservations in Wisconsin, and the Fond du Lac and Grand Potage reservations in Minnesota. Article 12 of the treaty allowed for the creation of the Bois Forte Reservation in Minnesota.

Article 2 also allowed Chief Buffalo to select a section of land anywhere in the ceded territory. On the same day of the treaty signing, Chief Buffalo also signed a document in which he selected one square mile in what would later be known as the city of Duluth. A detailed description of the location can be found below in the *Chief Buffalo’s Rock* section of this report.

Article 3 allowed the government to survey the land described in Article 2 and alter the boundaries under certain conditions including, to prevent interference in any vested rights, or to exchange land if they were found to be “mineral land”. Neither of these conditions applied to the Chief Buffalo land in Duluth.

Articles 4-13 included various monetary payments, the furnishing of blacksmiths, the prohibition of alcohol, and various other conditions.

The treaty was later ratified by the United States Senate on January 10, 1855 and signed by President Franklin Pierce on January 29, 1855.

SOURCES: (IA Vol. 2 pgs. 648-652) (PN) (PS) (AF) (TID pgs. 22-23)

Chief Buffalo’s Rock

The 1854 Treaty with the Chippewa allowed Chief Buffalo to select a square mile of land anywhere in the large territory that was ceded under the treaty. The area that Chief Buffalo chose would later become the city of Duluth, Minnesota. At the time, the land had not yet been platted, so Chief Buffalo used a large rock as a landmark to establish the location of his square mile of land. Various records including hand-written St. Louis County land records from 1856 show the description of the property as follows:

Beginning at a large stone or rock at the head of St. Louis River bay, nearly adjoining Minnesota point, commencing at said rock, and running east one mile, north one mile, west one mile, south one mile, to the place of beginning, and being the land set off to the Indian chief Buffalo...

The above land description included what is now a large part of Downtown Duluth as well as part of Lake Superior.

At the request of Duluth Mayor George W. Johnson, Duluth attorney, Arthur Roberts, investigated the location of the Chief Buffalo rock in 1953. Below is a brief summary of his findings:

Within the court records of *Prentice vs. Duluth Storage & Forwarding Co.*, **Judge Sanborn** stated that “About 500 feet southwest of Minnesota point, on the shore of the bay, was the large rock, 40 feet square...”

In various other court cases, several different people gave testimony as to where the rock was located:

James D. Ray indicated that the rock was in a swamp about 800 to 1000 feet west of Minnesota Point at the end of what is now the eastern side of First Avenue West.

Samuel C. McQuade said that the rock was located on the edge of a marsh at the base of what is now First Avenue West.

William Nettleton indicated that the rock was near the foot of First Avenue West.

William A. Farr said the rock was “about where Second Avenue West strikes the bay. Somewhere near and perhaps a little east of it”.

George R. Stuntz, who worked as a government surveyor, said that the rock was a bare ledge of rock that projected into a marsh and was situated at the head of the marsh on the main shore near what is now First Avenue West.

Judge John R. Carey, who was a witness, testified that the rock was located on the southwest corner of First Avenue West and Michigan Street, about 800 to 1000 feet from Minnesota Point at about where First Avenue West intersects with Michigan Street. The consensus of testimony indicates that the Chief Buffalo rock was indeed located in block 11, lot 16 of the Central Division of Duluth, on the southwest corner of First Avenue West and Michigan Street. This is the lot that begins on the even side of the 100 block of West Michigan Street in Downtown Duluth.

The location of the rock has been disturbed over the years and was once home to a warehouse in 1890 and later the General Electric Supply Company building which was located at 102 West Michigan Street. That building was built sometime prior to 1930 and was razed in about 1982. The property is now mainly an open field with some trees next to a large parking ramp. It is possible that part or all of the rock still exists, but buried under the soil. The marsh or swamp, which was mentioned by the above witnesses, was filled in sometime prior to 1890, probably around the time that the Lake Superior & Mississippi Railroad was built in 1869-1870. R. E. Carey’s map, depicting Duluth in 1865, indicates that the swampy area reached to or near Superior Street in the vicinity of where the Chief Buffalo rock was located. An 1890 map indicates that solid land, buildings, and railroad tracks now existed where the swamp had been.

SOURCES: (IA vol. 2 pg. 649) (PN) (PS) (SLC) (ACD) (NMHC Chief Buffalo file) (DWT 7-4-1884) (DNT 3-20-1888 pg. 4) (DNT 4-13-1890 pg. 1) (DNT 7-10-1890 pg. 1) (DNT 7-15-1890 pg. 1) (DNT 8-1-1899 pg. 8) (WOOD pgs. 92-96) (DNT 11-9-1911 pg.

6) (GFH 11-10-1911) (AF) (DSLCL pgs. 61-63) (COOL pg. 14) (DH 2-1-1927 pg. 12) (DNT 2-28-1937) (WPA pg. 203) (DNT 7-29-1956) (DH 11-20-1979 pgs. 1A, 7A) (DNT 11-25-1979) (IM pg. 329) (DCD 1930, 1954, 1982, 1983) (MF) (DPL map collection)

The Chief Buffalo Reservation

The exact location of the Chief Buffalo Rock, for most legal purposes, may or may not be a moot point depending upon how you interpret the 1854 treaty as well as the law.

Shortly after the treaty was signed, a government crew surveyed the area that was selected by Chief Buffalo and found that about half of the square mile was land and the other half was Lake Superior.

Chief Buffalo died in September of 1855, so he could no longer be consulted as to what to do about his original square mile selection that was partly water. Buffalo's family was consulted, and a completely new land description was created. The new property was in the same general area, but included only land, and was no longer in the form of a perfect square.

The total land of the second selection included the following four legal descriptions:

The southwest quarter of Section 22, Township 50 North, Range 14 West.

The east half of the northeast quarter of Section 28 and west half of the northwest quarter of Section 27, Township 50 North, Range 14 West.

The southeast quarter of Section 28, Township 50 North, Range 14 West.

The west half of the southwest quarter Section 27, Township 50 North, Range 14 West and Lot 3 in Section 34 and Lot 5 in Section 27.

Today this second selection of Chief Buffalo land includes parts of the Lincoln Park, Rice's Point, Central Hillside, Canal Park, and Downtown areas of Duluth.

There are interesting legal questions that can be posed because of the two different land selections of the Chief Buffalo property. Due to the land swap, the government never actually honored Chief Buffalo's original selection that was legally bound by the treaty. This could mean that the original selection may still be owned by the Ojibwe. The second selection of land may also be in question due to the improper swindling of the land by Benjamin Armstrong, who acted as Buffalo's interpreter, during the treaty. Armstrong would later end up selling both selections of land, even though he never had patents for the first selection.

Is the Chief Buffalo land an "Indian reservation"? Chief Buffalo certainly thought it was when he signed the treaty, which also set up six other Indian reservations under the same Article 2 of the treaty. Some judges even referred to the land as a "reservation" when handling cases involving the property. If Buffalo was led to believe that his selection of land would be protected as an Indian reservation, then that is what should have been done under the treaty. Both Benjamin Armstrong and Daniel S. Cash, who were at the treaty signing, would end up owning the Chief Buffalo land. They would also both accuse each other of swindling with regard to the Buffalo property.

SOURCES: (DWT 7-4-1884) (PN) (PS) (MF)

The Big Swindle

Who swindled who out of the Chief Buffalo land? A number of people claimed that Benjamin Armstrong swindled them out of the land. Armstrong himself claims that he was the victim of a swindle. Regardless of whom the swindler was, the Lake Superior Ojibwe were ultimately the victims of the greatest land swindle in Duluth history. Chief Buffalo had only been dead for ten days when Benjamin Armstrong swindled Buffalo's children out of the land on September 17, 1855 for the sum of one dollar. The timing was suspicious because some people believed that Armstrong had misled Chief Buffalo about the land, giving Buffalo the impression that the land would be preserved for use by the Ojibwe and thus protect the sacred burying grounds there.

Alfred Merritt, who moved to Duluth in 1856, wrote about one such burial ground on Duluth's Rice's Point. Merritt indicated that he believed the wording in the treaty had been tampered with and that Chief Buffalo chose the Duluth location in order to protect Rice's Point. Merritt's account is as follows:

...By that rating the Indians would have control of their large burying ground at the foot of Rice's Point. The Indians, as you know, guard their burying places sacredly and the Treaty was originally worded for the protection of the Rice's Point ground.

If Armstrong had attempted to buy and sell the land while Chief Buffalo was alive, Buffalo would have likely protested the sale and alerted authorities that he had been deceived. Armstrong ended up selling the land to Daniel S. Cash, whom he owed a debt to. Suspiciously, both Armstrong and Cash were at the treaty signing. Below is Benjamin Armstrong's account of the Chief Buffalo property from his 1892 memoirs. Notice that Armstrong explains how he suddenly became the personal language interpreter for Chief Buffalo during the treaty signing.

It was about in the midst of the councils leading up to the Treaty of 1854 that Buffalo states to his chiefs that I had rendered them services in the past that should be rewarded by something more substantial than their thanks and good wishes, and that at different times the Indians had agreed to reward me from their annuity money but I had always refused such offers as it would be taking from their necessities and as they had had no annuity money for the two years prior to 1852 they could not well afford to pay me in this way. "And now," continued Buffalo, "I have a proposition to make to you. As he has provided us and our children with homes by getting these reservations set off for us, and as we were about to part will all the lands we possess, I have it in my power, with your consent, to provide him with a future home by giving him a piece of ground which we are about to part with. He has agreed to accept this as it will take nothing from us and make no difference with the great father whether we reserve a small tract of or territory or not, and if you agree I will proceed with him to the head of the lake and there select the piece of ground I desire him to have, that it may appear on paper when the treaty has been completed. The chiefs were unanimous in their acceptance of the proposition and told Buffalo to select a large piece of land that his children might also have a home in the future as has been provided for by ours. This council last all night and just at break of day the old chief and myself, with four braves to row the boat, set out for the head of Lake Superior and did not stop anywhere only long enough to make and drink some tea, until we reached St. Louis Bay. We landed our canoe by the side of a flat rock quite a distance from the shore, among grass and rushes. Here we ate our lunch and when completed Buffalo and myself, with another chief, Kish-ki-to-uk, wades ashore and ascended the bank to a small level plateau where we could get a better view of the bay.

Here Buffalo turned to me saying: "Are you satisfied with this location? I want to reserve the shore of this bay from the mouth of the St. Louis River. How far that way do you want it to go?" pointing southeast, or along the south shore of the lake. I told him we had better not try to make it too large for if we did the great father's offers at Washington might throw it out of the treaty and said: "I will be satisfied with one mile square, and let it start from the rock which we have christened Buffalo Rock, running easterly in the direction of Minnesota Point, taking in a mile square immediately northerly from the head of St. Louis Bay." As there was no other way of describing it than by metes and bounds we tried to describe it in the treaty but Agent Gilbert, whether by, mistake or not I am unable to say, described it differently. He described it as follows: "Starting from a rock immediately above and adjoining Minnesota Point, etc." We spent an hour or two here in looking over the plateau then went back to our canoe and set out for La Pointe. We traveled night and day until we reached home. During our absence some of the chiefs had been talking more or less with the commissioners and immediately on our return all the Indians met in grand council when Buffalo explained to them what he had done on the trip and how and where he had selected the piece of property that I was to have reserved in the treaty for my future home and in payment for my services I had rendered them in the past. The balance of the night was spent in preparing ourselves for the meeting with the treaty makers the next day, and about 10 o'clock next morning we were in attendance before the commissioners all prepared for a big council.

Agent Gilbert started the business by beginning a speech interpreted by the government interpreter, when Buffalo interrupted him by saying that he did not want anything interpreted to them from the English language by anyone except his adopted son for there had always been things told the Indians in the past that proved afterwards to be untrue, whether wrongly interpreted or not, and we can get it correctly, we wish to hear your words repeated by him, and when we talk to you our words can be interpreted by your own interpreter, and in this way one interpreter can watch the other and correct each other should there be mistakes. We do not want to be deceived any more as we have been in the past. We now understand that we are selling our lands as well as the timber and that the whole, with the exception of what we shall reserve, goes to the great father forever.' Commissioner of Indian Affairs, Col. Manypenny, then said to Buffalo: "What you have said meets with my own views exactly and I will now appoint your adopted son your interpreter and John Johnson, of Sault Ste. Marie, shall be the interpreter on the part of the government," then turning to the commissioners said, "How does that suit you gentlemen?" They at once gave their consent and the council proceeded. Buffalo informed the commissioners of what he had done in regard to selecting a tract of land for me and insisted that it become a part of the treaty and that it should be patented to me directly by the government without any restrictions.

The above behavior by Benjamin Armstrong, explains how some of the suspicious language ended up in Chief Buffalo's "instrument of writing" document signed at the 1854 treaty. The language, including "adopted son", was obviously crafted by Armstrong in order to benefit himself. Since Armstrong was not Indian, he had no actual rights under the treaty. He probably felt that adding the "adopted son" language would then make him a lawful heir to Chief Buffalo, but in reality it probably would not stand as

a legal adoption. Armstrong would later unsuccessfully try to use the “adopted son” language to gain more Indian land. According to the January 17, 1894 issue of the *Duluth News-Tribune*:

He has lost Duluth and now wants a new allotment. Benjamin Armstrong, the adopted son of the famous Chippewa, Chief Buffalo, has asked the government for his right as an adopted Chippewa and has applied for an allotment on the Red Cliff lands...Mr. Armstrong now proposes to further test the government by applying for allotment as an adopted Chippewa.

Armstrong’s memoirs also give his account of how he claims that he was swindled out of the Chief Buffalo property by Daniel S. Cash:

Now I must take you to Oak Island, which was my home from the spring of 1855 to the spring of 1862. I was confined to my house during all of his time except such time as I was seeking or receiving medical aid. Being blind and financially embarrassed, the world showed up dark before me. I had exhausted all my ready money in conducting the late treaty and had nothing to fall back upon except a few tracts of land I had secured and the furs I had accumulated the previous winter. I had my furs baled up and they turned out as follows: one of martin skin, one of beaver, one of fisher, and another made of bear and other skins. These I consigned to parties in Cleveland, Ohio, in care of Cash & Spaulding, Ontonagon. They should have brought me \$1,200 but I never received one dollar for them. I inquired of Cash & Spaulding concerning the furs and was told that the parties in Cleveland would not receipt for them or receive them until some skins accounted for, claiming they had been broken open in transit on the boat. I requested Mr. Cash that inasmuch as I was sore in need of money he would look the matter up with all possible dispatch. He promised me that he would, but did not think it could be done right away, and the matter rested there the entire season without a settlement.

About the first of July 1856, Mr. Spaulding, of our company, came to my home on Oak Island and told me that my claims against the Indians for old back debts that were arranged for the treaty of 1854 had been allowed by the government and amounted to just \$900, and that he was going to Washington in a few days and coming right back and if I would give him an order for the money, and thinking this was the quickest way of obtaining it, I agreed. He wrote out the order himself and I signed it, but being blind, I cannot say whether I signed my name or made my mark. Mr. Spaulding went away, and as far as I am concerned, the money went with him. In the fall when Agent Gilbert came to pay the annuities he told me that Mr. Spaulding had drawn the money in Washington and asked if I had received it. I answered no and neither had I heard from Spaulding. He said he would write so Spaulding about what disposition he had made of the money, but I never saw Gilbert again or heard from the money.

Sometime in the fall of 1856, I met Fredrick Prentice, whom I had known quite a number of years. He called on me at Oak Island as he had heard of my affliction. Mr. Prentice then lived in Toledo, Ohio, and was here at that time on matters of business. Among other things we talked was my "mile square" property, the grant of Chief Buffalo and said if we could agree on terms he would purchase an interest in the property. At that time I scarcely knew from whence my next sack of flour would come and asked Mr. Prentice what he could afford to give me for an undivided one-half of the property. He told me that he would give me \$8,000 and keep up the taxes when it became taxable. We would keep track of my other matters until such time as I could agree to sell all or a portion of the property. If it became necessary to go to Washington to look after it he would do it and should it be necessary to employ counsel while there or at any other time until the title was perfected he would make me a small cash payment. In addition to all the other provisions Mr. Prentice also agreed to furnish lumber and all necessary material for the

erection of a house on the property, in which I was to live, and during my residence thereon he was to furnish me with anything I required until we saw fit to sell the property or any portion of it. This was put into a written agreement, duly signed and witnessed, which was afterwards stolen from me with a number of other valuable papers. The cash payment was to be, I think, \$250, but am also that I might make out a list of goods and provisions that I needed and included a yoke of oxen, and would send me them as soon after his return to Toledo as he could get a steamer to send them by. The balance of the \$8,000, after taking out the cost of the things he was to send me and then money then advanced, was to be paid in installments after the patent for the land had been received. The list of the articles he was to send he took along with him and in due time the goods and oxen were received, together with the shipping and purchasing bills showing the total cost of the goods, which amounted to \$2,000, to the best of my recollection, including the cash I had received on his visit.

On the day following our conversation, Mr. Prentice returned to my house, bringing with him Doctor Ellis, of Ashland, Wisconsin, and a deed was made for an undivided one-half of the land that was selected by Chief Buffalo for me in the Treaty at La Pointe, September 30, 1854, and in which was to have been patented to me by the stipulations of that instrument. The deed was a warranty but as the patent had not arrived it was impossible to describe the property by metes and bounds. Dr. Ellis drew up the deed and described it as being the land selected by Chief Buffalo and thought the description would be sufficient. The deed was witnessed in the presence of Asaph Whittlesey, but I do not remember whether there was another witness or not. On leaving Mr. Prentice told me he should leave that night on the steamer North Star for Toledo, and would go from there to Cleveland and purchase the articles called for in my memorandum and ship them either on the North Star, Captain Sweet, or the Iron City, Captain Turner, and that they would reach me in about ten days from Cleveland. The goods and oxen I received at Oak Island by the steamer Iron City. I next heard from Mr. Prentice from Washington, D.C., whither he had gone on business.

This same fall Daniel S. Cash, of Ontonagon, came to my house, ostensibly to visit me. He sympathized with me greatly and said it was too bad that I should be so afflicted, especially at this time, when the whole northwest, by reason of the late treaty, was to be opened to settlement, and as I was young and active and had a thorough knowledge of the country, there was no reason, if I had my sight, why I should not become the wealthiest man in the whole northwest, and asked, "Why don't you raise the money on that square mile and go below for treatment?" I told him I had already given a deed to an undivided one-half to raise money for my present needs and that it was a hard matter to raise money on that yet patented. He then made me a proposition to let me have the money to go for treatment. He said he would advance \$5,000 or so much of it as was necessary if I would give that land as security, and that he would take the chances of the patents and of the land ever becoming valuable and would let me have the money as I required it. I told him that in the sale of the other half I had only received a little money and some provisions to use in carrying on my business and that when my bills were paid my money would be gone. This offer, coming as it did from a man I knew so well, was a tempting one and I told him I would talk the matter over with my wife and let him know on his return from Superior what the decision might be. The boat being ready to leave, he said: "Think it over well. I think it is the best thing you can do. I think too much of you to advise you wrongly. I feel sure that a few months' treatment by a good oculist will bring back your sight, and then you can easily make the money to pay me back what I shall have advanced." I talked the matter over with my family and told my wife I would do what she thought best. She, being well acquainted with Mr. Cash, and believing him to be an upright and good man, advised me to accept his proposition. The day following he returned and I told him his proposition would be accepted, when he produced a contract he had prepared, read it to me and asked me to sign it, saying I could draw the \$5,000 if

necessary and that I might pay him back the amount I used with and interest at six percent, and failing to do so he would hold the land selected for me by Chief Buffalo at the head of the St. Louis Bay. I signed the contract, saying as I did so that I would only draw such amounts as were necessary and thought I would be ready to start below in about a month. Whether my signature to this contract was witnessed or not, I cannot state but there was no one present who could either read or write the English language and no one but Mr. Cash knew the contents of that instrument.

It was not until the following season that I made ready to go for treatment, when I left Oak Island on the steamer Iron City, Captain Turner, who had previously told me that he should stop at Ontonagon to load some copper which would give me time to see Mr. Cash and arrange the money matters according to the agreement. When the boat stopped at Ontonagon I sent a message to Mr. Cash, saying I was aboard and would like to have him come to the boat. He came, and catching me by the hand, said, "I am very glad to see you and am only sorry that you cannot see me," and adds, "I suppose I know your mission. You are going away for treatment and want some money for your expenses." I told him he had guessed it; that I had made arrangements to be gone six months or as long as would be required to be able to see him on my return. Then he told me that money would be out of the question; there had been bank failures throughout the country and that he had not a dollar worth five cents, either to me or anyone else, and that to be able to raise one hundred dollars would be an impossibility. I then told the captain to put me ashore and I would get back home as best I could. "You will not make another trip up this season, but I can get back in a canoe with the help of someone to guide me." The captain replied: "I will do no such thing. Come to Cleveland with me and I will take you to Garlick and Ackley, an eye infirmary, and arrange with them for your treatment." Thankfully I accepted the offer. I then asked Mr. Cash to give me the contract, which I had signed. "Oh!" he said, "that contract is valueless now, as I never paid you any money upon it, and I have not got it here, either, but will mail it to you at Cleveland or any place you direct after you get settled."

I went to Cleveland and my eyes were examined by Garlick & Ackley, oculist, of that place, and they said they could not help me. After two days in Cleveland, Captain Turner drove up to the office and informed me that he should make another trip up the lakes that fall and as the doctors had told him they could not help me, I could return to my home or remain as I preferred. Both doctors having told me that my case was a hopeless one as far as they knew, I returned home with the captain, wholly discouraged and disheartened. I had a few dollars in my pocket with which I tried to buy some provisions to take home with me, but was quickly informed that it was valueless. This was during the great financial panic of 1857. I arrived home safely and found my family well, the first pleasing thing I had met with in a number of months.

I never received the contract back from Mr. Cash, and never saw him but once afterward, and that was aboard a steamboat bound for below, and he was too sick to talk business matters. Shortly afterward I was told that he was dead. After I had got upon my feet again and was able to look after my business I found that the supposed contract then in the hands of his heirs turned out to be a warranty deed to Daniel S. Cash and Jas. Kelly, whom I never saw, of an undivided one-half of the mile square before described. I tried to employ counsel many times to take hold of the matter, but not having money to advance for such services, I failed to obtain help in that direction. It would have been impossible, however, had I then had the property clear of indebtedness to have realized any money upon it or from its sales, because there was a general stagnation in business throughout the northwest for quite a number of years. Many people abandoned their homes and property, leaving behind but few white people, and soon following this the rebellion broke out. This state of lethargy continued for six or seven years.

I had frequent talks with friends who had known me for years, and knew how my business matters stood, as to what I had better do. All were familiar with the fact that I had deeded to Mr. Prentice an undivided one-half of that property and received one or two payments upon it, but none believed I had ever received a penny for the half the heirs of Cash & Kelly claimed to own, and I never saw the James Kelly to whom that deed appears to have been given, nor never heard of him except through this deed. It appeared that he lived in Cleveland. Had I ever received and any considerable amount from Cash on this one-half of that property my neighbors would have known it, for they well knew my circumstances all these years, and that I had been financially embarrassed.

In the above memoir, Armstrong claims to be the victim of a swindle by Daniel S. Cash, but what he completely leaves out of his story was the fact that Armstrong was sued in Duluth in 1859 by Cash for \$10,000. Cash's version of the story was that he advanced Armstrong the money for the Chief Buffalo land in Duluth, but never actually received the deed.

There is no doubt that Benjamin Armstrong was a shady character. This was evidenced by the fact that he completely sold the entire Chief Buffalo property at least twice, but never conveyed the deed to any of the parties that he swindled.

Did Benjamin Armstrong really go blind? Armstrong claimed that he went blind in January of 1855 after someone sprinkled an unidentified powder into his eyes while he slept. The timing of his blindness was uncanny. It was less than four months after the 1854 treaty signing. During the six years that Armstrong was supposedly blind, he made obvious fraudulent sales of the Chief Buffalo land. The alleged blindness became a convenient excuse for him to claim that he didn't know what he was signing, when he sold several different people the same land. Perhaps he claimed to be blind in order to avoid criminal prosecution for the fraudulent land sales. The timing of his miraculous healing was just as uncanny. It happened after the 1859 lawsuit against him, but just before he was appointed as a government interpreter for Indian Affairs in the spring of 1861. Armstrong claimed that he was suddenly healed of blindness in December of 1860 while cutting a balsam tree. He said that splinters of balsam wood went into his eyes, which quickly revived his sight. He was healed after several more treatments with the saw dust.

Benjamin Armstrong was a swindler, but was he also a serial killer? Although there is a serious lack of evidence to get a conviction in court, there were at least two murders of men who were directly connected to Armstrong. He wrote about both murders in his memoirs. Of course, Armstrong didn't say that he killed these men, but simply wrote about their violent deaths. The first murder was the man that Armstrong had accused of blinding him in January 1855. Armstrong said that the "man was found dead in his cabin a few months afterwards". The second murder was a man named William Wilson in 1861. Wilson had lived alone on Hermit Island, which is in the Apostle Islands near Bayfield, Wisconsin. Armstrong lived on the nearby Oak Island. He may have been the only person, other than Wilson, to know that Wilson kept a large amount of money, in the form of bags of gold and silver, in his home. When local residents became concerned for Wilson's welfare, it was Armstrong and a few other men who went over to Hermit Island

and discovered Wilson's murdered corpse inside his cabin. The money was missing. Armstrong's own memoirs indicated that he was "financially embarrassed" at that time and he told the local judge that he knew about Wilson's large amount of money. The money was never found.

In a strange twist of fate, Frederick Prentice later purchased Hermit Island and operated a quarry there. In 1895, he built a fancy house called Cedar Bark Lodge on the island for his wife, but it was said that she had "gave it one look and refused to live there".

SOURCES: (BA pgs. 37-40, 49-51, 56-65, 82, 206-210) (AM) (TAI pgs. 3, 20-21) (DNT 1-17-1894 pg. 1) (DH 2-1-1927 pg. 12) (DNT 7-29-1956) (DH 11-20-1979 pgs. 1A, 7A) (LSM: *The Ghost of Hermit Island*)

Many Lawsuits

The first lawsuit involving the Chief Buffalo land in Duluth, also happened to be the first ever lawsuit, of any kind, to be filed in St. Louis County. The lawsuit was filed on July 28, 1859. The plaintiffs were Daniel S. Cash and James H. Kelley. The defendant was Benjamin G. Armstrong. Cash and Kelly were suing Armstrong for \$10,000 because he failed to give them a warranty deed to the Chief Buffalo property. It would be another 24 years before the Chief Buffalo land would end up in court again.

The first whispers that there could be serious land title problems in Duluth, came in the form of an article published in the *St. Paul Pioneer-Press* on August 31, 1882. The St. Paul newspaper indicated that Frederick Prentice had hired real estate lawyer, B. A. Wallis, to begin lawsuits to recover a large and valuable part of Duluth's business district. The *Duluth Tribune* responded to the *Pioneer-Press* story by referring to it as "Another Crank". Little did the *Tribune* know, at that time, that Prentice would be involved in over two-dozen land court cases in Duluth over the next 13 years. Two of these cases, *Prentice v. Stearns* (1885), and *Prentice v. Northern Pac. R. Co.* (1894), would end up in the U. S. Supreme Court.

Duluth's land situation was so unusual that it repeatedly made headlines across the nation for over a decade. The following headlines about the Chief Buffalo land appeared in the *New York Times*: "The Ownership of Duluth" (1884), "A Heavy Land Claim" (1886), and "He Wants Part of Duluth" (1890).

Frederick Prentice ended up losing all of his cases. The main reason that Prentice lost his cases was because he rarely showed up to support his own lawsuits, causing the courts, by default, to rule in favor of the defendants. There was also the issue of a 20-year statute of limitations on land claims in Minnesota. Lastly, it was determined by the courts that the original land description, as picked by Chief Buffalo, was inadequate and that Benjamin Armstrong lacked the right to sell the land to Prentice, due to the inadequate description. Armstrong never actually received any land patents for the square mile that Chief Buffalo had originally selected in 1854, thus he had no legal right to sell that land.

Frederick Prentice was probably aware that he would lose his cases. This may explain why he would rarely appear during his many lawsuits. It is said that numerous people in Duluth had settled out of court with Prentice, in order to avoid costly litigation. These settlements were said to have made Prentice a lot of money, making the lawsuits very profitable, even when he lost in court.

SOURCES: (PN) (PS) (TID pgs. 22-23) (WOOD pgs. 92-96) (DSLCL pgs. 61-63) (COOL pg. 14) (DDT 9-1-1882) (DDT 7-3-1884 pg. 2) (WSJ 7-4-1884) (DWT 7-4-1884 pg. 1) (NYT 7-4-1884 pg. 3) (EB 7-9-1884) (DDT 1-15-1886) (NYT 1-17-1886 pg. 8) (DNT 3-20-1888 pg. 4) (DDN 12-29-1888) (SUN 6-29-1889) (DNT 1-22-1890 pg. 4) (DNT 4-12-1890 pg. 1) (DNT 4-13-1890 pg. 1) (SIO 4-13-1890) (DNT 4-26-1890 pg. 4) (NYT 7-8-1890 pg. 4) (DNT 7-8-1890 pg. 1) (DNT 7-10-1890 pg. 1) (SIO 7-12-1890) (DNT 7-15-1890 pg. 1) (DNT 9-2-1890 pg. 1) (DNT 12-19-1890 pg. 1) (DNT 12-26-1890 pg. 6) (DDN 1-12-1892) (DNT 1-12-1892 pg. 4) (DNT 5-11-1893) (DNT 10-3-1893) (DNT 5-27-1894 pg. 51) (MJ 1-8-1895) (DNT 8-1-1899 pg. 8) (DH 2-1-1927 pg. 12) (DNT 2-28-1937) (DNT 7-29-1956)

A Dry City?

According to Article 7 of the 1854 Treaty with the Chippewa:

No spirituous liquors shall be made, sold, or used on any of the lands herein set apart for the residence of the Indians, and the sale of the same shall be prohibited in the Territory hereby ceded, until otherwise ordered by the President.

The Chief Buffalo land in Duluth fell into both prohibited categories. It was part of the ceded territory as well as land set apart “for the use of the Chippewas of Lake Superior”, according to Article 2 of the treaty.

The treaty had forbidden alcohol in the entire ceded region which would include all of Duluth. Beginning in 1909, Duluth once again started to feel the effects of being located on an “Indian reservation”. Newspaper headlines were splashed across the country such as “Old Treaties May Make Duluth ‘Dry’”, which appeared in the July 20, 1909 edition of the *Duluth News-Tribune* and “Will Duluth Become ‘Dry’” in the October 16, 1909 edition of the *Grand Forks Herald*. The *Grand Forks Herald* went on to report:

Under ruling of Federal Court, it [Duluth] is still Indian territory...According to Judge Morris' decision, territory once set aside by the United States government as territory remains so until congress, by special enactment, decrees otherwise. The settlement of a tract by white men does not invalidate this ruling.

The fact that the government allowed alcohol, and taxed alcohol for decades in Duluth, meant that the government and many others were in violation of Article 7 of the treaty. The fact that alcohol could soon be banned in Duluth caused an uproar which went all the way to the White House. On February 16, 1911, President William H. Taft signed an

executive order that rescinded Article 7 of the treaty, except for within the boundaries of the Fond du Lac Indian Reservation.

Even after Taft's executive order, the alcohol question still continued to haunt both Duluth and Superior for several years. In 1916, prohibition activists led a "spectacular" parade down Superior Street in Downtown Duluth. According to the *Duluth News-Tribune*:

Perhaps the most original and striking float was a miniature forest of pines upon a long flat wagon bed, filled with Indians in war paint, tents and campfire. It was drawn by six coal-black horses. Indians also riding the horses, and the legend informed the public that the Indian treaty of 1854 with Chief Buffalo, prohibiting liquor in the Indian territory of which Duluth is now a part and "Let us keep our word with the Indian".

The Duluth alcohol question never came up again after the prohibition era began in 1920. It seems that the 79-year-old treaty had long been forgotten by 1933 when Constitutional prohibition ended.

SOURCES: (IA Vol. 2 pg. 650) (IA vol. 4 pg. 1022) (DNT 7-20-1909) (GFH 10-16-1909) (DNT 12-31-1910 pg. 1) (DNT 4-12-1912 pg. 1) (DNT 12-22-1914 Superior Edition) (DNT 2-16-1916) (DNT 6-18-1916 pg. 6)

Land Claims by Natives

Between 1859 and 1895, all lawsuits regarding the Chief Buffalo land were filed by white men who had no actual Indian treaty rights, only questionable purchase agreements from Benjamin Armstrong. Beginning in 1911, various Ojibwe people started to make claims that they owned the Chief Buffalo land in Duluth under rights granted by the 1854 treaty.

On November 8, 1911, the *Duluth New-Tribune* reported the following:

Suits are about to be brought by descendants of Chief Buffalo to recover property a mile square in the heart of Duluth, which the Indian's heirs allege was ceded him by the government fifty years ago. Chief Buffalo's heirs reside at Red Cliff, Odanah and Bayfield. The property in question extends from the Spalding hotel east and north, and is valued at many millions of dollars. Announcement of the proposed action comes from Ashland, Wis. During the past week Attorney Z. I. Dahlby of Washington D. C., has been investigating the rights of the Indians of the reservations and, it is said, he will handle the action.

A similar version of the above news story was published in the *Grand Forks Herald*. I was unable to find any record of such a lawsuit ever being filed. I was also unable to locate an attorney or anyone else by the name of Z. I. Dahlby during my research. The 1920 U. S. Census shows a lawyer named H. Lewis Dalby living in Washington D.C. If the newspaper name was a typo, then this might be the actual name of the lawyer who

represented the heirs of Chief Buffalo. The census record shows that Mr. Dalby had a son named Henry, so it is possible that his “H” initial may also be “Henry”.

A headline on the front page of the November 20, 1979 edition of the *Duluth Herald* read “Indians mull reviving claim to Duluth”. The newspaper went on to report:

There’s talk that Chippewa Indians will revive a 125-year-old claim to a square mile of downtown Duluth property. Rodney J. Edwards, a Duluth lawyer who frequently handles legal work for Indians, said the federal government has recently been starting lawsuits to establish old Indian claims on grounds that land patents were defective and Indian rights were improperly terminated.

A headline on the front page of the September 19, 1984 edition of the *Duluth News-Tribune* read “Downtown might have new landlord”. The newspaper went on to report:

Richard Lee Armstrong thinks there’s a slim possibility he owns downtown Duluth...The country-western singer from Winona is a direct descendant of Benjamin Armstrong...

Richard was actually a descendant of both Benjamin Armstrong and Chief Buffalo, since Buffalo’s daughter had married Benjamin.

To this day, no Native American people have filed any actual lawsuits to recover the Chief Buffalo land in Duluth.

SOURCES: (DNT 11-8-1911) (DNT 11-9-1911 pg. 6) (GFH 11-10-1911) (DH 11-20-1979 pgs. 1A, 7A) (DNT 11-25-1979) (DNT 9-19-1984 pg. 1A, 11A) (MF) (USC 1920)

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