

**Identity & Place: Past Present and Future—City of Marquette Interpretive
Anishinaabe Public Art Project and Companion
Gichi-namebini-ziibiing Trail Curriculum (IAACTC)
Research Assistance Project**



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INTRODUCTION

The City of Marquette is one of Michigan's principle commercial sites in the state located on the southern shores of Lake Superior in Michigan's Upper Peninsula. Marquette is the largest city in the Upper Peninsula. The Ojibwe were believed to have made contact with Europeans in 1615 (Magnaghi, R. 2020). The first settlers coming to Upper Peninsula were French missionaries in the 17th century; however, the city's development didn't start until almost 200 years later with the discovery of iron deposits (Sleeper-Smith, S. 2001). Nowadays, Marquette is the main port on Lake Superior and home to the Northern University of Michigan; popular points of interest include scenic trails dating back to pre-colonial Anishinaabe history.

To preserve the history of these trails, The City of Marquette was awarded a grant from the Native American Heritage Fund (NAHF) for the purpose of interpreting Anishinaabe history and heritage from the mouth of the Carp River to Presque Isle through signage and public art. Funds will also be used to support the development of a companion trail curriculum to revitalize how we teach Native history and culture in our community. This project is a part of a larger Cultural Trail initiative spanning the City's two-mile multi-use path along the lakeshore. The Cultural Trail will transform the existing path into a destination, telling a full history of our community and its centerpiece, Lake Superior. The Cultural Trail will connect, honor, and give voice to the multiple stories, places, and natural features along the lakeshore. The design of a companion curriculum to revitalize how we teach and the history and culture of the Anishinaabe people in our community. Funding would provide research, design, fabrication and installation of additional sites needed to tell a complete and rich story, providing translation from English to Ojibwe language, as well as the integration of Ojibwe art, design, culture, and storytelling. The design should find surprising ways to instill curiosity and delight, using such culturally relevant sculptures, symbols, and a central fire.



(Source: Great Lakes Indian Fish and Wildlife Commission Atlas of Traditional Place Names)

The City of Marquette Interpretive Anishinaabe Public Art Project and Companion Gichinamebini-ziiibiing Trail Curriculum (IAACTC) research assistance project is a community-service partnership between the City of Marquette and Native American Studies course, NAS 488 Community Service-Learning course with Northern Michigan University, Spring Semester of 2021. The students were charged with researching—Gichinamebine Ziibing, one, of six or seven village sites- from the mouth of the Carp River to Presque Isle. The research included the historic and cultural components of the village. We looked at maps, articles, books, journals, interviews, State and Federal government documents, Treaties, aerial photos, etc.

IAACTC Overview

- The City of Marquette received funding from multiple grants for an Anishinaabe Public Art Project and Anishinaabe Cultural Trail Interpretation.
- The project is focused on a two-mile stretch between the Carp River and Presque Isle.
- Primary components of the project include the design of a companion curriculum to revitalize how we teach and the history and culture of the Anishinaabe people in our community, and the research, design, fabrication and installation of interpretive sites.
- Interpretive sites will not be standard signs with stories, facts and dates but will integrate Anishinaabe art, design, culture, language, and storytelling, finding ways to instill curiosity and delight, such as hidden sculptures and symbols, as well as a central fire.

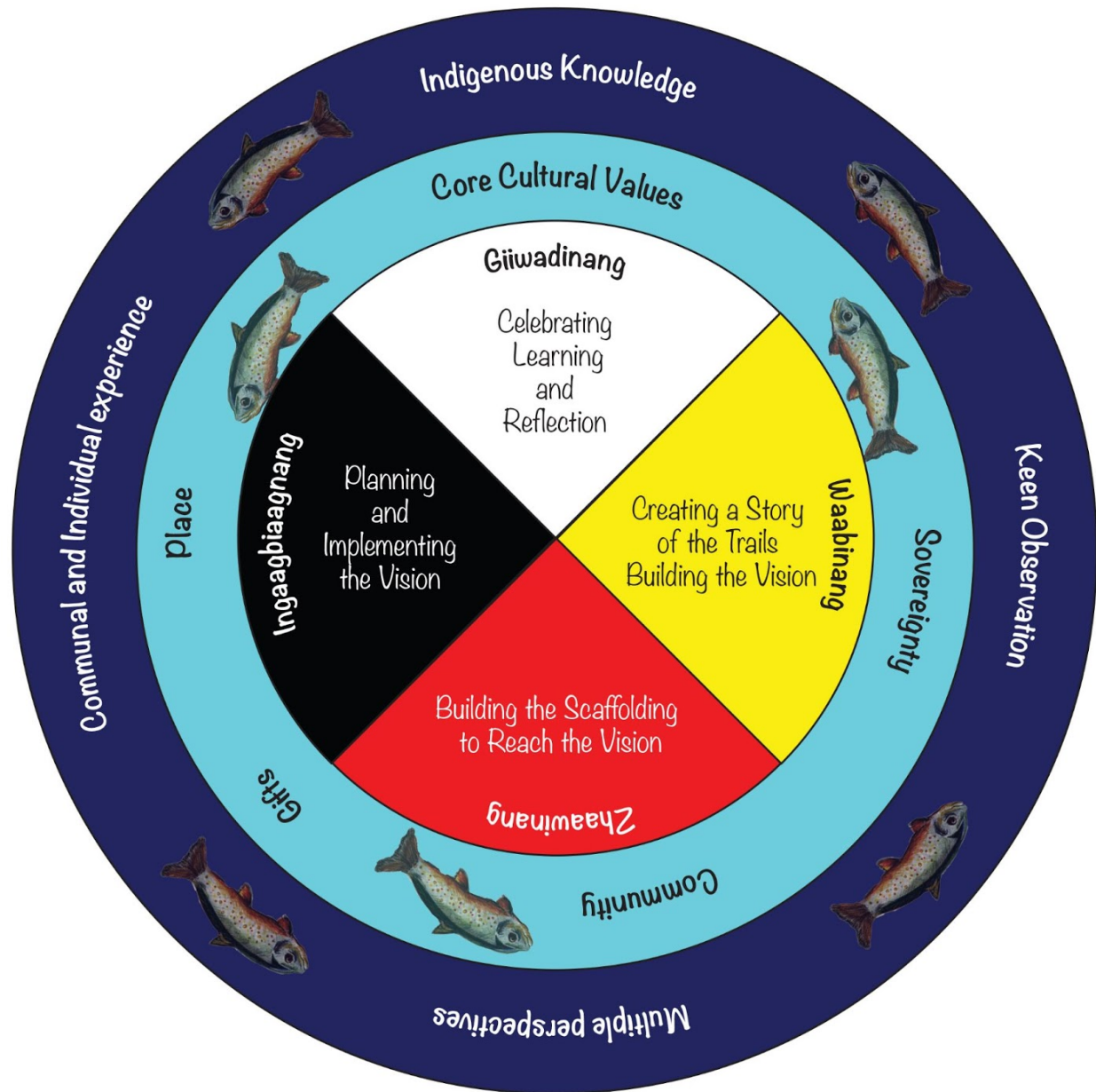
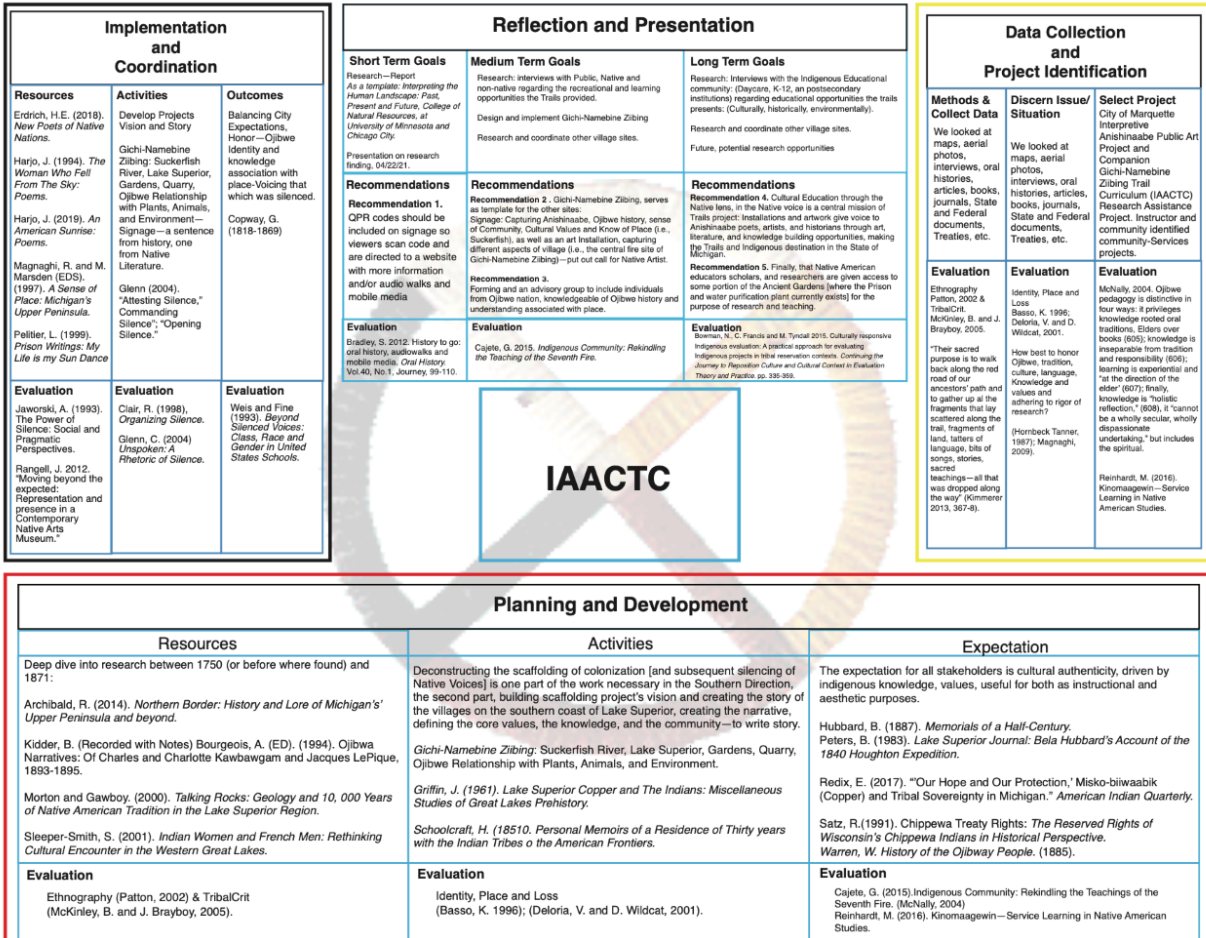


Figure 1: An Indigenous Evaluation Framework, American Indian Higher Education Consortium (AIHEC).

Medicine Wheel Logic



Evaluation

The evaluative and education framework for the *City of Marquette Interpretive Anishinaabe Public Art Project and Companion Gichi-namebini-ziibiing Trail Curriculum (IAACTC) research assistance project* was borrowed from the work for Gregory Cajete, (2015), based on the work of Robert Zais (1986), and American Indian Higher Education Consortium (AIHEC) (2009). It has the advantage of honoring the Anishinaabe history, values, sovereignty, community and curriculum needs specified by the Marquette Trails project. As stipulated by AIHEC, the Innermost ring represents Medicine Wheel logic, stipulating four orientations:

To the East—Creating the story of the Ojibwe, six or seven villages along the Southern Shores of Lake Superior and its vision, which is to honor the history, knowledge, sovereignty, and values of this place and as a rich source of education.

To the South—Building the scaffolding to reach vision—a large portion of the scaffolding was the research piece, excavating the history that was, like the villages, buried, but also imagining how best to honor this history and people [see recommendations]

To the West—Planning and implementing, beginning with this presentations and moving into future imagining of how best to communicate their story with the Native and Non-Native community—letting Native knowledge lead.

To the North—Celebrating achievements and reflections on lessons gained in the process, which entails engaging the community, building capacity—doing whatever is needed to bring the trails project to successful completion –celebrate learning.

The Second Circle reflects the contexts—to include Anishinaabe core values, and what supports the community. This second circle may reflect the next stage of this project—inquiring from the community and culture(s) what it hopes the Trails project achieves, rather than giving the culture what we think it needs, it is more efficient to ask the community what is needed.

The Third, Outermost Circle—considers “components” that make up a program’s everyday workings and evaluation-by asking those who know—community Elders and Native American educators, from varying perspectives. Listening is an essential component of each aspect of this evaluative methodology, more than any other criteria—listening to those who know this place, back before colonization, is a core value

Methods and Data Collection

- Students researched the location and components of the villages that existed along Southern Shore of Lake Superior in the Marquette area.
- Focused primarily on the largest of the villages, Gichi-namebini Ziibing.
- Looked at maps, articles, books, journals, interviews, oral histories, State and Federal documents, aerial photos, etc.
- Put together a synopsis of our findings, which will be submitted to the City of Marquette.

Research

The scholar whose words best captured the challenge of the Trails Project this project were from Robin Kimmerer (2021), who wrote: “The people of the Seventh Fire do not yet walk

forward; rather, they are told to turn around and retrace the steps of the ones who brought us here. Their sacred purpose is to walk back along the red road of our ancestors' path and to gather up all the fragments that lay scattered along the trail, fragments of land, tatters of language, bits of songs, stories, sacred teachings—all that was dropped along the way" (367-8). The fragments she described come from three distinct scholarships—Historians—EuroAmerican and Indigenous, to include scholarships interviews, geography, maps, journals; the second area of research focused on new methodologies and ways of seeing. These methodologies included Tribal Critical Race Theory, Theories of organization and silencing and were instrumental in understanding roles of silencing and erasure in the success of colonization.

Colonization was a process much like George Orwell described in 1984 where law and policy systematically erased people, villages, and cultures. If concepts erase, then it was through conceptually oriented research that we were able to heal. Deconstructing the scaffolding of colonization is only part of the research project, envision the past, creating the story of the villages on the southern coast of Lake Superior, creating the narrative, defining the core values, the knowledge, and the community—describes the second stage of research—learning to research outside the Western story.

This research focus began with maps: 1911 Platt Map, Hinsdale Map, 1896 Geological map, 1907, 1873, GLIFWC Map. Maps revealing villages, where Marquette currently exists. The Treaty of 1836 and 1842 were instrumental in reconstructing the Indigenous story. Hornbeck Tanner's (1987, and *Atlas of Great Lakes Indian History and Society*, (1991) revealed the Great Lakes region as a Theater of war.. Before Michigan, Wisconsin, Minnesota were states, Indigenous people lived populated this region. Treaties documenting unimaginable loss were the origin of the Trails Project, its narrative, as well as the core values, knowledge of the community living there. Finally, we relied on the work of poets and artists to recreate the story of the Ojibwe people.

Cultural and Historical Resource Inventory

We also compiled a photographic and written inventory of the cultural and historical locations of Indigenous locations prior to establishment of the City of Marquette. The inventory was based upon what we found in local, and state publications, as well as scholarly journals,

interviews and publication. This data was supplemented by scholarship from Northern Michigan University, particularly that of Dr. Martin Reinhardt, and Russell Magnaghi. The City of Marquette has a rich partnership with scholars from Northern Michigan Unieristy. The purpose of gathering this data was to gain insight and understanding into the Indigenous Heritage of the Upper Peninsula in general and Marquette in particular.

Findings

Village 1	Kitchi-Mitawangagamag [Baraga] A small village, [Yellow dog falls, where the Sauk heads hang] (Peters 1983 p.57) 1994. & Ojibwa Narratives, pp.116-8, 153) Or Sauk Tracking Lookout (Peters 1984: 243-244; Ojibwa Narratives 156) Magnaghi, R. (2020, II)
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Village 2	<p>Ozaagii-akawaabiwining.</p> <p>Village located near the rock cut, /asinikaa, asinikaamagad/</p> <p>There is speculation that village was a lookout, which was populated at all times. A wartime strategy location; it was a high point. On the rock cut (Magnaghi, R. 2020).</p>
Village 3	<p>/Gichi-Naame-Ziibing/ Translating as Suckerfish.</p> <p>Euro-Americans named <i>Carp River</i> to devalue Suckerfish. Conversely, for the Ojibwe, people Suckerfish were life-sustaining and scared.</p>
Village 4	<p>“Nagomikong,” Nayahmekang (Magnaghi, R. 2009, p.121, 124).</p> <p>Going along that Western route, from Gichi-namebini-to next village site, where Marquette is now. Magnaghi (2020) came across a narrative that said the city was buried to put through railroad track and buildings. Another narrative asserts a Catholic Church was built on top of the village, requires more investigation.</p>
Village 5	<p>Bagidaabineyashi</p> <p>One of only pictures of Marquette, a transition era photo, phones of wigwam; it is called snagging point; The Lighthouse point. Coast guard station.</p>
Village 6	<p>Ginibo Nissimin Makatewagamitig weia sibi</p> <p>Go west Noquemanon River or dead river, in English it is known as dead river, thimbleberries or blueberry, which are rich in this area.</p>
Village 7	<p>Ashkikomaan Neiashi</p> <p>Presque Isle, lead metal point, did not have idea of lead, but black metal, the big black rocks. “Naomikong has 10-12 log cabins.” (Magnaghi, 2009. p.124</p>

Gichi-Namebine: Life Sustaining Suckerfish



Suckers are among the first fish to attract attention in the spring, as they begin their upriver spawning runs, often before the ice is off of inland lakes.

Suckerfish are sacred to Ojibwe people connection between the physical, plant, animal, and the human world (Johnston 1976; Newago 2011).

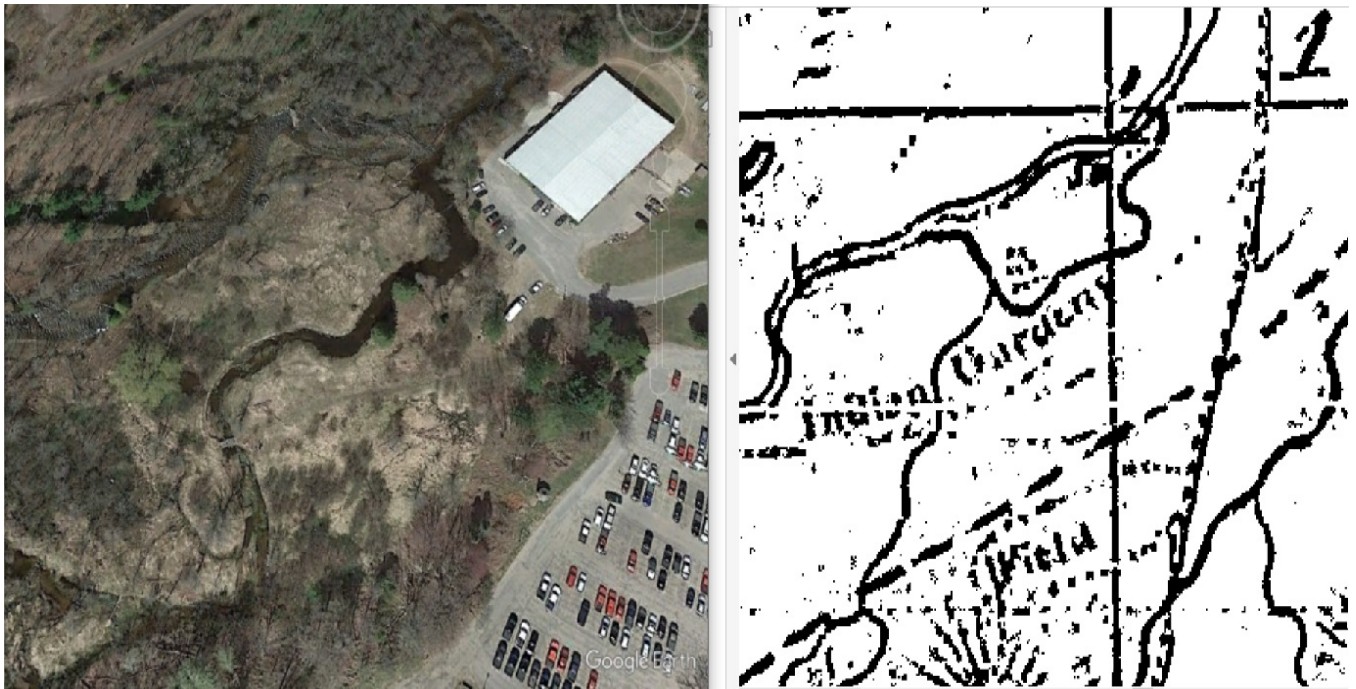
Everything is life giving and that life-giving power deserves respect. All life is unified, and every living thing is tied to another, so that without one part, the other parts could not sustain themselves (L. DeFoe 2011).

In Anishinaabemowin, Carp River means the Great Suckerfish River or the life sustaining river. The Anishinaabe hold suckerfish sacred because they gave their lives to ensure the Anishinaabe would survive the harsh winter. The Anishinaabe 'refer to February as the Suckerfish Moon to remember and honor this relationship. The Gichi-namebina Ziibi used to provide food for the Anishinaabe but now it is restricted due to high level of chemicals found in the fish that live in the river.

Garden

One of the most prominent features of Gichi-namebini Ziibing prior to colonization was the chi-gete-gitigaan (big ancient garden) site that sat at least partially on an island in the middle of the

river. The garden site was shown on a (United States. Department of the Interior. General Land Office., 1846) plat map dated May 8, 1846. The plat map image is shown beside a modern day satellite image of the same area.



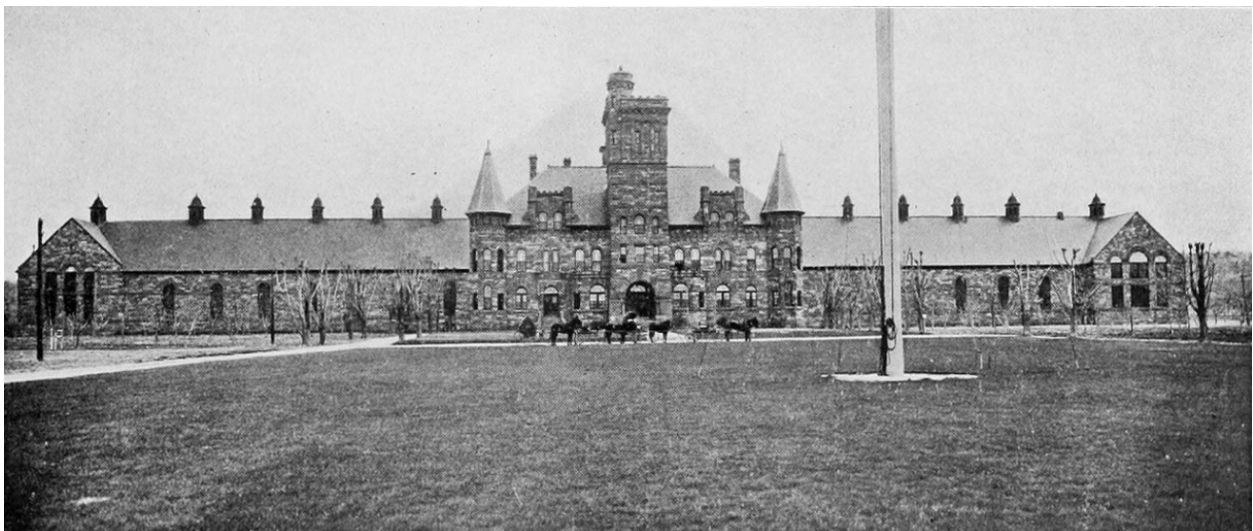
As this area is important to Ojibwe Culture, a prison is highly symbolic. Furthermore, having access to this land for purpose of education would be healing



The proximity of the garden site to the Marquette Branch Prison (MBP) (shown below) presents a barrier to the general public from accessing the site. Signs located on the site warn the public to not enter the area.



Marquette Branch Prison was authorized by the Michigan State Legislature in 1885. The prison was subsequently built on the shores of Lake Superior on property that was a gift to the State from the Marquette Businessmen's Association. The prison was completed in 1889 at a cost of less than \$200,000. The business association of that time gifted the land to the state (Michigan Departments of Corrections, n.d. The state then used the land to build the prison





This area is rich in berries and multiple species of fish still populate the river. It also doubled as a great look out location.



Gichi-namebina Ziibi (Carp River)



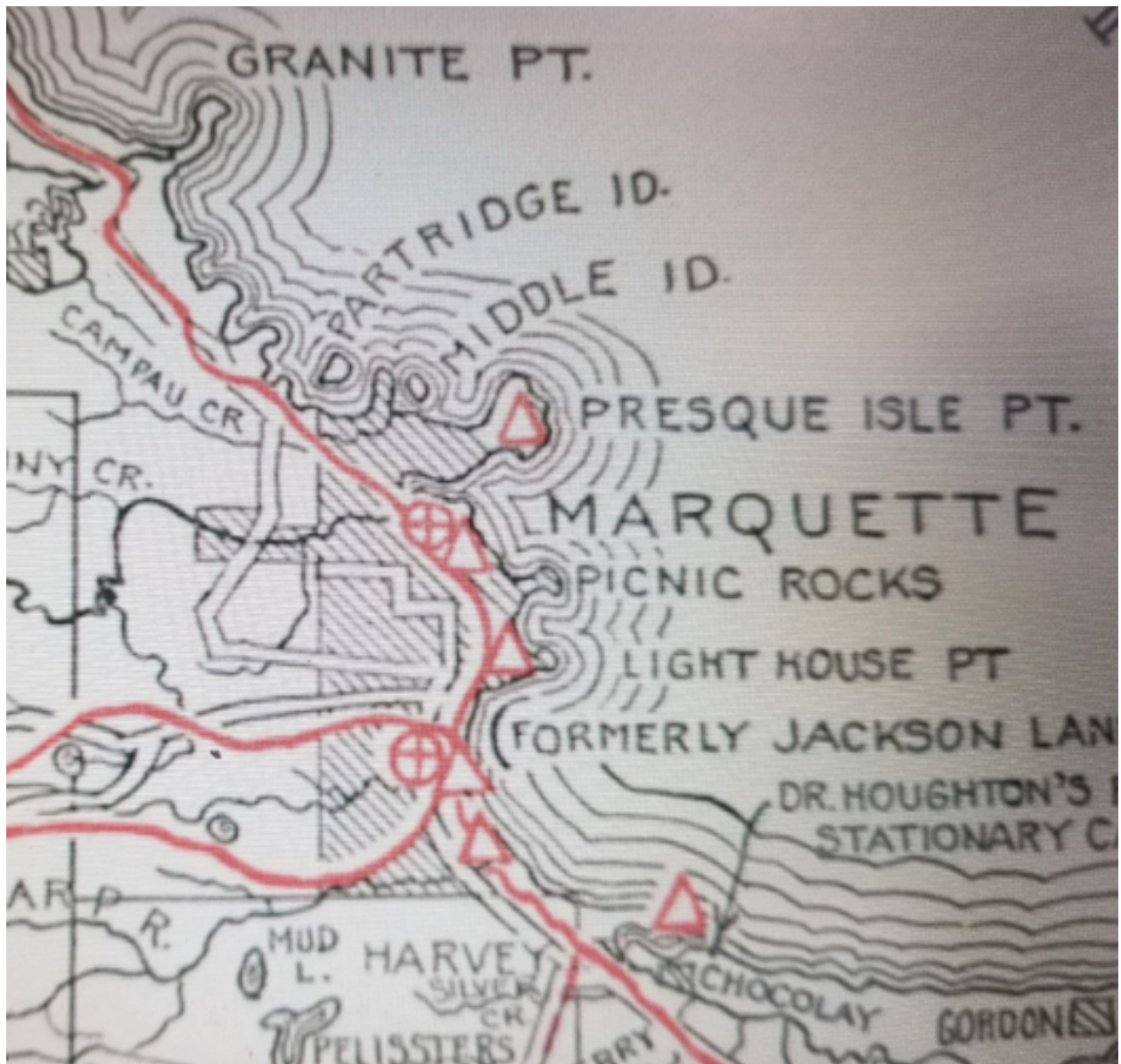
(Google maps)



(United States Department of Agriculture, 2015)

Harvey Quarry

The Hinsdale Map shows six village sites. Other references indicate an additional village site at the rock cut in modern day Harvey. The additional village site is Ozaagii-akawaabiwining.



The Anishinaabe that lived in this area harvested Quartzite for arrowheads and other various pointed tools



Recommendations

Recommendation 1. Messaging

QPR codes should be included on signage so viewers can scan the code and directed to a website with more information; audio walks and mobile media.

“Truth can appear as disaster in a land of things unspoken. It can be reached with white arrows, each outlining the meaning of delicate struggle” (Joy Harjo, 1994, “The Naming.” p.11)

Recommendation 2. Gichi-Naame-Ziibing

Gichi-Naame-Ziibing, serves as template for other village sites.

- Gichi-Naame-Ziibing, serves as template for other village sites.
- Signage: Acknowledging Ojibwe Sovereignty, Capturing Brief Ojibwe history, Sense of Community, Cultural Values and Place
- Honoring Art Installation, different aspects of village life given to each village (i.e., the central fire site of Gichi-namebina Ziibing)

<i>“Babejianjisemigad/Gradual Transformation” Margaret Noodin</i>	
Chigaming gii jiisibidoon mikwambikwadinaa neyaashiiwan, neyaakobiiwanan, neyaakwa biindig zaaga’iganing, agwajiiing akiing Omaa zhawenjigejig zhaweniminangwa epiichi agwaayaashkaa mii dash animaashkaa gaye baswewe zisibimaadiziyang. Maampii gidanishinaabemotawigoonaanig ginwenzh biboon, nitaawigin niibin babejianjisemigad apane.	The great sea was pinched by the glaciers land reaching, water pointing, trees leaning inside the lake, outside the land. It is here we are loved by the slow swell of tides that echo the rasp of our lives. This place speaks to us of long winters, summer growth and slow constant change.

Recommendation 3. Advisory Committee by Indigenous Elders

We suggest that the city should put together an advisory group for this project, to include individuals from Ojibwe nation, who are knowledgeable of Ojibwe history, sovereignty, and core cultural values.

Recommendation 4. Centrality of Indigenous Education, by Indigenous People

That education serves as a central mission of the Trails project through Art, Poetry: Installations and artwork by Anishinaabe poets, artists, and historians. That assess is given to Native community and education institutions.

Recommendation 5. Ancient Gardens

Native American educators are given access to some portion of the Ancient Gardens [where the Prison and water treatment facility currently exists] for the purpose of community healing, research, and teaching.

Silence, they say, is the voice of complicity.

But silence is impossible.

Silence screams.

Silence is a message,

just as doing nothing is an act.

Leonard Peltier, Prison Writings: My life is my Sun Dance Leonard Peltier United States Prisoner #89637-132. Harvey Arden, Ed.

Recommendation 6: Project Completion

Completion of all seven-village sites, to include the two villages east of the Carp River in the curriculum.

Recommendation 7: Responsibility to Indigenous Heritage

Protection of site, research is necessary regarding “carrying capacity,” and impact of public visitation on site.

Table 1. Potential Community Interview Questions.

Questions

- 1. What do you know in regards to Native history of this area?**
- 2. What brought you to Marquette**
- 3. How long have you lived in Marquette?**
- 4. Do you use the Trails? What do you like about them? What do you dislike about them?**
- 5. In what ways is Indigenous History already incorporated in your town?**
- 6. Do you see a need to form a link between the parks and the Indigenous history and heritage of the Marquette area?**
- 7. How would you like to incorporate Indigenous into your town?**
- 8. How would you display history and heritage to engage Marquette residents in the culture and history of Marquette?**
- 9. May we possibly call you in the future for further questions?**
- 10. Address?**

Medicine Wheel Logic—Balance

Medicine Wheel logic Model promotes the balance of positive negative impacts associated with acknowledging the Marquette Trails as a heritage site. It serves to preserve the site for future generations. The benefits of the trails, villages and installations must be balanced with the responsibility for protecting Indigenous Heritage adhering to the sacredness associated with site. Local engagement must be balanced with awareness and respect of those cultural values. Approaching the Trails project with an Educational approach as Indigenous intellectual property may mitigate commodification and destruction impacts associated with cultural tourism.

Conclusion

Understanding the Indigenous cultural and historical importance to the Marquette community restoring histories erased and instilling civic pride. Marquette's residents have expressed a need for preserving the historical qualities and maintaining culture heritage. This forward thinking vision rooted in Marquette's diverse community will make the city a destination.

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