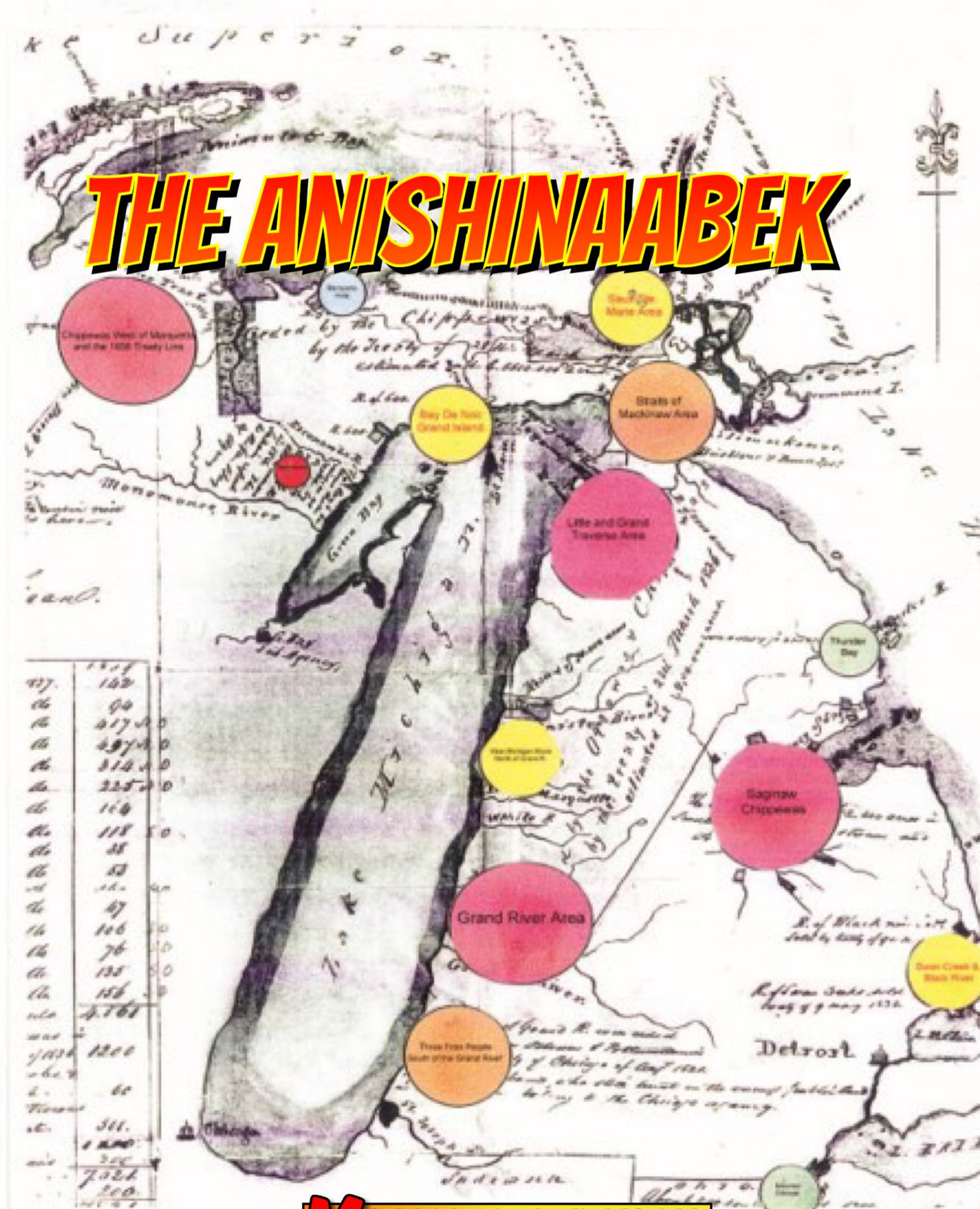


MICHIGAN INDIANS:

[4.10] THE GRADUATING CIRCLE MAP OF
SCHOOLCRAFT'S 1837 INDIAN POPULATION
ESTIMATES



GIIPKINAAGEWIN

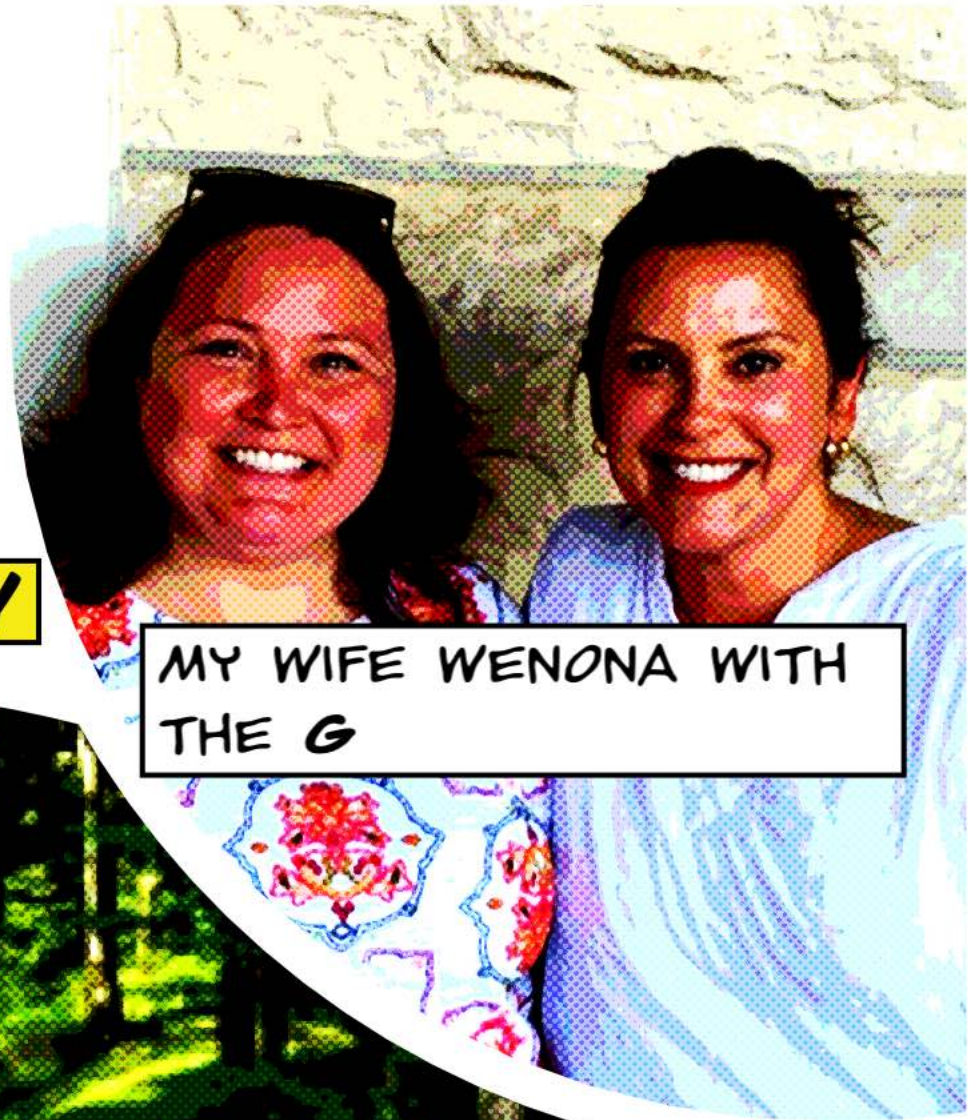
GRADE SCHOOL EDITION

B	I	N	G	O
Odawa	Anishinaabe	Miigwetch	Ghost Road	Holy Childhood
Haskell	Grand Traverse Band	University of Michigan	Michigan State University	Little Traverse Bay Bands of Odawa Indians
Sault Ste. Marie Tribe of Chippewa Indians	Ojibwe		Bodewadmi	Saginaw Chippewa Indian Tribe
The G	Wenona Singel	Tribal Judiciary	Powwow	Pie
Jiiman	Pokagon Band of Potawatomi Indians	1836 Treaty	Art Duhamel	Henry Schoolcraft



MY MOM JUNE WITH
JORDAN BREWER

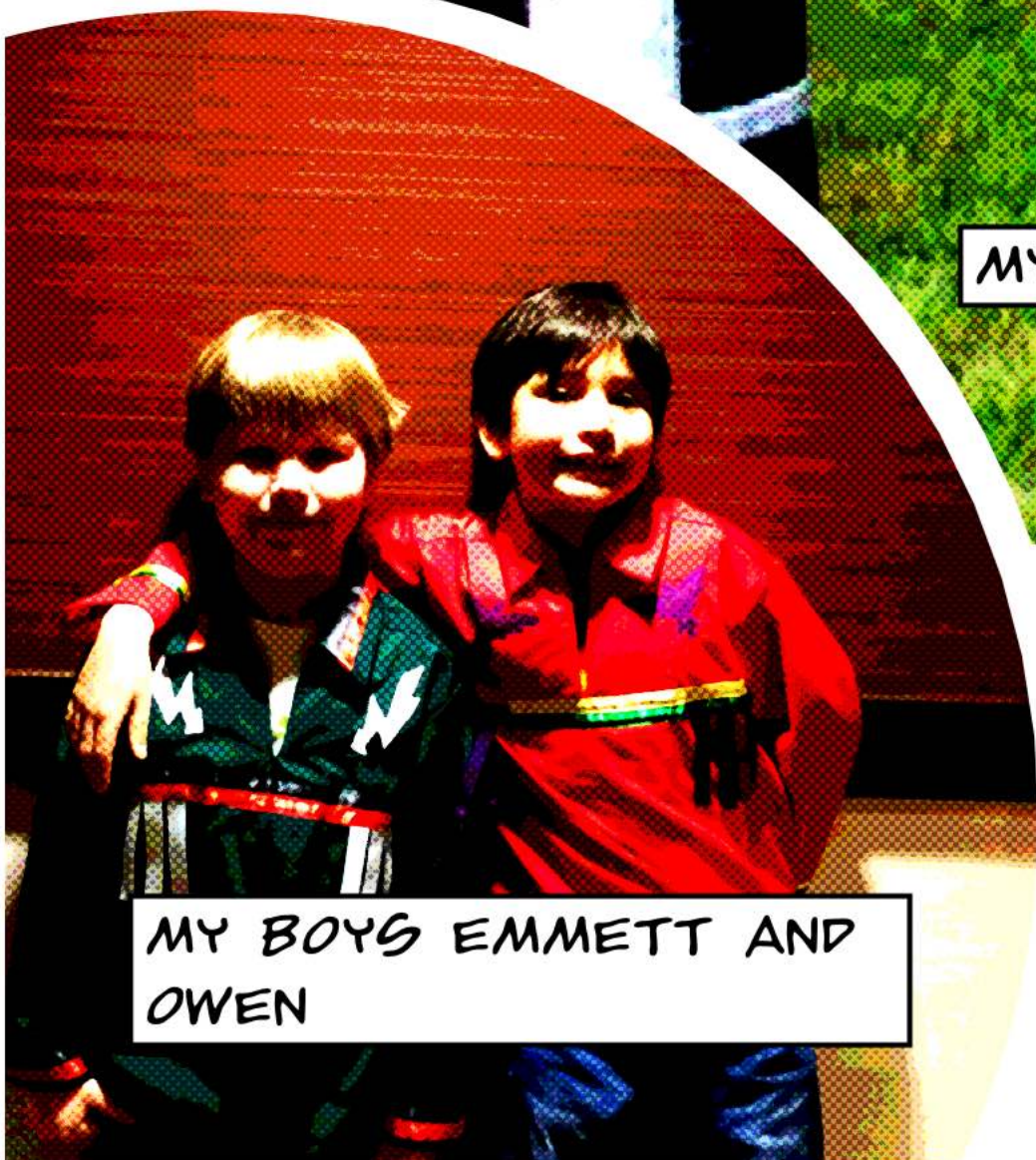
MY FAMILY



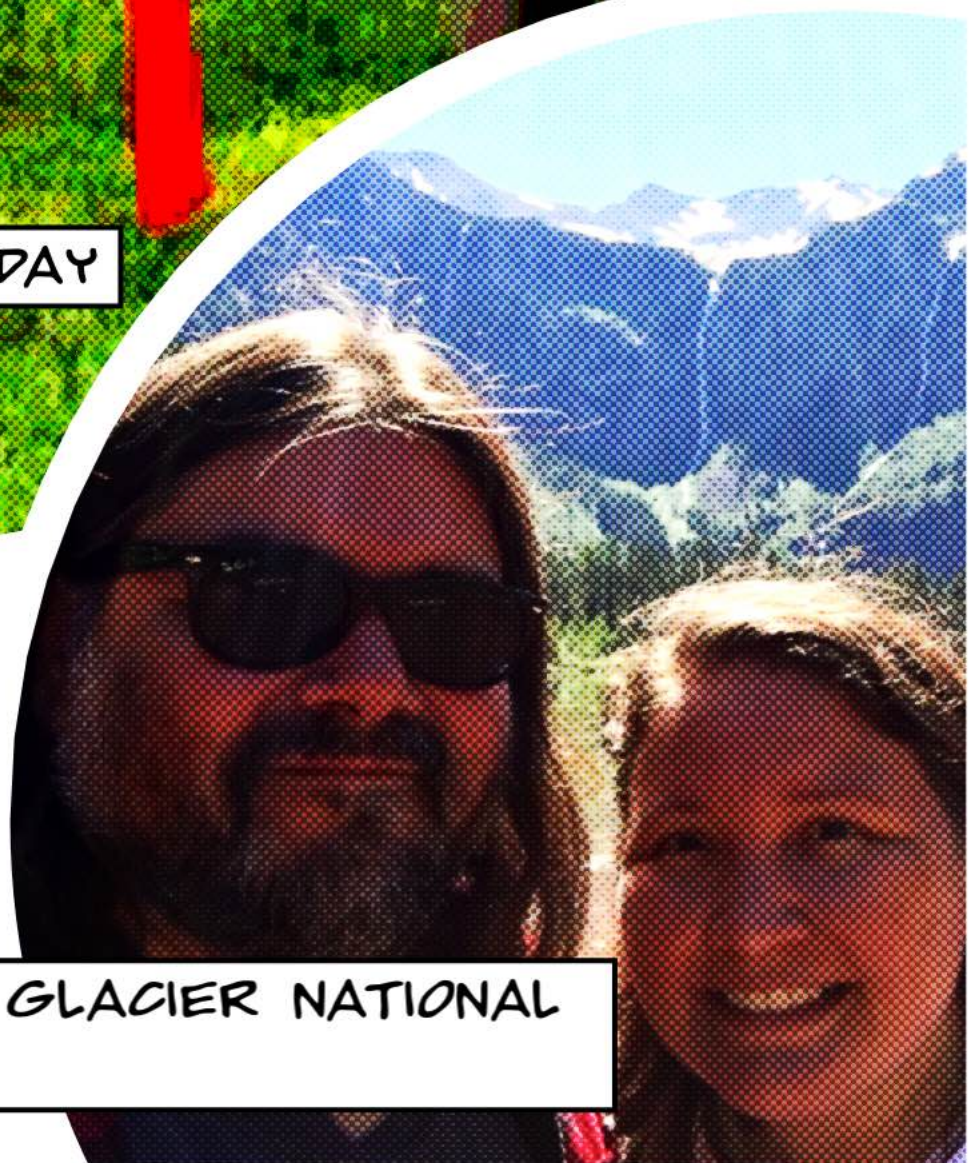
MY WIFE WENONA WITH
THE G



MY WEDDING DAY



MY BOYS EMMETT AND
OWEN



US AT GLACIER NATIONAL
PARK

ASSIGINACK WAR PARTY

ASSIGINACK

AISHQUAGONOBE



WAR OF 1812

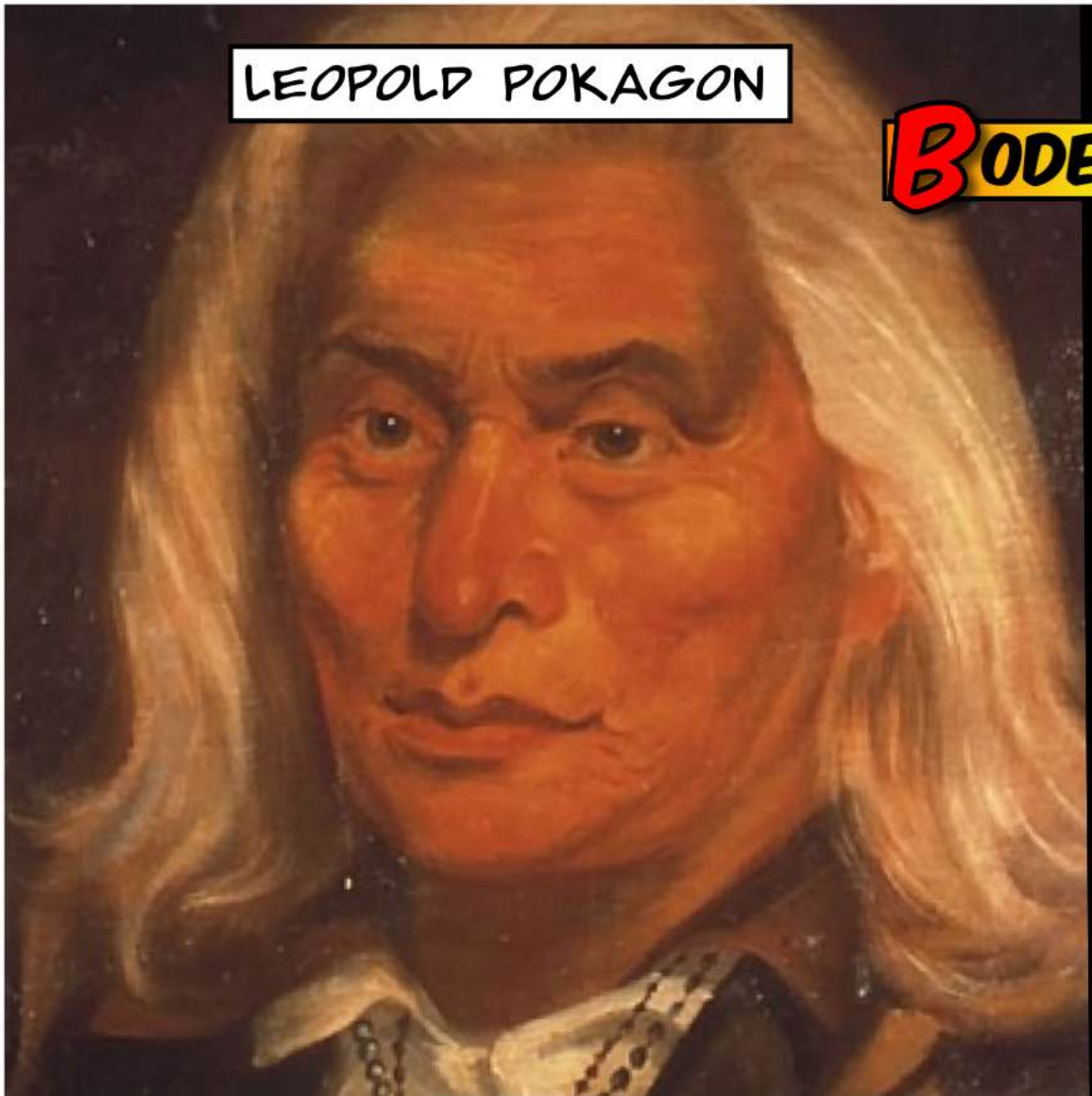
GEORGE
MAMAGONA

EARLY ANISHINAABE U-M GRADUATE



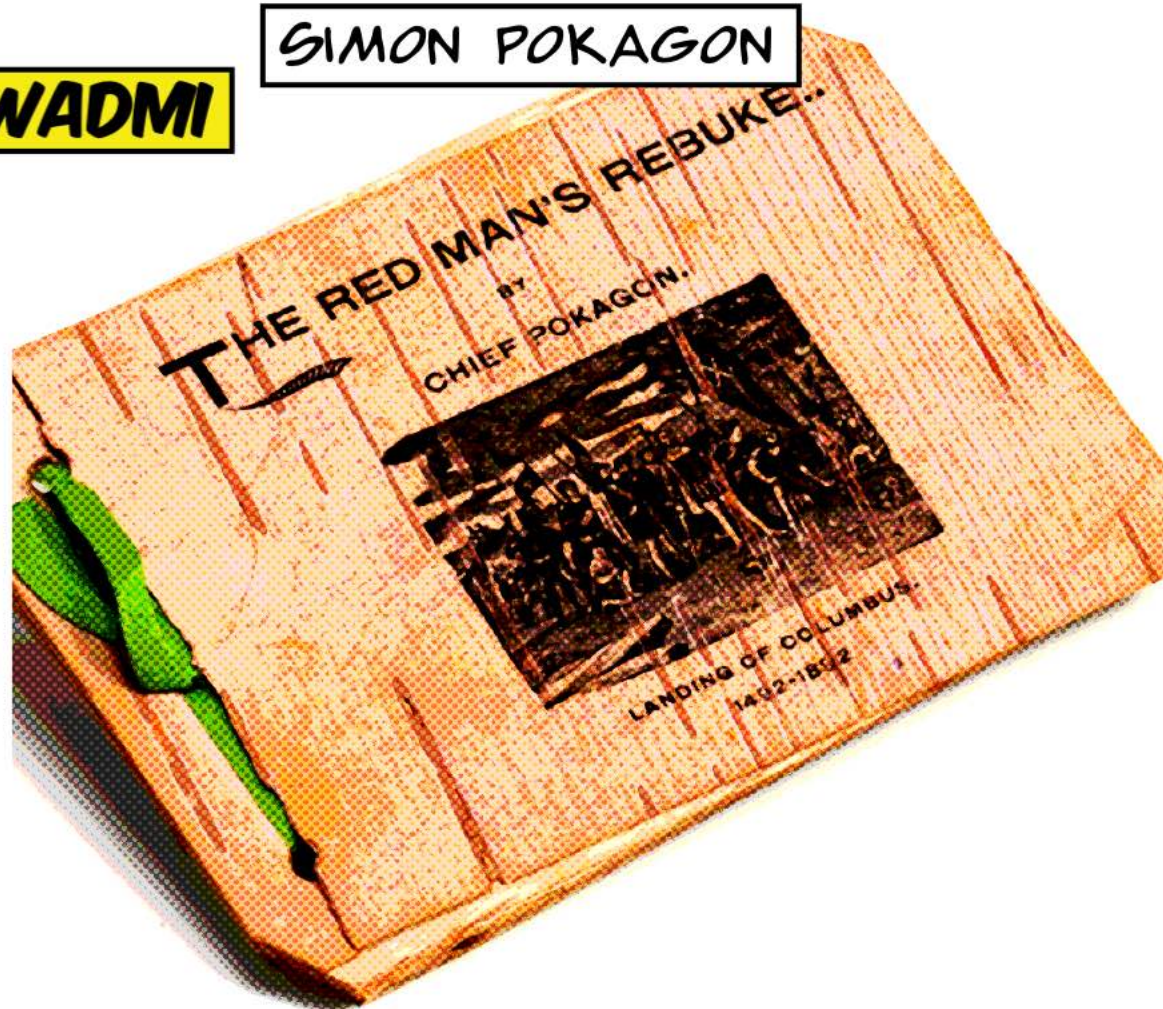
1918

LEOPOLD POKAGON



BODEWADMI

SIMON POKAGON

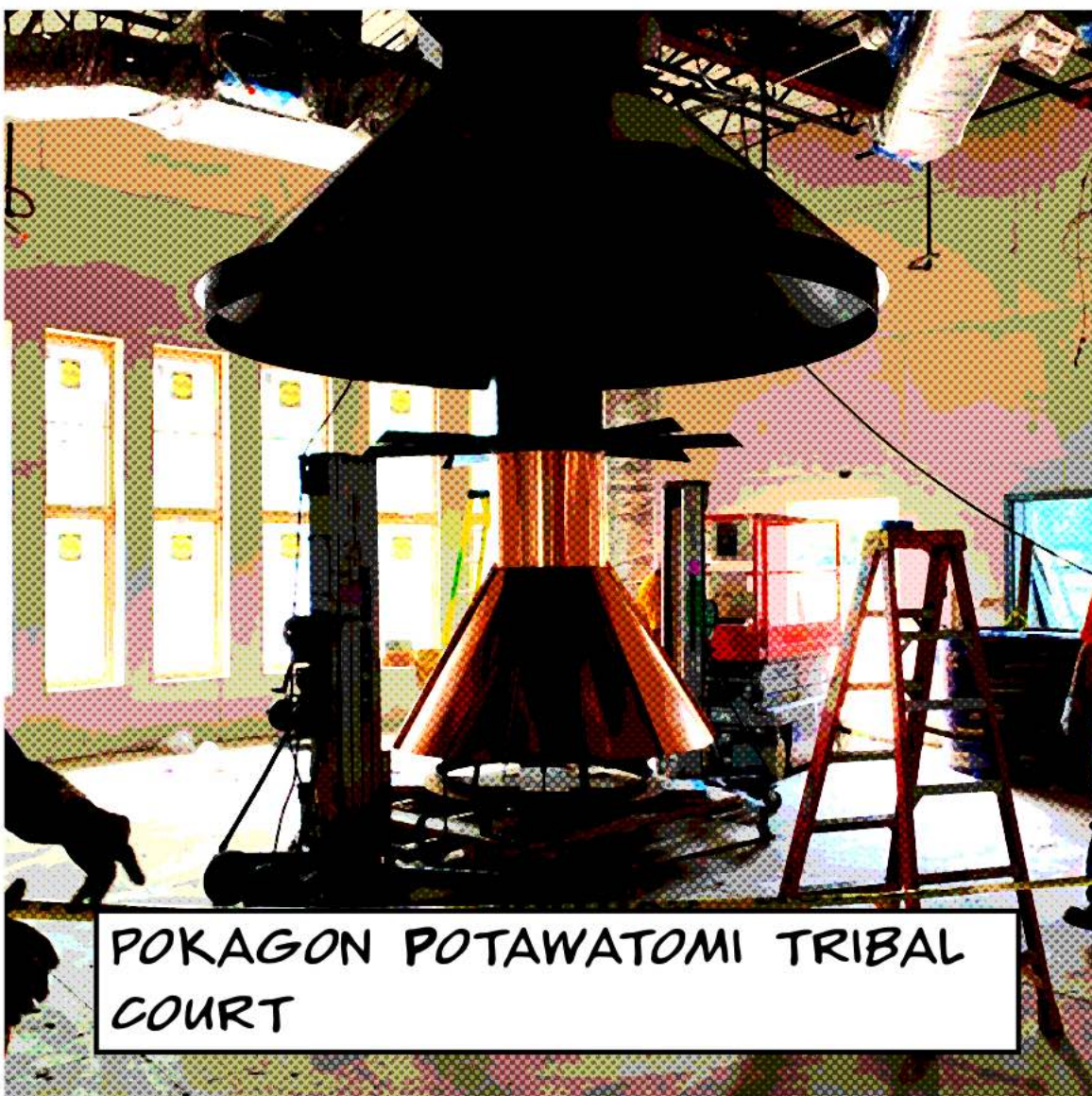


Potawatomi Trail of Death

On Sept. 29, 1838, 800 Potawatomi Indians marched through Springfield on the forced removal from Indiana to Kansas. Although many had died and they faced severe hardship, they were encouraged by Judge Polke and Chief I-o-weh to exhibit pride, so they put on their best clothes, arranged themselves into line, and with an unusual display of finery, marched through the streets of Springfield. The wayfares were crowded with anxious spectators, so much so as to threaten to impede the emigration. Jared P. Irwin, a stone mason working on the construction of the State Capitol building, recorded in his journal that he saw the Indians marching by. Dr. Jerolaman was sick and requested leave to stay in Springfield a few days.

Erected 2000 by
Pokagon Potawatomi Tribal Council.

GREENSKY HILL SUMMER CAMP

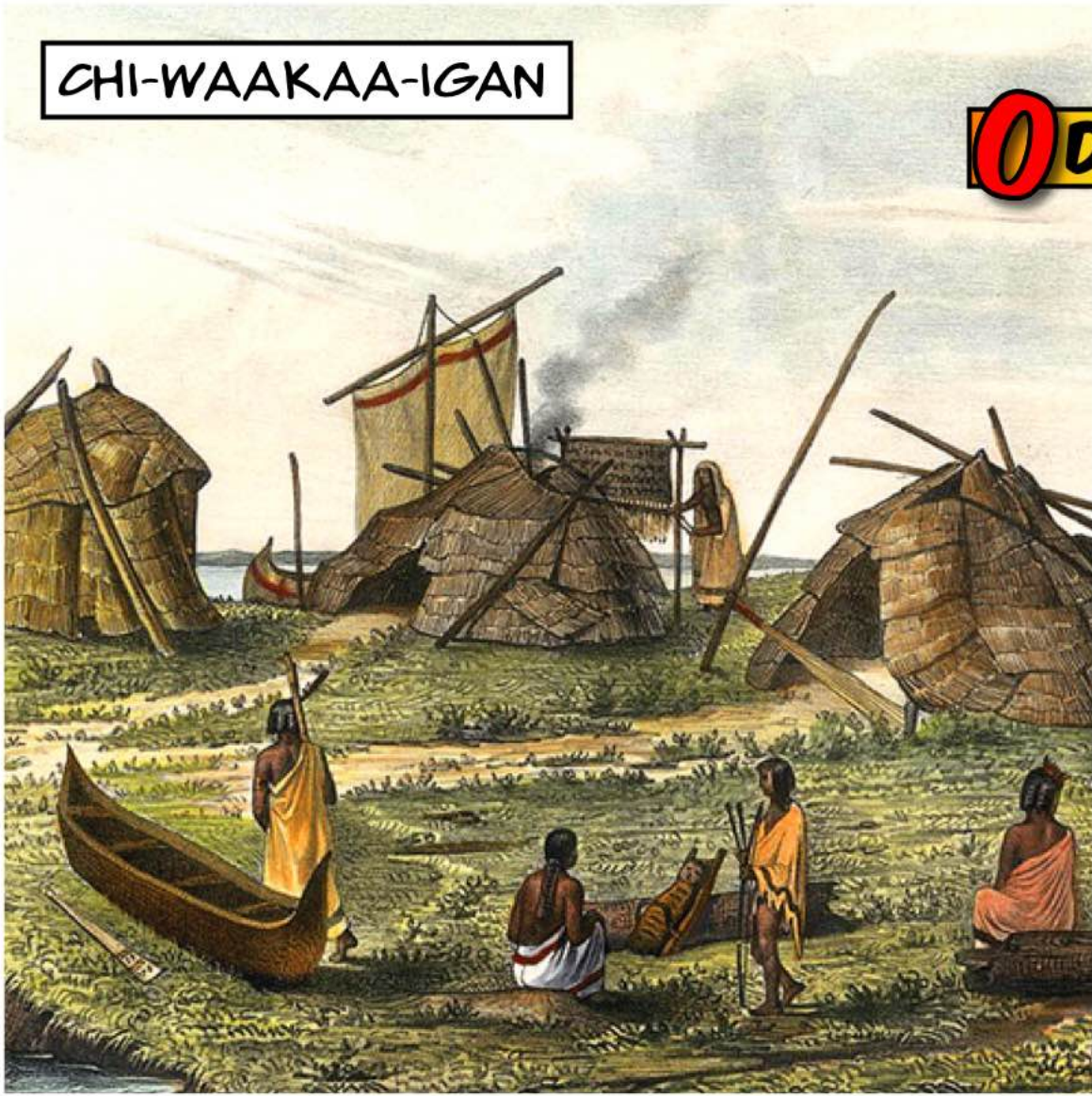


POKAGON POTAWATOMI TRIBAL COURT

SALEM INDIAN MISSION



CHI-WAAKAA-IGAN

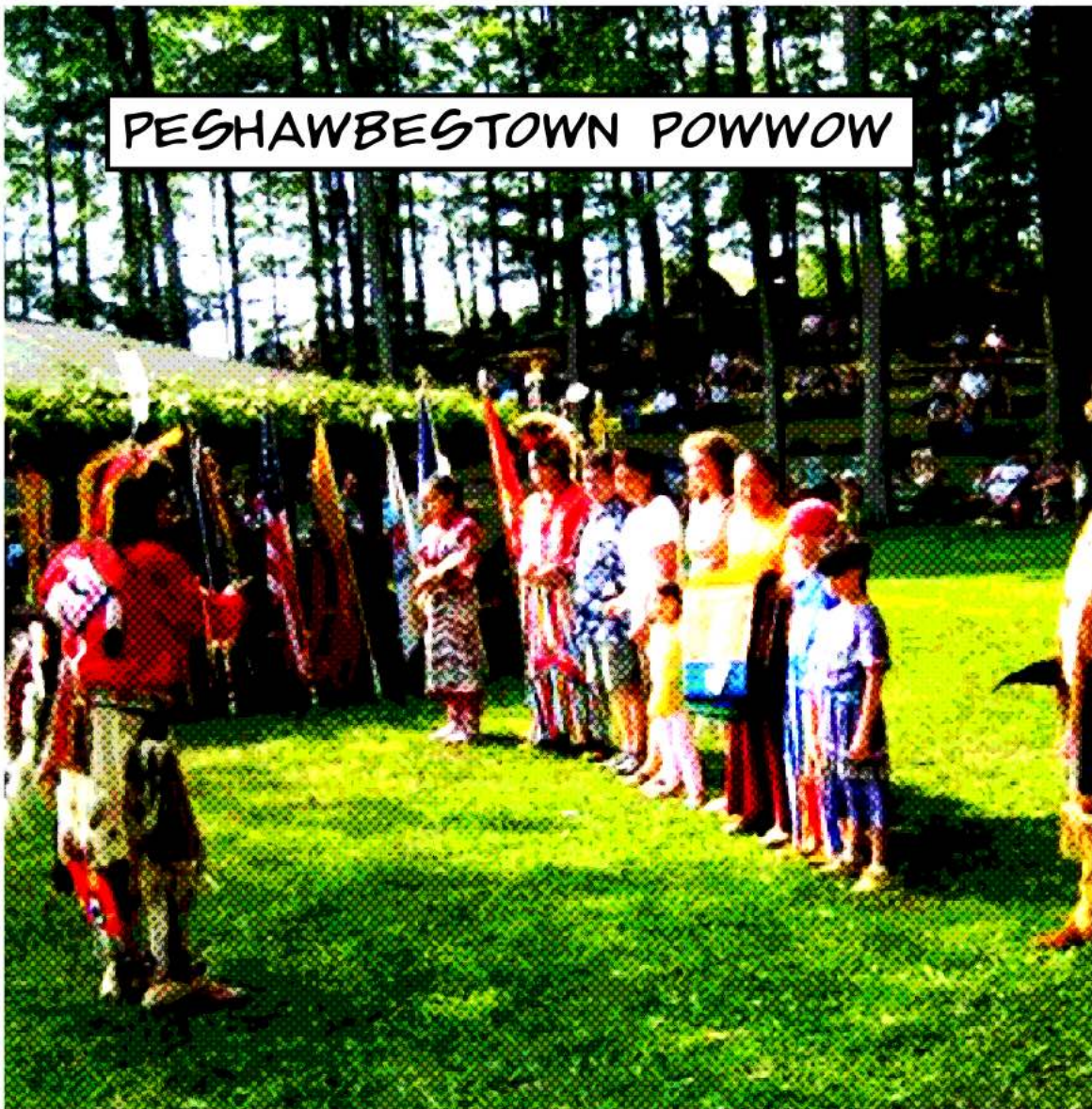


ODAWA

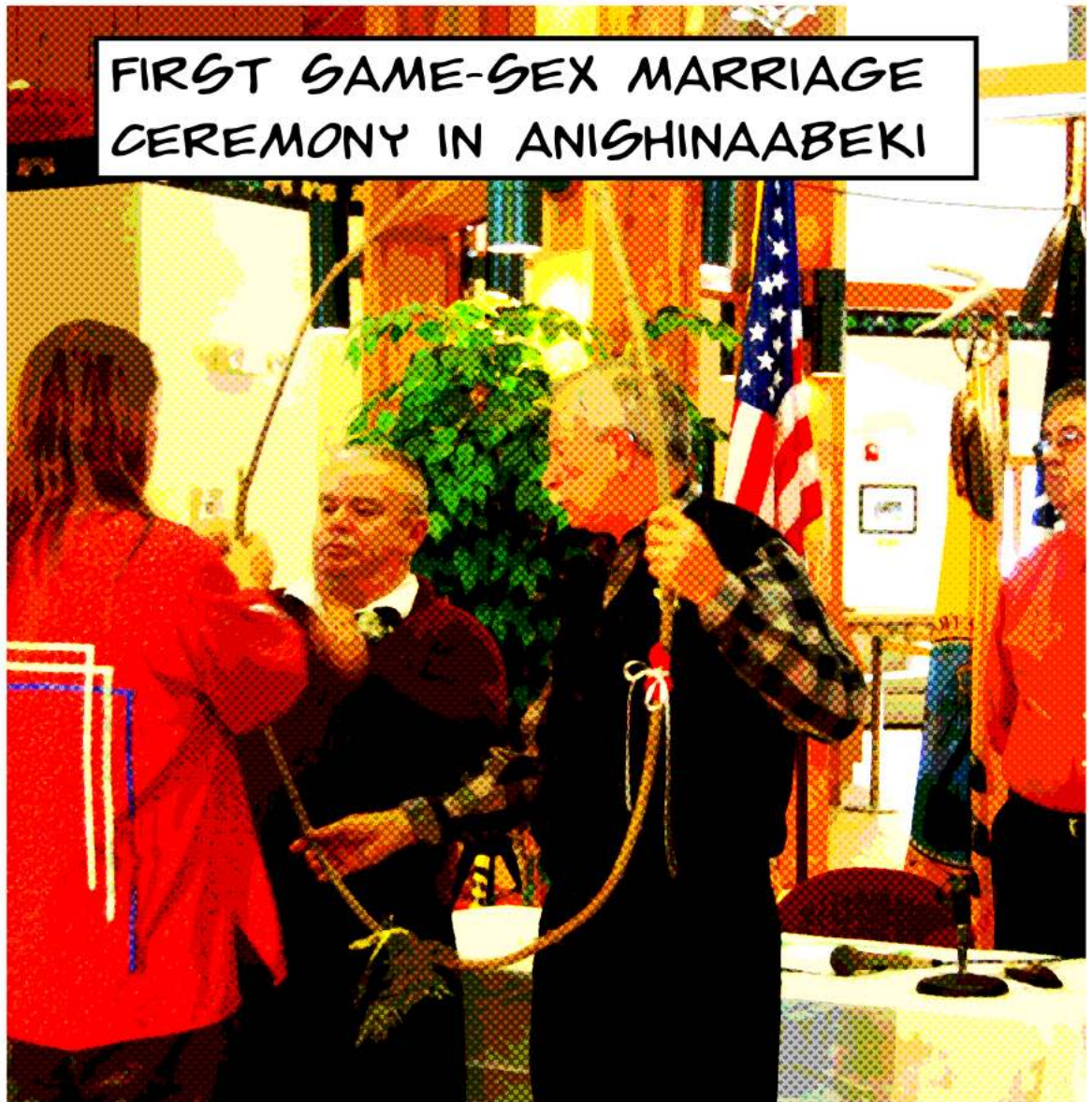
JIIIMAN



PESHAWBESTOWN POWWOW



FIRST SAME-SEX MARRIAGE CEREMONY IN ANISHINAABEKI



LITTLE TRAVERSE ODAWA JUDICIARY



MICHIGAN INDIAN EDUCATION COUNCIL MEETING



BAWATING FISHING



O JIBWE

FORT
MICHILIMACKINAC



DRUMMOND ISLAND SUMMER
ART CAMP



BAY MILLS INDIAN COMMUNITY

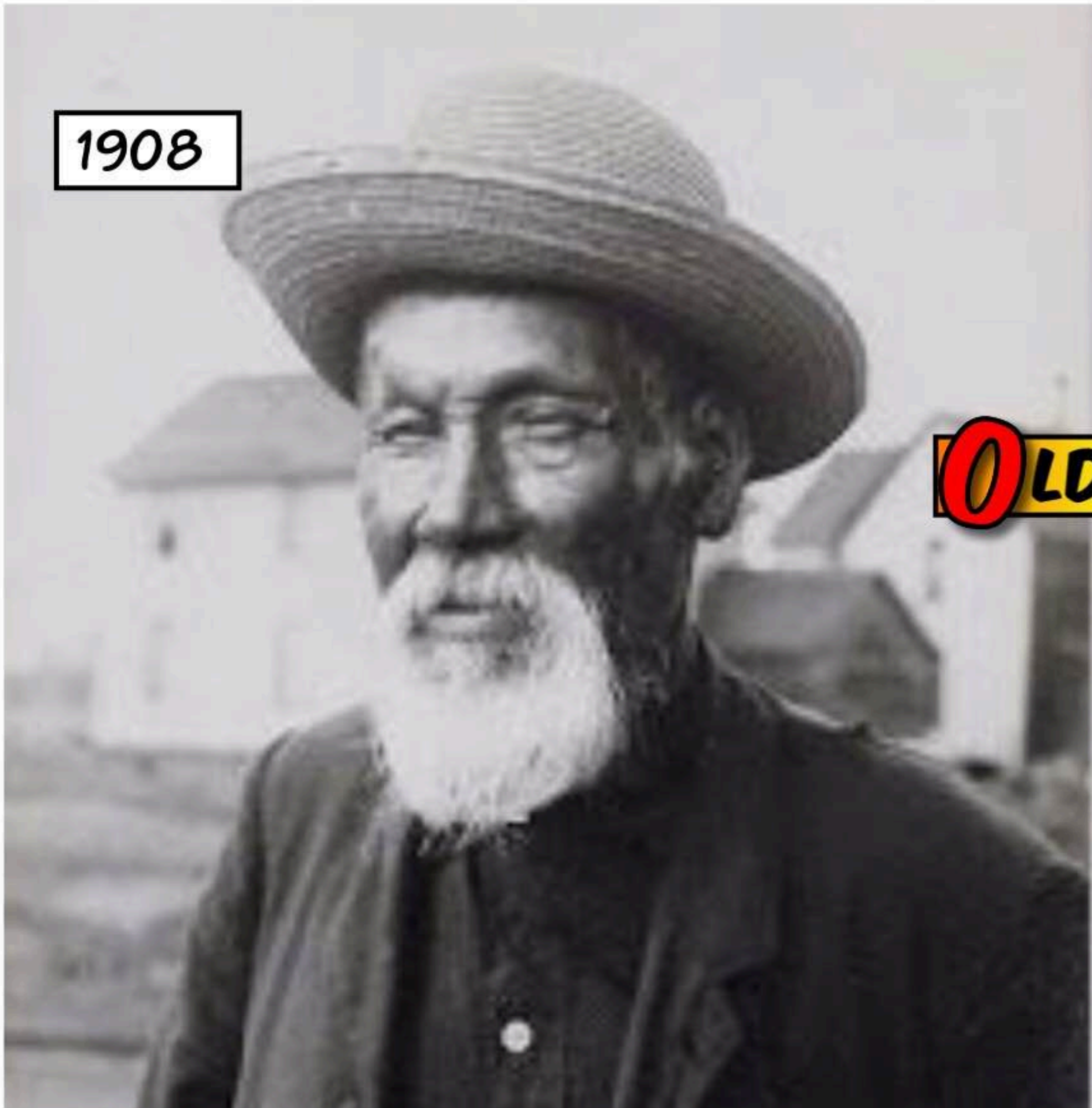


BAAGA'AKOKWE



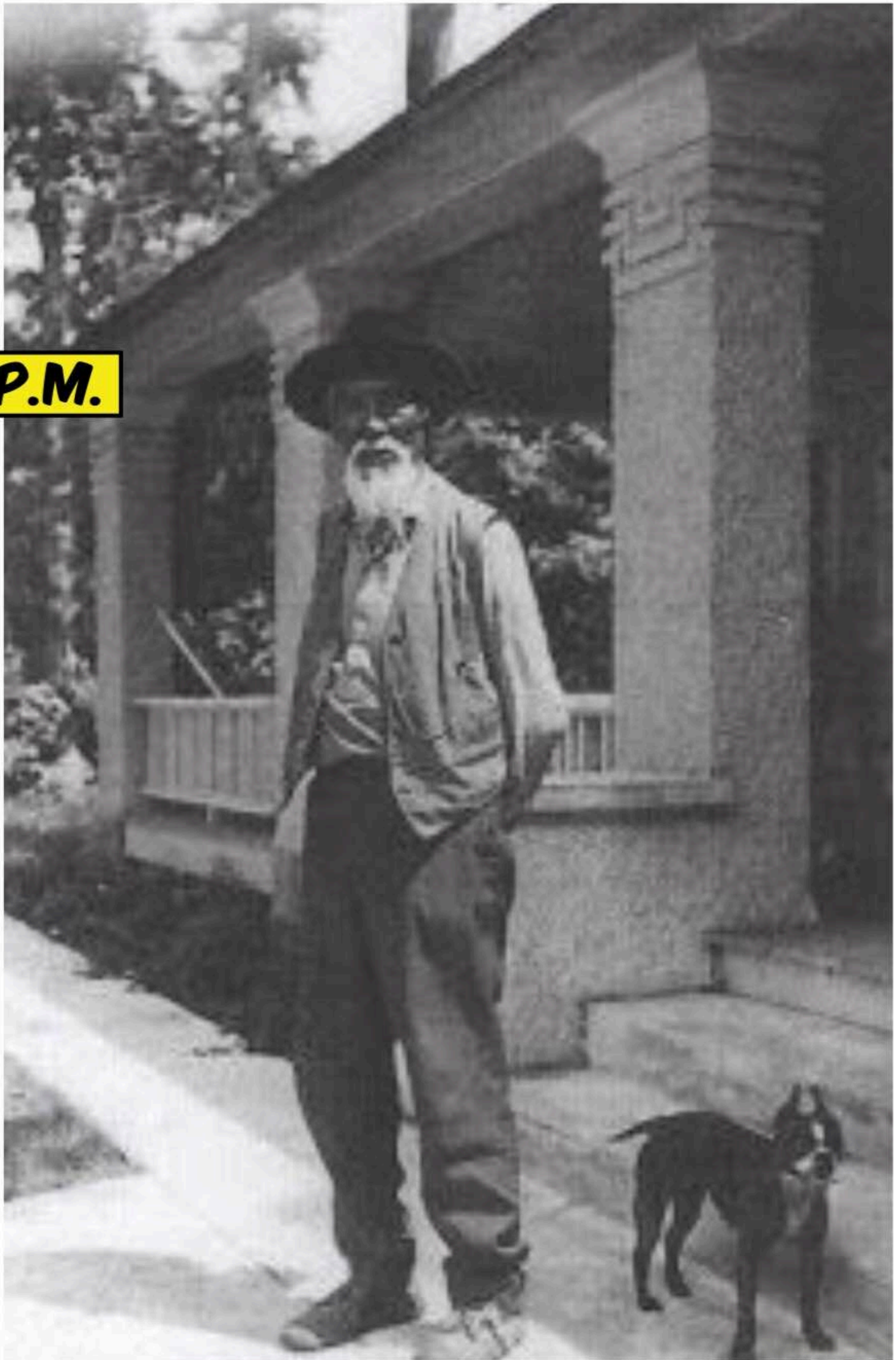
OGIITCHIDAW





1908

OLD P.M.



Aged Indian, Near 105, Broke Ice Wh Young to Take Daily Plunge for He

Peter Mark, or "Mid-sky," Visits Relatives Near Athens—Is Hale and Able to Trap and Hunt with Keen Eye—Was Born at Old Mission May 10, 1820.



Sister of Peter Is 115 Years O cording to Rec They Spent Chi in Forest Lands Bears Were Pl and Deer About

(By Staff Correspondent) Athens, Jan. 2.—Five over a century ago, the first white man who turned his eyes toward the chilling breath of Michigan's cold winter Indian in June and his summer been.

Peter Mark, or in Indian "Neu-ke-shik" meaning "mid-sky", will be 104 years old May 13, of this year. The word Indian who was born at the Old Mission near Traverse City is now visiting his daughter, Mrs. Joe Pump at Indiantown near here.

"MID-SKY" MICHIGAN'S PIONEER INDIAN BORN AT OLD MISSION IN 1820.

print, he says, never as thin as the mission. Y a peostant missionary sky, as he says, the way. Night Becomes Ha The old Indian does s in killing people. He did fight in the Civil war, an son is something is put "If I go fight maybe I was do it," meaning that he might "get the habit" dog. The white and red men son, he reasons, because s in a brother of Adam and quence a brother to each r or Mark traps and hunts birds. He believes in God had to his children, but he believe in the killing of d even in war.



1920

P.M. on Torch River.

UPDATES OF DEATH MICHIGAN DEPARTMENT

Full Name *Peter Marks*

DATE OF BIRTH *May 1*

AGE *106*

OCCUPATION OF DECEASED *Home except fishing and go*

BIRTHPLACE *Rapids City*

NAME OF FATHER *John Marks*

NAME OF MOTHER *Unknown*

WALKED ON 1926

ive American Peter Mark, known as "Old P.M., canoes on

INDIAN IS STABBED

Seriously Injured by Pitchfork
In Hands of Farmer.

PUTS UP A FIGHT

As Result Victim Loses an Ear,
and Hands Are Bitten.

Members of Threshing
Outfit Near Kewadin Likely to
Result in Tragedy.

(Special to The Evening Star.)
Traverse City, Oct. 10.—With five
wounds in his body above the hips, in-
flicted by a pitchfork said to have been
wielded by John Niffenegger, a farmer,
Francis Mamagona, an Indian, hovers
between life and death at his home near
Kewadin in Antrim county, with the
chances in favor of death. Niffenegger,
it is said, will be arrested before night.

According to the story of the affair, as
told by persons living in the vicinity,
Niffenegger and Mamagona had been on
bad terms for some time, it being said
that while Mamagona was returning
from Elk Rapids to his home one day
his horse strayed into Niffenegger's
cornfield and that Niffenegger took a
shot at the Indian.

Learning of the trouble,
The two men were thrown into the
barn of Edward Kennedy near Kewa-
din when Mamagona approached Nif-
fenegger and asked him what he, Nif-
fenegger, had meant by shooting at him.
When Niffenegger is alleged to have
urged the Indian if he were looking for
trouble.

Mamagona, according to witnesses, told
Niffenegger that if he would lay aside
the pitchfork that he had he, Mamag-
ona, would accommodate him. While
Mamagona was laying aside his coat, it
is said, Niffenegger ran at him and
stabbed him three times in the breast
near the left shoulder, and twice in the
back with the fork.

The Indian grappled with his assailant
and as a result, it is said, his left ear
was chewed nearly off and his hands
were badly lacerated by the teeth of his
opponent. The doctor in attendance
upon Mamagona holds out very little
hope for his recovery.

Murder.

Last Saturday night word was brought to
this village that a murder had been commit-
ted beyond Indian town. The Prosecuting
Attorney, who was then at Traverse City,
was informed of the fact and arrived about
1 o'clock Sunday morning. In the mean-
time Joseph P. Mullery, Christopher Hughes
and Perry Stocking started for the scene and
found Joseph Nah-sho-ga-she, better
known as Joseph Wah-be-ska, and George
Ge-wa-je-son of Gabriel-ge-ta-na-quet;
more commonly called Be-ton-ne-quet, as the
ones supposed to have murdered Peter Pe-
dwa-we-dam, commonly called Peter
din and nearly murdered Peter Mar-
we-ge-shig, usually called P. M. From
who saw them that night we glean the fol-
lowing facts: It seems that the four men
left this place late in the afternoon of
day, considerably under the influence of
liquor, and when they arrived at Banninger's
they filled with three pitchers of wine. Just
before leaving the house, one of the accused
called some one a vile name and Ke-wa-din
remonstrated with him, and this is where
the quarrel of the night commenced, although
we learn that there had been previous ill

Kettle of Human Sacrifice

When old Wrinkle-in-the-head, husband of seven wives and great-grandfather of
the Memegonah boys of Kewadin, made a stew of some luckless member of the Ottawa
Indian tribe, he used a hand-beaten copper kettle that had served this purpose through
many descendents, where they regard it with more or less fear and veneration.

Old Wrinkle-in-the-Head was arbitrary with his wives, to say the least. But had it
not been for a disobedient wife, who paid for her folly with her life, the tribal kettle
might have lost its identity in the ground back of the stump on the plains where it
had lain for many generations before it came into the possession of Wrinkle-in-the-
Head.

Wasedeneban, as he was known to the Indians of the Grand Traverse region, once
lived with his seven wives on Henry Ford Island. That was before the white men had
invaded the territory, and the Red Men had things to themselves.

He had quite a way with women. His wives served and obeyed him. There was al-
ways one pair of willing hands ready to do his bidding. But he had his favorite lady.
Six of his wives did the menial tasks, but the seventh was the lady of his heart. Her
black eyes cast their lure upon him as they sat before the glowing campfire, its tinted
light playing upon her soft, round cheeks and midnight hair.

She alone of all the wives dared take his words with a grain of salt, so to speak.
So one wintry day, as she was about to cross the ice to visit her family at Peshaw-
town, she did not think much of his parting words, "Come home tonight".

Over at Peshawtown the time fled swiftly. Friends and neighbors came to visit,
and her mother's freshly made dom-nah-boh was bubbling in the pot, its aroma scenting
the frosted air. She remained to eat, then to sleep.

The next morning she went blithely home. Wrinkle-in-the-head had been waiting
all night, his rage increasing by the hour. Legend here draws a curtain over the passing
of the favorite but disobedient wife, except to say that she passed all right, passed right
out of the picture.

When her brothers heard of their sisters premature departure to the Happy Hunt-
ing Grounds they started in pursuit; but Wrinkle-in-the-head had fled with his six re-
maining wives and his best clothing. He settled again on the plains of the mainland.
Then he had a vision of the Manitou and was instructed as to where he could find the
kettle which had been used for many generations for human sacrifice. He was to carry
it to the tradition, and legend says he did.

When the missionaries came, paganism, with its human sacrifices, was relegated
to the past. The Indians joined many churches. The Memegonah family became Metho-
dists. The kettle was still a thing to fear.

But the boys, George, who was a world traveler, and Frances and Benjamin, who
a prosperous farm near Kewadin, in Milton Township profess no fear of the kettle.
They respect it only because it is old, and came to them through past generations.

Congratulations

from

BARNES STORE

INDIAN

MICHIGAN TERRITORY.

GEOGRAPHICAL, STATISTICAL, AND HISTORICAL MAP OF MICHIGAN TERRITORY.

DEFINITIONS, ABBREVIATIONS, AND EXPLANATIONS.

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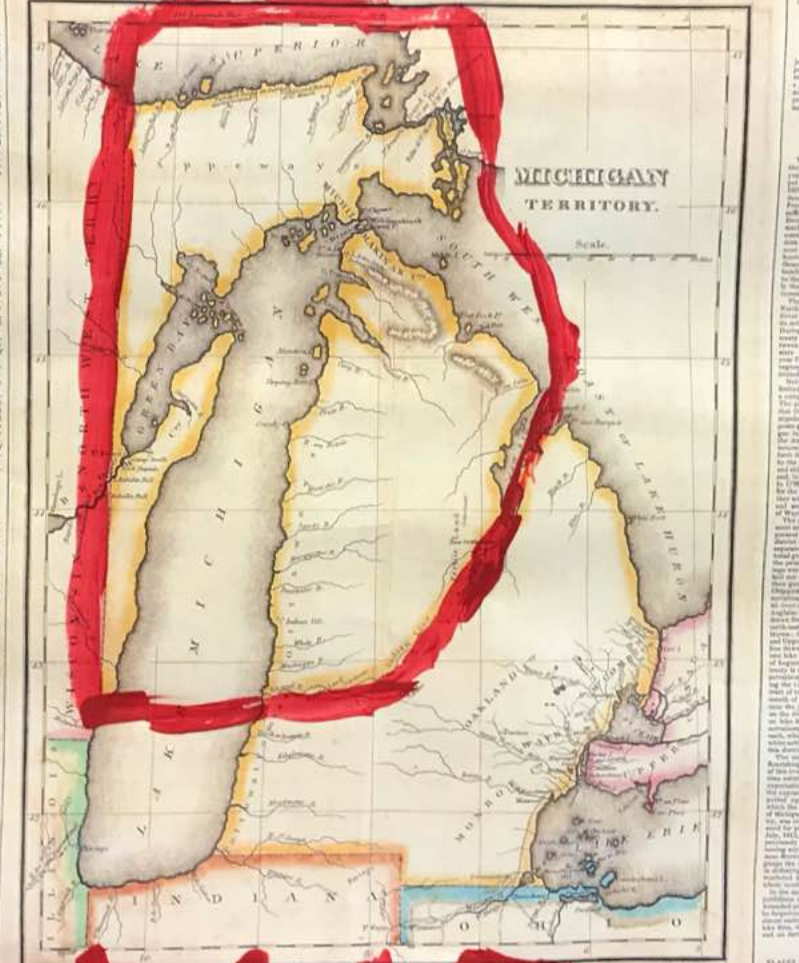
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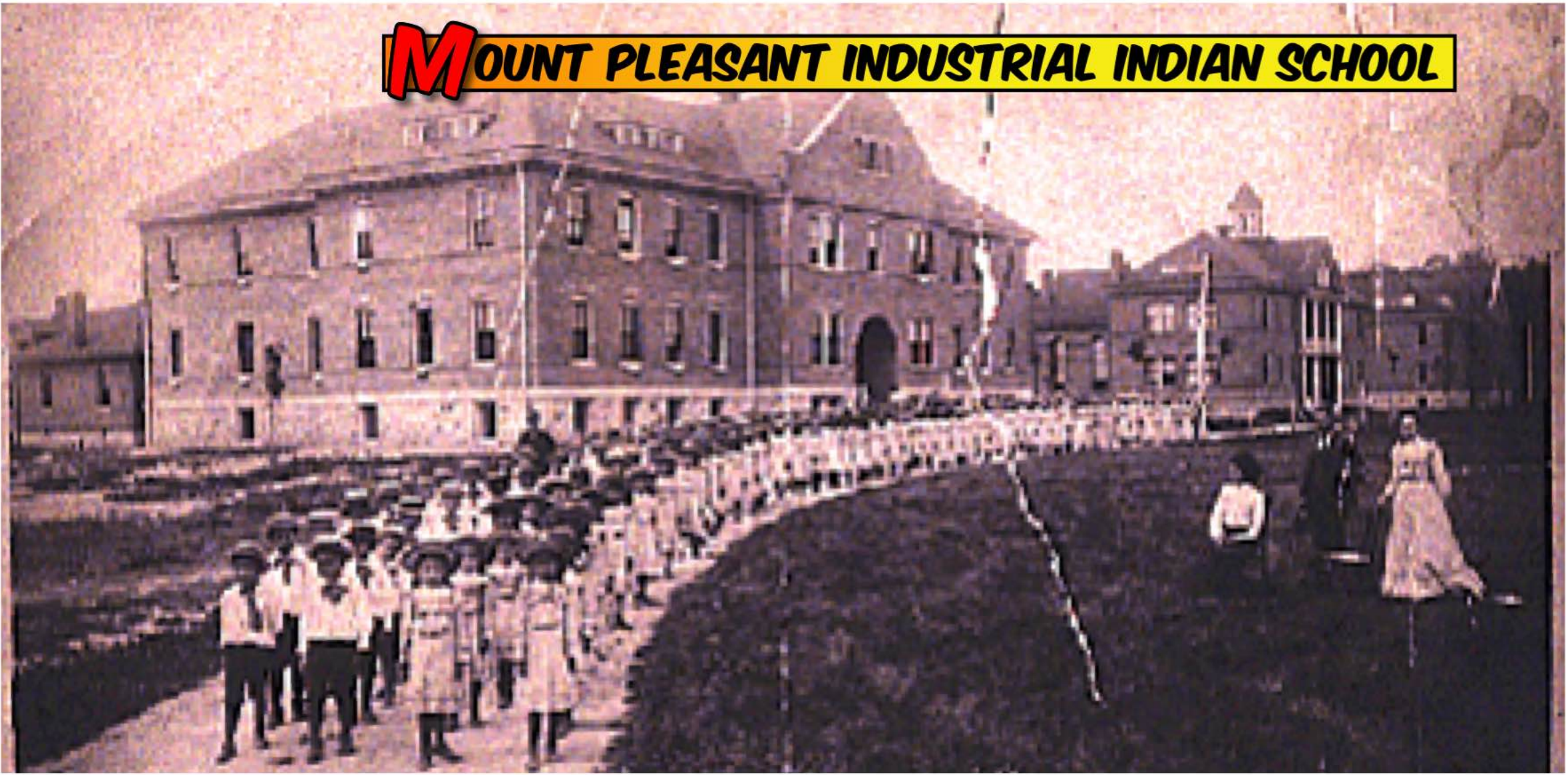
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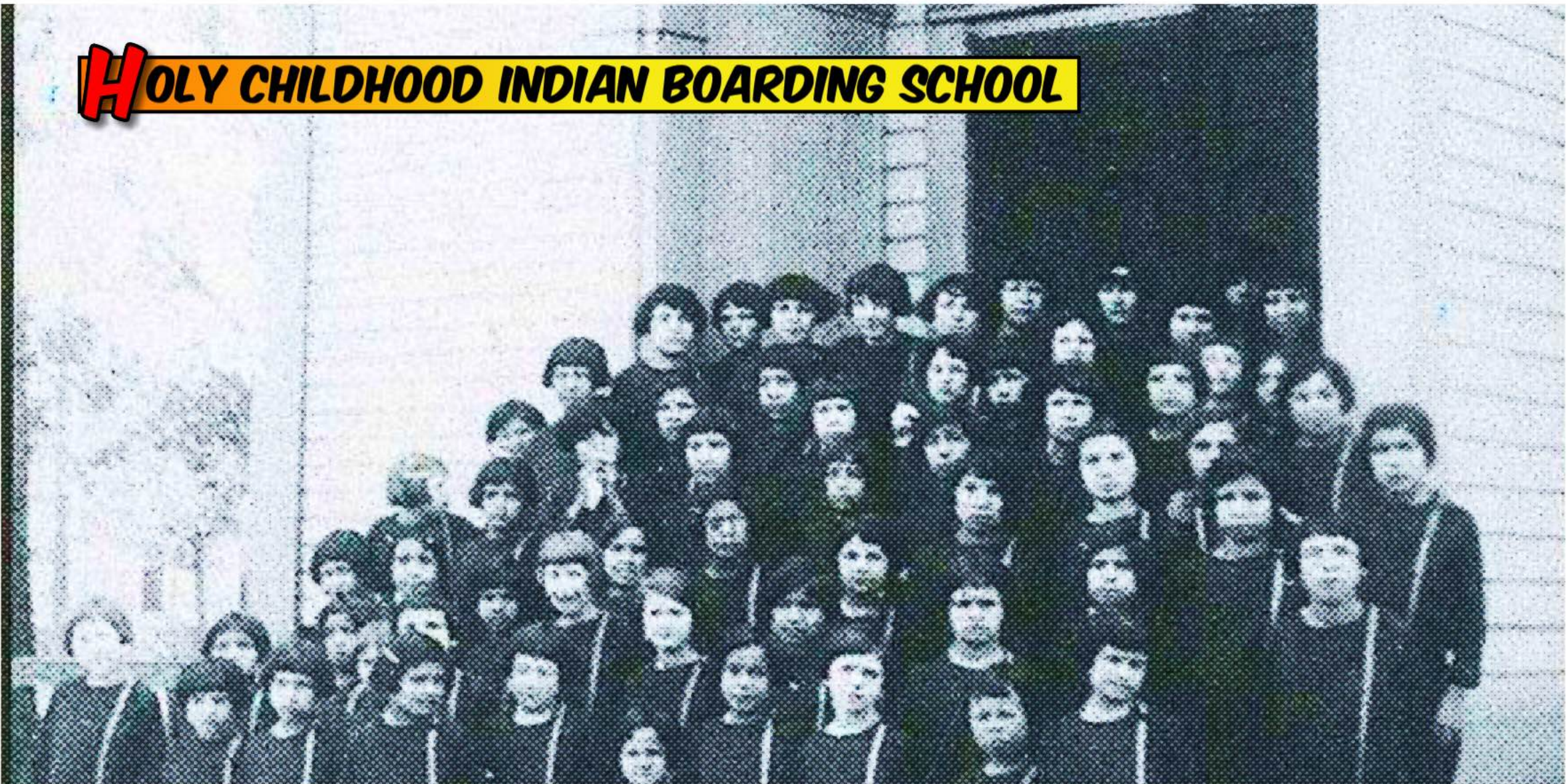
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MOUNT PLEASANT INDUSTRIAL INDIAN SCHOOL



HOLY CHILDHOOD INDIAN BOARDING SCHOOL

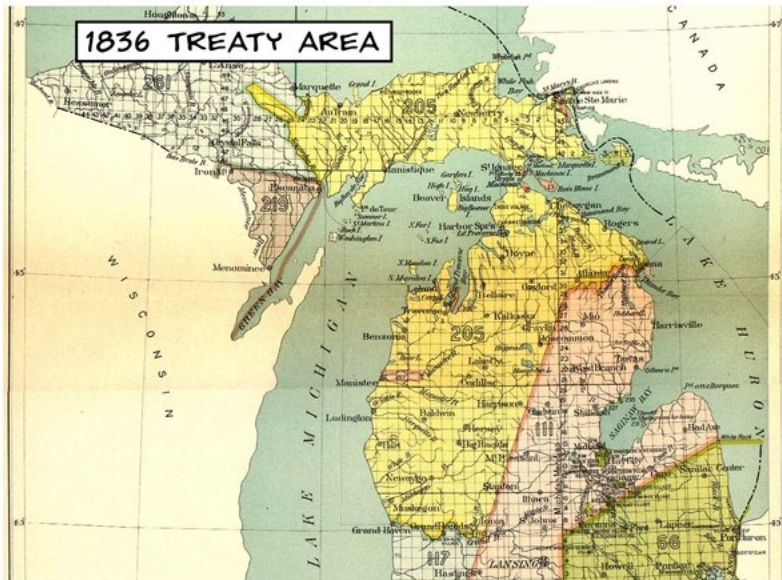


HASKELL INDIAN BOARDING SCHOOL

"I respect
the law.
That is why
I broke it,
you know."

Art Duhamel

TTREATY RIGHTS





BAASHKIMINSIGEBIITOOJSHKWEGINIGANAK