

Final

**The Cultural Resources of Garden and High Islands
in
Northern Lake Michigan**

Prepared For:

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1. Introduction.

The purpose of this report is to identify and assess the significance of cultural resources associated with Native American people that exist and those that have existed upon High and Garden Islands of northern Lake Michigan. Both of these islands were used and occupied by Native American people from ancient times into the recent memory of some persons now living.

For purposes of this study, cultural resources are defined as places where the life style and culture of the Anishinaabek, past and present, has created some type of importance to it. These include, but are not limited to: places where fishing and hunting was done, places where spirits inhabit or use, places where specific plants, minerals and rocks are obtained for cultural purposes, places where ceremonies were/are performed, burial locations, and places where significant historical events occurred.

Although the focal point of this account is Garden and High Islands they are only two of the islands within the Beaver Island Archipelago. Together these islands constitute a cultural landscape, from a Native American perspective, when discussing their cultural resources. Each historical and cultural location upon all of the islands has a specific significance. Some are interrelated and form patterns of use, occupancy, or are an indication of certain beliefs. Collectively each cultural resource contributes to the whole, which is the Beaver Islands cultural landscape.

Many persons have contributed to the completion of this report and they deserve acknowledgement here. Archie Kiogima Jr., Max Field, Doug Craven, Debra Smithkey-Browne, Bill Parsons, Mike Mitchell, Irene Mitchell, George Anthony, John Keshick Sr., Yvonne Walker-Keshick, Jannan Cornstalk, Frank Ettawageshick, Dorothy Sagataw, and Simon Otto.

The research approach was designed by Wesley Andrews. It focused on primary sources such as documents, and interviews with tribal people who have some knowledge of the Beaver Islands. Published secondary sources were also utilized to provide context and interpretation to the primary sources within this report.

Repositories that were visited for the documentary research were the Library of Michigan, the Archives of the State of Michigan, the records and maps of the Office of the State Archaeologist, all of which are located in Lansing, Michigan. The collections of the Bentley Historical Library of the University of Michigan in Ann Arbor were also used. The Aerial Image Archive of Michigan State University in East Lansing was visited to view and obtain historical aerial photos of the islands. The Burton Historical Collections of the Detroit Public Library were also consulted. The Jacob Anthony Collection of Native American materials was also reviewed at the Public Library in Mackinaw City, Michigan.

The interview component of the research involved creating a list of topics with suggestions from the Natural Resources staff of the LTBBOI. It also required compiling a list of potential persons to interview who might be knowledgeable about the cultural resources associated with Garden and High islands.

Interviewing for this type of information gathering usually involves one or more methods. The method used for the present study was a semi-directive interview which is more of a conversation than a question and answer session. The interviewees are guided in the discussion by the interviewer, but the direction and scope of the interviews are allowed to follow the participant's train of thought. There is neither a fixed questionnaire, nor a preset limit on the time for the discussions of the topics to be covered. A list of topics was compiled to initiate the discussion as well as to be used when there is a lull in the conversation. It was believed this methodology would favor the greatest opportunity for responses from the interviewees by providing a comfortable social environment. One interview was videotaped by Jannan Cornstalk, other persons declined to be videotaped, otherwise no video or audio taping devices were used during the interviews to avoid any potential inhibition on the part of the interviewee to respond free as a result of the presence of a recording device. Past experience with similar projects has had success with this methodology when interviewing Anishinaabek.

The information contained in this report was compiled and written by Wesley Andrews and he is responsible for its content. The conclusions do not necessarily reflect those of the Natural Resources Department or the Tribal Council of the Little Traverse Bay Bands of Odawa Indians or its citizens.

2. Environmental and Historical Background of the Beaver Islands

Beaver Islands are a unique area environmentally. Their geographic location and isolation has contributed to that characteristic and also impacted their use and occupancy by humans. The islands are situated for access to both the north shore of Lake Michigan and the northwest region of the lower peninsula. In ancient times the proximity to those mainland areas would suggest that cultural interaction would have occurred as it did within the recent past and which continues today.

Environmental conditions upon the islands, especially forest and soil types, animal and fish habitats, and climate, were factors important to Native American people. Following the retreat of the glaciers, eastern hemlock entered the islands about 7,000 years before the present time, and American beech became established about 5,500 years ago. The establishment of pine upon the islands is not known with any precision, however, by about 9,900 years before present, a spruce-pine forest dominated the islands which also saw a gradual increase in temperature throughout the region. Northern hardwoods came to dominate the forests on the islands by 3,400-4,500 years ago with major ecological changes occurring in the region from ca. 3,000-1,500 ago. From 1,500 to the present time three major climatic changes are known, the first prior to ca. 400 A.D. was a mild period, followed by a cold interval between ca. 500 and 800 A.D., and a warm period from 1000 to 1200 A.D. which was followed by a cooling period after 1200 to the 1700's (Kapp 1999: 50-57).

The first federal survey of the islands during the 1840's documented the forest, soil, and land types. In regard to forests, both islands were predominately a deciduous-coniferous type. On High Island the northern half was somewhat level to rolling and supported sugar maples, fir, birch, Ironwood, white pine, spruce and yellow pine. The south half was wet in some areas and supported cedar, fir, aspen, white birch, spruce, tamarack, and very few sugar maple and white pine (Burt 1845).

On Garden Island the north part supported cedar, sugar maple, fir, white birch, yellow birch, spruce, and aspen. The ground was described as level to gently rolling with sandy stony soil. There were some areas of swamp and windfalls. The south half of the island consisted of sugar maple, ironwood, cedar, spruce, and tamarack upon level to gently rolling terrain with some areas that are wet. The soils are sandy especially in the southeast portion. Some areas of windfalls, cleared land and burned areas also existed in the southern part (Burt 1845).

Use and occupancy of the Beaver Islands by Native American peoples in ancient times is evidenced by the presence of stone tools and burial mounds. One of the oldest known occupations in the region is a location in Grand Traverse County (20GT90). It has stone tools associated with it that date to about 10,000 years ago (Shott 1999: 72-75) . It is quite probable that the Beaver Islands were first occupied about this same time or shortly thereafter.

Burial mounds are known to have existed at St. James Harbor on Beaver Island. They were destroyed sometime in the latter half of the nineteenth century. Very little archaeological information is available to provide a clear understanding of Native American occupancy of the islands. None of the known pre-European sites upon the islands has ever been fully investigated. However, because of the close proximity of the islands to the south shore of the upper peninsula of Michigan, and the northwest coast of the lower peninsula it can be presumed that close cultural contact occurred with the islands and was somewhat similar in nature.

The culture of the Native American people who inhabited the Grand Traverse and Little Traverse Bays was similar in some respects but also had some principal differences. This region has a distinct environment which is a transition zone between the Carolinian-Canadian biotic provinces and has been labeled the Traverse Corridor. It is within this corridor from about the year 500 A.D. to 1500 A.D. that continuous, north-south cultural interaction is most evident in a mixture of northern and southern pottery styles and in the exchange of local flint to manufacture tools. Beginning about 1100 or 1200 A.D. a cultural transformation occurred in this region that is defined, in part, by more clearly marked boundaries and more formal exchange patterns (Brashler et al 2000: 559).

This cultural sharing of some ceramic styles does not translate to subsistence and settlement systems. The people within the Traverse Corridor did not participate in the large scale gill net fishing that was prevalent to the north at the Straits of Mackinac and other areas where spring and autumn fish spawning grounds were situated (Brashler et al 2000: 561).

Because of a paucity of archaeological evidence, there is no known physical information to support the view that Native American people who used the islands participated in gill net fishing during this time. However, after the arrival of Europeans to the region, the Beaver Islands were regarded as a major fishery (Tanner 1987). Sturgeon were also caught off large islands in the Great Lakes such as Beaver and St. Martin's Island, they came into shallow water in spring and early summer to spawn (Dowd 2004: 44).

The south shore of the Upper Peninsula on Lake Michigan is very similar in nature to the Traverse Corridor, but it is less understood from an archaeological interpretation. Fishing, however, is still a major component to the subsistence patterns of Native American people. Even before ca. 500 A.D. there is evidence that the seasonal gill net fishing for lake trout and whitefish occurred in this region (Smith 2004: 77-81; Brashler et al 2000: 565-566). Overall the evidence can be presumed to indicate that large scale gill net fishing was also practiced upon the islands.

The name of the islands on the earliest maps created by Europeans shows that they have been called the Beaver Islands since the eighteenth century. Beaver were said to have been eliminated from Beaver Island by 1853 (Dowd 2004: 132). However, it is doubtful that beaver were originally part of the faunal population there; if they were they were probably introduced by Native American people. It is more likely that the islands were called by the name beaver after the tribal group known as the Amikwa which is the name for the beaver in Anishinaabemowin.

When the Frenchman Pierre Charlevoix arrived at Michilimackinac in June 1721 he mentioned that the post is in good repair, but the area is not well populated, that some of the Hurons and Ottawa who had lived there went to Detroit with Cadillac in 1700, and others went to the Beaver Islands. He only mentions one village there as well as the mission. He also states that the Ottawas who moved to Beaver Island plant corn which they learned to do from the Huron. Charlevoix also says that the Amikwa, had formerly inhabited those islands but had become reduced to a small number of families and moved to Manitoulin Island. The Indians consider them among the most noble for they are descended from the great beaver (Charlevoix 1761, 2: page numbers unknown). About 1640-1641 the Amikwa or the nation of the Beaver are mentioned as living upon the north shore of Lake Huron (Thwaites 1896-1901, 18: 230). They eventually merged with other groups in that area and are today probably represented by people of the beaver clan who can be found in many Anishinaabek communities in the Great Lakes.

The Odawa group known as the Nissawakwaton lived in the area of the Straits of Mackinac during the first half of the seventeenth century and had probably done so since about the year 1200. This is suggested by both archaeological and Odawa historical traditions. However, it is not known if the Nissawakwaton also used and occupied the Beaver Islands during that period.

A document dated 1835 written by Augustin Hamelin Jr. , an Odawa political leader, mentions that the area between the Menominee's territory of the time, and Detour (i.e. Drummond Island) was acquired through conquest. The eastern boundary of Menominee land was then located in the Bay de Noc area of the Upper Peninsula of Michigan. Hamelin is writing to the United States government on behalf of the Ottawa and some of the Ojibwa bands (NAM M234, R.421z; 722-725). The Ojibwa bands that he represents are most likely those of the eastern Upper Peninsula who eventually signed the 1836 treaty. Hamlin was the grandson of Kimitchagan an Odawa chief who was associated with one of the two Villages of Waganakising (also known as L'abre croche in French) and also called Waganakising, and not the Village of Kiskakon the northernmost of the two. Both these villages were well known during the late eighteenth and early nineteenth century (Duggan 1795-1801). Kimitchagan was a chief's name from at least 1790 to 1850 which reflects at least 2 individuals. It was from the generation of his grandfather that Hamelin would have heard about the 'conquest' of the lands mentioned above by the Ottawa. This might refer to the Winnebago war in the early seventeenth century, but also it could be earlier where the archaeological record finds buffering taking place in the region beginning about 1100 or 1200 A.D. as mentioned above.

An Odawa historical tradition recorded in the early 20th century states that the Beaver clan was exterminated, perhaps an exaggeration, in a conflict with the eagle and turtle clans at Cross Village. This is said to have occurred at the time when Pierre Du Janunay was missionary to the area and this event caused him to leave, which would place it at about 1763 (Wright 1917: 101-104). The date might be in error and could have occurred earlier, but it still supports the view of the Amikwa being reduced in population sometime in the past.

Europeans entered the region in the early seventeenth century, and other than the occasional fur trader, they did not attempt any permanent settlement upon the Beaver Islands until the mid nineteenth century. This occurred with the encroachment of the Mormons upon Beaver Island. The Native American population eventually all moved to Garden Island as a result of deteriorating relations and also later to High Island when land allotments from the 1855 Treaty of Washington enticed some members of this band of Anishinaabek to move there and build homes.

Catholic missionaries began to visit the islands a few years before the Mormons arrived. They converted some to Christianity but many persons still adhered to traditional beliefs and practices such as the Midewin. The islands were one of the last locations in the region where Midewin ceremonies were held into the twentieth century.

Intertribal contact between the Beaver Islands with the west shore of Lake Michigan is evidenced by some families of a mixed Ottawa Potawatomi and other tribes who had been residing at Milwaukee area of Wisconsin decided in 1796 to move to Bay de Noc and others to the Beaver Islands (Duggan Journal 1795-1901). Additional evidence indicates an intertribal composition to the Beaver Island Band with some persons identified on the 1900 census as Menominee and Ojibwa (United States Census of Michigan, 1900: Indian Population Schedule).

Members of the Beaver Island band continued to fish, gather, plant a few crops, and utilize all resources and social contacts available to them. This included day labor in lumber camps and mills on the south shore of the Upper Peninsula and the Little and Grand Traverse bay areas of northwest lower peninsula. Economic and legal land problems eventually forced the last of the Beaver Island band to leave Garden and High Island in the 1930's and 1940's. Some moved to Beaver Island and the mainland of both shores where some elderly ones reside.

This brief outline of the history of the Native American use of the Beaver Islands only touches on some of the most important aspects as they relate to the context of the following presentation of the cultural resources that exist upon Garden and High Islands. For the reader who is interested in knowing more about the historical details, they are referred to the various historical documents found in the Appendices at the end of this report, as well as the Works Cited section.

3. Cultural Resources.

The cultural resources that were identified from documentary and interview sources are very diverse, based on the specific nature of each one. Most are related to Native American beliefs and practices, past and present while a few are unknown in origin. Some of the categories represented are: agricultural barns, homes, fishing activities, ceremonial locations, and spiritual areas. These are presented below by the island upon which they occur. The records from the Office of the State Archaeologist (OSA), at the State Historic Preservation Office of Michigan (SHPO) contain a total of 22 previously recorded archaeological sites on Garden (20) and High Island (2) (OSA, SHPO Site files and maps, Charlevoix County). The numbering system used for the sites by the State of Michigan is a nation-wide practice by their State Historic Preservation Offices. The first number '20' is the state number for Michigan, the letter code 'CX' is a county abbreviation for Charlevoix, and the last digits are the number of that site within the sequence for that county. An asterisk by the site number (thus *) indicates it is significant.

Garden Island:

- 20CX12** Native American Cemetery in the southeast 1/4 of the northwest 1/4 of the northeast 1/4 of the northwest 1/4 of section 2, Township 39 north, range 10 west. Contains spirit houses over graves, dates from ca. 1835-1935 with some more recent burials. It is listed on the National Register of Historic Places (OSA Site Files & Maps).
- 20CX13 Mound Group, pre-European (OSA Site files and maps; Hinsdale 1931). It should be noted that no indication of these mounds has been reported since 1931, they were either destroyed or there is a mistake in their location and could have been confused with the mounds that existed at St. James Harbor on Beaver Island.
- 20CX14* 19th century Native American Village (Hinsdale 1931) 19th century. It is situated in the southeast 1/4 of the northwest 1/4 of section 2, Township 39 north, range 10 west (OSA Site Files & Maps). This site is at the same location that shows an 'Indian wigwam' on the first federal land survey of Garden Island (Burt 1845) on the shore Section 2, lot 3. This parcel was owned by Peter Payshickwaywedung who received a patent for lot 3 in 1851 (BLM, GLO Land Patents). On a 1900 plat map this parcel is shown as owned by O. Peaine. The name Peaine was the Anishinaabe equivalent of Peter in English, which in this instance refers to the descendants of Peter Payshickwaywedung who adopted his first name for their surname. He was one of the headmen for the Beaver Island Band. It was a very common pattern among the Anishinaabek on this region to locate their villages upon lands owned by the head of the band.

- 20CX81 Scandinavian settlement/village post office clearing and building 19th and 20th centuries. Ruins and artifact scatter. Situated in the northeast 1/4 of the northeast 1/4 of the southeast 1/4 of the northeast 1/4 of section 11, township 39 north, range 10 west. It appears on a 1971 Michigan Department of Conservation map as 'Old P.O.'. The site is described as a twentieth century Scandinavian settlement from ca. 1930's (OSA Site files and maps). It is at the same location as site LTBB-GI-03 mentioned below. No further information is available.
- 20CX82 Structure, now gone, historic period, situated in the south 1/2 of the northeast 1/4 of the northeast 1/4 of the southwest 1/4 of section 12, township 39 north, range 10 west. It appears on a 1971 Michigan Department of Conservation map shows an associated clearing and a trail which go's northeast and another that go's north from this site/location (OSA Site files and maps). The first landowner out of federal holding was not Native American. No other information was found.
- 20CX83* Structure, now gone, farmstead Pete Monatou's farm, historic site, situated in the northwest 1/4 of the southeast 1/4 of the southeast 1/4 of the southwest 1/4, section 7, township 39 north, range 9 west. It appears on a 1971 Michigan Department of Conservation map with clearings to the northwest of that location. A bay known as 'Monatou Bay' also appears on historic and contemporary maps of the island at/near this site (OSA Site files and maps). The location of this site is within lot 4 of section 7 which was owned by Peter Manitou who received a patent for it in 1919 (BLM, GLO Land Patents). Peter Manitou is also listed on the 1908 annuity roll as age 45 residing on Garden Island with his wife Madeline age 45 and a son named Pete age 17 who died that same year. He also is referenced to the 1870 annuity roll as in the household of Wetawnaysaw of the Beaver Island band who has 1 woman and 2 children enumerated with him. Madaline the wife of Peter is also of the Beaver Island band who in 1870 was in the household of Peter Shawwawnongayosay with 1 woman and 3 children enumerated with him (Lantz 1991: 20, 173-174). This is a Native American habitation site that is possibly intact. A 1900 plat map shows this parcel is owned by the U.S. government. This parcel was probably out of Native holding by this date.
- 20CX84 Structure, now gone, historic period, situated in the southeast 1/4 of the northeast 1/4 of the northeast 1/4 of the southwest 1/4, section 7, township 39 north, range 9 west. It also appears on a 1971 Michigan Department of Conservation map. This site is known as 'Monatou North' (OSA Site files and maps). No further information is known.

- 20CX85 Structure, now gone, historic period, situated in the southeast 1/4 of the southeast 1/4 of the southwest 1/4, section 6 of township 39 north, range 9 west. A clearing is shown at this location on a 1971 Michigan Department of Conservation map (OSA Site files and maps). This location was owned by William Wasageshik who received a patent for it in 1919 (BLM, GLO Land Patents). No further information about this site was found. On a 1900 plat map this parcel is shown as owned by the United States government. It was probably out of native control by this date.
- 20CX86 Structure, now gone, historic period, situated at the west 1/2 of the southwest 1/4 of the southwest 1/4 of section 31, township 40 north, range 9 west. This is on a point of land on the east side of the island on the north side of a bay known as Jensen Harbor/Bay. A 1971 map by the Michigan Department of Conservation shows a clearing at this location and a trail that travels northwest along the shore to Larsen's homestead (20CX89) (OSA Site files and maps). Twelve acres of land near or the same as this property was owned by Anthony Hayes in 1886, however it is not known if he was a Native American person (Map of Garden and High Island 1886). No other information was found about this site.
- 20CX87 Structure, now gone, historic period homestead, it is situated in the northeast 1/4 of the northeast 1/4 of the northwest 1/4 of the southeast 1/4 of section 36 of township 40 north, range 10 west. It is known as 'Little Pete Neilsen' site and appears on a 1971 Michigan Department of Conservation map with an associated clearing. It is on the east shore of the island (OSA Site files and maps). The first property owners out of federal holding indicates that they were not Native American. No other information is available about this site.
- 20CX88 Structure, now gone, Dane's farm historic period farmstead, situated in the north 1/2 of the southwest 1/4 of the southwest 1/4 of the northeast 1/4 of section 36 of township 40 north, range 10 west. It appears on a 1971 Michigan Department of Conservation map with an associated clearing. It is along the east shore of the island (OSA Site files and maps). The first property owners out of federal holding indicates that they were not Native American. A 1900 plat map shows that this and nearby parcels along the shore are owned by Mads Jensen. No other information was found about this site. It is a short distance north of 20CX87.

20CX89

Structure, homestead, structure gone, historic period. It is situated in the center of the north 1/2 of the southwest 1/4 of the southeast 1/4 of section 26 of township 40 north, range 10 west. A 1971 map by the Michigan Department of Conservation shows this structure and names it 'Larsen's Homestead'. It also shows a cemetery associated with it that is not mentioned in the records of the OSA (OSA site files and maps). John B. Middy is shown to have owned lot 2 in section 26 in 1886 where this site is located (Map of Garden and Hog Islands 1886). The first federal land survey of the island shows a trail originating on the west side of the island on the shore within section 34 that travels east and north through the southeast part of lot 2 and ending on the shore in lot 1 (Lyon 1849). It is quite possible that the earlier use and occupancy of this site was by John B. Middy, who was most likely a Native American, and was later acquired by the name of the person Larsen. The associated cemetery possibly contains graves of both native and non-native people. A man by the name of John Vincent is shown to have received a patent for lot 2 in 1892. It is not known if he was a Native American (BLM, GLO Land Patents). A 1900 plat map shows Jno Vincent as owning this parcel. The name Vincent occurs among the Beaver Island Band during this time but not all were of native ancestry. Nothing more is known about this site.

20CX90

Golden's cabin, structure gone, historic period, situated in the northwest 1/4 of the northwest 1/4 of the southwest 1/4 of section 26 of township 40 north, range 10 west. A 1971 map of the Michigan Department of Conservation shows this structure on the north shore of the island with a trail that leads to it which is a branch of the trail mentioned in the discussion of site 20CX89. It is called 'Golden's Cabin' (OSA site files and maps). The location on the OSA site record is what is also lot 3 which was owned by Zene Golden who received a patent for it in 1931 (BLM, GLO Land Patents) . It is most likely that this site is associated by Euro-American settlement upon the island during the twentieth century. There is no further information that was found about this site.

20CX91

Barn clearing, structure gone, historic period. It is situated in the southwest 1/4 of the southwest 1/4 of the southeast 1/4 of the southeast 1/4, section 27, of Township 40 north, range 10 west. The barn is shown with a clearing on a 1971 map by the Michigan Department of Conservation. (OSA Site files and maps). There is a trail shown on the first federal survey map of the island that passes south and east of this location (Lyon 1849). A 1900 plat map shows that this parcel is owned by 'Indian' but no other name is provided. It is not known if this building is associated with the Native American residents on the island, but the next lot to the west, owned by Dan Cornstalk, is very nearby and could be part of that site/parcel.

- 20CX92 Structure, now gone, historic period, it is situated in the southeast 1/4 of the southeast 1/4 of the northeast 1/4 of the northeast 1/4 of section 34 of Township 40 north, range 10 west. It appears on a 1971 map by the Michigan Department of Conservation along the west shore with a trail leading to it from the east (OSA Site files and maps). A man by the name of Anthony Hayes is shown to own lot 1 of section 34 in 1886 where this structure was located. There is no information that was found to suggest he was a Native American. A 1900 plat map shows that this parcel is owned by 'Indian' but no other name is provided. No other information about this site is available.
- 20CX93 Structure, now gone, historic period, situated along the northwest shore of the island in the north 1/2 of the northeast 1/4 of the southeast 1/4 of the northwest 1/4 of section 34 of township 40 north, range 10 west (OSA Site files & maps). The land where this site is located, lot 1 of section 34, was owned by Samuel Paybawwayway who received a patent for it in 1902 (BLM, GLO Land Patents). He also appears on a list of property owners seventeen years earlier for a parcel on the south half of High Island. There is no other information that exists to determine his use and/or occupancy for either of these sites (Map of Garden and Hog Island 1886).
- 20CX94** Buildings, now gone, historic period, the location is along the shore of the main harbor of Garden Island. It is situated in the northwest 1/4 of the northwest 1/4 of the southeast 1/4 of section 2, township 39 north, range 10 west. It appears on a 1971 Michigan Department of Conservation map of the island (OSA Site files and maps). A review of other maps does not reveal these structures. But the location is near enough to CX14 to be possibly associated with that settlement which is probably the native village. The first federal survey map of Garden Island in 1845 shows 'Ind Wigwam' somewhat to the west of CX94. The property on which this site is situated, lot 4 of section 2, owned by Joseph Meshawgaw who was given a patent for it in 1875. He also owned lots 5 and 6 which are adjacent (BLM, GLO Land Patents and Plats). It is not known if Joseph Meshawgaw used and occupied any of these properties that he owned at this location. A 1900 plat map shows that Joe Mashawgan owns lots 4 and 5. This is a significant historic period Odawa settlement site.
- 20CX95 Structure, now gone, historic period, situated in the center of the southwest 1/4 of the southwest 1/4 of the southwest 1/4 of section 1, township 39 north, range 10 west. This structure appears on a 1971 map by the Michigan Department of Conservation (OSA Site files and maps). This site is close to the Indian Garden site (LTBB-GI-01) mentioned below. No further information was found about this site.

20CX96*

Structure, now gone, historic period, situated in the northwest 1/4 of the northeast 1/4 of the northwest 1/4 of section 12, township 39 north, range 10 west. It also appears on a 1971 Michigan Department of Conservation map (OSA Site files and maps). This location is very near, if not the same as, the 'Indian Garden' site (LTBB-GI-01) which appears on the first federal survey map and which is discussed below (Burt 1845). A person by the name of Kaywahbekesee is mentioned as the first land owner out of federal holding in the nineteenth century near this site, being the northeast 1/4 of the northwest 1/4 who received a land patent for it in 1853 (BLM, GLO Land Patents). This person is probably the same as the chief by that name of the Beaver Island Band during the latter half of the nineteenth century. He also is mentioned on the 1870 annuity roll (Lantz 1991). A 1900 plat map does not show ownership for this parcel, however the next parcel to the east is shown as being owned by 'Indian Chief', probably the same as Kaywahbekesee who was known as one of the chiefs of the Beaver Island band. This structure could be associated with his use of nearby property. No further information is available about this site. This is an important site as it is associated with a chief of the band.

20CX99*

Sugar camp, 19th century shown on the first federal survey map of the island (Lyon 1849; OSA Site files and Maps). Situated in the southwest 1/4 of the southeast 1/4 of the southwest 1/4 of section 35. The location of this site was owned by three persons (Louis Kanzee, Andrew Nepenequanabe, and John Baptist Wabishkebenasee) who received a land patent for it in 1851. This patent was one of the earliest upon the island and it is important to note that it is made prior to the treaty of 1855 which provided for land allotments, where the Garden and High Islands are specifically mentioned. This evidence points to the fact that the Beaver Island Band was actively engaged in planning for their future upon the island by purchasing parcels that were of importance to them (BLM, GLO Land Patents). A 1900 plat map shows that this parcel is owned by 'Indian' no other name is provided. No further information has been found about this site.

Other Sites on Garden Island:

In addition to the sites listed above from the records of the OSA there are other cultural resources that were identified from various sources during this study. I have assigned site numbers for each with the following conventions: LTBB-GI = Little Traverse Bay Bands Garden Island, followed by a sequential number.

- LTBB-GI-01 An 'Indian garden' appears on first federal land survey map of the island in southwest part. On border between sections 12 and 1 in northwest 1/4 of section 12, within section 12 (Burt 1845). No other information is known for this site and is possibly the same as state site 20CX96 as discussed above. A 1900 plat map shows that the adjoining parcels are owned by Jno Kane in section 1 and 'Indian Chief' in section 12. The identity of Jno Kane is unknown but the garden is obviously associated with native use and occupancy upon the island.
- LTBB-GI-02 A large area 'Cleared by fire' in the southwest part of the island. It is situated in the south central portion of section 12 including all of lots 2 and 3 and the eastern half of lot 1. A trail is shown beginning a little south of lot 1 along the shore and proceeding north through the southwest portion of lot 1 into the southeast part of section 11 (Burt 1845). This cleared area encloses most of the 80 acres shown on an 1886 map that was owned by Kaynwawbekisse. Louis Wawaishcum owned lot 1 and NW 1/4 of the SW 1/4 in the same section (1886 Map Garden & Hog Island). A 1900 plat map shows that lot 1 was owned by 'Indian' but no other name is provided. The cleared area was most likely in preparation for agricultural fields or blueberry propagation.
- LTBB-GI-03 An area marked as 'Burned' appears on the first federal land survey map of the island along the coastal area of section 11 in the southwest portion. Only the eastern part of the southeast 1/4 of section 11 is not marked as burned (Burt 1845). This area is probably similar in agricultural activity to GI-02 as it is nearly adjacent to it. A portion of this burned area at the point was owned by Shawwan in 1886, being the east 1/2 of the southwest 1/4 (1886 map of Garden and Hog Island).
- LTBB-GI-04 An area marked as 'Clearing' appears on the first federal land survey map of the island along the coast of section 11 in the southwest part of the island. It also extends into the extreme southwest corner of section 1. It is most likely part of the nearby burned and cleared by fire locations for agricultural purposes (Burt 1845). It was also probably an area of settlement and/or agricultural activity.

- LTBB-GI-05** A natural spring in the central part of the island which is covered with a large rock. When the rock is removed water flows from the ground. The exact location is unknown. The water from this spring was used exclusively for sweat lodge ceremonies until the second quarter of the twentieth century (Interview). The Ottawa chief Noonday commented in the first half of the nineteenth century that springs were fed by spirits (Dowd 2004: 72). Very important site.
- LTBB-GI-06 A structure is shown along the shore in lot 1 of section 27 of Township 40 north, range 10 west (Lyon 1849). A large windfall encompasses this area with the note on the map indicating that some dry timber is standing. The house could be native or Euro-American. A 1900 plat map shows that the United States government owns this parcel.

High Island:

The records of the OSA contain information on the following sites which have state site numbers.

- 20CX10* Pre-European Native American village (from Hinsdale 1931). It is situated upon the shore on the east side of the island south of High Island Bay within section 34 of Township 39 north, range 11 west (OSA Site files and maps). Immediately north of this location was also the site of Native American settlement in the late nineteenth century to ca. 1930 and recorded as state site 20CX134 and discussed below. Native settlement to the south of this location also existed during that same time period (BLM, GLO Patents). No other information is available about this site.
- 20CX134* Odawa Village and House of David Settlement 19-20th Century. The House of David site once had at least 30 structures associated with it [the location of this site takes in most of the shoreline area of High Island Bay. OSA records state that this was and still is primarily an Odawa community. House of David established a settlement here in 1912 that lasted to 1930. A Catholic mission church served the native community. This is the same location mentioned by interviews where Odawa on the island lived, as well as along the north shore. The site is situated within the west 1/2 of section 27 and the northwest of section 34 of Township 39 north, range 10 west, and extends almost a mile along the shore and up to 500' inland. It consisted in 1993 of numerous foundation depressions, abandoned machinery, and surface scatter of ceramics, glass, metal and brick. A 1900 plat map shows the parcels in this area except one were owned by native people land owners. The opinion of the OSA is that the portion of this site that is associated with the House of David is eligible for the National Register of Historic Places (OSA Site files and maps; Cultural Resource Interviews).

Other Sites:

In addition to the previous two sites there are three locations that do not have state site numbers which appear on the OSA maps for High Island. They are listed as fish shanties. There are five of them but have never been given site numbers by the state OSA. They are listed below with LTBBOI site numbers that I have assigned. LTBB-HI = Little Traverse Bay Bands High Island, followed by a sequential number. Other sites identified during this study are likewise designated.

- | | |
|------------|--|
| LTBB-HI-1 | A fish shanty on the south end of the Island along the shore (BLM, GLO Survey Plats and Notes; OSA Site Files and maps). A 1900 plat map shows that all the parcels in this area were owned by 'Indian' but no names are provided. |
| LTBB-HI-2 | Three fish shanties on the southwest shoreline (BLM, GLO Survey Plats and Notes). A 1900 plat map of this area shows all the parcels were owned by 'Indian' but no names are provided. |
| LTBB-HI-3 | A fish shanty on the east side of the island south of High Island Bay. These locations are derived from the first federal survey notes and maps in the 1840's of cultural resources and compiled by Trygg (OSA Site files and maps). A 1900 plat map shows the parcels in this area are owned by 'Indian' but no names are mentioned. |
| LTBB-HI-4 | A trail is shown connecting the two shanty locations on the south side of the island in 1845 (Burt 1845). |
| LTBB-HI-5* | An area of Odawa settlement upon High Island is mentioned as being along the north shore, westward from the point on the northeast corner, as well as the area of state site 20CX134 (Cultural Resource Interviews). Federal land records indicating the first land purchases show that Native American people associated with the Beaver Island Band owned land over almost all of High Island. The land patents that were issued to them occurred were mostly dated 1875. Some of the same persons appear on a list of land owners there 11 years later and some are also on the 1870 annuity roll (BLM GLO Land Patents; Map of Garden and Hog Island 1886; Lantz 1991). The exact location of land use by these owners such as buildings, fields, docks, ect. is not known. A 1900 plat map shows that lots 2 and 3 of section 28 are owned by Dan Cornstalk, as well as the southwest 1/4 of the southwest 1/4 of the same section. |

LTBB-HI-6**

This site is the location of Mide and possibly other types of ceremonies from the ca. 1930 period and earlier. It is situated in lot 1 of section 34, township 39 north, range 11 west between the Lake Maria and Lake Michigan. Or it is within lot 4 of section 28. A small clearing marked this site until recently when it became overgrown. There were no other features to this location that could be used to place it more precisely. It is within the state site 20CX134 (Cultural resource interviews). The area directly east of Lake Maria in section 28, lot 4 was owned by Peter Naynegaw with a patent dated 1875. He was still in possession of that parcel 11 years later (BLM, GLO Patents; Map of Garden and Hog Island 1886). The family name Naynegaw with their variant spellings is known to have lived on High Island into the first half of the twentieth century and are associated with the Beaver Island band (Lantz 1991: 20, 183, 189). A 1900 plat map shows that Paul Napawa owned lot 4. The second probable location for this site is lot 4 of section 28 which a 1900 plat map shows is owned by P. Nanagaw. This is a very significant site.

4. Interview Results

There were a total of 19 of persons who were identified as potential candidates to interview. However of these only 6 were interviewed: George Anthony, Irene Mitchell, Mike Mitchell, John Keshick Senior, Simon Otto, and Dorothy Sagataw. Also two persons were deceased (George Peaine, and P.J. Mitchell), and 3 others declined to be interviewed (Mary Nenigaw-Keshick, John Kenwabikise and Irene Nenigaw-Bigeagle), and seven were determined to have insufficient information for this project and were not interviewed (Melvin Napont, Irene Cornstalk-Napont, Alvina Cornstalk, Rose Ann Denemy, Mark Wabanimkee-Silver, Sarah Dubel-Proctor, and Henry Dubel. One person could not be located (a sister of Art Lewis). Several persons stated that they were weary of being interviewed for tribal government purposes such as survey questionnaires. It should be noted that all of the persons on the list were tribal elders.

The quantity and quality of the information from each interview varied considerably. All of the usable information has been incorporated into the discussion of cultural resources elsewhere in this report. A summary and discussion of the most significant items will be presented here.

The interviews showed that the type of information sought by this project was largely unknown to persons who were asked to participate. None of the people who agreed to be interviewed had lived upon Garden or High Island, although a couple have visited them. Their knowledge comes primarily from what other people have told them and in some instances these are older relatives who did live upon the islands. However very little useful firsthand information was able to be obtained.

Of the topics used for discussion (see Appendix A) almost none of the participants were aware of the kinds of places that would be considered cultural resources, with the exception of farmsteads, but even those locations were unknown to the respondent.

Mention was made by one respondent that when people died upon High Island they were taken to Garden Island for burial. They also stated that during the journey of transporting them there, cedar was occasionally put in the water. This not only indicates the significance of the cemetery on Garden Island as the preferred burying ground, but also to the perpetuation of beliefs of the water spirits to provide safe passage when crossing the lake. These spirits which are often referred to in association with lakes, ponds, streams and other bodies of water are known as Mishibizhi and Mishigenabik. They are powerful beings who can sometimes be helpful or harmful to humans. Another person mentioned that tobacco was sometimes put down at the landing on Garden Island which relates to the same purpose.

Another person stated that sweats were conducted on Garden Island until as late as the middle of the twentieth century. Associated with these sweats was a natural spring near the center of the island that was covered with a large stone. When the water from that spring was to be used for sweat lodge ceremonies the stone was removed and the water flowed from it. After the water was gathered the stone was replaced to keep it from flowing. Traditions by the Odawa chief Noonday collected during the first quarter of the nineteenth century indicate that the belief was that spirits (manidok) fed natural springs that caused the water to flow.

A tradition related by one interviewee tells of a cleansing ceremony performed in the spring of each year after the snow and ice were gone. It involved putting tobacco in the water and cleansing the children in the lake. Each family did this but not at any specific location.

Another person told of the people who lived on High Island gathering gull eggs as an important food source to supplement their meager resources.

One of the most significant cultural resources that were identified was a Midewin ceremonial site on the east side of High Island. Two persons mentioned this location as being a sacred spot to the people who used it at the time but were not sure if it retained cultural significance to the present day.

Several persons mentioned that there were many log homes and other structures used by the native inhabitants of Garden and High islands. They were described as small and have now fallen into decay and cannot be easily relocated. They also state that for those homes that were near the shore, docks usually were built to accommodate their boats. The best location for net fishing was located halfway between High and Beaver Islands. Suckers were speared near creeks around the islands.

One person mentioned that a large black rock is situated near the center of Garden Island but its significance was unknown. Several similar rocks were said to occur in the lake near Beaver Island.

Of interest is that no one mentioned the finding of ancient stone tools on High or Garden Island, nor had they heard of anyone finding such items there. Likewise no one had ever heard of using or finding storage pits.

The father-in-law of one of the persons interviewed, told him about an ancient village site upon Beaver Island. This would support historical documentary sources about the Amikwa people who once lived there. The exact location of this settlement is unknown however, George Anthony places it on the west side of Beaver Island in the book entitled "The Elders Speak".

One of the questions that the NRD of the LTBBOI had asked to be included on the interview topics was whether any species of fish, plants or animals were transplanted to the islands. No one who participated with the project was aware of this having occurred.

5. Summary, Conclusions and Recommendations

This project has identified some of the cultural resources that exist upon Garden and High islands in northern Lake Michigan. More cultural resources will eventually become known over time. Of those that were identified and are culturally significant there are several recommendations that should be taken into consideration.

The first concerns site preservation. Specific site locations should be kept confidential because of some of the sensitive cultural information that surrounds the cultural resources discussed within this report. The information should also be kept restricted to prevent exploitation and to assure some level protection for their physical and cultural integrity.

If any long term planning is developed for the islands the cultural resources there should be taken into account. Preservation of the cultural concepts of native people, past and present, should be integrated into the management for the cultural resources at state and tribal level upon the islands. Traditional oriented tribal elders should be consulted as part of this type of planning process.

If the material compiled for this report is to be utilized for any broader or public distribution it should be remembered that the content of the interviews and the release of the names of those who were interviewed or intended to be interviewed is unclear. No release of information was obtained from anyone who participated with the project.

Appendix A.

List of Discussion Topics Used for Interviews

Native names for the various islands.

Have any animals/plants been brought to the islands to try and establish them

Unusual land features, large rocks, dunes, springs, ponds, any cultural significance ?

Cemetery and church on High Island, where ? [St. Joseph church High Island]

People taken to other places for burial

Places where spirits live

Big foot on High Island ?

Arrowheads ever found anywhere on islands ?

Places where sturgeon were caught among the islands at different times of the year ?

Were sturgeon speared through the ice in winter ? Where ?

Native names of places on the islands ?

Significance of geographic names: Nanegos Bay, Sturgeon Bay, Manitou Bay.

What was the best routes between the islands the north shore and Grand and Little Traverse bay areas ?

Where did people land boats, mend nets, clean fish, smoke fish.

Where are the best fishing areas to set nets near the islands.

Rabbits on the Islands ? If so where did people hunt rabbits ?

Did anyone go to the mainland to hunt ? Where ?

Where did people get black ash and basswood for fiber bags/nets, and basket material.

Where did people get berries, burn over any areas ?

Selling of berries on mainland ?

Where was birch bark gathered ?

Water spirits seen along the shore ? Mishibizhii and/or Memengwe.

Appendix B.

Calendar of Documents Relative to the History of the Beaver Islands

1620's

The Jesuit missionary Le Jeune created a list of tribal groups in the Great Lakes region in 1640. The Algonquian tribes for the northern portion of his list probably date to the 1620's and the information was supplied to him by Nicollet who had lived among the Nippissing from 1620-1629 (Heidenreich 1988: 89; JR 18: 227-239).

1630's

A map known as the Bourdon Map or Nouvelle France created ca. 1641, depicts the location of tribal groups in the eastern Great Lakes region in the 1630's (Heidenreich 1988: 89). The Nouvelle France map depicts 3 rivers entering the northeast part of lake (Michigan) that possibly correspond to Little Traverse Bay, Lake Charlevoix, and Grand Traverse Bay. The strait that connects this lake with Lake Huron is probably the Straits of Mackinac (Heidenreich 1988: 93).

June 1636

Jesuits become aware of a complaint from the Amikwa that the Winnebago have broken the peace and attacked them. This is probably the same incident recorded by Perrot that occurred between the Outawacks and the Winnebago a few years before the latter were decimated by the Illinois (Heidenreich 1988: 90; JR 10: 83; Blair 1911: 293).

Ca. 1640

The Illinois wage a devastating war upon the Winnebago. When Allouez visited them in 1670 they stated that this war had occurred about 30 years previous (Heidenreich 1988: 89; JR 54: 235).

1640

The Nassauakueton and Potawatomi are living on the lower Michigan peninsula based on a list created by the Jesuit missionary Le Jeune (Heidenreich 1988: 91; JR 18: 231)

1648

The writings of the Jesuit missionaries provide the indication that for the first time they are aware of two lakes (i.e. Michigan and Superior) that exist beyond Lake Huron. Previously they believed that there was only one. Consequently they presumed that all native information about Lakes Michigan and Superior referred to the same single lake (Heidenreich 1988: 74). The geographic location of the Beaver Islands, if known, by Europeans at this time may not have been correctly understood.

3 December 1669

The Jesuit Claude Allouez established St. Francis Xavier Mission near what is today Oconto, Wisconsin on Green Bay. The mission was moved to Red Banks on the southeast shore of Green Bay in 1671, and then to DePere where it remained until 1687 when it was burned. After that time missionaries continued working with tribes in the area out of Fort Francis, now west Green Bay, until 1728 when it was destroyed. Catholicism lay dormant in the region for about a century. Green Bay was originally part of the Quebec Diocese until 1791 when it became part of the Baltimore Diocese (Website: History of the Diocese of Green Bay).

December 1669 & 1687

Allouez established the mission of St. Francis Xavier at the head of Green Bay for the Potawatomi, Sauk, Fox, and Winnebago. It was burned by pagan Indians in 1687 (Website: Catholic Encyclopedia).

1672

A map from the Jesuit Relations attributed to Jean Allouez and Claude Dablon, shows the Beaver Islands but does not name them (Lac Superieur et autres lieux ou sont les Missions, JR 1672). [This is the earliest known map to depict the Beaver Islands].

1672

The ***Outaouassingouc*** are mentioned as one of the groups living near the mission of St. Francis on the Bay des Paunts where the priest Andre is located. Others there include the Potawatomi, Menominee, Sauk, and Winnegago (JR 58: 41).

1673

Marquette writes that this year there are 380 Tobacco Nation/Huron near the mission of St. Ignace at Michilimackinag and that they were joined by over 60 *Outaouasinagaux* some of whom came from the mission of St. Francis Xavier [Green Bay] where father Andre had spent last winter with them. They had formerly been living at Point Esprit at the western end of Lake Superior (JR 1899, 57: 249).

Autumn 1673

The Jesuit Andre states that a portion of the *Outaouasinagous* and the Nessouakoutoun are in the vicinity of the extreme end of the cape of Illinois which is now the Door Peninsula (JR 58: 289, fn 30).

1687

Mission at Green Bay burned by non-Christian Indians while the resident priest Jean Enjahan was absent with Denonville's troops. Upon his return the next year it was restored (Website: Catholic Encyclopedia).

May 1689

Lahontan on his way back to Michilimackinac from his exploration trip to the west, travels up the east coast of Lake Michigan. He mentions the '*Bay de l' Ours qui dort*' (Bay of the Sleeping Bear) and also depicts it on his map. A river is shown on the map on the south end of the bay which is today known as the Boardman River which he mentions is where the Ottawa hunt beaver every 3 years. He arrived at Michilimackinac on the 22nd of May 1689 (Lahontan 1703, 1: 136- 137) [Lahontan had 4 or 5 Ottawa from Michilimackinac with him on this voyage who probably supplied him this information].

[Between ca. 1670 - and Before ca. 1700]

When Charlevoix arrived at Michilimackinac in June 1721 he mentioned that the post is in good repair, but the area is not well populated, that some of the Hurons and Ottawa who had lived there went to Detroit with Cadillac in 1700, and others went to the Beaver Islands. He only mentions one village at Michilimackinac as well as the mission. He also states that the Outaways who moved to Beaver Island plant corn which they learned to do from the Huron. Charlevoix also says that the Amikouys had formerly inhabited those islands but had become reduced to a small number of families and moved to Manitoulin Island. The Indians consider them among the most noble for they are descended from the great beaver (Charlevoix 1761, 2: 44-47). [an Odawa historical tradition recorded in the early 20th century states that the Beaver clan was exterminated, perhaps an exaggeration, in a conflict with the

eagle and turtle clans at Cross Village. This is said to have occurred at the time when Du Janunay was missionary to the area and caused him to leave, this would be ca. 1763 (Wright 1917: 101-104).

A tribal group known as the **Amikwa** was located on the north shore of Lake Huron opposite Manitoulin Island until 1672 as mentioned in the Jesuit Relations. Bacqueville de la Potherie mentioned in 1753 that the Amikwa and Nippissing once inhabited the shores of Lake Nipissing, disease and war with the Iroquois, caused some of them to retreat to Green Bay, Lake Superior, and others to French settlements. In 1740 a remnant retired to Manitoulin Island. Chauvignerie in 1736 stated that the armorial bearing for the Amikwa was a beaver (Frederick W. Hodge. Handbook of Indians North of Mexico, 1906). A group referred to as Ennikaragi, Lemikariagi (NYCD 3: 489), Denighcariages, Neghkereages (NYCD 5: 693), and Necariages (Colden 1747: map) has been identified as the Amikwa (Hodge 1907-1910, 2: 128, 1053, 1101) but is probably the Ottawa of Michilimackinac (Rogers 1978: 770).

In August or September 1670 The Jesuit Andre describes a feast for the dead held on an island north of Manitoulin called Ouiebitchiouan. He says that it was attended by 1500-1600 people of various nations. Among the **Amikwa** a noted war leader had died about 3 years previous who had distinguished himself in war against the Iroquois. This feast was in part to honor him by his eldest son who was to also receive his name (JR 55: 137). They are also mentioned there in the winter of 1671-1672 when a missionary spent the winter among them (JR 56: 91-97). In November of 1675 the Amicouets or Beaver nation who passed by St. Ignace told the missionary Henry Nouvel that they intended to spend the winter of 1675-1676 near Lake Erie the former country of the Sachis. They invited a missionary to go with them and he volunteered. It was in the Saginaw Valley that they went which Nouvel states is the former country of the Sachis (Sauks). Also wintering there at the same time were Huron, Nippissing and Missassaga, 65 of the latter died of starvation that winter. Nouvel also mentions encountering some Abenaki married to Algonkin women and some Abenaki married to Nippissing women north of Saginaw Bay along the shore (JR 60: 213-227). This winter hunt falls within the 2 year cycle of Ottawa-Huron in the Saginaw Valley mentioned in 1688 by Lahontan (see calendar entry April 1688, Hist. Doc. under 'General' category).

The Jesuit Brebeuf writes in his annual report of 1636, that on June 8th of that year a captain of the Naiz Percez or **Beaver Nation** which is 3 days journey from the Huron missionaries, came and requested that one of Frenchman come stay with them for the summer in a fort they had built in defense against the Winnebago who had killed and eaten two of them (JR 10: 83). [This would clearly put the Amikwa in Lake Huron before 1650].

The Amikwa who lived on Beaver Islands mentioned by Charlevoix could refer to the period from ca. 1650 during the Huron and Ottawa diaspora, some could have fled to those islands, but later returned to the north shore of Lake Huron.

A 1688 map shows 'Baye d'Amicoué' to the east of Manitoulin Island on the north shore of Lake Huron. The words 'Les Amicoué' are written on the map south of the French River between Lake Huron and Lake Nipissing. The map also depicts the Beaver Islands but they are not named (Partie Occidentale Du Canada Ou De La Nouvelle France, Vincenzo Coronelli, 1688).

Also note that the Tinontati Huron have used as a symbol a beaver, that is those at Mackinac in 1721. Each village/town also has its own animal symbol (Charlevoix 1761, 2:).

1703

A map produced from Lahontan's travels in 1688 was issued with his book 'New Voyages' in 1703. It does not show the Beaver Islands but it does name Grand Traverse Bay as 'Bay of the Sleeping Bear'.

1711

One of the first maps to show the Beaver Islands, but it does not name them (A New Map of Ye North Parts of America. Herman Moll, England).

June 1721

Charlevoix visited the Straits and mentions that the island of Michillimackinac means a lot of turtles, and that formerly a tribe of that name resided there and in the vicinity to the number of 30 villages. He probably obtained his information from the Jesuit Relations as he says he read them. He states that the Outaways in the area have not taken well to Christianity. He says the Outaways plant corn on Beaver Island which they learned to do from the Huron. That the Amikwa formerly lived on Beaver Island but became much reduced in number and moved to Manitoulin Island (Charlevoix 1761, 2: 43-44).

1750

A band of Chippewa under chief Etoi ge shak, came from Canada and located their village on Manitowoc River, Kewaunee and Manitowoc Counties. Possibly at Manitowoc Rapids. Eventually the band was Potawatomi, with some Ottawa and Chippewa. (Lawson 1920: 52). A man by the name of 'E-tow-i-ge-zhig' is mentioned by Schoolcraft (1975: 577-578) as having recently been killed age 45 [i.e. November 1837], he gave his skull to Toulmin Smith a Phrenological lecturer. The skull was brought to him by Mr. Conner who lived in the [Detroit area ?], Etowigezhig had been killed and buried near Conner's house.

1755

1755 map shows Beaver Islands ("Partie Occidentale de la Nouvelle France ou Canada Par Mr. Bellin, ingenieur de la marine").

17 July 1757

The Ottawa are described in Bougainville's journal of 1757 as divided into bands, one consisting of the Ottawa proper who live at Michilimackinac, and other nations adopted by these first and established with them at Michilimackinac, those being the Kiskakons, the Big Feet, the White Fish, **the People of Beaver Island**, and the People of the Fork. It is mentioned that this last named group frustrated a conspiracy formed in 1744 by all the Indians of the Far West to slaughter the French scattered among the different posts. They warned the Chavalier de Longueuil who commanded at Detroit, and the plot failed (Bougainville 1964: 126). [from ca. 1830 to 1870 there was an Ojibwa settlement on Little Bay de Noc near the mouth of the Whitefish River in Delta County (Tanner 1987: map 27, map 33).

Late July 1757

A list of the French military units that were ready for the assault on the British Fort George (also known as Fort William Henry) under the command of Montcalm includes Indians of the Upper countries. The Outaouais Sinago show 35 men, the Outaouais Kiscacones show 94 men, the Outaouais of the Forks [Nissaawakwaton] show 70 men, the Outaouais of Mignojan [probably the Sable] show 10 men, the **Outaouais of Beaver Island show 44 men**, the Outaouais of Detroit show 30 men, the Outaouais of Saguinaw show 54 men, for a total Ottawa force of 337 men under the command of Messr. de Langlade, Florimon, and Herbin (NYCD 10: 608).

28 July 1757

A similar list to the above is provided in the journal of Bougainville as follows for the Ottawas: Kiscacous 94, de la Fourche 70, Sinago 35, Magnonjan 10, **L'Isle au Castor 44**, Detroit 30, Saginaw 54. The French officers who are attached to the Ottawa are Langlade, Fleurimont, Herbin, cadet. [Cadets are boys from about age 12.] The interpreters for the Ottawa military contingent are Farly and St. Jean (Bougainville 1964: 151). [Note: this list does not contain the Ottawa of the Fork/Nissawakwaton].

1720-1761

Shows Potawatomi village on Rock Island, and an Ottawa-Chippewa village on Beaver Island (Tanner 1986: Map 9).

1761

1761 map shows the Beaver Islands, 'Isle au Castor', "inhabited by some families of Utawas" (Plan of the Straits of St. Mary, and Michilimackinac: To Shew [sic] the Situation and Importance of the Two Westernmost settlements of Canada for the Fur Trade, 1761. London Magazine").

1761

100 warriors total for Ottawa villages of Little Detroit and Milwaukee (Gorrell's Journal, WHC, 1: 320).

29 May 1762

Ottawa of Little Detroit visit Gorrell at La Baye [Green Bay]. He gave them strings of wampum + gifts in exchange of prisoners [English prisoners ?] (Lieutenant James Gorrell's Journal, 1761-1762. WHC 1: 31).

4 & 5 June 1763

Following a game of Baggatiway between the Chippewa and Sauk, Alexander Henry was taken prisoner and with others was being taken to Isles du Castor [Beaver Islands] to be tortured and eaten (Henry 1809: 93,95,96). Mina'va'va'na' was chief of the Chippewa band on Mackinac Island and they came to visit Henry when he first arrived at the Straits ca. 1760 (Henry 1809: 40-41). Henry also mentions two Chippewas that he knew in the area, Wenniway and Wawatam at the time the fort was taken in 1763.

11 June 1763

Etherington writes Gorrell of Ft. Michilimackinac capture by Ojibwa & Sauk. Says he is sending letter w/instructions by 10 Odawa & a Frenchman to him at La Baye. Also sent wampum belts to Menominee and tells Gorrell to give the 10 Odawa shirts as incentive (Gorrell's Journal, 1761-1763, WHC 1: 39-40).

17-19 June 1763

Menominees of La Baye accompany Gorrell + his men to L'abre croche to meet Etherington & the surviving English soldiers. The 19th, Sacs, Renyards, Pauns, & a chief named Pennenensha arrive[tribe unknown] at La Baye, they say not to trust the Odawa despite belts they brought. Pennenensha spoke to the four tribes, & convinced all, including the Odawa to the English side. The 4 nations ask Gorrell to sent off on the 19th June the 10 Ottawa to tell Etherington he was coming. Odawa promise to meet them at Fishing Place at the Pilot Traverse (Gorrell Journal 1761-1763: 40-42).

21-25 June 1763

Gorrell and his men departed La Baye on 21 June with an escort of 90 warriors including Menominee, Sack, Pauns and Renyards. On the 25th of June they arrived at Little Detroit where some Ottawa lived who sent 6 men with Gorrell he gave them wampum and presents (Gorrell's Journal. WHC, 1: 42-43)

28 June 1763

Gorrell and part arrived and encamped at the mouth of a river called the Fishing Place. The next day [29 June] they went to the Chippewa's Fishing Place where there is a Chippewa village. This was the place where the Odawa said they would meet them, but they were not there (Gorrell's Journal. WHC, 1: 43).

29-30 June 1763

Gorrell and his Indian escort set out for and reach Isle Castor, they are alarmed by great amount of smoke arising from the island. Two Ottawa are seen on shore with lighted pipes who were the Ottawa that were to meet them yesterday. They delivered a letter to Gorrell from Etherington that was written on 28 June at L'abre croche. Gorrell and the escort party spent the night on the island. On the 30th of June they left the island and arrived at L'abre croche. Between then and 17 July there were numerous councils between the tribes which included the English. On the 18th Gorrell and his men were escorted to Montreal by Ottawa (Gorrell's Journal. WHC, 1: 43-47).

13-14 September 1766

Jonathan Carver was at Little Detroit Island where he met with the Ottawa chief there. He says that they grow corn and other things, the island is not heavily timbered. In winter they are on the march a month or two in search of good hunting grounds (Journals of Jonathan Carver and Related Documents 1766-1770, p. 74. Edited by John Parker. Minnesota Historical Society 1976).

Summer 1767

Among the tribes who came to trade at Mackinac were Ottawas and Ojibwas from Beaver Island, and Potawatomi, Ottawa, Ojibwa, Sauk from Milwaukee (Ezekiel Solomon).

1768

Map shows Ottawa-Chippewa settlement on Beaver Island, and Detroit Island. A Potawatomi settlement is shown on Washington island. An Ottawa settlement is shown near Manistique, while an Ojibwa settlement is near what is now Nahmah (Tanner 1986: Map 13).

1777

An Indian from Beaver Island had a vision/dream that a white beaver told him he was to stand at the gate of Fort Michilimackinac and kill Colonel DePeyster when he passed. With the help of a Frenchman who translated for him he told about the dream/vision to DePeyster. DePeyster said to him to return to Beaver Island and look for a white beaver and kill it and bring the skin to him. The next year he did bring a white beaver pelt to him which is now in the Liverpool City Museum, England. (The Great Lakes Pilot, Vol. 6, number 4, 2009, A White Beaver for the Colonel).

6 June 1777

Ottawa chief Siginakee/Letourneau was given a belt by the Spainards to raise all the Indians between the Mississippi and Little Detroit. Laurent Decharme sent an express to Mackinac from Milwaukee with this news (Letter of Arent Schuyler DePeyster at Mackinac to Guy Carlson, Gov of Quebec. WHC, 7: 406).

21 September 1778

Ottawa from Little Detroit, Menominee, Sack, Winnebago, and Sioux arrived at Michilimackinac and he gave them a wampum belt and gifts (Letter of DePeyster to Haldimand, WHC, 11: 116)

20 May 1796

Mr. Shaw arrived [at Fort Mackinac] from Milwaukee and informed me of 2 chiefs and 15 warriors from Shaboygan on Lake Milwaukee and several warriors from Manitowaukee being arrived at the Petit Detroit where they left their women and children to plant corn and they are gone to LaBay to meet the Minauminies to go to war against the Nadowessies (Duggan Journal 1795-1801).

8 June 1796

The 5th Current Naiantosheen and Amable, two Ottawa chiefs with 18 of the former's band arrived at Fort Mackinac. English had a meeting with them, Niantoshen spoke on Strings of Wampum, that the Chippewas, Ottawas and the other nations intermixed with them at Milwaukee and thereabouts were coming away as they were afraid of the Sacques who threatened war with them, some are going to make their villages at La Bay de Nuck 40 leagues on this side the Bay where the White people reside. The rest are going to Beaver Island. Amable spoke on a large belt which he sent among the Sagues for the purpose of appeasing them, this chief had influence enough to prevent some war parties going against the Nadowessies, after council they received presents (Duggan Journal 1795-1801). [Amable is probably Amable Chevalier].

16 June 1796

Kaoukaman and 3 other Chippewa chiefs with twenty one of their band arrived from Amenistie, they met at government house when Kaoukaman spoke on a pipe and strings of wampum, those are part of the Indians retiring from Milwaukee, they begged charity which was given them (Duggan Journal 1795-1801).

23 June 1796

Naiantasheen and Amable 2 Ottawa chiefs with some of their young men met at the government house when Amable stood up and spoke on 1 large belt the purport of his speech was principally aproposing [sic] his concern for the English evacuating the upper posts, and his apprehension of his nation being abandoned by them and left to the mercy of the big knives, this chief exerted himself very much in preventing some parties inhabitants of and about Milwaukee going to war against the Nadowessies, and in sending belts among the Sagues to prevail with them not to go to war against the nations about Milwaukee, it appears that the Sagues intended to strike against the Indians thereabouts on account of one of their people being killed by their nation last summer. Amable received clothing, same day delivered 44 Chippewas clothing (Duggan Journal 1795-1801).

2 July 1796

Shinguake and Pisotame Chippewa chiefs with 18 of their nation arrived [at Fort Mackinac] from Milwaukee. They left this place on account of their apprehensions of the Saigues coming against them. The former spoke on strings of wampum, the latter on a pipe and strings of wampum the purport of their speeches was begging charity, presents were given them (Duggan Journal 1795-1801).

4 July 1797

A band of Ottawa, Chippewas and Minominies from Milwaukee and Manistie 50 in number, Kauokamon the chief an Ottawa. They presented a pipe and 14 strings of wampum and received presents (Duggan Journal 1795-1801).

10 July 1797

Matchikokoko and family 18 in number arrived from Beaver Island [at Fort St. Joseph in Lake Huron, Ontario] he spoke on 24 strings of wampum begging charity, same day they received presents (Duggan Journal 1795-1801).

28 August 1797

Sheguoyna and family, Chippewas, arrived from the Little Detroit [at Fort St. Joseph in Lake Huron, Ontario], he spoke on 10 strings of wampum begging charity which was given them (Duggan Journal 1795-1801).

12 October 1797

Machikokowish, Chippewas 15 in number presented 9 bags of corn [at Fort St. Joseph in Lake Huron, Ontario]. The next day he received presents (Duggan Journal 1795-1801). [This fellow Bad Owl does not appear in Duggan's journal until 1797. Was he one of the chiefs relocating from Milwaukee area, is he a new chief, was he just overlooked by Duggan, was he unknown by name to Duggan until that time ?].

27 May 1798

Waubiguoina a Chippewa chief and band, 18 in number, arrived [at Fort St. Joseph in Lake Huron, Ontario] from Beaver Island, he says a canoe arrived at Mackinac, white people from the upper part of the Mississippi who report that the Scioux killed 16 Chippewas opposite to the Bay de Nock, he presented 6 strings of wampum. He added that 2 chiefs of the Minominies, Caron and LaPhie were killed at the former, supposed by accident but he latter intentionally. The next day they received presents (Duggan Journal 1795-1801). [the attack on the Chippewa by Sioux is contradicted on 29 May 1798].

17 July 1798

Shanguesh and band with 3 canoes, Chippewas from Beaver Island, arrived [at Fort St. Joseph in Lake Huron, Ontario]. The next day he presented a pipe and 12 strings of wampum. The next day they received presents (Duggan Journal 1795-1801).

9 September 1798

36 Chippewas from Beaver Island arrived [at Fort St. Joseph in Lake Huron, Ontario] and presented 21 bags of corn (Duggan Journal 1795-1801).

1 & 2 July 1799

Nyanthoshau and band, 40 in number, arrived [at Fort St. Joseph in Lake Huron, Ontario] from Beaver Island and presented 6 makaks of sugar, he spoke on 40 strings of wampum begging charity, he afterwards presented a belt which was given him by some of his own nation, he begged to have it changed as the road on it was red with blood and they did not like to follow it but if their father would not change it they would be obliged to follow it. The strings of wampum expressed their fidelity to their father and begging 3 medals and a rifle (Duggan Journal 1795-1801).

[the next day 2 July 1798] a belt was given Nyanthoshau when it was strongly recommended to him to remain quiet and keep the road clean and free from all bad stumps and trees and advise all of his nation to do the same...presents were then delivered them and they went away well pleased (Duggan Journal 1795-1801). [Note: There was evidently some blood spilled between them and the Menominee].

6 & 22 July 1799

12 Chippewas from Bay de Nogue arrived [at Fort St. Joseph in Lake Huron, Ontario] and received presents. They presented 14 strings wampum [on 6th, and 4 strings on 22nd. This could be a duplicate entry (Duggan Journal 1795-1801).

14 July 1799

Machikokoko with 12 Chippewas arrived from Beaver Island [at Fort St. Joseph in Lake Huron, Ontario] and presented 8 makaks sugar, he begged for charity (Duggan Journal 1795-1801).

28 September 1799

Machikokoks with 25 Chippewas arrived [at Fort St. Joseph in Lake Huron, Ontario] from Beaver Island and presented 16 bags of corn, they received presents (Duggan Journal 1795-1801).

1805

Map shows 'Ootawas Village' on what is probably Detroit Island at the end of the Door Peninsula of Wisconsin (Cary 1805).

1810

Atlas shows Ottawa-Chippewa village on Little Detroit Island and the north end of Beaver Island and an Ojibwa village on Summer Island, and an Ottawa settlement at Manistique (Tanner 1986: Map 20).

1815

Map shows an Ottawa village on what is probably Detroit Island at the end of the Door Peninsula of Wisconsin (Bouchette & Faden 1815).

1830

Atlas shows Ottawa-Chippewa village on Little Detroit Island and the north end of Beaver Island (Tanner 1986: Map 25 & 27).

2 June 1831

Maria, child of Giniwabikise and Oginisegijigokwe of Grand Traverse was baptized. Sponsors were J.B. Assikinack and M.A. Fisher (L'abre croche sacramental records, baptisms).

1831-1833

There was one death recorded by Baraga between 1831-1833 from Beaver Island. [this is from one of my old notes]

May 11, 1832

Baraga recorded 22 baptisms of people from Beaver Island on this date.

Appearing first on the list is Petrus Payjigwewidang, age 26, Beaver Island, he is probably chief/headman. Also his wife Maria Jawanosekwe age 32 was baptized the same day, as well as their children: Ludovica age 3, Magadena age 4, Jean Baptiste [age eligible]. The sponsors to 20 of the people baptized on this date from Beaver Island were Charles Wabinimki and Maria Anna Fisher. One person had a male sponsor named Petrus Joannes Pipigwe. Carolus Wabanimki, probably the same person as Charles Wabinimki, appears as sponsor to people from Manistique north on baptisms from 1832. A person by the name of Charles Wabanimiki, who is probably the same one listed here, appears on a list of people in the sacramental records of the Holy Childhood Parish of Harbor Springs ca. 1840's - 1870's. He is listed with his family, he was born 1808, wife Theresa born 1807. Children: Jeremy b. 1845, Mary b. 1842, Agnes b. 1846, Basilius b. 1848, Bernadina b. 1850, Anastasia 1853, Magdalen b. 1858, Joseph b. 1862, Robert b. 1862.

Paulus Minakwad, age 2_?

Andreas Ogidagimig, age 10 years.

Maria Anna Binesiwekijigokwe [spelling vague] age 23 years.

Catherine age 3 months, child of Joseph Awanakwad and Maria Anna Binessiwigijigokwe.

Agatha Kiwitagijigokwe age 22 years.

Sophia age 2 years, child of Paulus Minakwad and Agatha Kiwitagijigokwe.

Theresia Odaminisigijigokwe age 50 years.

Cecelia age 4 years, child of Minakwad and Agatha Kiwitagijigokwe.

Margaritha age 9 years, child of Wessag and Assemakwe.

Michael Witanassa [spelling ?]age 36.

Carolus Jawanikwat [spelling ?] age [4?] years.

Antonis [spelling ?] age 6 years, child of Jassejanokwe [spelling ?].

Josephus Odachidisant [spelling ?] [no age given].

Moyses [last name illegible, no age given].

Julia Kiwajabaniskwe [spelling ?, no age given].

Jacobus age 9 months, child of Julia Kiwajabaniskwe [spelling ?]. Sponsor is Carolus Wabanimki.

Josephus Awanakwad age 24 years. Sponsor is Petrus Joannes Pipigwe.

19 & 21 May 1832

Baraga baptized 6 more people from Beaver Island on this date.

Ludovicus age 35 years, sponsor Benjamin Apichabe and Marie Ann Fisher (19 May).

Maria Ann age 34 years, sponsor Benjamin Apichabe and Marie Ann Fisher (19 May).

Maria age 25 years, sponsor Benjamin Apichabe and Marie Ann Fisher (19 May).

Josephus age 10 years, sponsors Benjamin Apichabe and Marie Ann Fisher (19 May).

Agatha age 8 years, sponsors Benjamin Apichabe and Maire Ann Fisher (19 May).

Petrus Pibisach age [illegible, possibly 44], sponsors Petrus Paiejigwewidang and Marie Ann Fisher (21 May).

[The name Apichabe and variants occurs from at least the middle eighteenth century as a chief's name associated with the L'abre croche Odawa. In 1852 Apichabe moved his band from Cross Village to Eagletown now Peshawbetown].

12 & 15 August 1832

Baraga baptized 2 people from Beaver Island on the 12th, and 24 people on the 15th. Mostly women and children.[I could only find the following on the copy of the baptismal register that I have].

Magdalena Neogijigokwe age 40 years, sponsors Paulus Kinoje and Marie Ann Fisher (12 August).

Agatha Obeschabonokwa age 5 years, child of Magdalena Neogijigokwe, sponsors Paulus Kinoje and Marie Ann Fisher (12 August).

Petrus Missansa age 25 years, sponsors Paulus Kinoje and Marie Ann Fisher (15 August).

Michael Kiwegijigwebi age 20 years, sponsors Paulus Kinoje and Marie Ann Fisher (15 August).

Josephus Bebannisse age 12 years, sponsors Paulus Kinoje and Marie Ann Fisher (15 August).

Moses [no other info], sponsors Paulus Kinoje and Marie Ann Fisher (15 August).

Paulus [no age given] child of Agatha Assanokwa, sponsors Paulus Kinoji and Marie Ann Fisher (15 August).

Petrus age 3 years, child of Agatha Assanokwa, sponsors Paulus Kinoji and Marie Ann Fisher (15 August).

Marie Anna Assinakwe age 48 years, sponsors Paulus Kinoji and Marie Ann Fisher (15 August).

Maria Sessaganokwe age 23 years, sponsors Paulus Kinoji and Marie Ann Fisher (15 August).

Agatha Assanokwa age 36 years, sponsors Paulus Kinoji and Marie Ann Fisher (15 August).

Maria Binessiaabanokwe age 18 years, sponsors Paulus Kinoji and Marie Ann Fisher (15 August).

Theresia Omiskwabanokwe age 30 years, sponsors Paulus Kinoji and Marie Ann Fisher (15 August).

Agatha Matchigijigokwe age 15 years, sponsors Paulus Kinoji and Marie Ann Fisher (15 August).

Maria Nissassanse [spelling ?] age 24 years, sponsors Paulus Kinoji and Marie Ann Fisher (15 August).

Maria age [illegible, 1 years?], child of Maria Sessaganokwe, sponsors Paulus Kinoji and Marie Ann Fisher (15 August).

Ludovicus [last name illegible] 18 years, sponsors Paulus Kinoji and Marie Ann Fisher (15 August).

Note: The sponsor to these baptisms, Paulus Kinoji, appears on the same document on 19 May 1833 when his daughter is baptized. His residence is given as Manistique.

18 August 1832

Death mentioned from Beaver Island by Baraga. Angelica, age 3 years, child of Ludovisi Kebe __ dang [father] and Maria Anna Tabassigijigokwe.

ca. 1832

Mention made that the Indians living near Whiskey Point on Beaver Island did not convert to Christianity at the time when Baraga was baptizing people there. A few years later the 199 Indians living on Garden Island were converted by other missionaries (Beaver Island Historical Society website).

1832 & 1833

Based on the baptisms reviewed in the L'abre croche sacramental records, as listed on this calendar, Baraga baptized a total of 54 people from Beaver Island in the years 1832 and 1833.

1833 [probably May]

Baraga set out on a mission tour and visits Detroit Island where he blessed a church and cemetery. He visits Beaver Island where he learns that the pagan Indians had prevented the Catholic Indians from building a church and the latter were considering moving to L'abre croche (Letter of Baraga at Arbre Croche to Leopoldine Foundation. Notre Dame Archives). The baptism records of L'abre croche show that he was at Little Detroit Island from May 10-14th, 1833 baptizing people and again on August 12th.

19 May 1833

Baraga baptized 5 people from Beaver Island on this date, sponsors were Benjamin Apichabe and Mary Ann Fisher. No last names are given. [Benjamin Apichabe might be the chief from Cross Village who moved his band to Eagletown (now Peshawbetown) in the Grand Traverse area in 1852].

Ludovicus age 36

Mary Ann age 34

Maria age 25

Joseph age 13

Agatha age [3 or 8 ?]

21 May 1833

Baraga baptized Peter Pabawich age 34[?] from Beaver Island, his sponsors were Peter Payjigwewidang and Mary Ann Fisher (Baptisms L'abre croche).

23 May 1833

Baraga baptized 3 more people from Beaver Island on these dates.

Paulus Binechi, age 19 years, sponsors Paulus Minakwad and Marie Ann Fisher (23 May).

Franciscus [last name illegible], age 2 months, child of Petrus Payjigwewidang and Maria Jawanosikwe, sponsors Ludovicus Kebeossadang and Marie Ann Fisher (23 May).

Maria Odashkwegijigokwe age 17 years, sponsors Paulus Menakwad and Marie Ann Fisher (23 May).

1836

The Beaver Islands are reserved for the Beaver Island Indians. There are two chiefs of the 3rd class from the Beaver Islands mentioned in the 1836 Treaty of Washington are, Kainwaybekis and Pazickwaywitum, no others are mentioned. They are entitled to 100 dollars each (Kappler 1904, 2: 451, 456).

1836 [shortly after]

Meshingan has 3 acres cultivated, value \$4.00, (Schoolcraft Papers, Microfilm reel #68 'Appraisalment of Indian Improvements at Beaver Island'). [Note: in 1839 a 'Mish-she-gance' appears on annuity roll of Little Traverse, 1 man, 1 woman, 3 children. Schoolcraft Papers, Reel 66, Michigan State University Library].

1839

The annuity rolls from the 1836 treaty for this year list the Beaver Island Band as being headed by Kau wa be kis say, chief of 41 families/households for a total of 150 men, women and children.

1840

Beaver Island Indians are Ottawa and Chippewa. They number 199; 39 men, 51 women, 109 children. They live partly by fishing, partly hunting. They make maple sugar and plant a few potatoes and corn. Travel by canoe, make portable wigwams, unfixed in their locations and of intemperate habits. They are without teachers (Schoolcraft 1854, 4: 558).

1840 and before

Name of Beaver Island is Amikiminis (Schoolcraft 1854, 3: 526)

1843

Francis, age 5 years, son of Michagan, baptized by Pierz (L'abre croche sacramental records). [Francis would have been born ca. 1838].

1845

1845 first survey map of Garden Island shows an 'Indian wigwam' in section 2 at the boat harbor, government lot 3 consisting of 24.50 acres. An 'Indian garden' is shown on the middle edge of the nw 1/4 of section 12 and the sw 1/4 of section 1. Some trails are also shown upon the island. (Surveyed by John Burt July, August and September 1845).

31 May 1846

Paul, Child of Pierre Kinawabikise and Marie Oginigijigokwe was baptized Amikweigandang, sponsors William Adenimi and Tenes Kinigaiokwe, Baptized by F. Pierz (L'abre croche baptismal records). [note: name of the island].

1849

1849 first survey map of Garden Island shows a drawing of a house on north end in section 27 near the lake shore on government lot 1 comprising 52.50 acres. A sugar camp is also shown on south central edge of the sw 1/4 of section 35, south of two shallow ponds (GLO, BLM Survey Plats).

1850

Schoolcraft lumps the Beaver Island Band in with the 'Chippewas of Michilimackinac'. These also include Manistique north (13 families, 73 total people), Shabegoshing or Carp River (13 families, 75 total people), Oak Point (23 families, 92 total people), Chenos Huron North (15 families, 45 total persons), and Point Ste. Ignace (8 families, 42 total persons). The Beaver Island band consists of 7 families for a total of 35 persons. 14 men and 2 women can read and write, 4 persons are occupied as tailors. 18 persons still adhere to native religion, 35 are Christians. They cultivated 120 acres, raise 810 bushel corn, 1,000 bushel potatoes, 80 bushel beans, 20 bushel turnips, 100 melons, 20,000 pounds maple sugar. They have 30 hogs (Schoolcraft 1854, 1: 458-467).

31 August 1853

Francis **Minakamigo**, age 18, baptised 31 August 1853, child of Kagigebinessi and Kagigesaskwadokwe, pagans, Garden Island (L'abre croche baptisms).

This name appears historically at L'abre croche as: **Meenakamigo** an Odawa chief arrived from Arbre croche at St. Joseph Island British post 8 July 1797. He spoke on fifteen strings of wampum & begged clothing & other things for 3 chiefs & their families who had not been before at this fort, he then spoke on a belt which has been given him by the relations of an Indian who killed his nephew in order to prevent any further mischief, that he did not well know what to do with the belt, that he came to ask advice at the same time he hoped would be charitable and give something in lieu of the belt to appease the relations of the dead man. They received presents (Duggan 1795-1801). **Meenakamigo** mentioned as a village chief at a council held with the chiefs and young men of both villages of Arbre croche 19 October 1797 at St. Joseph Island with Captain Peter Drummond (MPHC 20: 560-561). **Manikamigon** **spoke for the village of Kishkauken** 23 May 1798. He spoke after the chief Kuminichaugan of the other village had spoken stating they are of the same opinion and have nothing more to add. They all received presents and rum. There was no council with the Ottawa on the 24th as they were drunk. More presents were given on the 25th of May and they set out for their villages on 26 May 1798. Kuminichaugan, one of the principal chiefs who arrived 23 May 1798 at British post on St. Joseph Island in 8 canoes and 15 flags from Arbre croche. Kuminichaugan spoke for the rest of the chiefs of his village and presented 43 makaks of sugar. He has a letter written by the Commander at Detroit to the Potawatomi chief Kesis at the River St. Joseph and the Chippewas, saying not to go to war against the Cherokees and Sioux. Kuminichaugan asks for charity and adds that since the death of our old principal chief, the young chiefs hold councils by themselves constantly, which is the reason we are not all together. He is sorry that they are not all united as formerly; there are different parties among them. He says it is the British fault, in not following the ancient customs of the Ottawa, by making too many young chiefs this is the cause of the differences among us and the reason we are not all come together, besides you received several young Ottawa last year in small bands this is another reason why we did not come together (Duggan 1795-1801). One of the chiefs along with Pandigaydauau, **Minakamigon** and Ayonsotte who presented 67 bags of corn along with 100 Ottawa from Arbre croche 7 October 1798. Neishkaushininy sent 4

strings wampum to British post at St. Joseph Island saying that he could not come because he is sick. (Duggan 1795-1801). Ominakalmigo, principal chief of Kishkauko, one of the villages at Arbre croche, arrived 6 November 1799 at British post on St. Joseph Island with his family 20 in number, presented 6 bags of corn (Duggan 1795-1801). **Omoenakamigon** arrived with Keeminichaugan one of the principal chiefs from Arbre croche who arrived at British post on St. Joseph Island on 20-23 May 1800. Together they presented 53 makak sugar. Keeminichaugan spoke in the name of all the chiefs of his village saying it is the custom for them to come see the British when leaving their wintering grounds. He asks for charity and says that their women gathered this sugar. Keeminichaugan also said that they should hear his brother chief of the other village speak, Omoenakamigon chief of Kishkauko village spoke that their women sent the sugar & he asks for charity, especially milk. Kuminichaugan spoke that they had heard the interpreter Langlade was to be taken from them, they ask that they prevent it. He also states that the chief LaFourche lost his medal & all the chiefs request a new one for him (Duggan 1795-1801).

1855

1855 map of 'Beaver Island Group', United States Lakes Survey. George C. Meade, Topographical Engineers. Shows Beaver Island, Garden Island,

Nothing shown for area where Indian village was situated on first survey maps in 1845/1849 on Garden Island.

Structures, fields/clearings, paths/roads, all shown on Garden Island. In section 12 there are 4 structures in the area on the 1845 first survey map where it was 'cleared by fire'. In section 2 where the 'Indian wigwam' appears on the 1845 first survey map are 6 structures. On the north side of the island are shown 9 structures and many fields.

On High Island 1 structure, situated along a trail/road that follows the coast, is shown on the small bay at the northeast end of the island. 6 more structures are shown on the south end of the island.

1855

On the Treaty of Detroit 1855, Pi-a-zhick-way-we-dong appears as a headman on list of Little Traverse bands chiefs and headmen. Kain-waw-be-kiss-se appears on list of signatories at Little Traverse.

Another chief possibly associated with them is also mentioned, his name is Peaine or Peane as being a headman from Mackinac bands (Kappler 1904, 2: 730, 731).

10 May 1858

Me-she-gaw headman and signatory to letter from Beaver Island Band, at Garden Island to President of the United States (OIA letters received 1824-1881, Reel #406 1858-1861, frames 101-102).

20 July 1860

Mijiga age 56, farmer, born Michigan. 40 Real estate, 50 personal. In household alone, enumerated next to Francis Mijiga and Therese (1860 census, Manitou County, Garden Island).

1867

1867 map of Beaver, Garden and High Islands 'North End of Lake Michigan', shows trails and fields in the same areas on Garden Island as the 1855 map. But structures are not depicted. On High Island a field is only shown for the area on the northeast part of the island on the small bay mentioned in the 1855 map.

19 August 1875

Patents for land in name of Joseph Meshawgaw on Garden Island, being lots 4 (37.70 acres), 5 (23.65 acres), 6 (22.50 acres) in Section 2 of T39N, R10W (Land records per 1855 treaty of Detroit). [Note: the tax assessments rolls for La Croix township in 1867 show that 'Joseph Mishegin' had one house at Middle Village].

Autumn 1875

The priest Edward Jacker travels through the north shore of Lake Michigan and meets and talks about Indians from Garden Island. He mentions that a few of them sometimes work at the mill at Manistique and have 10 shacks across the river. Last winter he baptized over 20 children from the families living in the shacks, but this year there are only 3 shacks full now. He states that the Garden Island Indians earn a livelihood by hunting beaver, bear, and deer; fishing in the lakes as hired men; working in the mill as hired men; and growing corn, squash, and potatoes. No one occupation is profitable. Finally he mentions that they do not know who they are, that the Ojibwa call them Odawa and the Odawa call them Ojibwa. Jacker was familiar with their speech and states it is a mixture of the two (Jacker 1823-1887).

Ca. 1886

Joseph Me-shaw-gaw shown as landowner on map of lots 4,5,6 of T39N, R10W, Section 2 (Map of Garden Island and Hog Island with list of Indian landowners, Bentley Historical Library).

1917

A daughter of chief Thunder was living on Beaver Island in 1917. Thunder was a brother to Wau me go sa ko and grandson of Etoi ge shak, a Chippewa who came from Canada in 1750 and settled at what is now Manitowoc Rapids on the Manitowoc River, the village consisted of Potowatomi, Ottawa and Chippewa (Lawson 1920: 52-53). The Manitowoc River empties into Lake Michigan at the City of Manitowoc, Manitowoc County, Wisconsin.

Appendix C.

List of Persons Residing on Garden and High Islands From the 1908 Durant Census

Note: The 1870 annuity roll numbers ending in 34 and 35 are all Beaver Island Band.

Anthony, Margaret 1908 # TRA 263, 1870 # 10-34, age 50 wife of William Anthony age 64 (1870 # 13-36), separated, resides High Island, nee High. Catherine, daughter (Lantz 1991: 46).

13/36 is Pay-she-ne-ne-ba in Traverse Band of chief Naw-o-quay-gaw-bowe, #11 Namah and/or Manistique. There is 1 man, 1 woman and 1 child in his household (Lantz 1991: 21).

10/34 is Aw-ne-way-ne-mo in Traverse Band of chief Pay-zhick-way-we-dong, #10 of Beaver Island. There is 1 man, 1 woman and 3 children in the household (Lantz 1991: 20).

Anthony, John 1908 # TRA 265, 1870 # 1034, age 23, resides High Island, or Jake Anthony. Wife is Sarah age 22, 1908 # TRA 266, 1870 # 13-34, nee Cornstalk. Jacob son, age 7. Daniel son, age 3 (Lantz 1991: 46).

13/34 is Kay-bay-o-say in Traverse Band of chief Payzhick-way-we-dong, #10 of Beaver Island. There is 1 man, 1 woman and 3 children in household (Lantz 1991: 20). [note that Kay-bay-o-say later became known as Cornstalk].

Anthony, William 1908 # TRA 269, age 19, 1870 # 10-34. Resides High Island (Lantz 1991: 46).

Baptiste, John 1908 # TRA 864, age 60, 1870 # 38-34. Resides High Island. Mary wife age 56 nee Nanega, 1870 # 3-34 (Lantz 1991: 66).

38/34 is John Battise in Traverse Band #10 of chief Pay-zhick-way-we-dong of Beaver Island. In household is 1 man, 1 woman and 1 child (Lantz 1991: 20).

3/34 is Nay-we-ge-gwaw-nay-aw-she, in Traverse Band #10 of chief Pay-zhick-way-we-dong of Beaver Island. In household is 1 man, 1 woman and 4 children (Lantz 1991: 20).

Baptiste, William age 39, 1908 # TRA 866, 1870# 38-34. Reside High Island. Son of Jno. Baptiste (Lantz 1991: 66).

Blackbird, Thomas Naw-gaw-ne-gwan, age 66, wife dead, 1870 # 36-34, resides High Island. Mary daughter age 29 aka Mary Thomas (Lantz 1991: 66).

36/34 is Naw-gaw-ne-gwan, of Traverse Band #10 of chief Pay-zhick-way-we-dong of Beaver Island. There is 1 man, 1 woman and 2 children in the household (Lantz 1991: 20).

Cornstalk, Daniel age 55, 1908 #TRA 1443, Kay-bay-o-say, 1870 #13-34, resides High Island. Agatha wife age 45, 1870 # 1-34 [chief Pay-zhick-way-we-dong]. Son Alex, daughter Catherine 2 (Lantz 1991: 83).

13/34 is Kay-bay-o-say in Traverse Band of chief Payzhick-way-we-dong, #10 of Beaver Island. There is 1 man, 1 woman and 3 children in household (Lantz 1991: 20). [note that Kay-bay-o-say later became known as Cornstalk].

Cornstalk, Frank age 50, 1908 #TRA 1447, 1870# 13-34, resides Garden Island (Lantz 1991: 83).

13/34 is Kay-bay-o-say in Traverse Band of chief Payzhick-way-we-dong, #10 of Beaver Island. There is 1 man, 1 woman and 3 children in household (Lantz 1991: 20). [Note: Kay-bay-o-say later became known as Cornstalk].

John, Peter age 56, 1870# 4-34, Paw-zhe-daw-naw-quot, resides Nahmah. Harriet wife age 40, 1870# 39-34, nee Awgawdo (Lantz 1991: 128).

4/34 is Paw-zhe-daw-naw-quot, 1 man, 1 woman, 7 children in household, Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 20).

39/34 is Aw-gaw-do, no man, 1 woman, 1 child, in household. Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 20).

Jacobs, Catherine age 48, 1870# 42-34, resides Nahmah, nee Payshemine, husband a Wisconsin Indian (Lantz 1991: 128).

42/34 is Taw-caw-maw-naw-quot, 1 man, no others listed in household. Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 21).

Jackson, Joe age 45, 1870 # 66-35, resides St. Jacques, note establishes identity. Margaret wife age 29 [no other info give for her] nee Bourassaw (Lantz 1991: 128).

66/35 is Peter May-tway-way, 1 man, 1 woman. Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 21).

McKinney, Rosie age 16, 1908 # TRA 4251, 1870 # 10-34, resides High Island, nee Anthony, husband white, child on 2nd roll Susan born June 1908 (Lantz 1991: 173, 284).

10/34 is Aw-ne-way-ne-mo in Traverse Band of chief Pay-zhick-way-we-dong, #10 of Beaver Island. There is 1 man, 1 woman and 3 children in the household (Lantz 1991: 20).

Manitou, Peter age 45, 1908 # TRA 4252, 1870 # 19-34, resides Garden Island. Wife Madeline age 45 1908 # 4253, 1870 # 21-34, nee Pean. Son Pete age 17, died August 1908 (Lantz 1991: 173-174).

19/34 is We-taw-nay-saw 1 man, 1 woman, 2 children in household, Traverse Band 10 of chief Pay-zhick-way-we-dong.

21/34 is Peter Shaw-waw-non-gay-o-say 1 man, 1 woman, 3 children in household, Traverse Band 10 of chief Pay-zhick-way-we-dong.

Namega, George age 22, 1908 # 4694, 1870 # 3-34, resides High Island. Wife Hattie, age 22, 1870 # 18-31, nee Mixcenne (Lantz 1991: 183).

3/34 is Nay-we-ge-gwaw-nay-aw-she, in Traverse Band #10 of chief Pay-zhick-way-we-dong of Beaver Island. In household is 1 man, 1 woman and 4 children (Lantz 1991: 20).

18-31 is William Mick-se-nin-ne, 1 man, 1 woman in household in Traverse Band 8, at Burt Lake, of chief Joseph Way-bway-dum (Lantz 1991: 18).

Namega, Mary age 82, 1908 # TRA 4718, 1870 # 3-34, resides High Island, husband dead (Lantz 1991: 189).

3/34 is Nay-we-ge-gwaw-nay-aw-she, in Traverse Band #10 of chief Pay-zhick-way-we-dong of Beaver Island. In household is 1 man, 1 woman and 4 children (Lantz 1991: 20).

Nanega, Peter age 48, 1908 # TRA, 1870 # is 3-34, resides High Island, wife dead. Children: Madeline daughter age 13, Peter Jr. son age 9 (Lantz 1991: 189).

3/34 is Nay-we-ge-gwaw-nay-aw-she, in Traverse Band #10 of chief Pay-zhick-way-we-dong of Beaver Island. In household is 1 man, 1 woman and 4 children (Lantz 1991: 20).

Nineece, Mary age 25, 1908 # TRA 4743, 1870 # 18-34, resides High Island, nee Kin-ne-we-ge-zhe-go-quay, and an infant listed.

18-34 is Kin-ne-we-ge-zhe-go-quay, 1 woman and one child in household of Beaver Island band of Pay-zhick-way-we-dong, Traverse band #10 (Lantz 1991: 20).

Oliver, Mary Ann age 63, 1870 # 16-34, resides High Island: 1st wife of Joe Oliver separated, nee Shenodin or Wawsaishcum (Lantz 1991: 197).

16-34 is Waw-saish-cam, 1 man, 1 woman, 3 children in household, in Traverse band #10, Beaver Island, chief Pay-zhick-way-we-dong (Lantz 1991: 20).

Oliver, William age 42, 1870 # 16-34, resides High Island, wife dead. Daughter Sophia, age 22. Daughter Mary age 19 (Lantz 1991: 197).

16-34 is Waw-saish-cam, 1 man, 1 woman, 3 children in household, in Traverse band #10, Beaver Island, chief Pay-zhick-way-we-dong (Lantz 1991: 20).

Osawwawnameke, Mary age 65, 1870 # 51-35, died Feb 1908, daughter Lucy age 17 resides High Island (Lantz 1991: 197).

51-35 is Simon O-saw-waw-ne-me-ke, 1 man, 1 woman, 1 child in household, of Traverse Band #10, Beaver Island, chief Pay-zhick-way-we-dong (Lantz 1991: 21).

Pean, Antoine age 65, 1870 # 1-34, resides Garden Island, wife no name given age 30 (1870# 11-41) nee Chinquay (Lantz 1991: 209).

1-34 is Pay-zhick-way-we-dong, chief of Band #10, Beaver Island, 1 man, 1 woman, 5 children in household (Lantz 1991: 21).

Pean, John age 30, 1870 # 1-34, resides Garden Island (Lantz 1991: 209).

1-34 is Pay-zhick-way-we-dong, chief of Band #10, Beaver Island, 1 man, 1 woman, 5 children in household (Lantz 1991: 21).

Pean, James age 40, 1870 # 1-34, resides Garden Island. Son Jacob age 13, daughter Eliza age 7 (Lantz 1991: 209).

1-34 is Pay-zhick-way-we-dong, chief of Band #10, Beaver Island, 1 man, 1 woman, 5 children in household (Lantz 1991: 21).

Payzhickwawwedong, Mary Ann age 90, 1870 #1-34, resides Beaver Island (Lantz 1991: 209).

1-34 is Pay-zhick-way-we-dong, chief of Band #10, Beaver Island, 1 man, 1 woman, 5 children in household (Lantz 1991: 21).

Paysheninne, Stephen age 75, 1870 # 5-34, resides Beaver Island (Lantz 1991: 209). Wife Theresa age 68 on 1870 roll, Elizabeth daughter age 20.

5-34 is Pay-she-nin-ne, 1 man, 1 woman, 6 children in household, Traverse Band #10, Beaver Island, chief Pay-zhick-way-we-dong (Lantz 1991: 20).

Pete, Joe age 13, 1870 # 10-34 and 26-34, resides High Island. Father Joe Pete or Joe High deceased, by first wife, also deceased, also known as Joe Penaysewaykezhick [is this the family name that Tom Peters spoke was his ancestor?]; sisters Mary Blackbird or Thomas and Sarah Wahwaykezhick (Lantz 1991: 209).

10/34 is Aw-ne-way-ne-mo in Traverse Band of chief Pay-zhick-way-we-dong, #10 of Beaver Island. There is 1 man, 1 woman and 3 children in the household (Lantz 1991: 20).

26/34 is Pay-baw-mway-way, 1 man, 1 woman and 3 children in household, Traverse Band #10, Beaver Island, chief Pay-zhick-way-we-dong (Lantz 1991: 20).

Palmer, Mary age 46, 1870 # 10-34, resides High Island, nee High, husband white (Lantz 1991: 209).

10/34 is Aw-ne-way-ne-mo in Traverse Band of chief Pay-zhick-way-we-dong, #10 of Beaver Island. There is 1 man, 1 woman and 3 children in the household (Lantz 1991: 20).

Pete, Andrew age 18, 1870 # 6-28, resides Beaver Island or High Island, possibly same as Joe Pete above, Andrew Pete is enrolled by testimony of Middle Village and Harbor Springs Indians who say he was taken to Beaver Island as a child and has not been heard of since (Lantz 1991: 209).

6/28 is May-on-go-we, 1 man, 1 woman, 4 children in household, Traverse Band #6, Middle Village, chief Naw-o-ge-maw (Lantz 1991: 16).

Payshemine, John age 61, 1870 # 42-34, Taw-caw-waw-naw-quot, resides Namah. Mary Ann wife age 47, 1870 #39-34, nee Aw-gawdo (Lantz 1991: 209).

42/34 is Taw-eaw-maw-naw-quot, 1 man, no others listed in household. Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 21).

39/34 is Aw-gaw-do, no man, 1 woman, 1 child, in household. Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 20).

Payshemine, Christine age 28, 1870 # 42-34, resides Nahmah (Lantz 1991: 209).

42/34 is Taw-eaw-maw-naw-quot, 1 man, no others listed in household. Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 21).

Pike, Peter age 55, Ke-no-zhay, 1870 #59-35 and 63-21, resides Cross Village. Josie wife age 60, 1870 # 61-35, nee Saw-gaw-naw-quot (Lantz 1991: 206).

59/35 is Ke-no-zhay, 1 man, no others. Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 21).

63/21 is Mary Key-no-zhay, 1 woman, 1 child, no man, in household. Cross Village band of chief Naw-we-maish-co-tay (Lantz 1991: 12).

61/35 is Saw-gaw-naw-quot, 1 man, 1 woman, 8 children in household. Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 21).

Shaw-waw-non-gay-say, Christine age 30, 1870 # 21-34, resides Garden Island, single (Lantz 1001: 239).

21/34 is Peter Shaw-waw-non-gay-o-say 1 man, 1 woman, 3 children in household, Traverse Band 10 of chief Pay-zhick-way-we-dong.

Sawgawtagum, John age 48, 1870 #4-37, resides Nahmah. Margaret wife age 44, 1870# 4-34, nee Penaysequay (Lantz 1991: 239).

4/34 is Paw-zhe-daw-naw-quot, 1 man, 1 woman, 7 children in household, Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 20).

4/37 is Saw-gaw-taw-gun, 1 man, 1 woman, 3 children. Band of chief Kaw-ge-gay-pe-nay-se, North Shore Stonington (Lantz 1991: 22).

Saganock, Gabriel age 40, 1870 # 23-34, resides Beaver Island. Wife Josette age 29, 1870 # 12-34, granddaughter of Moses 12-34. Son James age 19, son Joseph age 17, son William age 15, son Enos age 13, son Stephen age 11, daughter Eliza age 9, daughter Elizabeth age 7, daughter Annie age 5 (Lantz 1991: 240). [Note: The name Saganock is Blackbird, which is a name documented as a chief among the Ottawa-Chippewa of the Milwaukee area in early 19th century. This family could be related, some people from Milwaukee area settled at Beaver Island in late 18th century. Or they could be related to Andrew Blackbird's family from L'abre croche].

23/34 is Say-say-go-naw-quot, 1 man, 1 woman, 3 children. Traverse band #10 of chief Pay-shick-way-we-dong of Beaver Island Band (Lantz 1991: 20).

12/34 is 'Moses' [no other name given] with 1 man, 1 woman, 4 children listed in household. Traverse band #10 of chief Pay-shick-way-we-dong of Beaver Island Band (Lantz 1991: 20).

Shenodin, Joe age 45, 1870 # 16-34, resides Beaver Island, wife Mary, 18770 # 12-46. Daughter, Eliza Nady, died July 1908; separated from husband, Eli Nady; her share to be paid to mother Mary Shenodin (Lantz 1991: 240).

16-34 is Waw-saish-cam, 1 man, 1 woman, 3 children in household, in Traverse band #10, Beaver Island, chief Pay-zhick-way-we-dong (Lantz 1991: 20).

12-46 is Naw-sho-ge-shay, 1 man, 1 woman in household, in Traverse Band #20, Elk Rapids, chief Tay-baw-se-ke-zhick (Lantz 1991: 27).

Shenodin, Louis age 54, 1870 #16-34, resides Beaver Island (Lantz 1991: 240).

16-34 is Waw-saish-cam, 1 man, 1 woman, 3 children in household, in Traverse band #10, Beaver Island, chief Pay-zhick-way-we-dong (Lantz 1991: 20).

Shishway, Julius age 37, 1870# 42-43, resides Hackley Wisconsin. Martha age 32 wife 1870 # 23-34, nee Cogswell. Levi son age 4, Cecelia daughter age 2 (Lantz 1991: 244).

23/34 is Say-say-go-naw-naw-quot, 1 man, 1 woman, 3 children. Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 20).

42/43 is Key-she-zhe-way George Sishway son of 47, 1 man, 1 woman, no children. [number 47 is O-kit-che-ge-zhe-go-quay, no man, 1 woman, 1 child] Grand Traverse Band # 17 chief Nay-waw-day-ke-zhick (Lantz 1991: 230).

Shaygonaybe, Louis age 62, 1870 # 20-34, resides Sugar Island. Charlotte wife age 59 1870 # 2-3, nee Oshawano. Robert son age 44, Kate daughter age 27, Charles son age 21, Frank son age 18, Susan daughter age 14 (Lantz 1991: 244).

20/34 is Shay-go-nay-be, 1 man, 1 woman, 2 children. Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 20).

2/3 is Louis O-shaw-waw-no, 1 man, 1 woman, 8 children. Sault vicinity Band #2, chief John M. Johnston (Lantz 1991: 2).

Stearns, Agnes age 24, 1870 # 20-34 and 2-3, resides Sugar Island, nee Shagonaybe, has child on 2nd roll, husband white (Lantz 1991: 244).

20/34 is Shay-go-nay-be, 1 man, 1 woman, 2 children. Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 20).

2/3 is Louis O-shaw-waw-no, 1 man, 1 woman, 8 children. Sault vicinity Band #2, chief John M. Johnston (Lantz 1991: 2).

Thomas, William age 39, 1870# 36-34, resides High Island. Wife Mary Ann age 42, 1870# 3-34, nee Nanega (Lantz 1991: 256).

36/34 is Naw-gaw-ne-gwan, of Traverse Band #10 of chief Pay-zhick-way-we-dong of Beaver Island. There is 1 man, 1 woman and 2 children in the household (Lantz 1991: 20).

3/34 is Nay-we-ge-gwaw-nay-aw-she, in Traverse Band #10 of chief Pay-zhick-way-we-dong of Beaver Island. In household is 1 man, 1 woman and 4 children (Lantz 1991: 20).

Tenesis, Peter age 35, 1870 #4-34, resides Nahmah, aka Tennyson or Pete Moses, single, has one eye (Lantz 1991: 256).

4/34 is Paw-zhe-daw-naw-quot, 1 man, 1 woman, 7 children in household, Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 20).

Thomas, Pete age 25, 1870 #36-34, resides High Island, wife age 30 Mary 1870# 10-34, daughter Mary Jr. age 8, son Thomas age 3 (Lantz 1991: 257).

36/34 is Naw-gaw-ne-gwan, of Traverse Band #10 of chief Pay-zhick-way-we-dong of Beaver Island. There is 1 man, 1 woman and 2 children in the household (Lantz 1991: 20).

10/34 is Aw-ne-way-ne-mo in Traverse Band of chief Pay-zhick-way-we-dong, #10 of Beaver Island. There is 1 man, 1 woman and 3 children in the household (Lantz 1991: 20).

Vincent, Agatha age 25, 1870 # 13-34, resides ST. James, nee Cornstalk, husband white. Son Louis, age 6, son Albert age 4, son Frank age 2 (Lantz 1991: 260).

13/34 is Kay-bay-o-say in Traverse Band of chief Payzhick-way-we-dong, #10 of Beaver Island. There is 1 man, 1 woman and 3 children in household (Lantz 1991: 20). [Note: Kay-bay-o-say later became known as Cornstalk].

Wah-sa-ke-zhick, George age 24, 1870# 12-20, resides Garden Island, son of Madeline Manitou by her first husband, dead. Wife Sarah age 26, 1870 #'s 10-34, 26-34, 21-34. Daughter of Joe Pete or Joe High, deceased. Esther daughter age 2 (Lantz 1991: 263).

10/34 is Aw-ne-way-ne-mo in Traverse Band of chief Pay-zhick-way-we-dong, #10 of Beaver Island. There is 1 man, 1 woman and 3 children in the household (Lantz 1991: 20).

26/34 is Pay-baw-mway-way, 1 man, 1 woman and 3 children in household, Traverse Band #10, Beaver Island, chief Pay-zhick-way-we-dong (Lantz 1991: 20).

21/34 is Peter Shaw-waw-non-gay-o-say 1 man, 1 woman, 3 children in household, Traverse Band 10 of chief Pay-zhick-way-we-dong.

12/20 is Francis Waw-say-ke-zhick, 1 man, 1 woman, 6 children in household Traverse Band #1, chief Naw-we-maish-co-tay, Cross Village (Lantz 1991: 11).

Wahbegeneece, Joe age 35, 1870# 22-11, resides Hessell. Wife Margaret age 25, 1870 # 4-34, nee Osawogwan. Daisy daughter age 13, Agnes daughter age 10, William son age 8, Eddie son age 2 (Lantz 1991: 262).

4/34 is Paw-zhe-daw-naw-quot, 1 man, 1 woman, 7 children in household, Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 20).

22-11 is Waw-be-ge-niece, 1 man, 1 woman, 4 children in household, Mackinac Band #1, Pine River band of chief Ne-swaw-so-be Jr. (Lantz 1991: 7).

Waygewewegwon, Mitchell age 52, 1870 # 2-34, resides St. Jacques, also called Wagner. Margaret wife age 52, 1870 #66-35 nee Bourassaw. David son age 18, John son age 16, Paul grandson age 16 resides Mt. Pleasant school mother and father dead, Theresa granddaughter age 14 mother and father dead (Lantz 1991: 269).

2/34 is Way-ge-we-we-gwon, 1 man, 1 woman, 7 children in household. Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 20).

66/35 is Peter May-tway-way, 1 man, 1 woman in house hold. Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 21).

West, Ella age 23, 1870 # 11-34, resides Arlington, Washington.. Nee Neff, husband white. Daughter Lorraine age 5 (Lantz 1991: 269).

11/34 is Way-win-daw-baw-no-quay, 1 man, 1 woman, 3 children. Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 20).

Wabinimkee, Peter age 23, 1870# 2-41, resides Beaver Island. Catherine wife age 22, 1870# 14-34, another child Amos born September too late for roll. Annie daughter age 5, Mary daughter age 2 (Lantz 1991: 269).

14/34 is John Aw-day-ne-me, 1 man, 1 woman, 2 children. Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 20).

2/41 is O-gaw-bay-yaw, no man, 1 woman, 6 children. In Traverse Band #16 of chief Naw-o-quay-ke-zhick, Suttons Bay (Lantz 1991: 24).

Williams, Jesse age 60, 1870# 67-35 and 17-34, also called Waw-be-kake, enrolled so in 1870. Resides Nahmah. Elizabeth wife age 60, 1870 # 67-35 on 1870 roll with husband. Frank son age 17 (Lantz 1991: 269).

67/35 is Waw-be-kake, 1 man, 1 woman. Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 21).

17/34 is Key-no-gwaw-gaw-way-quay, 1 woman, 2 children, no man. Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 20).

Williams, Norman age 40, 1870# 12-37, resides Nahmah. Angeline wife age 31, 1870 #4-34 nee John. Mary daughter age 14, Sophia daughter age 12, Norman Jr. son age 10 months, Jennie daughter age 6 (Lantz 1991: 268).

4/34 is Paw-zhe-daw-naw-quot, 1 man, 1 woman, 7 children in household, Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 20).

12/37 is O-ke-wash, no man, 1 woman, 4 children. Traverse Band #12 North Shore Stonington, chief Kaw-ge-gay-pe-nay-se (Lantz 1991: 22).

Williams, John age 45, 1870# 8-34, O-saw-waw-neme-ke, resides Manistique. Wife Agatha age 43 nee Edowekezick 1870 #7-32. Cecelia daughter age 15, Julius son age 13, Josephine daughter age 11 (Lantz 1991: 268). [Note: ask Catherine Williams if any of these are her ancestors and if she know anything about the islands].

8/34 is O-saw-waw-ne-me-ke, 1 man, 1 woman, 5 children. Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 20).

7/32 is Paul E-do-we-ke-zhick, 1 man, 1 woman, 4 children. Traverse band # 9, chief Daniel Ne-saw-waw-quot, Harbor Springs (Lantz 1991: 18). [Paul was born 1810, his 1st wife Rosa was born 1812, 2nd wife Lucia b. unknown. Agatha their daughter was born 1860. List of people from Holy Childhood Mission Sacramental Records, Harbor Springs, ca. 1840's - 1870's]

Wahbenemke, John or John Smith Jr., age 25, 1870 # 26-34, residence unknown. Caroline wife 24 resides Beaver Island 1870# 12-45, separated from husband. Agnes daughter age 6, Annie daughter age 3 (Lantz 1991: 269).

26/34 is Pay-baw-mway-way, 1 man, 1 woman and 3 children in household, Traverse Band #10, Beaver Island, chief Pay-zhick-way-we-dong (Lantz 1991: 20).

12/45 is Kaw-ge-zhe-quo-um, 1 man, 1 woman. Traverse band #19 Northport, chief Kaw-zhe-guaw-negay (Lantz 1991: 26).

Waysaw, John age 30, 1870 #42-34, resides Garden Island. Son Joseph age 7, George son age 3 (Lantz 1991: 269).

42/34 is Taw-eaw-maw-naw-quot, 1 man, no others listed in household. Beaver Island band, Traverse Band #10 of chief Pay-zhick-way-we-dong (Lantz 1991: 21).

Waanbeinque, Joe age 60, 1870# 2-41 and 27-38, resides Beaver Island. Has adopted daughter Agnes Smith age 6. Mary wife age 52, 1870# 10-38, Sarah daughter age 35 (Lantz 1991: 271).

2/41 is O-gaw-bay-yaw, no man, 1 woman, 6 children. In Traverse Band #16 of chief Naw-o-quay-ke-zhick, Suttons Bay (Lantz 1991: 24).

27/38 is Nope-me-quay, no man, 1 woman, 1 child. Traverse band #13 chief Waw-say-quo-um, Northport (Lantz 1991: 22).

Wahbuscum, John age 65, Waim-bwaw-skung, 1870# 22-42, resides Beaver Island. Esther wife age 58 May-aw-go-way-quay, 1870 # 13-38 and 37-38 nee Chaw-way-cush-cum appears on 1870 roll as May-aw-go-way-qua (Lantz 1991: 271).

22/42 is Waim-bway-skung, 1 man, no others, Traverse band # 17, Grand Traverse chief Nay-waw-day-ke-zhick (Lantz 1991: 25)

13/38 is Chaw-way-cush-cum, 1 man, 1 woman, 2 children, Traverse band #13, chief Waw-say-quo-um, Northport (Lantz 1991: 22).

37/38 is May-aw-ge-way-quay, no man, 1 woman, 2 children. Traverse band #13, chief Waw-say-quo-um, Northport (Lantz 1991: 23).

Wabinimke, Simon age 21, 1870 #2-41, resides Beaver Island. Nancy wife age 19, authority of chiefs, John son age 2 months died Oct 1908 (Lantz 1991: 271).

2/41 is O-gaw-bay-yaw, no man, 1 woman, 6 children. In Traverse Band #16 of chief Naw-o-quay-ke-zhick, Suttons Bay (Lantz 1991: 24).

Wabinimkee, Angeline age 39, 1870 # 21-46 and 2-41, resides Beaver Island, nee Pay-paw-me-say, husband John Wabinimkee, dead, has child on 2nd roll. Josephine daughter age 16, Elias son age 14, Nancy daughter age 12, Julius son age 10, Ida daughter age 5 (Lantz 1991: 272).

21/46 is Pay-paw-me-say, 1 man, 1 woman, 1 child, Traverse band 20, chief Tay-baw-se-ke-zhick at Elk Rapids (Lantz 1991: 27).

2/41 is O-gaw-bay-yaw, no man, 1 woman, 6 children. In Traverse Band #16 of chief Naw-o-quay-ke-zhick, Suttons Bay (Lantz 1991: 24).

Appendix D.

1839 List of Persons in Beaver Island Band Receiving Annuity Payment

(Source: Schoolcraft Papers 1788-1941)

NAME	MEN	WOMEN	CHILDREN	TOTAL
1. Kan-wa-ba-kis-say (chief)	1	1	4	6
2. Ke-way-din-o-cwot	1	1	3	5
3. Gau-juk-gaw-go-zing	1	1		2
4. Men-ock-cwot	1	1	3	5
5. Pa-zhick-wa-we-tum	1	1	6	8
6. Shaw-won	1	1	2	4
7. I-onge-e-now	1	1		2
8. Na-zhe-now	1	1	3	5
9. Ka-ba-os-say	1	1		2
10. Ka-ba-o-dod-dong	1	1	2	4
11. Muck-wi-on	1	1		2
12. Chieck-caw-bay	1	1	3	5
13. Ma-nis-sa-ne-say	1	1	4	6
14. O-ge-daw-cow-nug	1	1		2
15. We-taw-nai-say	1	1	4	6
16. A-gon-waw-ta-skung	1	1		2
17. A-shaw-so	1	1	3	5
18. Pa-wa-tick-o-quay	1	2		3
19. Mi-shaw-ba	1	1	3	5

20. O-ka-taw	1	1	2	4
21. Ke-zhe-waw-o-quay	1	1		2
22. Wa-na-nish-cum	1	1		2
23. Sa-ge-taw	1	1	5	7
24. Pe-na-shing	1	1	1	3
25. Chauge		1	3	4
26. Ne-be-no-quay		1		1
27. Shaw-au-da-se-quay		1		1
28. Pe-tow-o-cwot	1	1		2
29. O-naug-ga	1	1	1	3
30. Caw-we-tos-say	1		3	4
31. Puck-keg-y-awa	1	1	2	4
32. Aw-wish-ti-yaw	1	1	2	4
33. Shaw-won-o-gaw-be-an?	1	1	4	6
34. Ne-gou-up	1	1		2
35. Waw-beu-non	1	1	2	4
36. Mal-ke-ba-ge-quay		1	7	8
37. O-be-ga		1	1	2
38. Ka-ba-o-maw	1	1	1	3
39. Paw-gaw-ne-qua-um	1	1		2
40. Flynn's wife		1		1
TOTAL	13	18	32	63

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