Preliminary Tour Guide:

[Note, If you are traveling from Keshena, to make the best time take 41 North to Stephenson and then County Road 352-G-12 west, past Shakey Lakes to River Road, follow River Road to Back Forty Mine Site

Following are the proposed stops.

1. Unnamed mound group (identified as surface features, later examined with ground-penetrating radar and said to be cultural in origin) (20 Me 111) on the south end of the project area. There are both linear and conical mounds here and likely associated habitation areas but only the surface features have been defined in the Michigan site record. The mounds have been vandalized in the past and "potter's holes" are evident as well as where the back dirt was piled. Some mounds are said to lie within the project (mine) footprint and some are apparently outside of the project. While these mounds have been significantly disturbed it is likely that burials exist in sub-mound chambers, similar to those that were excavated by the University of Michigan in 1956 at the nearby Backlund Mounds and Village Sites. A ground penetrating radar survey was conducted here in 2010 and the investigators concluded that these were cultural features and that burials here were likely. It is not known if there was any subsurface investigations or if the site was mapped during the 2010 studies. The Michigan Archaeological Site file (MASF) record lists this site as "potentially eligible" for the National Register of Historic Places, but that more information is needed.

2. Moving to the north along River Road there are multiple habitation sites along the river terraces. Some are described as Oneota sites based on the 2010 survey that recovered shell-tempered, smooth surface pottery. Others are described as Late Woodland, and this is based on finding cordmarked, grit-tempered pottery. I think it more likely that these sites (20 Me 99, 100, 102, 103, 105 and 108) are potentially related and the boundaries between them are drawn somewhat arbitrarily. This is inferred from the perspective of the detailed study of the late 19th century Kinepoway's Village on the Menominee Reservation. That summer agricultural complex suggested a dispersed settlement encompassing an area of 3 square miles rather than nucleated summer agricultural village as most people have assumed. There is a relatively detailed history of Kinepoway's Village (West Branch) and we are aware that the Catholic Church played a role in becoming a religious focal point. It is likely that analogous ceremonies serving to maintain community and personal harmony may have been played out at mound clusters in prehistoric communities. We know very little about the size and organization of these settlements. The MASF lists these sites as campsites, potential burial sites, large habitation sites and garden beds, and almost all are identified to have high integrity. None of these sites have been formally evaluated and the MASF indicates that more information is needed.

3. White Rapids Mound and Village Site. Continuing north to the location where the "Honoring the Ancestors" celebration was held by the Menominee Tribe, this site was investigated by Dr. Al Spaulding, University of Michigan, in 1956. Large conical mounds occur on both sides of the road and they are set in the midst of the gardens just like the cluster at Archibald Lake in Oconto County in the Chequamegon-Nicolet Forest and at the Joe Dick Road site on the Menominee Reservation. Dr. Spaulding excavated in

the large mound west of River Road in 1956 or thereabouts. There are field reports and notes regarding Spaulding's work at White Rapids. It is interesting that he identified mounds and a village site, but he may have been referring to the nearby Backlund Mounds and Village Site. In the area of White Rapids the raised fields are very visible and visitors can get a sense the extent of the site know known as Me 61 that covers about 2 miles along the Menominee River. These raised fields extend north along the river all the way up to Chalk Hill. They were mapped by Dr. Marla Buckmaster with the assistance of volunteers from the Menominee County Historical Society and a brief report was published in 2004. Letters and photographs were received by Overstreet from Ms. Beverly Johnson who was actively advocating for preservation of the raised fields in May of 2003, she also sent along photographs of some of the exploration impacts to sites dating back to 2003.

Dr. Jan Brashler, an archaeologist at Grand Valley University brought her field school to the White Rapids area. This information is unpublished but Dr. Brashler indicated she would be happy to share information. Specifically we need to know where she dug and the extent of the excavations. Dr. William Monaghan, a geomorphologist who at the time was with the Glen Black Archaeological Laboratory in Indiana mapped and described two profiles of the raised fields and those were recently published. We do not know if the Brashler and Monaghan investigations were coordinated. A brief description of the beds with a stylized map was published in 2012. Buckmaster's published map includes several small mounds on her map that are not included in the current list of sites. I suspect the excavations were south of the Backlund site as there are descriptions of the upper and lower terraces. The lower terrace pinches out just south of Backlund. The Menominee Tribe of Indians has made a NAGPRA claim for remains and associated objects from this site.

It is uncertain whether or not Ms. Wendy Sculling, Midwest Ethnohorticulture LLC sampled the raised fields at Backlund-White Rapids for pollen and phytoliths. However, some phytolith sampling was carried out by Dr. Susan Mullholland, University of Minnesota-Duluth at the former Geoscience Laboratory that has since been shut down. This data set has not been published

The MASF indicates that more information is needed and this site, too, has not been formally evaluated for the NRHP.

4. The Backlund Mounds and Village site is a short distance north of the White Rapids Mounds that are located just east and west of River Road. Several of the mounds were excavated by Dr. Spaulding in the mid-1950s. The only reason we can discern as to why these are recorded as two separate sites is ownership. The White Rapids site was situated on State of MI lands and Spaulding was required to submit a report of the findings to the MI DNR. The Backlund site was privately-owned in 1956. More than a dozen individuals and some associated objects were recovered and are currently housed at the Archaeological Museum at the University of Michigan.

The material went unpublished until 1968 when Dr. David Brose, a graduate student at the University of Michigan, examined the collection and using Spaulding's notes, published a report of the 1956 investigations in The Wisconsin Archeologist. The report depicts relative mound locations. Sometime

after 1956 the site was cleared and prepared for a pine plantation. The mounds are reported as destroyed, but sub-mound burials were reported by Spaulding/Brose and the occurrence of intact burials cannot be discounted. A reconnaissance survey of the upper terrace at Backlund carried out on 11/8/16 found that two mounds were still visible in the Red Pine plantation. The late Robert Hruska reported a village midden (trash heap) to Overstreet in 2013 and said it was low on the landscape. Dr. Buckmaster also excavated here when she was a faculty member at Northern Michigan University. The artifacts, maps and records are all housed at the State Archaeologist's Office in Lansing. We need to know exactly where Dr. Buckmaster excavated and what might be left of the site. I'm not even certain that she worked on the high terrace. The site is now owned by Aquila. Finally, the MASF states that there were no garden beds among the mounds. However, during the 11/8/16 reconnaissance garden beds were found outside of the pine plantation on the higher terrace. The MASF notes that more information is needed.

Both Backlund and White Rapids as well as the Summercloud dance rings, cemetery and villages on the west side of the river are considered as part of the Namacachure/Sixty Islands locality.

5. White Rapids Dam site---when this dam was built, during the earth-moving activities burials were disturbed. I have seen photographs in the archives, at the time the dam and electrical generating power station were owned and operated by Wisconsin Electric Power Company. The burials had red ocher and "Turkey Tail" bifaces fashioned from so-called Indiana Hornstone or Harrison County chert. These implements have been interpreted by many as ceremonial items and perhaps as a form of currency. There may be additional burials on the remnants of the high terrace east of the facilities and entrance to the plant. (This also gives you a sense of the downstream corridor to Sixty Islands.)

6. Chalk Hill-this recreation area at one time it was a Girl Scout Camp. When Overstreet first visited here in the 80s there was a counselor's house, dormitory facilities, kitchen, etc. We relocated the mound described by Louis Bernard (the Milwaukee Journal had an image of the mound we relocated). We also found a second mound on the Chalk Hill recreation area. There is also a habitation site here and the Girl Scout's Office had a collection of artifacts (potterey sherds, arrow heads, drills, knives, hammerstones, etc.) Much of this had been collected during scavenger hunts by the Scouts but during our visit we were assured that it would not be allowed in the future. The hole in the conical mound that was shown in the Milwaukee Journal was quite obvious.

So far as I know there has never been any sub-surface testing at Chalk Hill. Dr. Buckmaster may have been aware of this site but I would have to go back and check her Doctoral Dissertation and the records housed at Lansing, MI. Brief reorts regarding Backlund, White Rapids, and others, however, have been published in the *Michigan Archaeologist*.

7. White Rapids Mission and Village (also known at the Mission of the Epiphany) –inhabited by several hundred individuals between 1870-1890. There is a main cemetery here but according to the Wisconsin Archaeological Site Inventory (ASI) record "scattered gravesites are likely to be present in the village area as well." The Mission was run by the Rev. Bishop J.J. Fox, pastor of Our Lady of Lourdes in

Marinette. He visited each year on January 6th to celebrate the feast of the Epiphany. This is a large site that also apparently includes the Chappie Trading Post (said to have been run by Queen Marinette, a renowned Menominee who played an important role in the fur trade). The site was also said to be occupied in the 1770s. So far as I know there is no investigation of this village, mission, and trading post (the post is found on the GLO maps). It would be very significant to locate areas of this site and to evaluate what might be preserved here. I assume this is all on private property, just north of the 2 Dance Rings and cemetery.

8. Albert Summercloud Dance Rings and Cemetery-

This site includes the 2 dance rings that we mapped in 2007. The interpretive sign indicates Menominee and Potawatomi in co-residence in the 1770s.

9. A third dance ring is situated a short distance south of the Summercloud Road dance rings (on Squaw Creek Road). It is well preserved, like the Summercloud Rings and a sketch map was made on 11/8/16. This ring has a diameter of 58'. Guy Reiter interviewed the land-owner who indicated that there was an associated cemetery. Further documentation is needed.

10. Described as both a fish "well" and a fish "wier," this site is likely the latter and if the water level is low, we may be able to see the structure in the river and to map the wier. Again, Guy has talked with a local land-owner who knows the precise location of this structure. Fish weirs were not uncommon and likely were improved over many years of trial and error to make the most efficient harvest of spawning fish, sturgeon in this case.

D. Overstreet, revised 11/26/16

60 Islands on the Menominee River

The Menominee River is permeated with spiritual, cultural, and historical significance to Menominee people. The river, at its mouth, is the site of the creation of the Menominee Tribe. It is there that the Creator transformed the bear, a supernatural being who came from below the ground, into the 1st Menominee human being. Several translations of this lengthy and complex oral tradition have been recorded beginning with Dr. Walter J. Hoffman (1890, 1896). Elders related this creation narrative to Hoffman and it is published in full in his 1896 ethnological study of the Menominee Tribe conducted under the auspices of the Bureau of American Ethnology. Menominee ties to the river that carries their name are forged in tradition and heritage and are indisputable. At various locations upstream from the confluence of the river with Green Bay traditions like the legend of Namacachure imprint the landscape. The legend tells of a beautiful but vain Menominee woman born at the mouth of the Menominee River. She possesses luxuriant, glistening ebony tresses and indulges in their care to the exclusion of other activities. As a young woman she fasts and dreams about a beautiful up-river landscape where she is called to go. She disappears, but later comes to her parents in a subsequent dream and bids them to come to live where she has been taken by a spirit who lives in the eddy at 60 Islands. At this place game would be plentiful and the young maiden would be able to visit her parents. The location indeed provided bountiful harvests of fish, agricultural crops, wild rice, and game was plentiful. The Menominee occupied this location for hundreds of years and is steeped in Menominee lore. Tribal members have paid homage to this location for many, many years with an offering of tobacco and wishes for good luck and a good smoke to the young woman who visits the terrace overlooking 60 Islands.

The "Battle of the Pierced Forehead" is another well-known Menominee tradition. It speaks to many issues, not the least of which is the importance of harvesting sturgeon both at the mouth of the Menominee River and at locations upstream. The theme of the story entails the river mouth village blocking the river with a weir and prohibiting the fish from their spring migration upstream where the villages anxiously awaited the arrival of Nama'o (sturgeon) to feed the people after a long winter when food was scarce. It was told to Indian agent C.C. Trowbridge in the 1820s while he was stationed at Green Bay but many other versions are known. Interpretations vary about the events that unfolded—sometimes placing the Menominee and the Ojibwa as adversaries, but also identifying this as a mythical event that describes divisions in the tribe. What is not open to differing interpretations, however, is that in the distant past there were Menominee settlements both at the river's mouth and at locations upstream including 60 Islands, White Rapids and Chalk Hill.

Situated on the Wisconsin side of the Menominee River at 60 Islands is the well known 17th-19th century Menominee settlement that includes two dance rings thought to be associated with the Dream Dance, a *Midewin* lodge cemetery and a sturgeon weir. The late Louis Bernard Kakatosh, a life-long Menominee resident of the region and great grandson of the prestigious Menominee chief Tomah, told of the many locations along the Menominee River from its mouth to Sturgeon Falls where the Menominee buried their dead. The archaeological sites situated in the 60 Islands area, also known as the Backlund Mounds and Village/White Rapids site complex, are claimed to be ancestral Menominee sites. This includes a long stretch of several miles along the Menominee River to White Rapids, north to Chalk Hill, and beyond. The landscape is littered with the remnants of raised agricultural fields that define the northern limits of corn agriculture in prehistoric times, mound groups, some excavated, others destroyed, but several remain still intact on both State of Michigan and private lands at 60 Islands within the Back Forty Mine project footprint. Many of these sites appear to be areas of possible impact from the Back Forty Mine development and the Menominee Indian Tribe of Wisconsin is concerned about their protection and preservation.

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Sixty Islands Is Spirit Spot of The Menominees

Marinette Eagle-Star, Aug. 17, 1929

NAMACACHURE

This spirit spot of the Indians is among the Sixty islands of the Menominee river at a point perhaps two and one half miles below the present White Rapids dam. The shape of the river was what gave it the name and the log drivers quickly changed the Indian term into its literal translation – "The Dog's Belly." To these drivers it meant only a troublesome stretch of water where the stream was divided into two channels by the heavily wooded island and logs were apt to jam but to the Menominees it was one of those sacred places where a spirit dwelt and where the passer by was duty bound to leave an offering of tobacco and a prayer for good luck. The legend of Namacachure is about as follows:

Legend of Indian Maiden.

Many, many summers ago there lived at the mouth of the Menominee river a red maiden who possessed unusually beautiful hair. Nothing gave her greater enjoyment than did combing her silken tresses.

The time came when her parents decided that she must undertake the fast during which the spirits would give her words of guidance for her future. This she undertook with great interest and earnestness but the allotted ten days of abstainance brought her no guiding dream so she prolonged her fasting until she became greatly weakened. Finally she announced to her parents that she was going to leave them – that she had received word that some would come for her that night. That night she again sought her lonely resting place and next morning was not to be found – all search for her was fruitless.

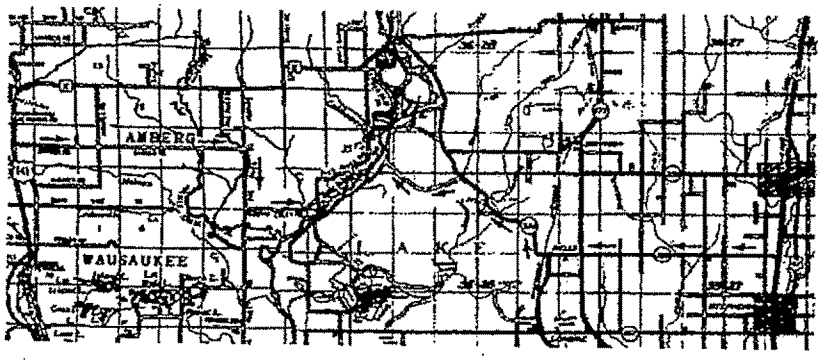
Appears in Dream.

After some time she appeared to her parents in a dream and told them how she had been taken to his home by the spirit who lived in the eddy on the east shore at Namacachure. More, they should immediately take up their abode at that place – game whould be plentiful and she would be allowed to appear to them often.

They did as directed and found a beautiful spot where game abounded and, true to her promise, the maiden often come up out of the eddy at night to talk with them and sit combing her hair. This she continues to do to this day and the Menominees believed it a kindly act to leave some tobacco on the high bank where she maintains her lonely vigils, with the words, "Good luck; have a good smoke."

It is hard to imagine a more beautiful spot then Namacachure. The Eagle-Star story tells the reader to reach Sixty Islands by taking Hwy. 41 to the point northwest of Stephenson where it intersects with the road to the White Rapids and Chalk Hill power plants. Follow this road west and at a hollow about 30 miles from Menominee, a trail on the left side of the road will turn in. Take this rough trail, which winds several miles to the river where there is a steep bank with an eddy below . . . home of the river spirit. In front of you is the island, once the home of Alex Premo.

You are looking upon Namacachure, the article continues, where the Indian keeps her lonely vigil. If you are a smoker, don't fail to drop a cigar or liberal portion of tobacco and say, "Good luck. Have a good smoke."



Extend your Marinette (or Menominee) County color tour a bit to see Sixty Islands in the Menominee River this fall. The maples, popples and oaks in the counties are incredible!

COME

The Marinette County Historial Society has set its annual meeting and election of officers for October 20 from 4:30 p.m. to about 5:30 to make it possible for working men and women to attend.

Where? At the museum on Stephenson Island.

. . . Christmas party plans will be discussed. Members and interested persons are welcome. We must have a quorum of 30. The offices of president and vice president will be filled. The nominating committee consists of Catherine Reines, Irene Lovig and Barb Neverman.

Snacks will be served . . .

Season ends . . .

According to Museum Curator Bob Couvillion, the summer at the museum had about as many visitors as during 1987 . . . 4,000 or so. The facility closed Sunday, Sept. 25, at 4 p.m. There will be conducted tours by reservation until Oct. 15, Couvillion said. He may be contacted at 582-3169.

Indian Battle which took place in Marinette

THE LEGEND OF THE PIERCED FOREHEAD

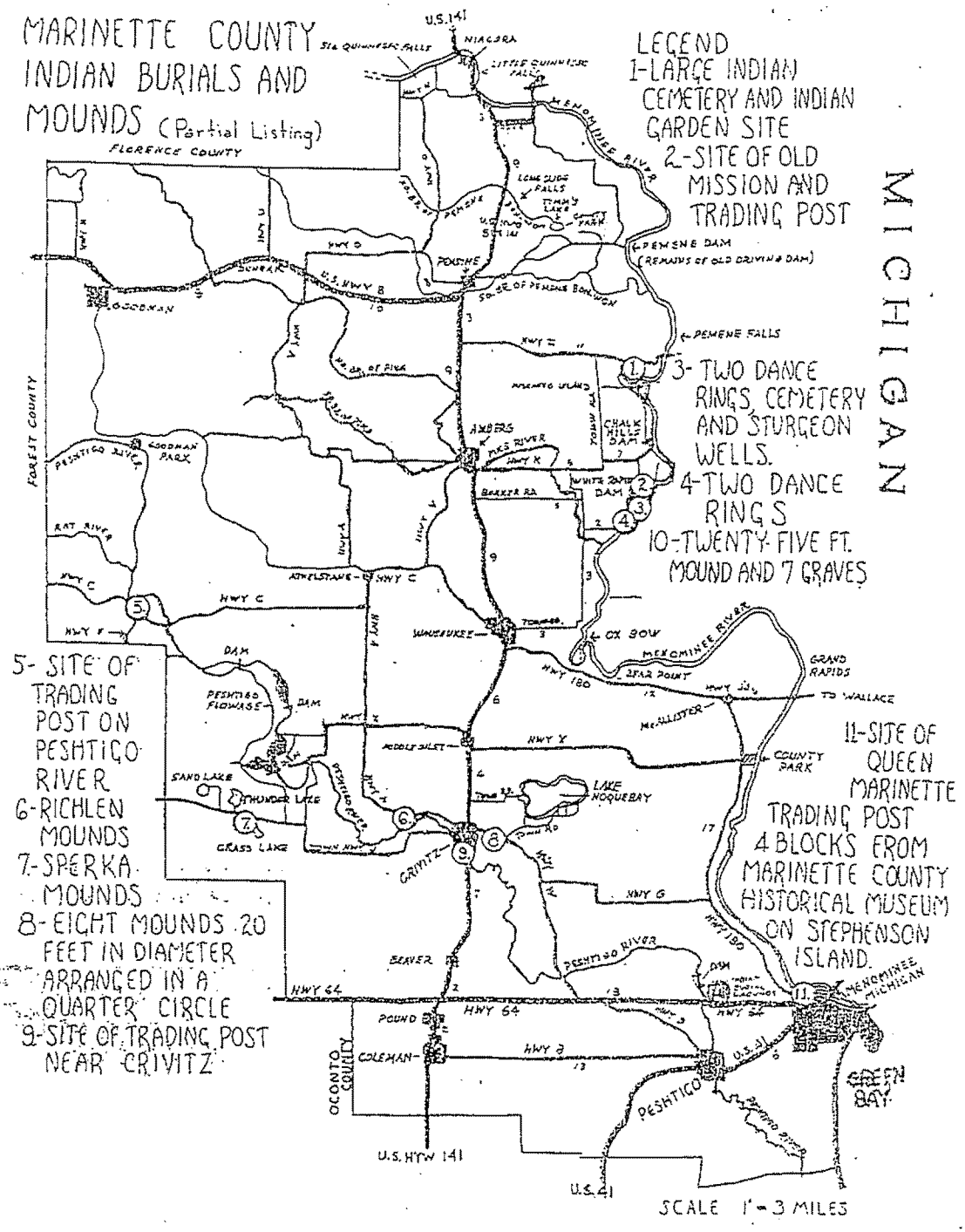
The legend of the pierced forehead was part of the Menominee's oral history that was passed from one generation to the next. It concerned the sturgeon run in the spring of the year. Because the swiftly moving Menominee River met the glistening waters of the great Green Bay, giant sturgeon found their way beyond this mouth to the spawning beds up river. The chief of the village at the first rapids ordered his braves to dam the river with rocks and branches in order to catch the fish by hand. Mountains of fish soon lined the river banks.

For days the village feasted. They cleaned, smoked and dried the highly-prized white flesh of the sturgeon. Villages up stream counted the days to the sturgeons' coming. Their bellies were hungry and they sent a runner to seek news of the fish. He discovered the dam and the first village's over-abundance of the spring food supply. Days passed and when the dam was not yet broken to release the fish, the chief of the second village sent his son with these words, "Run now to the village of our brother. Tell him our spring has been long and cold, and we are singing songs of hunger while they feast. Ask him to open the dam before the fish swim backward to the big bay."

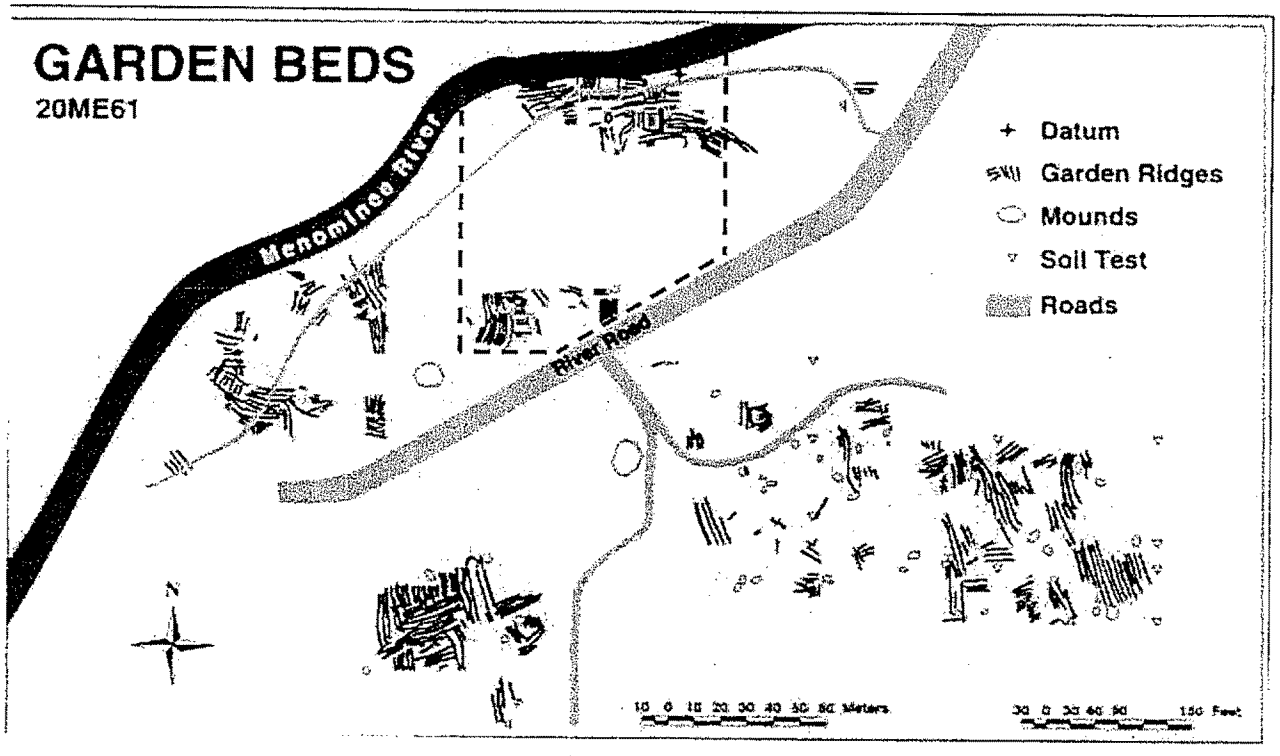
Because the young boy knew the importance of his mission, he spoke the message again and again inside his head as he ran to the first village. When he gave the message to the chief, there was no reply. The chief grabbed the boy, pinched the skin of his forehead and forced a stone arrowhead through the fold. "Take that as my answer to your father."

The boy returned to his own village. The painful insult in his forehead sent streams of blood down his face. His father's anger was swift and certain. He removed the arrowpoint and his fastest runners carried the bloody stone from village to village. War drums vibrated the trees. Painted braves in long war canoes paddled down river as silently as the hazy smoke of early morning campfires.

They surrounded the first village, and so fierce was their anger that not one member of the tribe was left alive. It became a Menominee legend of revenge and retribution for the holding of the sturgeon and the insult of the pierced forehead.



Marinette County Indian Culture Locations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THE HERALD-LEADER, MENOMINEE, MICHIGAN Saturday, March 28, 1936.

Louie, Last Of Kakatosh Family Here, Tells Of Indian Days

MARINETTE'S GODSON IS NOW 79 YEARS OLD

Great Grandson of Tomah, Chief of Menominees, Tells Legends.

When Louie Bernard Kakatosh dies a link with the past in Menominee will be broken forever.

He is the great-grandson of Chief Tomah and the godson of "Queen" Marinette, and his memories gathered during 79 years of life in this city and vicinity are a storehouse of untold tales. Yet the majority of these memories are not of his own life, but those of his father, of his grandfather and of his grandmother, the daughter of renowned Tomah.

Louie Bernard Kakatosh was born July 8, 1857, at the Charles McLeod homestead on the Menominee side of the river near where the first dam is now located. His life has been spent in this vicinity, the active portion with the Menominee Indians making maple syrup, fishing, hunting, and working for the whitemen of lumbering days in looking land in what is now Menominee and Marinette counties.

Lives Near Birthplace

Today he lives at 1602 Dunlap avenue in a house located but a few blocks from the place where he was born 79 years ago.

When Kakatosh was born there had already begun the exploitation of the natural resources of the region that was to result in the swift denuding of the forest lands, the building of dams for power to operate the sawmills and the commercial fishing that has resulted in depletion of many fish and the extinction of some species. Although three years before Kakatosh's birth the Menominee Indians finally relinquished all claim to lands in this vicinity to the United States for reservation lands along the Wolf river in Wisconsin, many refused to go to the reservation, and continued to reside here and in other parts of Menominee county.

Among the families that remained on the Menominee river were the Louie Bernard Kakatoshes. Louie Bernard Kakatosh remembers the family joining other Indians on the annual spring "sugar making" trips up the Menominee river to a place near Porterfield on the Wisconsin side. There in the maple forests the sap was gathered, boiled down in big pans and the delicious sugar packed away in birch bark mokaks for storage or sale to the whites in the Twin Cities.

Godson of Marinette

The Charles McLeod homestead where Kakatosh was born was across the river from the William Farnsworth home on the Wisconsin side. Mrs. Farnsworth, better known as "Queen" Marinette, took a kindly interest in the little Indian boy, as she did with so many persons of her own race, and became his godmother at baptism by a visiting priest. The child's godfather at the baptism was Anton LaDuke, among the early fur traders on the Menominee.

"When I was six or seven years old 'Queen' Marinette gave me a pony for Christmas," Kakatosh recalls. "My father brought the pony home. 'Look what your godmother has given you,' he called to me. I tell you, I was a proud Indian boy!"

There were many other gifts from "Queen" Marinette to her godson. In the long winters he had free access to the big cellar under Marinette's house, where apples from her fine orchard were packed away in barrels of straw.

Land of Fish, Game

In those days fish and game were abundant. Where a swale now is east of the Riverside Country club was a pond where geese and ducks settled for feeding, Kakatosh recalls. Here and on the marshes along the river the wild fowl came in thousands to feed and rest during migration.

Deer were plentiful. In the river were dory, bass and whitefish. Sturgeon were already fewer in number, although in the past their ab-

sence or presence in the river had meant starvation or plenty for the Indians.

From the log cabin home of the Kakatosh family where the Twin City Packing company's plant is now located on Ogden avenue it was but a step to the river and rapids where the sturgeon and other fish were caught. Just above where the lower dam is, was the old "water mill" built by Farnsworth and Brush and at that place the young Louie Kakatosh and the other boys caught many whitefish.

Worst Winter in 60 Years

With sugar making in the spring, fishing and berry picking in the summer, hunting in the fall, and trapping and long evenings of story telling in the winter the days passed quickly.

"Last winter is the worst I have seen in Menominee in 60 years," Kakatosh said the other day. "Maybe I feel cold more, now I am old. When I was young there was lots of blackjacks pine to break the wind."

During the long winter evenings when Kakatosh was a boy he heard many tales of the prowess of his grandfather, Kakwai-tosh, a mixed blood Ottawa, who married Ashawakanau (Flying Over the Lake), the daughter of Chief Tomah.

Carried Mackinac Mail

Kakwai-tosh was a figure of importance among the Menominees. He fought with the soldiers at Detroit in the War of 1812; carried the mail from Green Bay (Fort Howard) to Mackinac Island for many years; and was renowned for his ability at ball playing and the chase.

"Once my grandfather made the trip from Green Bay to Mackinac Island (250 miles) and was ready to return when he was warned not to start by the Indians at the Straits. They said, 'Ice is ready to break up,' but my grandfather would not listen. He was in a hurry to come home.

"He left Mackinac Island and started across the ice. When he was two miles out, about halfway across, he heard a roar underneath and the ice jumped. My grandfather began to run. The ice moved and began to break up. There was a man on the shore at St. Ignace watching him and he said my grandfather ran faster than anybody he had ever seen.

Run Down a Moose

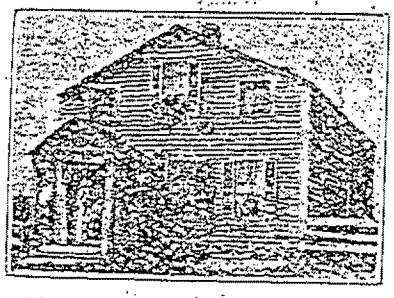
"When my grandfather got to the man on the shore and looked back the channel was open and black water was showing. He still had the pack of mail going to Green Bay."

Another tale told to Kakatosh of his grandfather was the time he ran after and overtook a moose. Kakwai-tosh and two other Indians were coming back from the Straits when a full-grown moose jumped out ahead of them.

"My grandfather was a great runner and he told the other men, 'Watch me, I will catch that moose!' They laughed, but my grandfather ran along the side of a ridge after the moose and when the moose turned to go up over the hill my grandfather cut in front of him and when he got to the top my grandfather was there. He had his ax ready and threw it. It hit the moose in the ribs and made him go faster. They all laughed to see him run so fast."

Tomah of the Menominees

There were also tales of Chief Tomah, great-grandfather of Kakatosh. Tomah, respected by whites and Indians alike, was the recognized leader of the Menominee Indians for many years. According to his gravepost at Mackinac Island he died in 1813, although early residents place the date a year previous to that.



"Queen" Marinette's house (above) where Louie Bernard visited with his godmother and feasted on apples in the big basement. The house was the first frame home on the Menominee river and stood on the present site of the H. L. Haslanger residence, 2125 Riverside avenue, Marinette. All traces of it now are gone.

He was friend to both the English and Americans and like the rest of the Indians was caught between the fires of unrest and war that blazed all along the Northwest frontier at the turn of the nineteenth century. On one side of the Indian was the English, begging and paying for his allegiance against the United States; on the other was the United States, likewise making overtures for his support.

A friend of the English, because the English were in the field before the Americans, Tomah found the friendship he also offered the Americans brought him only insults from the English, and later, death. All the Indians on the border were in a like position. They were ground down between the opposing forces, and when the end came had no friend to whom they could turn.

Chief Tomah's Story

The following story related by Kakatosh provides a picture of the problem with which Tomah was confronted, and his solution. The story was told him by his grandfather, who married Tomah's daughter.

"Tomah was gone a long time hunting with other Menominees and when he came back here there was dancing and feasting that lasted all night. The hunters had seen no whisky in a long time. Tomah got drunk too.

"In the afternoon of the next day a messenger came and roused Tomah. 'There are white men to see you,' he said. Tomah was sick from the whisky and would not go until he felt better and was dressed right to meet them. But he did not know whether they were British or American men.

"Now the British had given Tomah a uniform, and a flag, and the Americans had done the same. Tomah put on the English uniform and dressed his son in the American uniform. They each carried a flag and went to the white men.

Drank Self to Death

"Tomah saw the men were British. They saw that Tomah had been drunk and they did not like the American uniform. The British said to Tomah, 'We put you here to be chief of your people. Is this the way you look in front of them? You have been drunk. Where did you get the American flag and uniform for your son?'

"'I have been drunk,' Tomah told the British. Then he said, 'But who made the whisky? The Indians never had whisky before. The uniform you gave I am wearing and the uniform the Americans gave me my son is wearing. If I am drunk and if you do not like the uniform my son has remember it is because of things the white men gave us.'"

So Kakatosh's story ends, but not Tomah's, for history records that Tomah went to the British at Drummond Island in the summer for his share of the gifts given annually, only to be turned away. Contemporaries wrote that Tomah felt the insult so deeply he would not return to his people here, but stayed at the Straits and literally drank himself to death.

The Spirit Stone

From the time of Tomah's death the taking over of Indian lands went forward rapidly. Perhaps more fortunate than other tribes, the remnant of Menominees was given what was considered worthless land for reservation on the Fox river in Wisconsin, located in their original range. Many Indians refused to leave country that had been their home for centuries, and continued to linger on in isolated settlements, until they died or were scattered by advancing civilization.

In the reservation, near Keshena, is a Spirit Stone, which the Indians believe represents the nation of the Menominees. The stone is about two feet high and perhaps six across, yet according to tradition was once much larger. The stone, although hard, is gradually crumbling away, and the Menominees say that when the stone is gone they too will have been swept away. The stone is never without its votive offering of tobacco.

Fasted for Eight Days

The Menominees also had a Spirit Stone on the Wisconsin side of the river here (located in the rear of the Joseph Lentz home, 929

Water street, Marinette.) to which they attributed supernatural powers, Kakatosh says. An Indian who sought to live forever was changed into the stone, and marked the place for Indians to fast and pray.

Kakwai-tosh, grandfather of Kakatosh, fasted there for eight days, until his dreams, interpreted by a medicine man, revealed that he would be always successful in the hunt. Although interested in the religion of his ancestors Kakatosh is a devout Catholic, as were his father and mother.

Kawai-tosh, as mentioned before, was a great runner, and joined in the games of ball. The Indians here were good ball players, Kakatosh says, and both his grandfather and great-grandfather, Tomah, were among the best.

Tomah and Pontiac

It was with a combination of the Indian's ability to play ball in a spectacular way, and Indian strategy, that the massacre of the garrison at Fort Mackinaw in June, 1763, was accomplished. The Indians played ball outside the palisade until, as if by chance, the ball went over into the fort inclosure. The players streamed inside, grabbed guns from under the blankets of their squaws and the massacre began. Although a few Menominee Indians were present they did not take part in the massacre, and through their influence the Indians did not advance on the British at Green Bay.

Tomah's friendship with the white men was something they might have respected more. At a council of Indians held at Menominee, Chief Pontiac asked the Menominees to join with the other Indians in his conspiracy to wipe out the whites. With eloquence for which he was noted, Pontiac fired the minds of the Menominees with visions of war and bloodshed.

Speaks for Peace

Finally Tomah rose to speak. Seeing the impression Pontiac had made he talked quietly for a while, then said: "Pontiac has told you of his conquests, and of the glory that is ahead if we join in the war." He paused and then broke the silence again. "You know of Tomah's life. You know that he has been friend to the white men, because he saw they were stronger than the Indians. It is the boast of Pontiac that he has spilled much blood. It is the boast of Tomah that the blood of men has never stained his hands," said Tomah, raising his hands slowly.

The effect was as great as Pontiac's harangue, and influenced the Menominees to stay out of the war. However, scattering neutral bands of Menominees were present at many of the engagements between the white men and the Indians.

"Queen" Marinette, (above) the godmother of Louie Bernard, was interested in the little Indian boy and gave him a pony for Christmas. The city and county of Marinette took their names from this unusual woman, who achieved fame as a fur trader. She died in 1863 at the age of 72 and is buried in Allouez cemetery, Green Bay.

Of his own life Kakatosh has little to say. For months at a time in the early lumbering days he worked with Ben Hall, son of Dr. J. C. Hall, in looking land on the upper reaches of the Menominee river.

Early School Days

The Menominee river, its pools, bends and rapids were an open book to him. His mother also knew the river well, and when a little girl lived at Chappie's Rapids. The education of Kakatosh, while not extensive, was good compared with that of other students in public schools of the time.

He attended school in a building near the first dam, and later went to classes in a frame school building in the woods near the present site of Jordan college. At 12 years of age he was through with school and began work on the river. Between sporadic periods of employment there was always the fishing and hunting to attract the attention of the young Indian.

Marinette Grows Old

In the rapids sturgeon lurked and could be speared or hooked out. The hooking pole had a large steel hook fastened at the end. The pole was slid along the bottom with the hook upward and when deep in the pool was jerked upward. Sturgeon lying in the pool were hooked and dragged out.

The last time Kakatosh saw "Queen" Marinette was when he was about 30 years old, and his godmother was very old and feeble. They sat in the house and she showed him many pictures kept in a sweet grass basket. There was also a letter from [illegible]

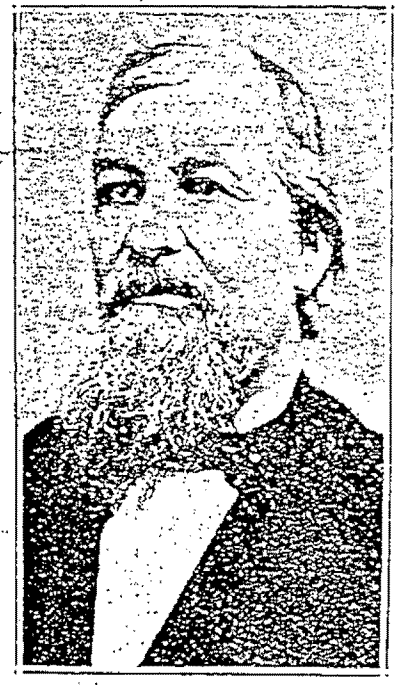
she treasured; mail from distant points in those days being a rarity.

Indian Burials

According to Kakatosh the Indians buried their dead along the river all the way from its mouth to Sturgeon Falls. Before Tebo's island was settled it was used by the Indian's as a burial place, Kakatosh said.

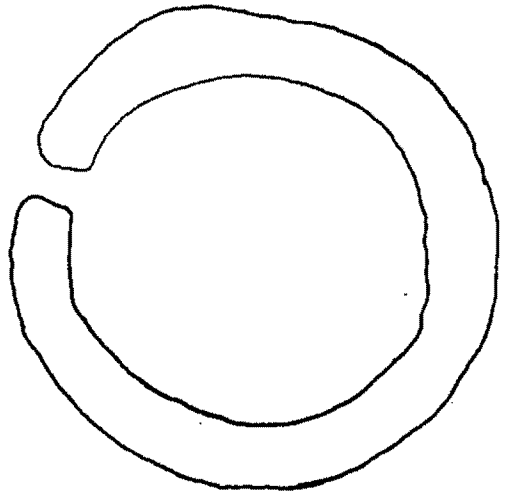
Of the history of his people Kakatosh knows little. Their methods of life are unknown to him, and he remembers largely only those happenings of his grandfather and great grandfather that have achieved importance in the retelling. It is noticeable there is little mention of Indian women in the stories he tells, for they were always relegated to a position of slight importance in the community. "Queen" Marinette was an exception.

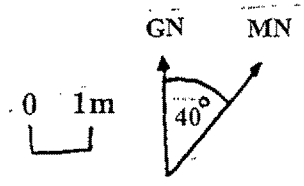
Kakatosh never married and with the death of his sister, Mary, in 1934, he became the last of the family here. Other relatives live in the reservation in Wisconsin.

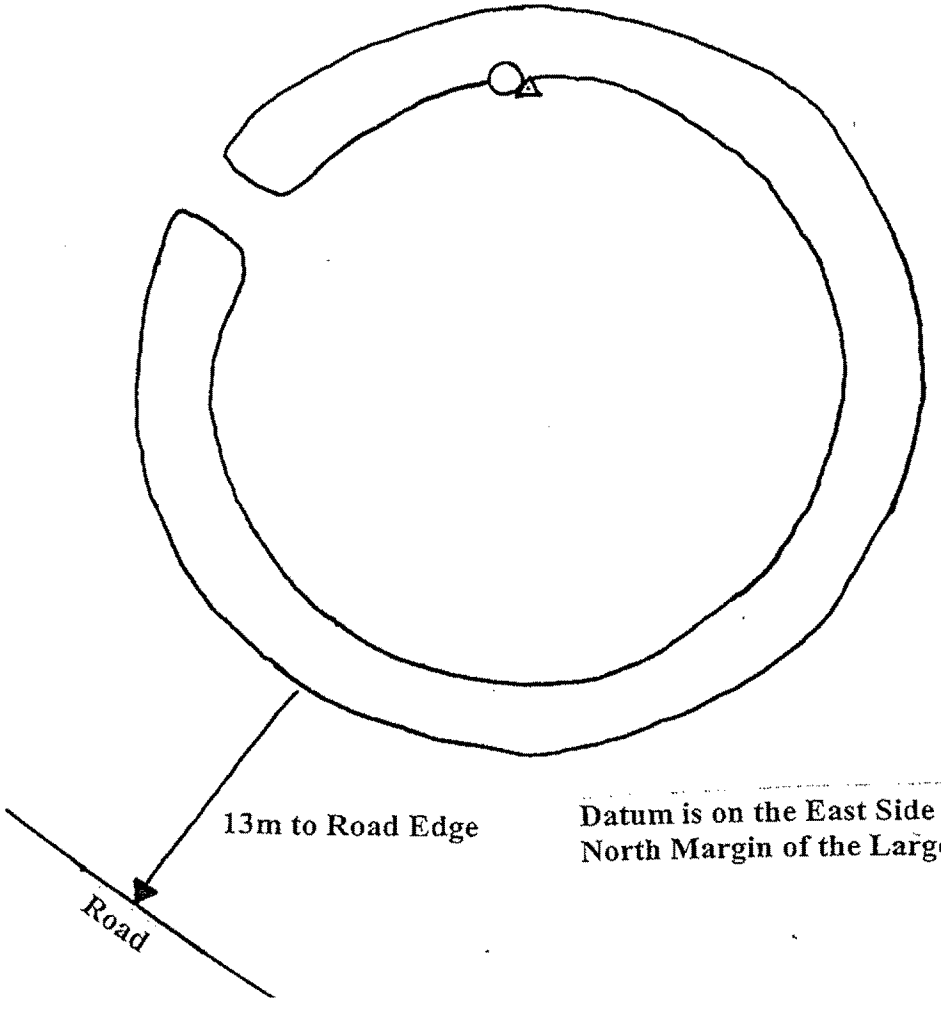


John Jacobs (above) a son of "Queen" Marinette, was a pioneer businessman and operator of an early steamship line between the Twin Cities and Green Bay. His ship was the "Queen City."

White Rapids Dance Rings (47 Mt 37)







Legend:

○ Red Pine

△ Datum

Datum is on the East Side of a Large Red Pine at the North Margin of the Large Dance Ring

EDGE OF PAVEMENT - SQUAW CREEK RD

Table 3-24
Cultural Site Survey Results

Site No.	Site Type	Site Age	Recommendation[1]	Comment
20ME2	Backlund Mound Group	Oneota	Eligible	
20ME4	Unnamed	Native American	Eligible	
20ME10	Backlund Village	Oneota	Eligible	
20ME23	Unnamed	19th Century Euroamerican	Eligible	
20ME61	Menominee River Garden Beds	Late Woodland	Eligible	
20ME98	Lithic Scatter	Prehistoric	Not Eligible	
20ME99	Campsite	Oneota	Potentially Eligible	Adjacent to pit
20ME100	Surface Feature Complex	Unknown	Unevaluated	Adjacent to Mine facilities
20ME101	Logging Camp	Historic	Potentially Eligible	
20ME102	Large Habitation Site	Late Woodland	Potentially Eligible	Adjacent to pit
20ME103	Habitation Site	Oneota	Potentially Eligible	Adjacent to pit
20ME104	Isolated Find	Prehistoric	Not Eligible	
20ME105	Campsite/Habitation	Late Woodland	Potentially Eligible	Adjacent to pit
20ME106	Lithic Scatter	Prehistoric	Not Eligible	
20ME107	Isolated Find	Prehistoric	Not Eligible	
20ME108	Habitation Site	Late Woodland	Potentially Eligible	Adjacent to pit
20ME109	Lithic Scatter	Prehistoric	Unevaluated	
20ME110	Lithic Scatter	Prehistoric	Unevaluated	
20ME111	Surface Feature Complex	Unknown	Potentially Eligible	
20ME112	Unknown	Unknown	Not Eligible	
20ME113	Surface Features	Unknown	Not Cultural	
20ME114	Unknown	Unknown	Not Eligible	
20ME115	Surface Features	Unknown	Not Cultural	
20ME116	Isolated Find	Prehistoric	Unevaluated	
20ME117	Raised Surface Feature	Unknown	Unevaluated	
20ME118	Recreational Camp	20th Century	Unevaluated	
20ME119	Raised Surface Feature	Unknown	Unevaluated	Adjacent to Mine facilities
20ME125	Surface Feature Complex	Unknown	Potentially Eligible	Adjacent to Mine facilities
20ME126	Logging Camp	20th Century	Unevaluated	
20ME127	Isolated Find	Prehistoric	Not Eligible	
20ME128	Unknown	Historic	Unevaluated	
20ME129	Logging/Homestead	Historic	Unevaluated	
20ME146[2]	Debitage flake	N.A.	Not Eligible	
20ME147[2]	Debitage flake	N.A.	Not Eligible	

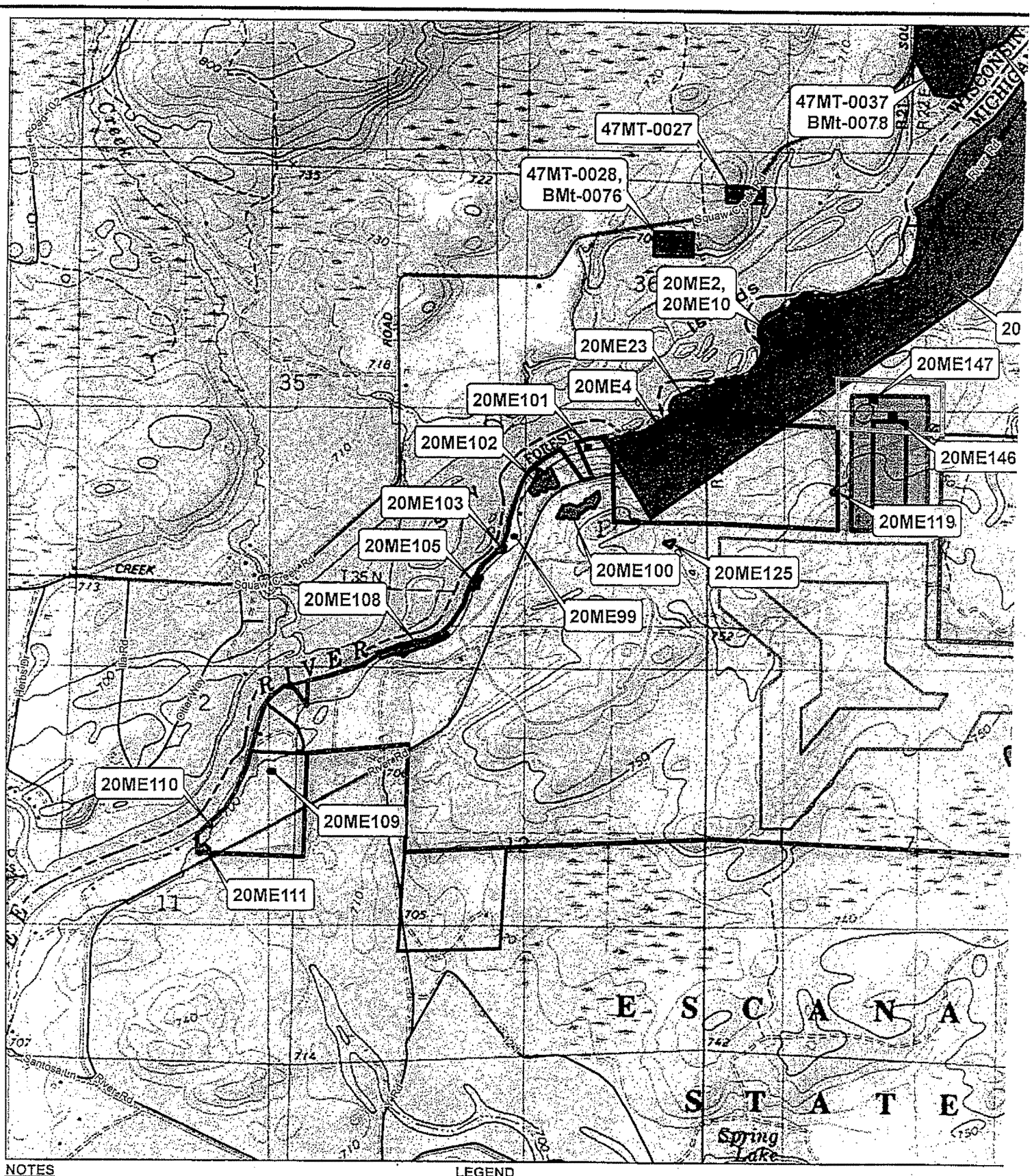
Prepared by: BDC
Checked by: AKM

Notes:

[1] The recommendations of "Not Eligible" and "Not Cultural" signify that the resources have been assessed and found not eligible for the National Register of Historic Places (NRHP) and therefore require no special avoidance. Other designations signify some care should be taken to avoid disturbance to the sites.

[2] These sites identified in Appendix F-2. The remaining listed sites are from Appendix F-1.

Abbreviations:
N.A. = not available

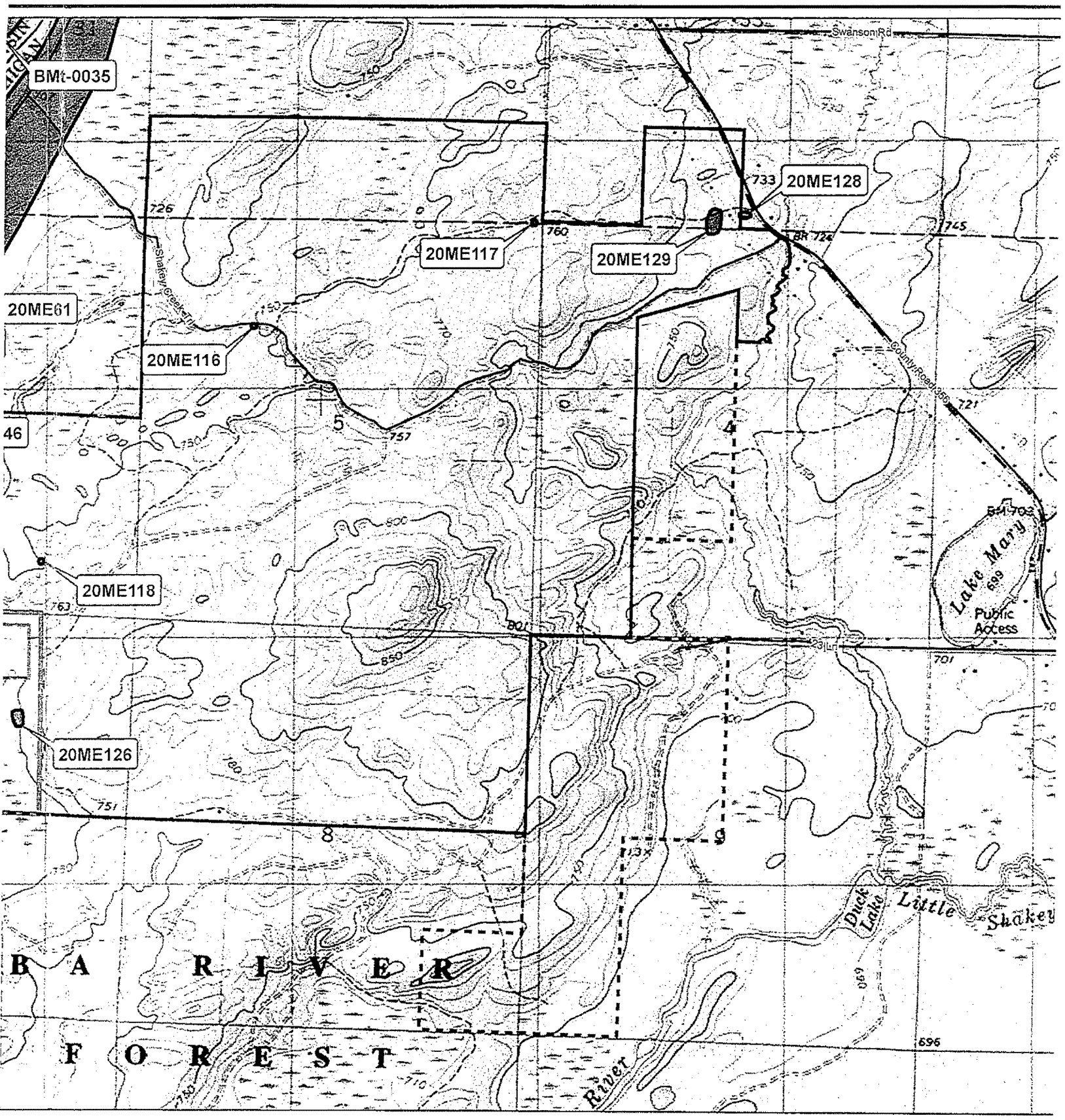


NOTES

1. Topographic basemap from Esri and its data suppliers. Topographic contours shown in feet above mean sea level.
2. Horizontal datum based on NAD 1983. Horizontal coordinates based on UTM Zone 16 North.
3. Current pit design supplied by Aquila via email in May 2015.
4. Cultural resources findings supplied in CCRG (2011) and 106 Group (2015).

LEGEND

- Cultural Resource Locations
- Designed Pit Perimeter
- Mineral Property Boundary
- Project Boundary
- CCRG Archaeological Project Boundary
- 106 Group Survey Area
- Roads
- Flotation TWRMF
- Oxide TWRMF



Foth Infrastructure & Environment, LLC				BACK FORTY PROJECT
REVISED	DATE	BY	DESCRIPTION	
				FIGURE 3-38 ENVIRONMENTAL IMPACT ASSESSMENT CULTURAL RESOURCE LOCATIONS WITHIN AND ADJACENT TO PROJECT AREA STEPHENSON, MICHIGAN
PREPARED BY: JSL			DATE: SEP. '15	
REVIEWED BY: AKM			DATE: SEP. '15	Scale: 0 200 400 1:20,000 Meters — Date: SEPTEMBER 2015
APPROVED BY: KKB			DATE: SEP. '15	Drafted by: DAT — Project No: 14A021

Aquila Resources Inc.

Foth

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