

IZHI-MINOGING MASHKIKIWAN PLACE WHERE MEDICINES GROW WELL

LANDSCAPE DESIGN PROPOSAL FOR THE CHEBOIGANING
BURT LAKE BAND OF OTTAWA & CHIPPEWA INDIANS

by

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ABSTRACT

Izhi-Minoging Mashkikiwan, translated in English to “Place Where Medicines Grow Well”, is a landscape design proposal for 3062 Indian Road, the headquarters of the Cheboiganing Burt Lake Band of Ottawa and Chippewa Indians. This healing garden tells the story of traditional Anishinaabeg principles and teachings encoded in the Medicine Wheel and symbolized through plant choices and placement. This lush garden features 40 different species of perennials native to the Great Lakes. Thoughtful design ensures low maintenance, four-season interest, and creates a space to support physical, mental, and cultural healing. In the center of this circular space are four benches which look towards a fire pit. Izhi-Minoging Mashkikiwan is a gathering place for the community, a space for learning, a place to host traditional ceremonies, collectively remember experiences -- all encircled by a protective and vibrant family of plants which recognize this place as home.

The greater site design addresses additional needs of the Burt Lake Band - a place for short term and overnight parking to accommodate monthly Tribal Council meetings. A smaller welcoming garden, Anamikaag Gitigaaning, welcomes visitors by establishing a strong sense of place with a peaceful plant palette. Enji-Baashkaabigwaniing, the flowering meadow, features a more playful and wild planting experience to walk through, inviting visitors to step in and look closer. Wiingashkojiimaan is an experiment in creating micro-habitat for Wiingashk, a sacred plant known in English as Sweetgrass. Canoes sunk into the ground retain moisture in otherwise dry soil, allowing Wiingashk to thrive.

This landscape design is a practice is both translation and decolonization. Ecological characteristics of plants are visualized through relationship webs - infusing animacy and an Anishinaabe way of knowing into this design. Anishinaabemowin, the language the Three Fires Confederacy, is frequently turned to as a teacher to better understand how plants, people, and culture relate to this landscape. Through a close examination of Cheboiganing Burt Lake Band history, their Elders, culture, language, and desires for their headquarters, a landscape design which supports healing - in all capacities - results.

ACKNOWLEDGMENTS

CHI-MIIGWETCH // THANK YOU!

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Special thanks to Margaret Noodin, Author, Associate Dean of Humanities and Professor English and American Studies at University of Wisconsin-Milwaukee, Editor of Ojibwe.net, UMBS Instructor (GLACE), for whom this project, especially its vital Anishinaabemowin components, would not exist without.

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INTRODUCTIONS

INITIATING RELATIONSHIPS

Anishinaabemowin Introduction

Aanii maamwinokii'ig.
Hello, people I work with.

Ann Arbor indonjiba.
I am from Ann Arbor.

Besho Huron Ziibi
Near the Huron River.

Ann Arbor in'daa
Currently, I live in Ann Arbor.

Eva ind'izhinikaaz.
I am called Eva.

University of Michigan indibendigoz.
My community is the University of Michigan.

This practicum was conceived in December 2019, with the help of many who bridged connections between the student, Eva Roos, and the Cheboiganing Burt Lake Band of Ottawa and Chippewa Indians.

As a teaching assistant at the University of Michigan Biological Station for a new interdisciplinary humanities program, Great Lakes Arts, Cultures, and Environments (GLACE), Eva worked with professor Margaret Noodin. Margaret Noodin is an author, Associate Dean of Humanities and Professor English and American Studies at University of Wisconsin-Milwaukee, editor of Ojibwe.net, and professor for GLACE. Margaret introduced Eva to Anishinaabemowin, Anishinaabe culture and worldview, Indigenous history of the Great Lakes, and the Cheboiganing Burt Lake Band of Ottawa and Chippewa Indians.

With the help of Ingrid Diran, Director of GLACE, and Margaret Noodin, Eva

developed a Masters practicum proposal as an opportunity to build a relationship between herself and the Cheboiganing Burt Lake Band, through the medium of a landscape design for 3062 Indian Rd, Brutus, MI.

Historian Richard Wiles presented Eva's Masters practicum proposal on her behalf at the December 2019 Burt Lake Band Tribal Council Meeting in Brutus, MI. At this meeting, Tribal members agreed to accept the proposal and begin the relationship between Eva and the Band.

Eva proceeded with two co-advisors, representing the partnership between the University of Michigan and the Cheboiganing Burt Lake Band:

Nola Parkey, Executive Director of the Burt Lake Band, and Dr. David Michener of the University of Michigan Matthaei Botanical Gardens & Nichols Arboretum.

HISTORY OF A PEOPLE AND THEIR LANDSCAPE

The Burt Lake Band of Ottawa and Chippewa Indians, also known as the Cheboiganing Band, can date their community's ancestral homelands to the shores of Burt Lake (formerly called Lake Cheboigan) since the eighteenth century. There, they created a permanent Chippewa village - the first of its kind, as traditionally, Indigenous people of Northern Michigan moved seasonally between homes. Over time, Ottawa Indians from L'Arbre Croche and Cross Village married into the Cheboiganing Band (Wiles, 2016).

The location of their permanent village was at a special circumstance of safe passage via the Inland Waterway. This channel consists of a chain of rivers and lakes that spans 40 miles from Lake Huron inland to Mullet Lake, Indian River, Burt Lake, Crooked Lake, and Round Lake, before exiting into Little Traverse Bay along Lake Michigan. This route was used

by Indigenous people for millennium as a safe alternative to the treacherous Straits of Mackinac (Hemenway, n.d.).

In 1836, Chief Chingassimo of the Cheboigan Indian Village, as it was called at the time, signed the 1836 Treaty of Washington. In exchange for the Anishinaabe Nation's ceding of 13.6 million acres, the US government promised the region's Native people ample farm equipment, education, erasure of debts, and most importantly, the preservation of specific acreage of ancestral lands for every Band who signed. For Chief Chingassimo and the Cheboigan Indian Village, this Treaty promised 1000 acres at "Indian Point on Lake Cheboigan" - the site of their current village, farms, fields, and forests (Wiles, 2016).

On October 15, 1900, Fred Ming, a white Cheboygan county sheriff, and John McGinn, a white timber speculator,

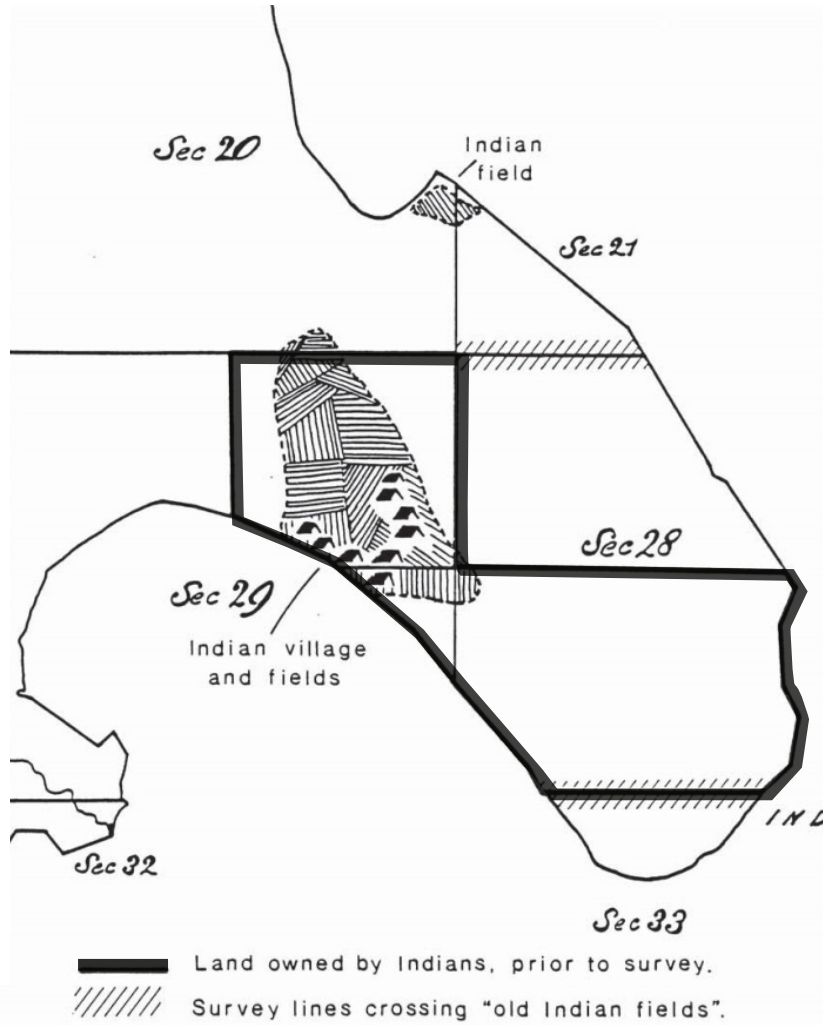
illegally evicted residents of Cheboigan Indian Village and burned each home to the ground. Residents of the village, made instantly homeless, traveled by foot 35 miles to the closest safe shelter, Cross Village (Hemenway, n.d.).

This complete destruction and forced relocation of the Cheboiganing Burt Lake Band became known as the Burt Lake Burnout. John McGinn argued that he purchased a portion of the ancestral lands of the Cheboiganing Burt Lake Band from back taxes, despite the 1836 Treaty of Washington ensuring this acreage as a tax-free reservation. The arguments of the Band were never validated by court, and the 1000 promised acres were sold to white settlers (Hemenway, n.d.). Today, vacation homes line the shorelines of Burt Lake.

Cheboigan Indian Village, 1855

(Source: Dennis Albert and Leah Minc, 1987. Acquired via Petoskey, J. M., et al., 2017)

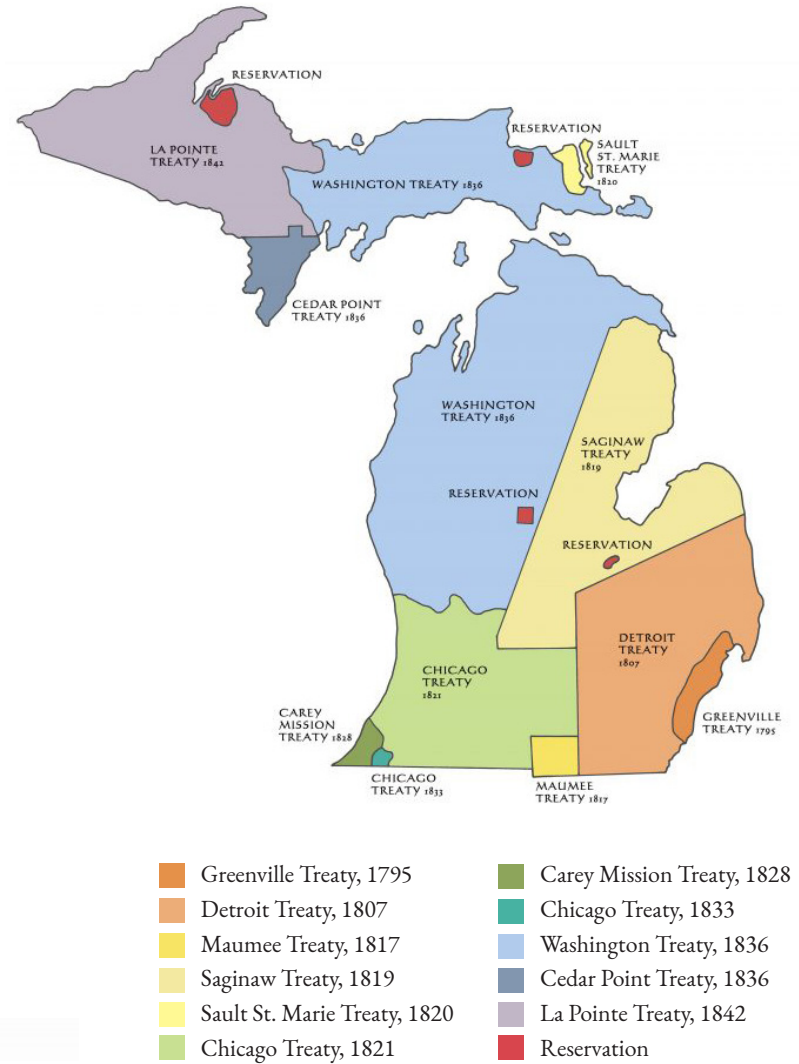
Figure 1: Cheboigan Indian Village on Lake Cheboigan/Burt Lake, 1855



Land Acquisition & Treaties

(Source: "Michigan Treaties Map", Michigan History Center Staff. Petoskey, J. M., et al., 2017)

Figure 2: Land Acquisition & Treaties in Michigan



PRACTICUM INTENT

Today, the original 1000 acres promised to the Burt Lake Band by the 1836 Treaty of Washington is broken into parcels of private property, none of which is owned by the Band.

The University of Michigan Biological Station is located on Douglas Lake, six miles north of the original Cheboigan Indian Village. In recent years, the University of Michigan Biological Station purchased a significant portion of the peninsula (now called Colonial Point), naming it Chaboiganing Nature Preserve. This preserve is adjacent to Colonial Point Memorial Forest, acreage also within the promised reservation territory as described by the 1836 Treaty of Washington.

This places the Masters practicum, Izhi-Minoging Mashkikiwan, at an important threshold. University of Michigan graduate student and author of this practicum, Eva Roos, hopes this

project will begin to rebuild relationships -- relationships between the Burt Lake Band, the University of Michigan, and the landscape itself. Given the unique incentive of a Masters practicum, a new relationship culture of reciprocity and respect can be fostered.

Eva intends this practicum to challenge modes of research typically exhibited by Western academic institutions such as the University of Michigan. Where research is often extractive and one-sided, a respectful pursuit of knowledge ought to instead focus on growing relationships. Reciprocal respect ought to be experienced by all involved. There ought not to be roles of “the researched” and “the researcher”. The pursuit for betterment and growth should be shared.

Additionally, a relationship is a responsibility - it does not simply end upon the gathering of data or completion

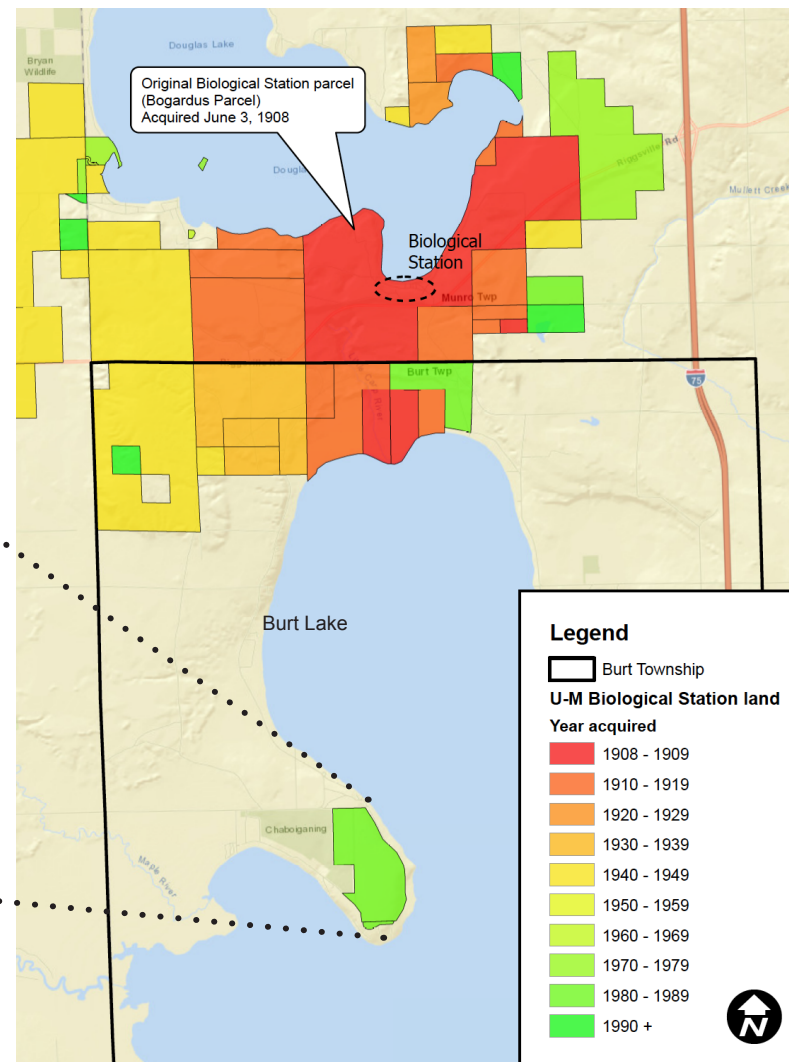
of a class. Given this assumption, Izhi-Minoging Mashkikiwan intends to exist beyond the two-dimensional bounds of this document. Eva will continue to work with Burt Lake Band to help realize this design even after her graduation.

By joining into a partnership to rethink the landscape at 3062 Indian Rd., Eva is determined to use her resources available as a University of Michigan graduate student to pursue funding opportunities - outside of the requirements formulated for a typical Masters practicum. Then the work to rebuild relationships can exist in a tangible form - an installed landscape design.

Lastly, this practicum highlights the need for further incorporation of Indigenous cultures, ways of knowing, and history in the discipline of landscape architecture.

University of Michigan Property

(Source: University of Michigan Real Estate Office, 2018. Acquired via Petoskey, J. M., et al., 2017)



CONTEXT & CONDITIONS

REGIONAL CONTEXT

3062 Indian Road is located in Brutus, Michigan in Cheboygan County. This 20-acre property was purchased by the Burt Lake Band of Ottawa & Chippewa Indians January 18, 1995, almost a century after the Burt Lake Burnout.

Just South of the Straits of Mackinac, 3062 Indian Road is in close proximity to both Lake Michigan and Lake Huron. The region directly West, around Little Traverse Bay, was once considered the prosperous center of the Ottawa Nation. Important Anishinaabeg villages, council grounds, and transportation routes such as L'Arbre Croche, Cross Village, Middle Village, and the Inland Waterway all exist in this region (Blackbird, 1897). Jesuit missionaries had a strong presence beginning in the 1600's (Cleland, 1992).

Today, Tribal members of the Burt Lake Band of Ottawa & Chippewa Indians reside across the state, and some, across the country. While a few members still live locally in the Burt Lake Watershed, loss of land due to the Burt Lake Burnout and need for economic opportunities physically dispersed the once-centralized community. (Roos & Williams, 2020).

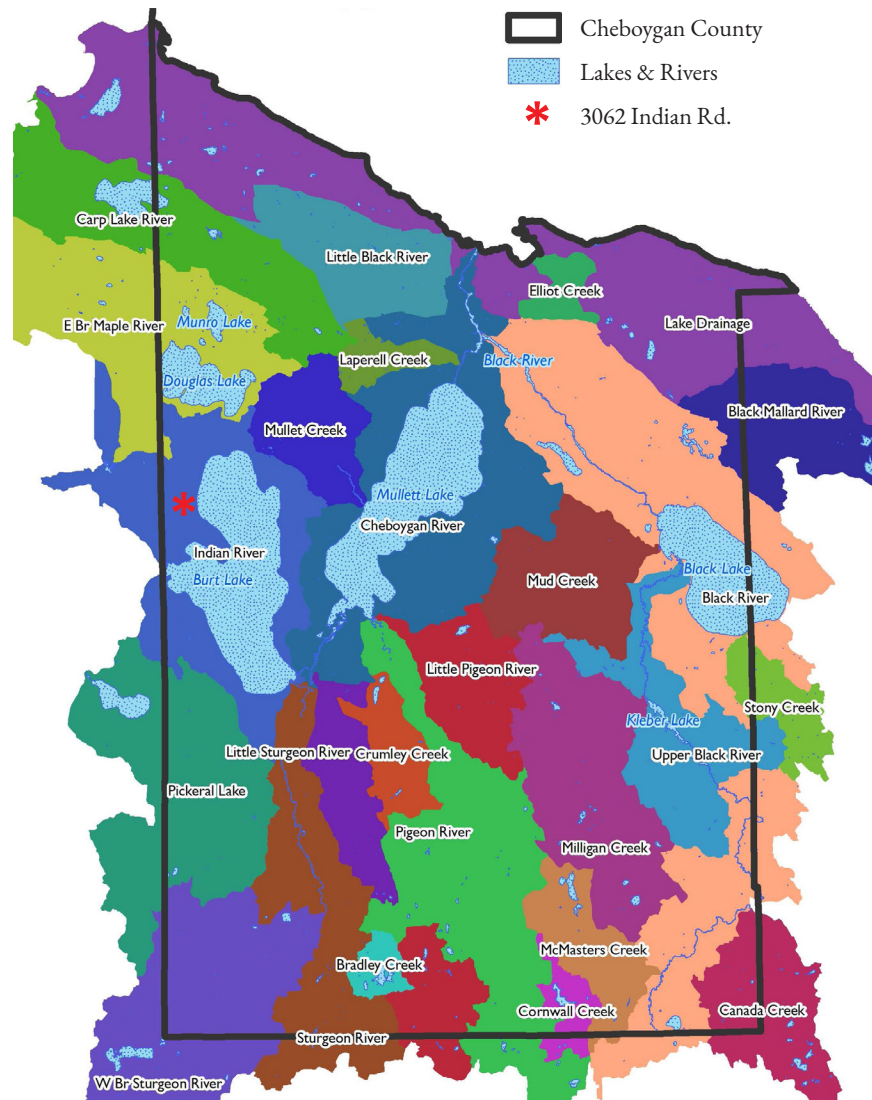
Cheboygan County, Michigan

Figure 4: Michigan Counties Map



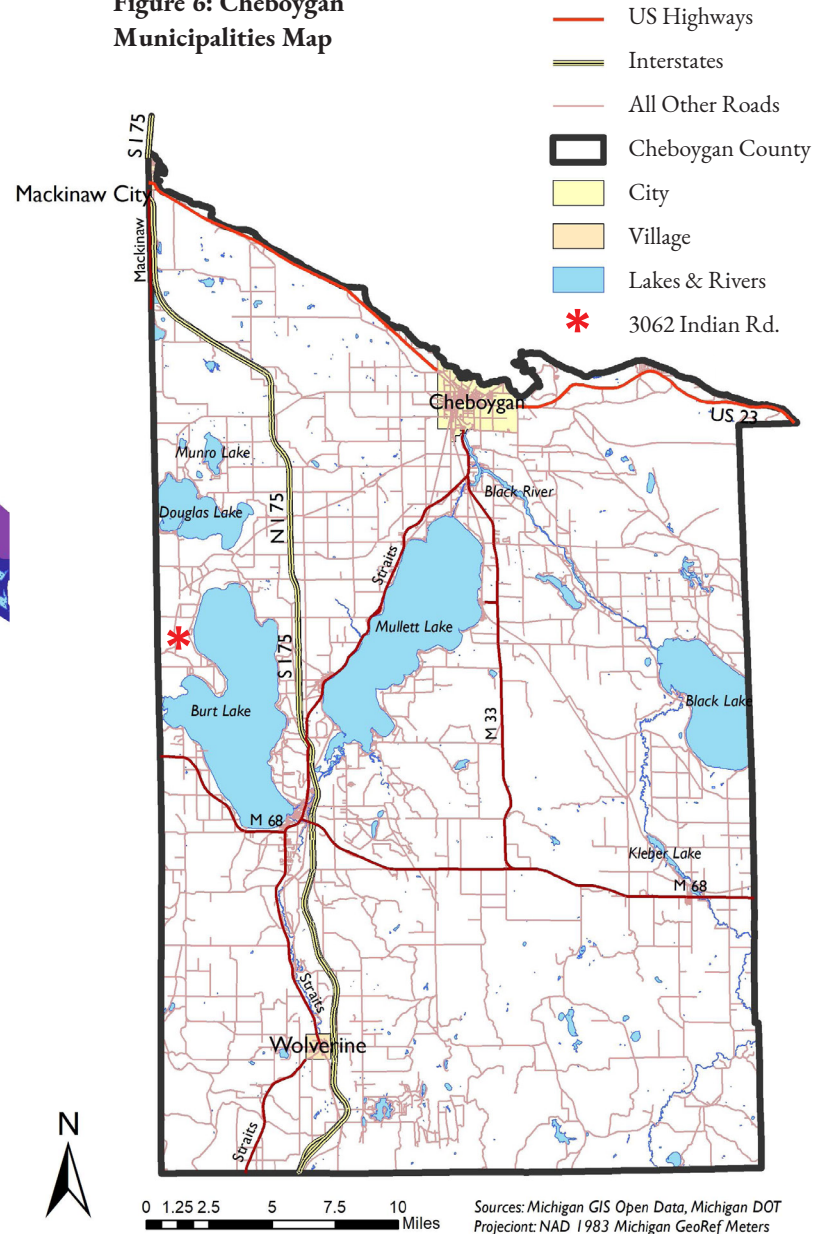
Cheboygan Watersheds

Figure 5: Cheboygan Watersheds Map



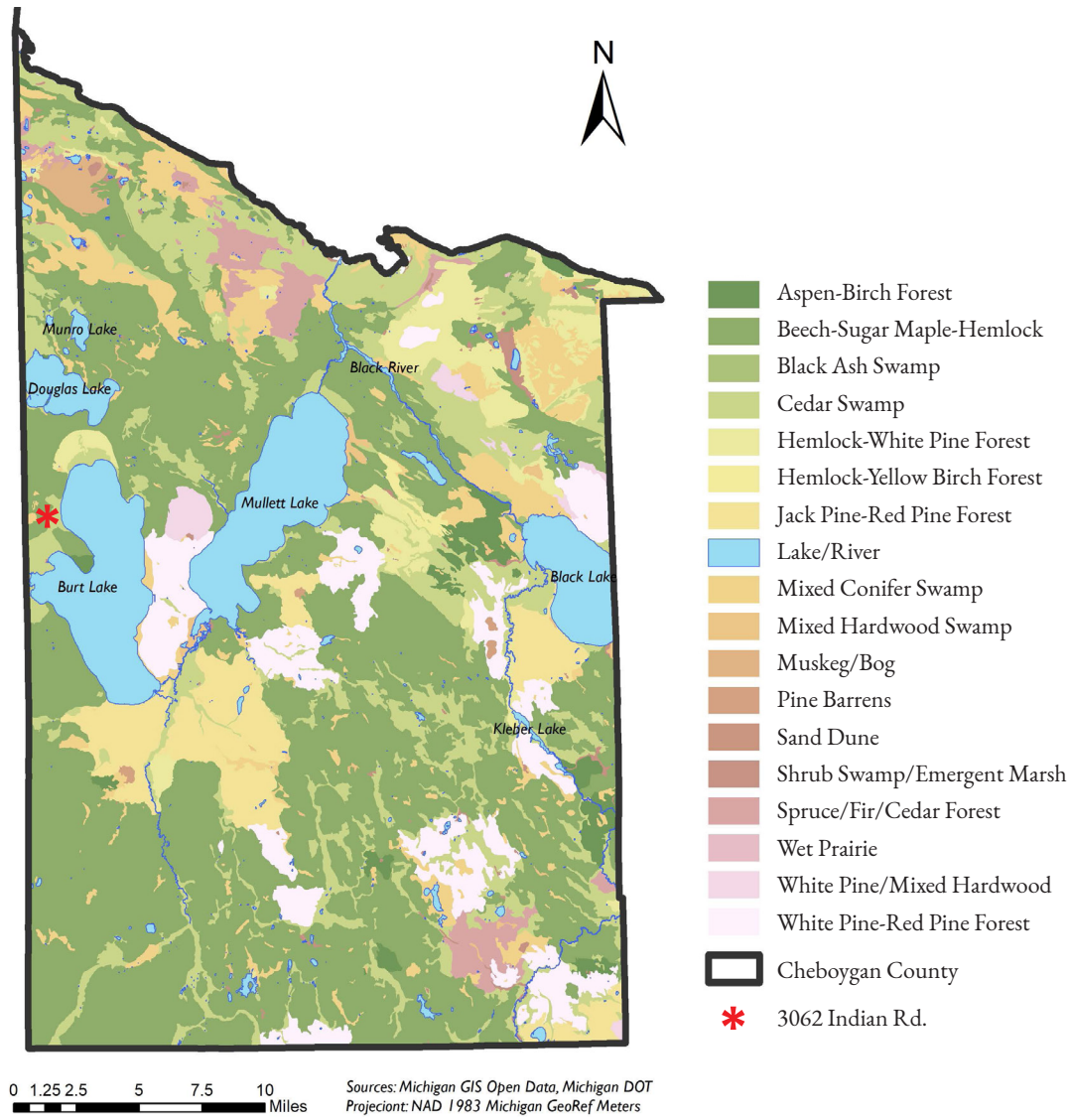
Cheboygan Municipalities

Figure 6: Cheboygan Municipalities Map



1800's Vegetation

Figure 7: Cheboygan 1800's Vegetation Map



In the 1800s, 3062 Indian Road was home to an American beech, sugar maple, and hemlock forest. This is fitting given its upland position with sandy soils in Northern Michigan. This community occurs during later stages of succession (Cohen, et. al., 2015). In Anishinaabe culture, these communities are prized for their sugar bush (maple syruping) opportunities (Cleland, 1992).

Overall, Cheboygan County has predominately sandy soils with subtle rolling terrain. With an agricultural and logging history, much of Cheboygan's land is now younger secondary growth forest.



Figure 8: Ogimaawigamig, the office



Figure 9: Entry drive from Indian Rd.



Figure 10: 3062 Indian Rd and area of focus
Source: Google Earth Satellite Imagery, 2020.

SITE CONTEXT

Headquarters

3062 Indian Road is the new headquarters of the Burt Lake Band of Ottawa and Chippewa Indians. The majority of this 20-acre property forested, excluding the Northwest corner -- an open area along Indian Rd. This region of the property is the focus area for the landscape design proposal, Izhi-Minoging Mashkikiwan.

The headquarters for the Burt Lake Band have become increasingly functional since 2019, when the Band placed an office building on site. The following signage introduces guests to the site: “Ogimaawigamig,” which is Anishinaabemowin for “office”. An informal two track of exposed sand leads vehicles from Indian Road, a rural dirt road, towards Ogimaawigamig. The entry drive is accented with sloped wood fencing.

Private property surrounds 3062 Indian Road, except for the neighbors to the North; Saint Mary Catholic Church at Burt Lake. 2.5 miles Southeast from 3062 Indian Road is the Cheboiganing Band St. Mary Cemetery, along the shores of Burt Lake. Ancestors of the Band are laid to rest at this location. Every year, a commemorative Burt Lake Burnout Memorial Walk begins at the Cheboiganing Band St. Mary Cemetery and finishes at 3062 Indian Road.

Within the last two decades, 3062 Indian Road was selectively harvested for its oldest hardwood trees. Many decaying stumps tell this story throughout the back acreage.

The Northern half of the property features a community dominated by bigtooth aspens of about 2” DBH (diameter at breast height). Very occasional red maples with 3-4” DBH and 1” white pines are

scattered about. On the map, this area is labeled “Bigtooth Aspen Woods”. These young trees appear to all be the same age and densely fill the forest, with minimal understory forb diversity.

The Southern half of the property, labeled “Beech Woods,” features a slightly more diverse community. While the dominant tree is bigtooth aspen (2-3” DBH), numerous young American beech trees, sugar maples, ironwood trees (3-4” DBH), and a few larger white pines (10” DBH) also make up this community. The trees here are less crowded, which affords more native herbaceous diversity in the understory.

The open area East of Ogimaawigamig is a septic field of patchy grass on sandy soil. This area’s vegetation is still recovering from disturbance due to recent placement of the office. However, it still features a hopeful array of native forbs.

Existing Conditions

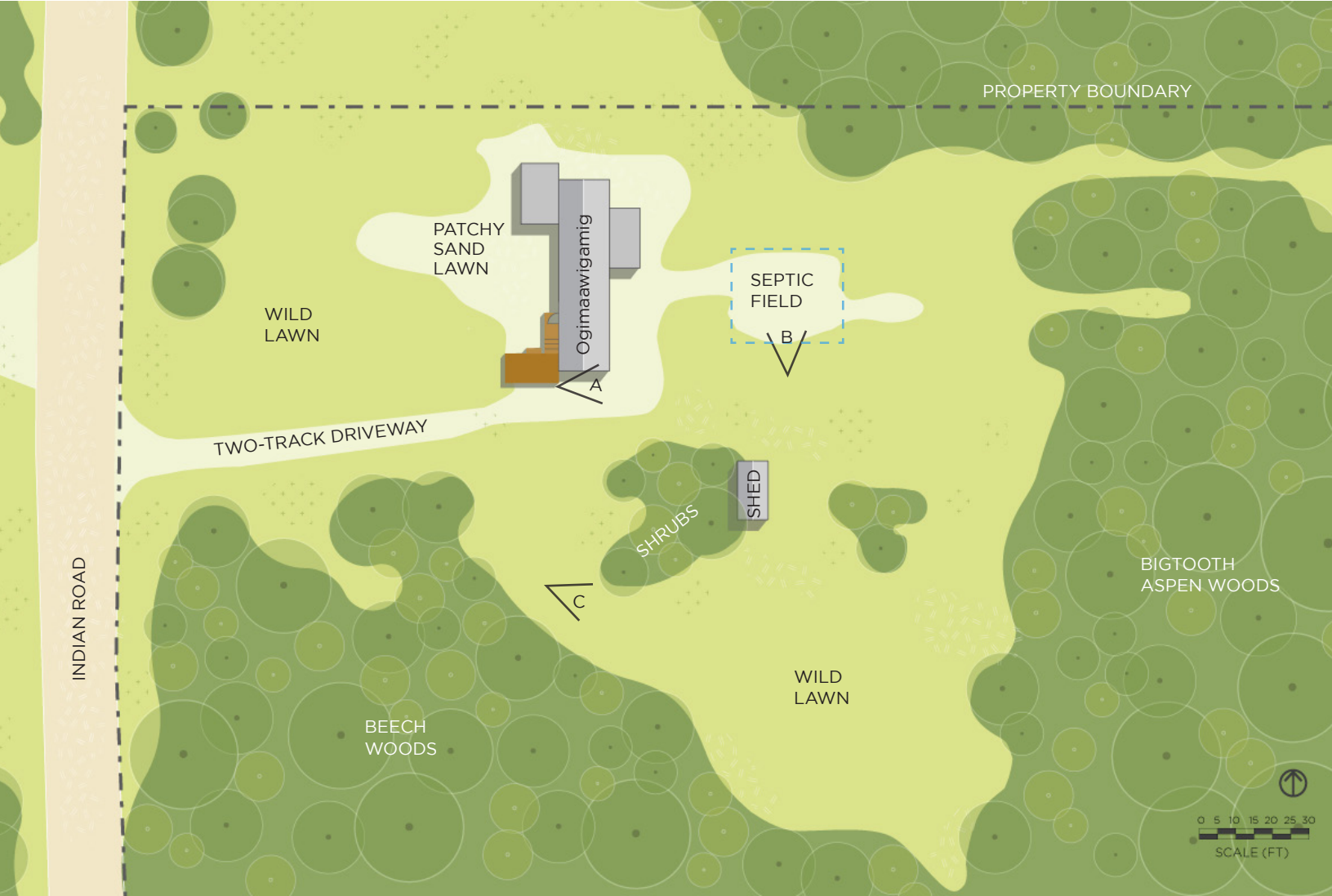


Figure 11: Existing Conditions at 3062 Indian Road

A \ Indicates viewsheds from reference photos (see p. 14)

PLANT COMMUNITY SPECIES INVENTORY

Beech Woods

Trees and Shrubs:

Acer saccharum (1.5-2" DBH)
Carpinus carolinana (3-4" DBH)
Fagus grandifolia (2-3" DBH)
Populus grandidentata (2-3" DBH)
Pinus strobus (10" DBH)

Herbaceous Understory:

Aralia nudicaulis
Carex blanda
Carex gracilima
Carex intumescens
Erythronium americanum
Galium triflorum
Pteridium aquilinum
Pyrola elliptica
Trientalis borealis
Trillium grandiflorum

Bigtooth Aspen Woods

Trees and Shrubs:

Acer rubrum (3-4" DBH)
Acer saccharum (10-12" DBH)
Amelanchier arborea (1" DBH)
Fagus grandifolia (1-2" DBH)
Pinus strobus (1" DBH)
Populus grandidentata (2" DBH)
Prunus serotina (1-2" DBH)

Herbaceous Understory:

Carex gracillima
Carex spp.
Erythronium americanum
Pteridium aquilinum
Rubus allegheniensis

Wild Lawn

Antennaria neglecta
Asclepias syriaca
Bromus inermis
Centaurea stoebe
Hieracium spp.
Pteridium aquilinum
Rubus allegheniensis
Scirpus cyperinus

Septic Field

Anemone canadensis
Bromus inermis
Lycopodiella cernua
Maianthemum canadense
Monarda fistulosa
Verbascum thapsus
Veronica officinalis



Figure 12: Viewshed A - Septic field and bigtooth aspen woods



Figure 13: Viewshed B - Septic field, forest, and neighboring church



Figure 14: Viewshed C - Lawn, white pines, bigtooth aspen



Figure 15: Sandy soil, lichen, and various grasses



Figure 16: The young bigtooth aspen woods



Figure 17: Beech woods forest floor



Figure 18: Starflower



Figure 19: Pussytoes



Figure 20: Relic stump from selective harvest

**CULTURAL
CASE STUDIES**

MEDICINE WHEEL

The Medicine Wheel is a concept found within many Native American tribes, each encoded with slightly different teachings. It is a symbol founded upon the Four Sacred Directions. The Anishinaabe Medicine Wheel associates each Direction with a different color, divided on a circle of four equal parts, each laden with symbology. Every Direction represents a Spirit Keeper who gifts us lessons:

Waabanong//East - Where we come from, begin our journey.
 Zhaawanong//South - The time of growth and youth.
 Niingaabi'anong//West - Reminder of constant change within us, the death of former selves.
 Giiwedionong//North- Period of rest, contemplation, wisdom.

The Medicine Wheel tells a story of how to relate well to the world. Every Direction has teachings with layers of sub teachings. Within it are the Seven Grandfather Teachings, knowledge of medicine plants, and the seven stages of life, amongst ample additional wisdom. It reminds us of the passage of time, instructing movement in the direction of the Sun (East to West; Clockwise when laid flat on Earth). In three-dimensional space, Mother Earth exists below, while Father Sky is above. We look to the center as we travel around the wheel. The center reminds us of balance and the fire within us all (Pitawanakwat, L., n.d.).

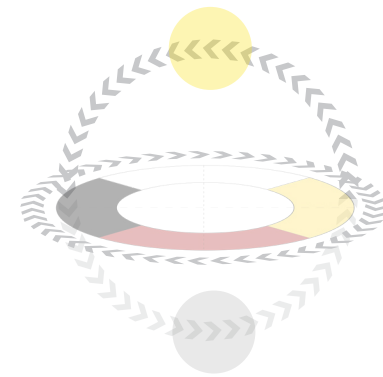
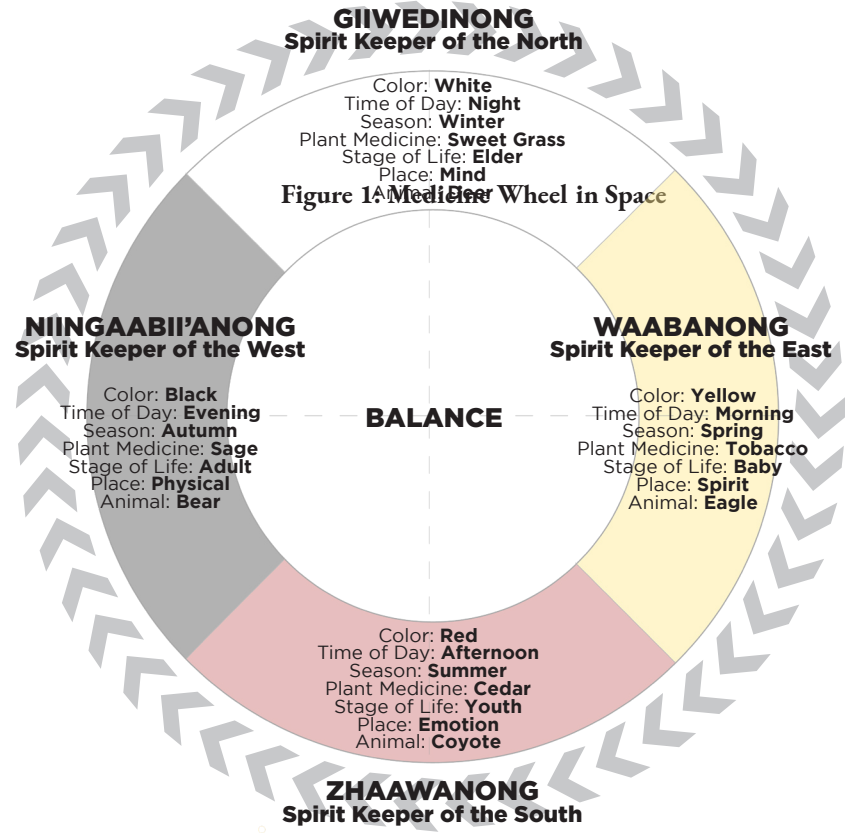


Figure 21: Medicine Wheel



ANISHINAABEMOWIN

Anishinaabemowin is the language of the people of the Three Fires Confederacy; the Ottawa (Odawa), Chippewa (Ojibwe), and Potawatomi (Bodewadomi) Nations. Traditionally, Anishinaabemowin is an orally transmitted language, and is a part of the Central Algonquian language family. With the systematic suppression of Native languages by the United States and Canadian governments in the last century by means of residential schools (Canada) and boarding schools (United States), many Anishinaabe people grew up without exposure to the language (Horton, 2017). Not until October 30th, 1990 was it legal to speak Native languages Native American Languages Act in the United States.

Today, Anishinaabe Language Holders and Elders are working persistently to return the language to its people. Resources such as Ojibwe.net, an online Anishinaabemowin teaching space created

by Margaret Noodin, Stacie Sheldon, and Alphonse Pitawanakwat, are powerful in their ability to re-infiltrate language into Anishinaabeg lives and spaces, such as 3062 Indian Road (Noodin, et. al., n.d.).

Unlike English, Anishinaabemowin is a verb-based language (English is noun-based). A simple translation to English does not exist, as alternative ways of living, seeing the world, and ways of knowing are built into the language. Anishinaabemowin infuses animacy into our surroundings, where as English instead classifies many nouns as inanimate and non-living “things” (Horton, 2017). In this way, it is no surprise that Anishinaabe culture frequently teaches through stories, which animate lessons via experience and observation, instead of straightforward facts (Noodin, 2017).

When students learn Anishinaabemowin today, they inherently end up learning

Anishinaabe culture and environmental philosophy simultaneously. By studying the language, relationships between ourselves and other beings are revealed when connections between Anishinaabemowin words are observed and recognized (Noodin, 2017).

For these reasons, it is critical that any study of Anishinaabe cultural significance must infuse the language into such work. By interacting with Anishinaabemowin, even on an elementary level, a different way of knowing and understanding the world as an Anishinaabe person are revealed and celebrated.

GIIKENDASOWIN

Giikendasowin is an Anishinaabemowin word which means traditional Anishinaabe knowledge. Giikendasowin is sacred knowledge which has been tried, practiced, and confirmed over generations and millennium of close observation, study, and respectful ways of living (Geniusz, 2015).

Much available written (versus orally taught) Anishinaabe-giikendasowin is ethnobotanical research transcribed by white researchers. Due to unconscious cultural blindness and bias, most of these documents fail to capture the entirety of any given piece of giikendasowin, leaving sacred lessons and stories only partially told. Often, giikendasowin regarding plants and medicines, when written about in the above context, does not include ceremonies and songs associated with using plant medicines. Such research frequently fails to describe nuances of medicine doses, preparation, harvest,

critical safety guidelines, and respectful measures that must be taken. A process of decolonization must ensue to retrieve and repair the giikendasowin within such texts and resources (Geniusz, 2009).

For these reasons, it became clear that this Masters practicum ought not to attempt to inform readers on specific medicinal and traditional Anishinaabe usage of the plants. Therefore, this document does not contain any rectangular grid nor table of plants used in the garden designs. This is an intentional decision out of respect for Anishinaabe giikendasowin. Such an attempt to dryly synthesize such a body of Traditional Ecological Knowledge, as a non-Native person, would risk further colonizing already-colonized giikendasowin.

Graduate student, Eva Roos, instead chose to use her skills as a landscape designer to create a foundation for healthy

natural communities featuring plants indigenous to this region. The design is meant to set a welcome stage and support learning opportunities that come from the landscape and plants themselves. It will encourages learning from within the Burt Lake Band and within each garden. In this way, community-led learning and recovery of giikendasowin can occur on the community's own terms.

ANISHINAABE BEADWORK

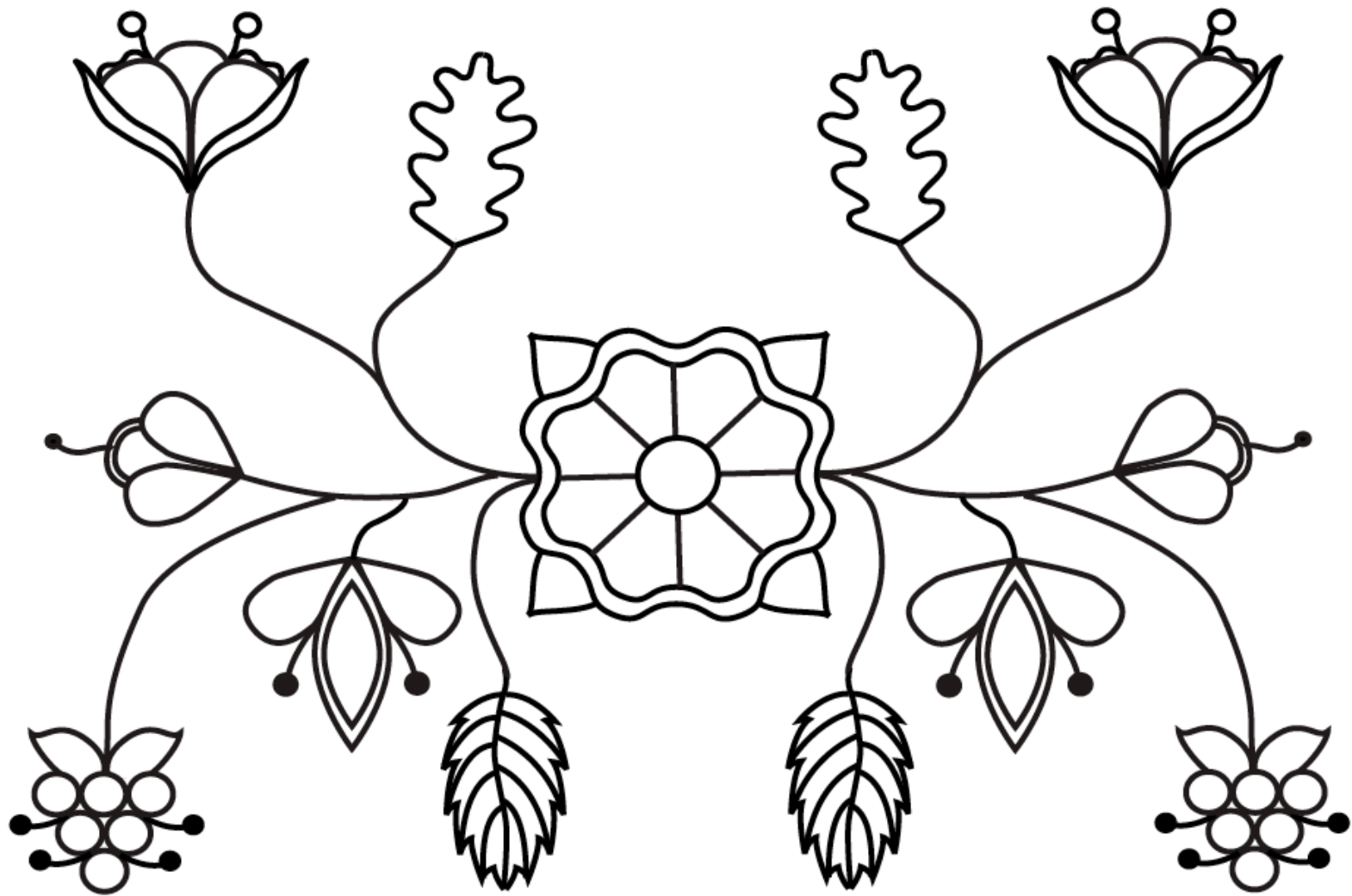
Anishinaabe beading is an artistic practice which adorns a range of material items in Anishinaabe culture, including (but not limited to) clothing, bags, birchbark baskets, jewelry, and traditional ceremonial wear. Historically, porcupine quill needles and sinew thread were used to attach beads to surfaces of leather or birchbark. Today, Anishinaabe artists also use metal needles and cotton thread. Often, leather fabrics are dyed before beading begins, which accentuates the typically vibrant and contrasting color palette of beads. Traditionally, beadwork is created by Anishinaabeg women (Anderson & Hussey-Arntson, 1982).

Geometric and floral-curvilinear forms are the two major design patterns which create the foundation for Anishinaabe beadwork aesthetic. Motifs are often organized on materials symmetrically, featuring stylized flowers, leaves, or vines. For beadwork which occupies a border of a design, motifs are usually geometric with arrows, zigzags, or diamonds. Beadwork created on looms is best suited for geometric patterns, while spot-stitch embroidery techniques are used for curvilinear floral designs (Anderson & Hussey-Arntson, 1982).

Métis and Anishinaabe artist, Dylan Miner, created a series of free online Métis and Anishinaabe beading templates to make accessible this traditional art (Miner, 2018) (See page 21).



(Source: Minnesota Historical Society, Unknown Artist, 1893)
Figure 22: Ojibwe beaded velvet breech cloth



(Source: Dylan Miner, 2018)

Figure 23: Métis & Anishinaabe beading template

METHODS

COMMUNITY ENGAGEMENT

This Masters practicum took place from December 2019 through April 2021, the majority of which occurred during the COVID-19 global pandemic. While the original scope for community engagement included plans for multiple in-person community design charettes, alternate approaches quickly became necessary to ensure public health and safety.

Eva Roos regularly attended monthly Tribal Council meetings with the Burt Lake Band. These hour-long meetings occurred regularly on the second Saturday of each month. All except one meeting during this time frame were audio-only conference calls. At Tribal Council meetings, Eva shared monthly updates, led design concept discussions, and asked for open feedback on ideas and next steps.

Eva created two preliminary design draft presentations, one in September 2020 and the second in February 2021. Not

all members of the Burt Lake Band have access to video call technology. Therefore, the best format to share these designs was through a pre-recorded video presentation. The primary form of outreach within the Burt Lake Band is via the Burt Lake Band of Ottawa and Chippewa Indians Facebook page, run by Executive Director, Nola Parkey. Both the September and February design presentations were shared publicly to all members on the associated Facebook page. At the end of each video, Eva attached an online survey with a short questionnaire to gather feedback. Six members responded to the September 2020 design video survey, and five members responded to the February 2021 presentation. Responses were overwhelmingly positive, and all comments helped to inform the next iteration of design work.

Eva had multiple phone calls with co-advisor and Burt Lake Band Executive

Director, Nola Parkey. In addition, Eva met in person and on video calls with Tribal member Cindy Williams. In September 2020, Eva attended the Burt Lake Burnout Memorial Walk in Brutus, MI. This was the only opportunity during the global pandemic for Eva to meet in-person with members of the Band. The walk was followed by a Tribal Council Meeting held on site at 3062 Indian Road.

Upon completion of the Masters practicum, the Burt Lake Band and Eva will continue to partner and begin the installation of Izhi-Minoging Mashkikiwan. As this coincides with the hopeful reduction in public health risk in the spring and summer of 2021, in-person community planting days at 3062 Indian Road will be a welcome opportunity to finally engage and learn together in the same physical location.



REIMAGINING THE LANDSCAPE AT 3062 INDIAN RD.

How can the new office's landscape better represent the values and needs of the Burt Lake Band?

Your input is requested at the next Tribal Council Meeting on Saturday, March 14th!

Prepare to discuss...

What do you hope could happen on this landscape?

How is the site currently used? How would the site be ideally used?

What should be prioritized when redesigning this landscape?

Are there any places or landscapes that inspire you when thinking about what could happen at this site?

Feel free to reach Eva Roos at evadroos@umich.edu with any thoughts or questions!




Three Sisters Garden at the Elderly Center of the Gitigaming Bad River Band in Wisconsin.



The Maawani'idiwin Medicine Wheel at the University of Wisconsin-Superior.



The welcoming garden at the Ziibiwin Center of Saginaw Chippewa Indians in Mt. Pleasant, MI.

Figure 24: March 14th, 2020 Tribal Council meeting poster

Burt Lake Band Landscape Design Proposal for 3062 Indian Road - Feedback Survey #2

Thank you for watching the recorded landscape design presentation! Please share your thoughts on the design through this survey. Any and all feedback is greatly appreciated and will be carefully considered. Responses to the design will also be discussed at the Tribal Council Meeting conference call on Saturday, February 3rd, 2021. Please consider joining to share your thoughts. Miigwetch!

*** Required**

Email address *

Your email _____

Overall, how do you feel about the proposed landscape design? *

Very positive
 Somewhat positive
 Neutral
 Somewhat negative

Figure 25: Online design feedback survey

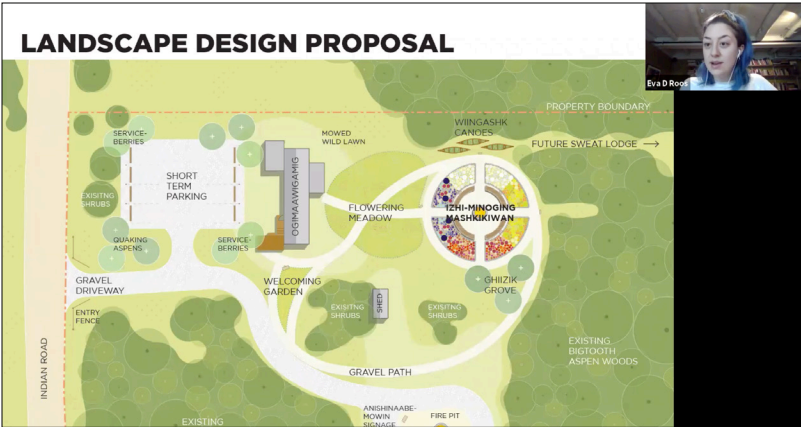


Figure 26: February 2021 virtual design draft presentation

Online Survey Feedback from February 2021 Design Draft

Overall, how do you feel about the proposed landscape design?

5 responses



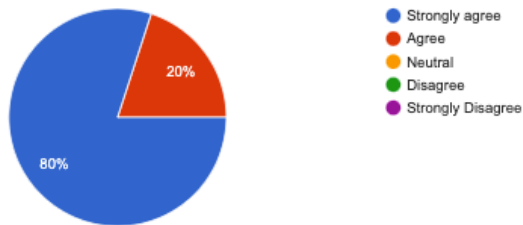
What, if anything, most excites you about this design?

5 responses

- The medicine wheel.
- Love the sweetgrass canoe and I think your concepts are wonderful
- I love the way you have have incorporated the language into the design. I myself haven't had much exposure to it and this is an incentive to learn a few words. The plants are wonderful. Except for the golden rod that I'm allergic to 🤧. The canoe and sweet grass is perfect. I appreciate all the thought and time you have put into this project. It is defiant an A plus in my book!
- I like the signage and the educational aspect
- learning about the medicine wheel and the language

Do you feel this design represents the values and needs of the Burt Lake Band?

5 responses



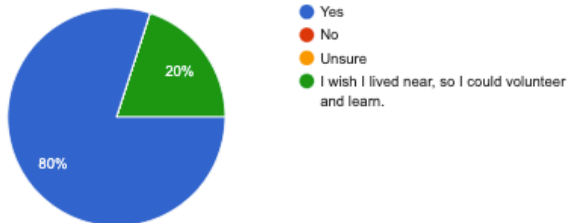
What, if anything, would you change about this design?

5 responses

- Maybe a small memorial to the children who suffered in the Indian schools, and those who lost their community in the Michigan burn out.
- this is so well thought out I cant imagine what it would be
- The only thing I would change is the golden rod and maybe eventually adding a sauna. Lol. You did a great job!
- can't think of anything
- nothing

Would you be interested in volunteering to help plant and install this design with other Lake Band tribal members?

5 responses



Do you have any additional comments, questions, or concerns?

3 responses

- I am wondering if perhaps we could sell memorial bricks or plaques as a fundraiser as a way to honor our members who have walked on.. Wonderful job Eva
- This is definitely a long term project. I need to start looking for grant monies that will help us finish the project. 🙌
- Well thought out there seems to be something for everyone

Figure 27: Online Survey Feedback

**DESIGN
PROPOSAL**

ENVISIONING DESIRED RELATIONSHIPS

How do Cheboiganing Burt Lake Band Tribal members hope to interact with and relate to 3062 Indian Road?

3062 Indian Road has ample potential to better reflect the needs, desires, and culture of the Cheboiganing Burt Lake Band. Tribal members envisioned a number of ways in which they hope to interact with and relate to this landscape:

- Host monthly Tribal Council meetings
- Community gathering space
- Sacred space
- Host traditional ceremonies
- Office space
- Accommodate short term parking
- Accommodate overnight parking and camping
- Grow a low-maintenance garden
- Grow traditional food plants
- Grow healing plants



Figure 28: Ogimaawigamig at 3062 Indian Rd.

DESIGN CONCEPT: A PLACE TO HEAL

Given the desired relationships for 3062 Indian Road, Tribal members agreed that the landscape design ought to carry on the vision of former Executive Director and Tribal Elder, Isabel Scollon.

Isabel saw opportunity for 3062 Indian Road to become a place for healing -- in all senses of the word. This landscape could heal the mind, body, and, spirit for all who visited.

Language Holder, professor, poet, and scholar, Margaret Noodin, translated this driving concept into Anishinaabemowin:

Izhi-Minoging Mashkikiwan // Place Where Medicines Grow Well

This phrase, which embodies the spirit and wishes of Isabel, became the guiding concept for the entirety of the landscape design.

Isabel Scollon peacefully walked on in November 2019. Beginning in the 1980's, she became very active in the Burt Lake Band Tribal Council, working to achieve federal recognition. She had many roles; treasurer, bookkeeper, and eventually Executive Director of the Burt Lake Band (Roos & Williams, 2020). She lives on through and is remembered fondly by her community. A reconsideration of the landscape at 3062 Indian Road offers an opportunity to realize Isabel's vision for her community in this place.



(Source: Burt Lake Band of Ottawa & Chippewa Indians, Inc Facebook, www.facebook.com/The-Burt-Lake-Band-of-Ottawa-and-Chippewa-Indians-Inc-110243485757464)

Figure 29: Isabel Scollon

Figure 30:
Healing concept diagram



PLANTS, BEADS, MEDICINE WHEEL

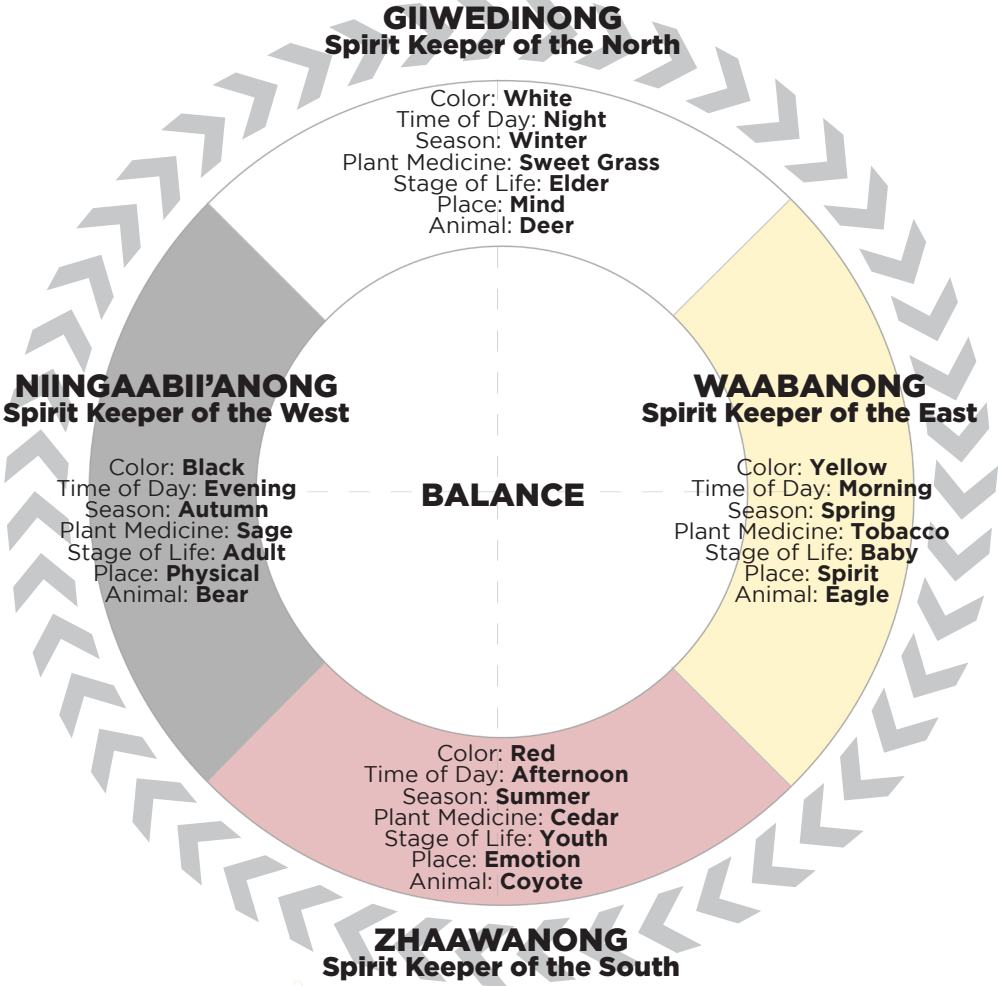


Figure 31: Medicine Wheel

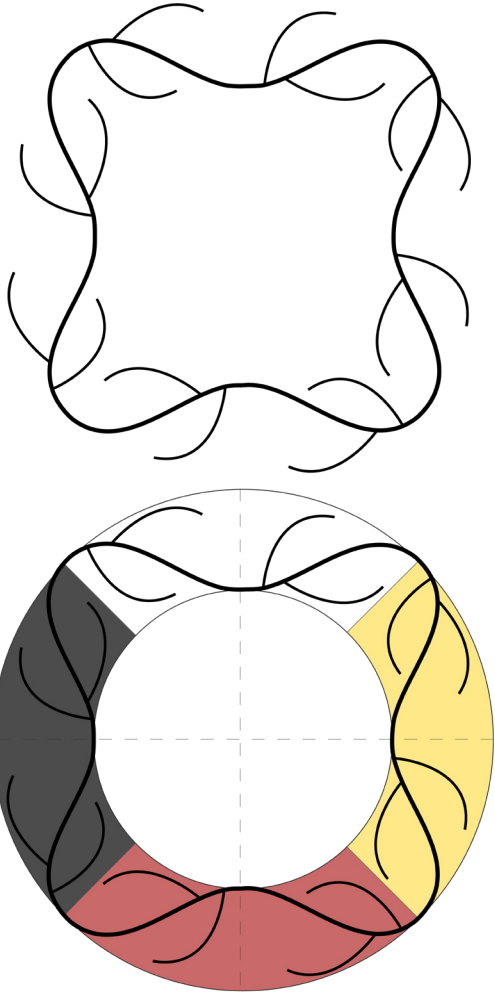


Figure 32: Beading Template & Medicine Wheel

Layering Lessons

Given the driving concept of healing, the Medicine Wheel provides application guidelines for multiple aspects of healing onto the landscape. The Medicine Wheel is rich with symbology and lessons on relating to the world as an Anishinaabe person. To add an additional layer of Anishinaabe aesthetics to this concept, an Anishinaabe beading-inspired pattern is overlaid and woven on top of the two-dimensional Medicine Wheel.

The beading template design inspired by Anishinaabe traditions exhibits a strong sense of motion through its symmetric pattern. Its simplified curvilinear floral form pulls in multiple motifs seen frequently in Anishinaabe beadwork, yet is newly created for this project. In this pattern, leaves branch out in a circular curve suggesting movement in the path of the sun. When transposed upon the Medicine Wheel, it creates a visual guide to organize placement of individual plants in the garden.

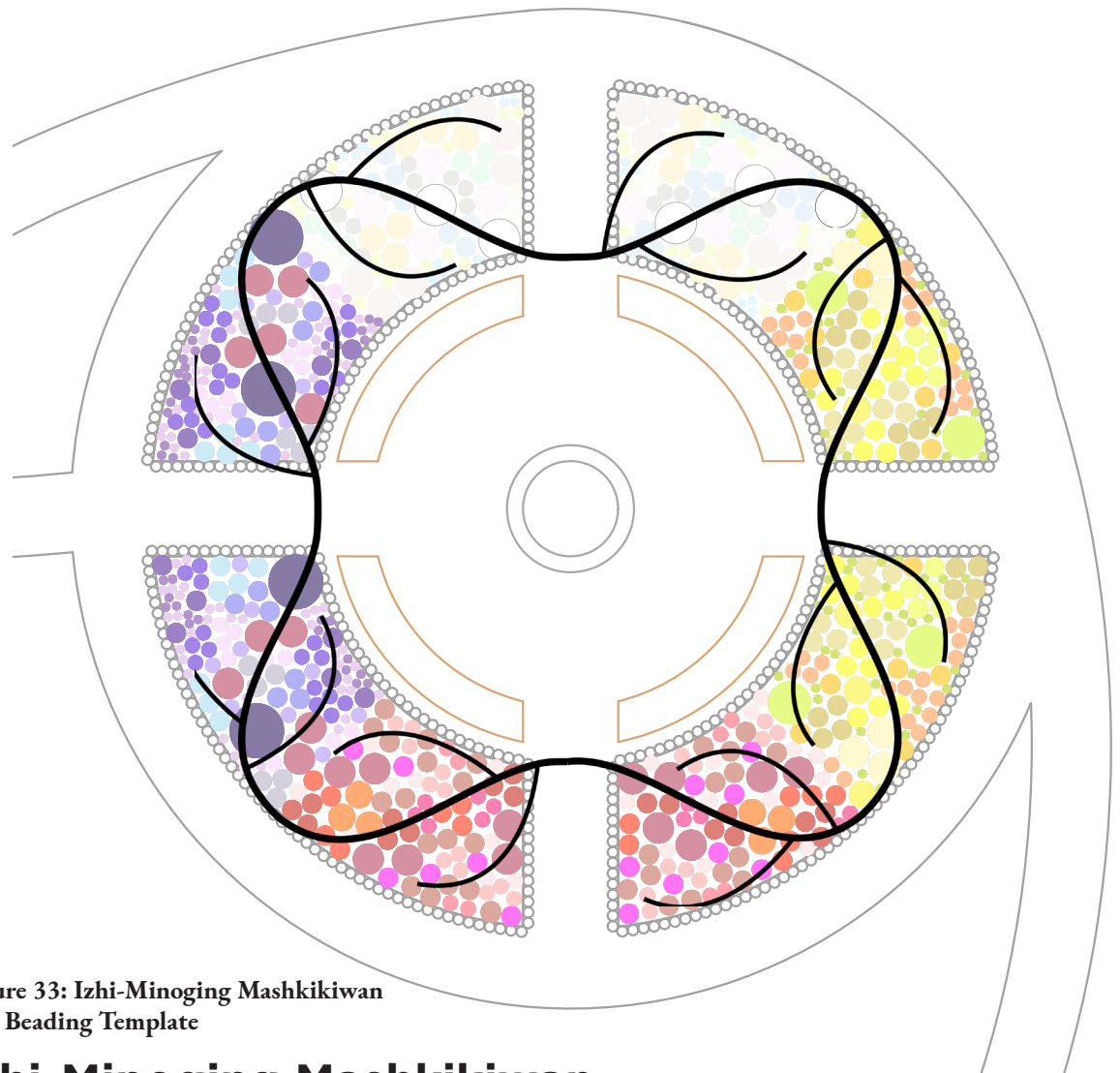
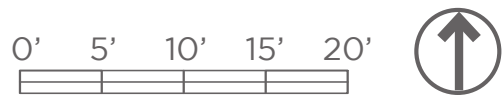


Figure 33: Izhi-Minoging Mashkikiwan and Beading Template

Izhi-Minoging Mashkikiwan

In this planting plan for Izhi-Minoging Mashkikiwan, each individual plant is represented like an individual bead in a piece of Anishinaabe beadwork. Every color is its own species. Here, we have 41 colors of beads, translating to 41 species of plants. Movement of the beading pattern is illustrated through plants, and expresses symbolism within the Medicine Wheel.

LANDSCAPE DESIGN PROPOSAL

Located just East of Ogimaawigamig, the office, Izhi-Minoging Mashkikiwan prospers brightly. All paths lead towards this healing garden, whose center provides a warm gathering space with rustic circular benches looking towards a fire pit. All who visit feel the healing and protection of this warm community of native Great Lakes species which colorfully embody Anishinaabe aesthetics and teachings. Izhi-Minoging Mashkikiwan is a safe place for connecting, learning, and being together. Its location behind Ogimaawigamig ensures a private and comfortable experience, whether visiting alone or with other Tribal members.

Each landscape feature in this design carefully considers the relationship of space and intended activity to the existing road and vegetation. Unlike Izhi-Minoging Mashkikiwan, which is sheltered from roadside view, the short term parking area and welcoming garden, Anamikaag

Gitigaaning, have more public faces. Anamikaag Gitigaaning greets visitors before they pass through the meandering path towards Izhi-Minoging Mashkikiwan.

When people arrive at the Burt Lake Band headquarters and are preparing to stay overnight, they follow the curve of the crushed stone driveway into a cove surrounded by young American beech and bigtooth aspen woods. The circular drive wraps around an additional fire pit in a grassy opening. Here, Tribal members can park and set up their trailers or tents for the weekend.

Enji-Baashkaabigwaniing, a flowering meadow sown from a native seed mix, is a vibrant conversion of the sandy septic field behind Ogimaawigamig. With species chosen that will thrive in these conditions, many also relate to the adjacent gardens, Anamikaag Gitigaaning and Izhi-Minoging Mashkikiwan.

North of Izhi-Minoging Mashkikiwan, Wiingashkojiimaan // Sweetgrass Canoes, is an experimentation space which creates habitat conditions for the sacred plant, Wiingashk // Sweetgrass.

South of Izhi-Minoging Mashkikiwan, Giizhikikaaning // Cedar Grove, is a modest space to feel the peace of a family of Giizhik // cedars.

Visitors move around and towards Izhi-Minoging Mashkikiwan in the direction of the sun along a thoughtful wandering path. Additional shorter paths offer accessible alternatives for people with mobility issues. Along the paths, Anishinaabemowin signage invigorates the landscape with cultural connections, including the Seven Grandfather Teachings.

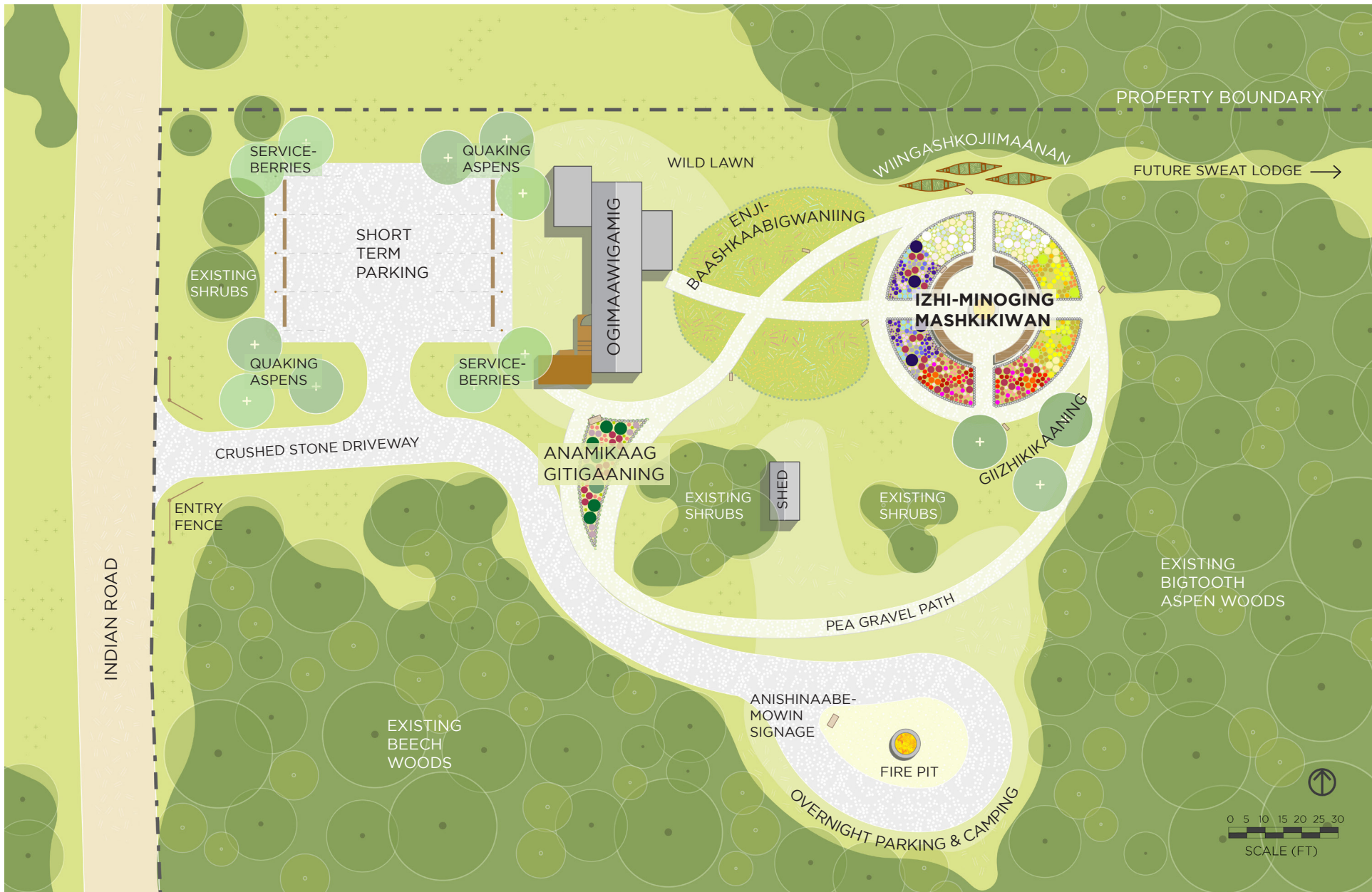


Figure 34: Landscape Design Proposal Site Plan

RELATIONSHIPS, ROLES, & ECOLOGY

Guiding Principles For Planting Design

Relate to time // Provide four seasons of interest

Relate to Medicine Wheel // Aesthetic placement is symbolic

Indigenize plant palette // Choose Great Lakes native plants

Choose plants adapted for local conditions // Full sun, sandy soil

Understand gifts and responsibilities // Identify ecological roles of plants

Support community relationships between plants to guide placement

Support garden longevity through densely planted perennials

Choose plants beneficial to humans and all other relatives

Support biodiversity

Figure 35: Guiding Principles for
Planting Design

Plant Responsibilities and Timing of Gifts

Given these principles, Anishinaabemowin guided how these plant communities work together in the garden. By identifying ‘Maada’ookii’ (translates to ‘it gives gifts’) and ‘Babaamiziwin’ (translates to ‘responsibility’) of each plant, an Anishinaabe perspective of plant roles and relationships emerged.

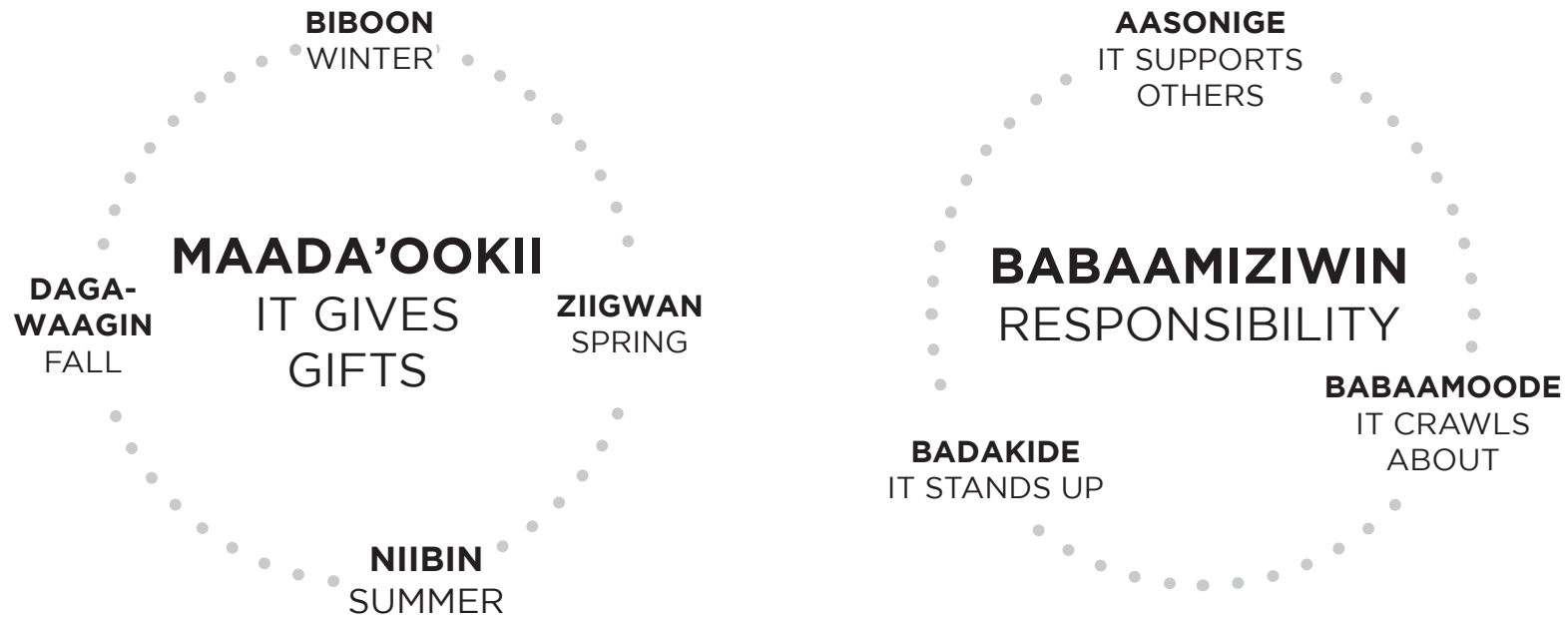


Figure 36: Maada’ookii & Babaamiziwin

When does each plant give its gifts?

Plant gifts might be in the form of vibrant flowers, attractive seed pods, or they might be medicine. If we consider when a plant gives gifts, it connects us to a plant’s relationship to time and people. This is measured by season: Ziigwan, Niibin, Dagawaagin, or Biboon. Some plants give gifts in multiple seasons.

What is the responsibility of each plant in its community?

There are three different responsibilities: 1) Aasonige, or “it supports others” – Plants which gives structural support through much of the year and create a backdrop to highlight other plants. 2) Babaamoode, or “it crawls about” – these are plants which behave somewhat like groundcovers. They protect the soil, reduce weeds, and hug the ground. 3) Badakide, or “it stands up” – These plants are eye-catchers. They stand tall with impressive aesthetics.

IZHI-MINOGING MASHKIKIWAN

PLACE WHERE MEDICINES GROW WELL

Beading-Inspired Planting Plan

With 41 different plant species, ranging from perennial forbs to grasses to shrubs, all native to the Great Lakes region, Izhi-Minoging Mashkikiwan is home to a diverse community of plants. Divided into the four regions, each community of plants relates to one of the Four Sacred Directions of the Medicine Wheel. Plant choices are indigenized, not just regionally, but locally to this site - adapted for full sun exposure and sandy soils.

When looking at the garden, each Direction provides a vibrant celebration of its associated color on the Medicine Wheel. This aesthetic is celebrated through the medium of plants: in their blooms, leaves, seed heads, or flowers. It doesn't overly prescribe the teachings it references. Instead, it offers the healthy foundation for which a people can immerse themselves and learn from this place, and from within themselves.



Figure 37: Izhi-Minoging Mashkikiwan Plant Legend

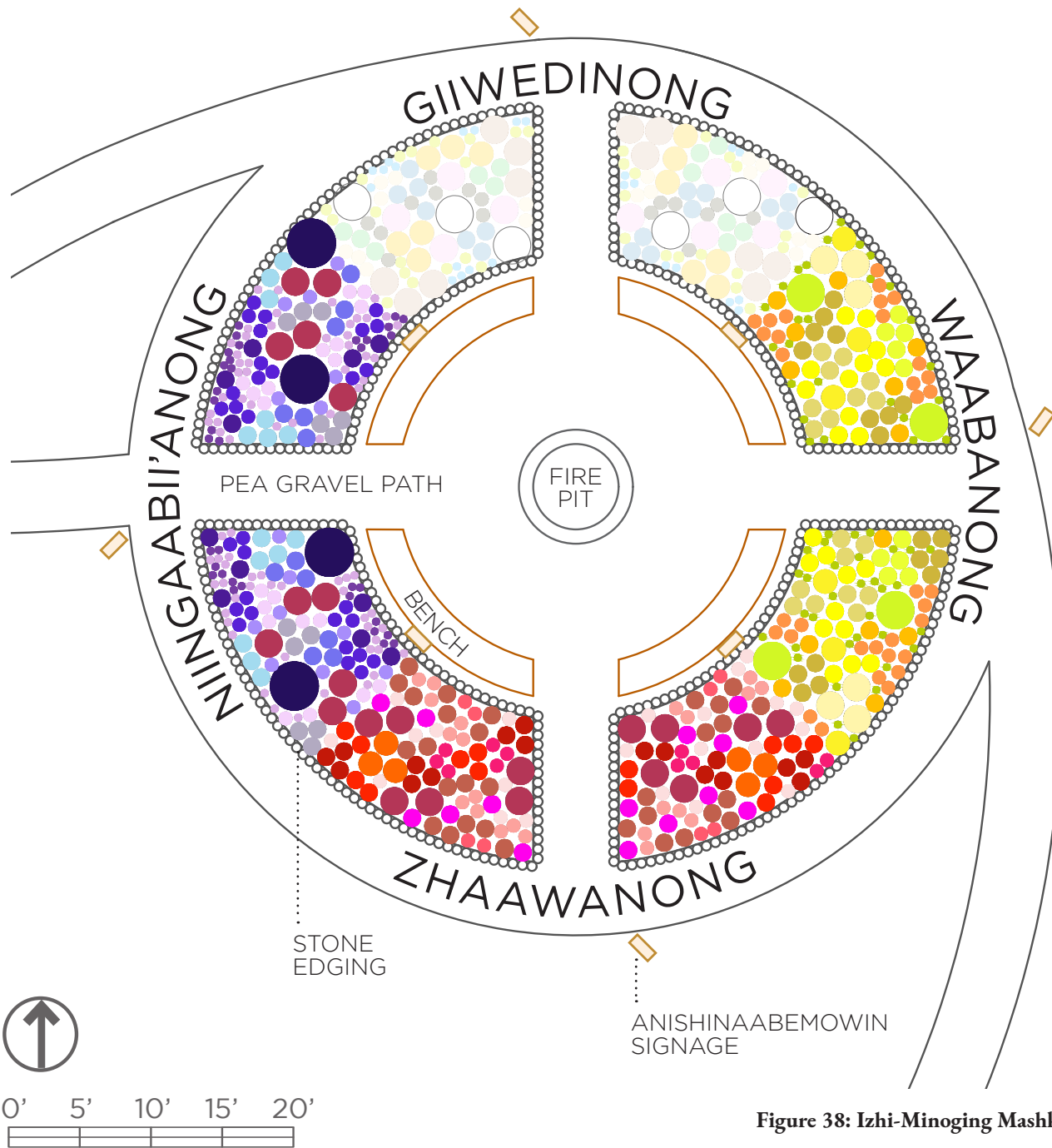


Figure 38: Izhi-Minoging Mashkikiwan Planting Plan

WAABANONG // EAST

The compatibility of each community within Izhi-Minoging Mashkikiwan was determined by mapping a web of plant relationships. By identifying Maada'ookii and Baabaamiziwin for each species, diversity in roles and shared support are achieved. No one plant is alone in giving gifts during a given month nor is an individual species burdened by carrying a responsibility for the whole community.



Figure 39: Waabanong // East Region of Izhi-Minoging Mashkikiwan

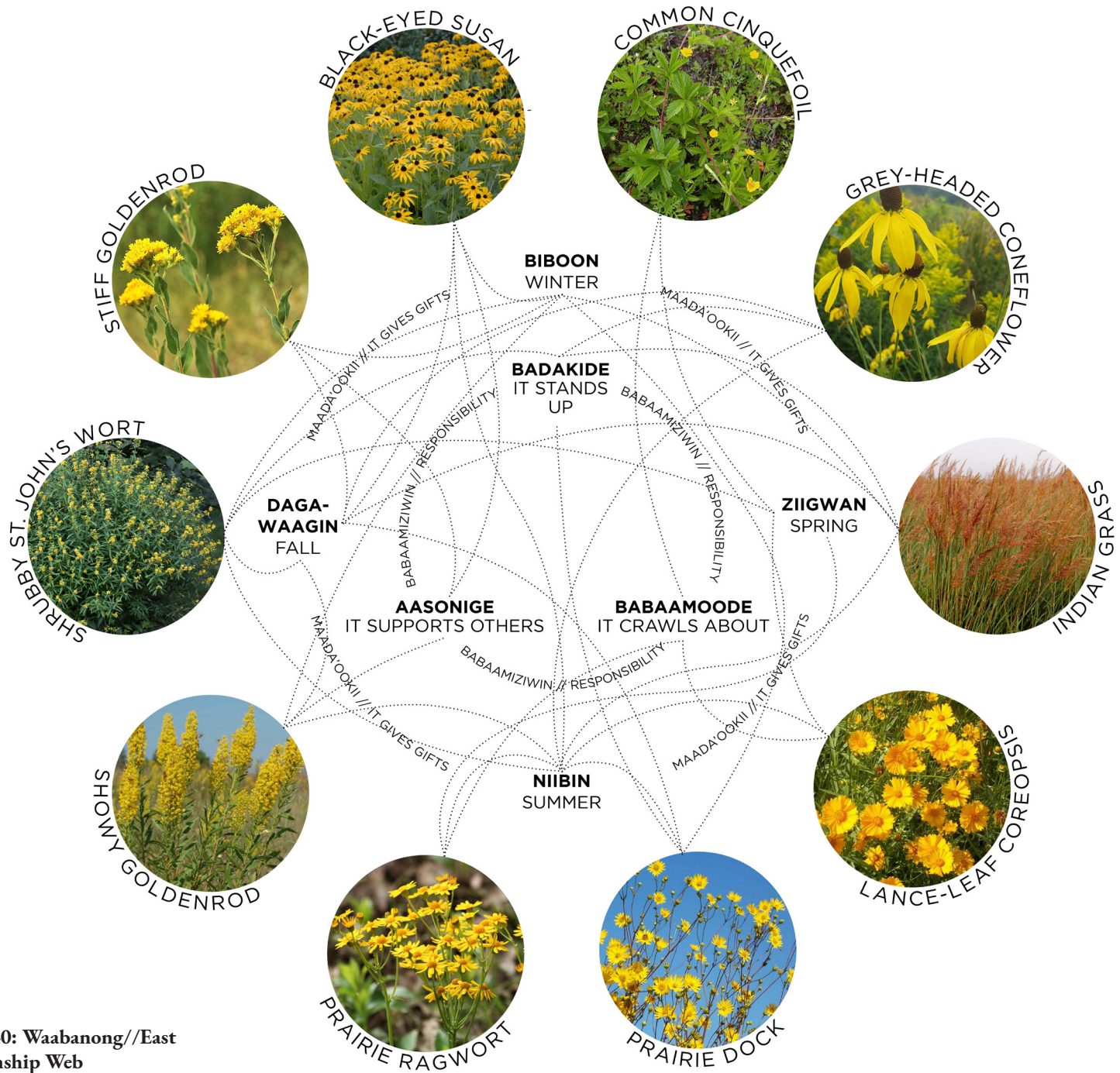


Figure 40: Waabanong//East Relationship Web

ZHAAWANONG // SOUTH

Looking towards the South, Zhaawanong, we see the upright grass, little bluestem, exhibiting its role of Aasonige – supporting others. It provides a muted spectrum of colors as a backdrop to highlight plant neighbors like dense blazing star. Purple poppy mallow's responsibility of Babaamoode can be seen as it stays low and hugs the ground. It gives gifts in summer, Niibin.



Figure 41: Zhaawanong // South Region of Izhi-Minoging Mashkikiwan

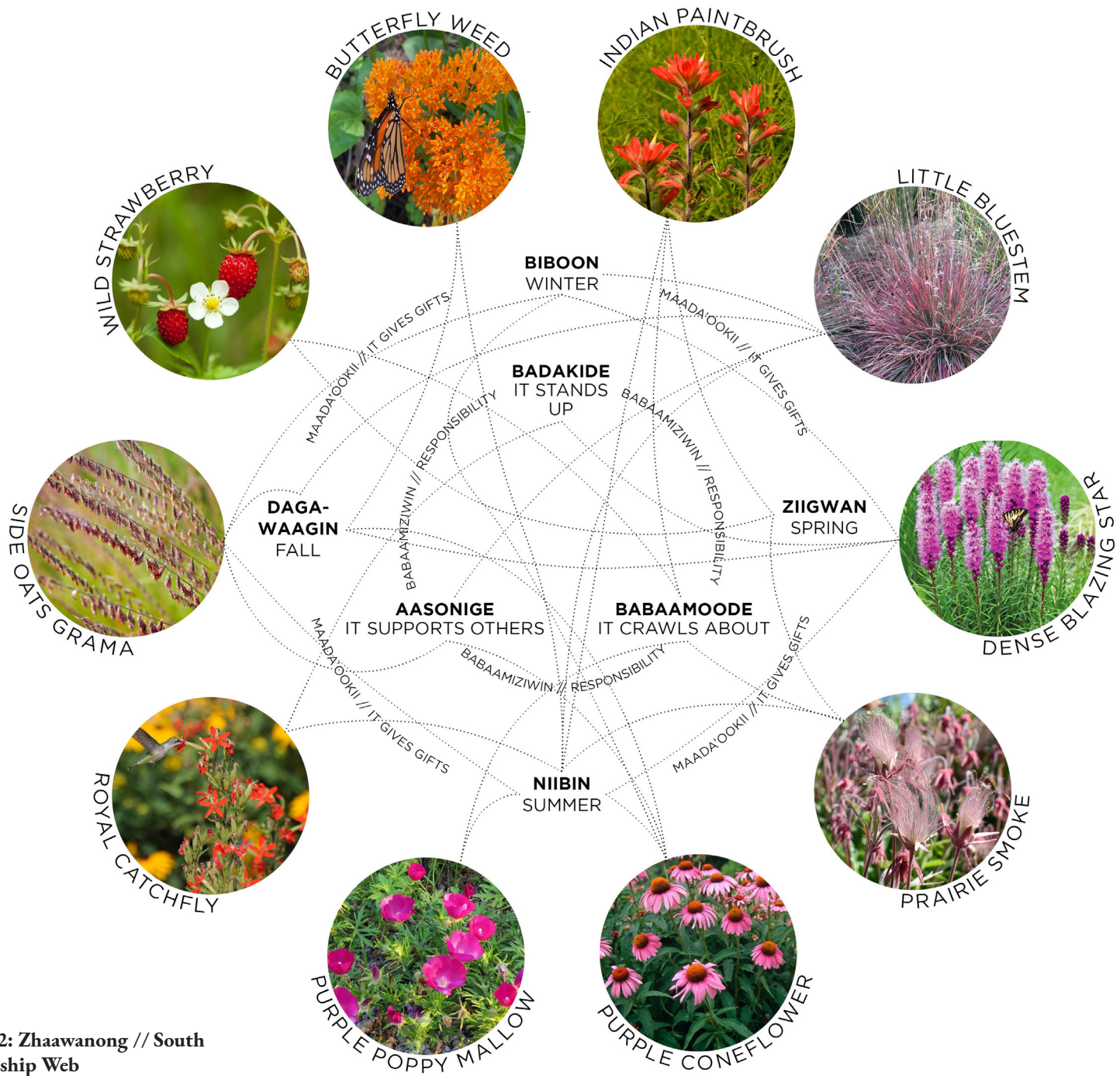


Figure 42: Zhaawanong // South Relationship Web

NINGAABII'ANONG // WEST

As we enter the West, Ningaabii'anong, we see how the associated color, black, has been expanded into an array of deep blues, purples, and pinks, as black is less frequently found in plants. We notice how black chokeberry exhibits Badakide - it stands up. It gives gifts in every season, as clusters of black medicine berries and red foliage are showcased beautifully in the colder months.



Figure 43: Ningaabii'anong // West Region of Izhi-Minoging Mashkikiwan

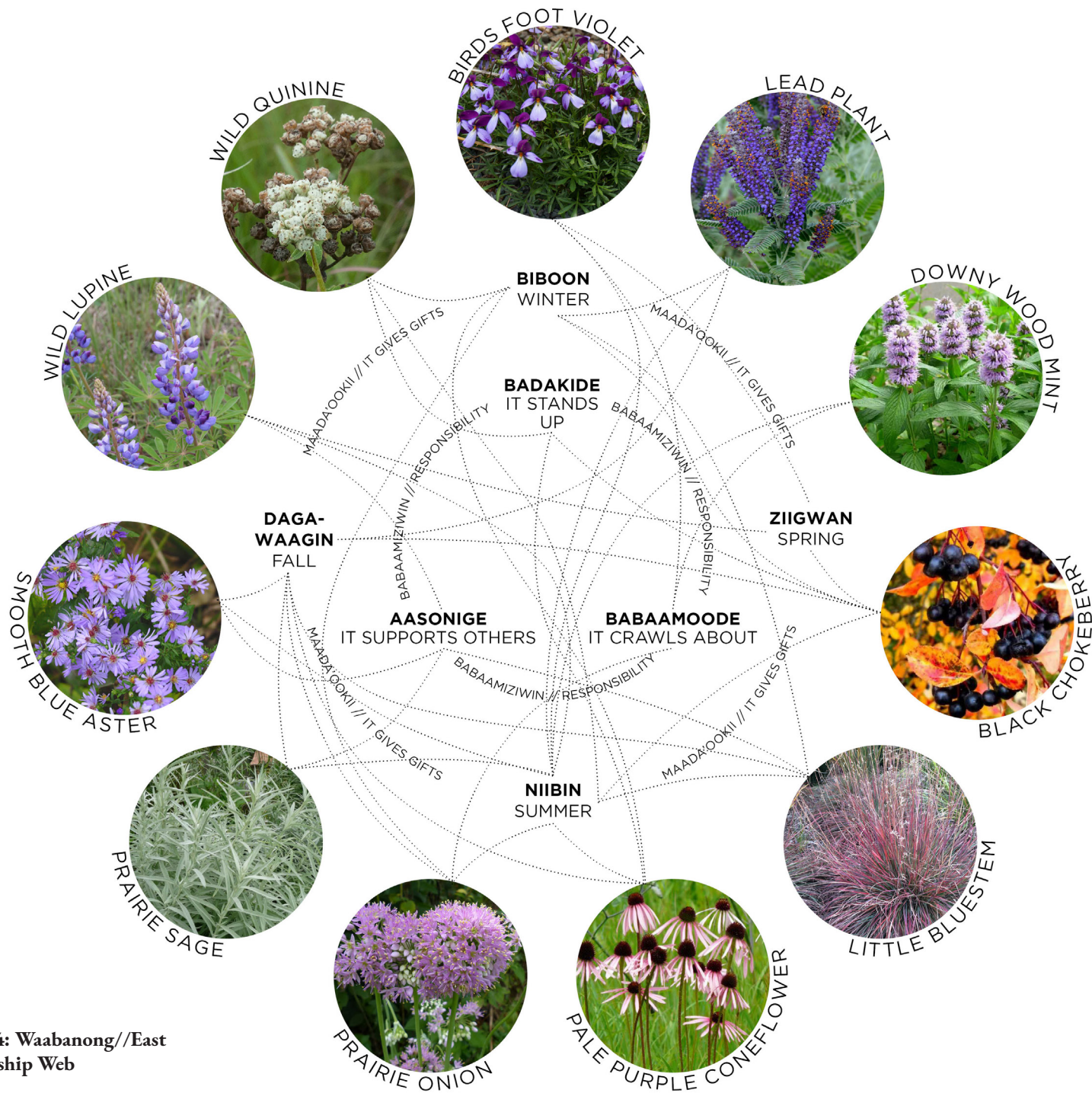


Figure 44: Waabanong//East Relationship Web

GIIWEDINONG // NORTH

Passing by the North, Giiwedining, we are greeted with a sea of soft whites. We notice Culver's Root's candle-like plumes of white flowers, and its role of Badakide - it stands up. It gives gifts not just in Niibin when it blooms, but also in Dagawaagin and Biboon, too, as it maintains its structures of seed head towers.



Figure 45: Giiwedining // North Region of Izhi-Minoging Mashkikiwan

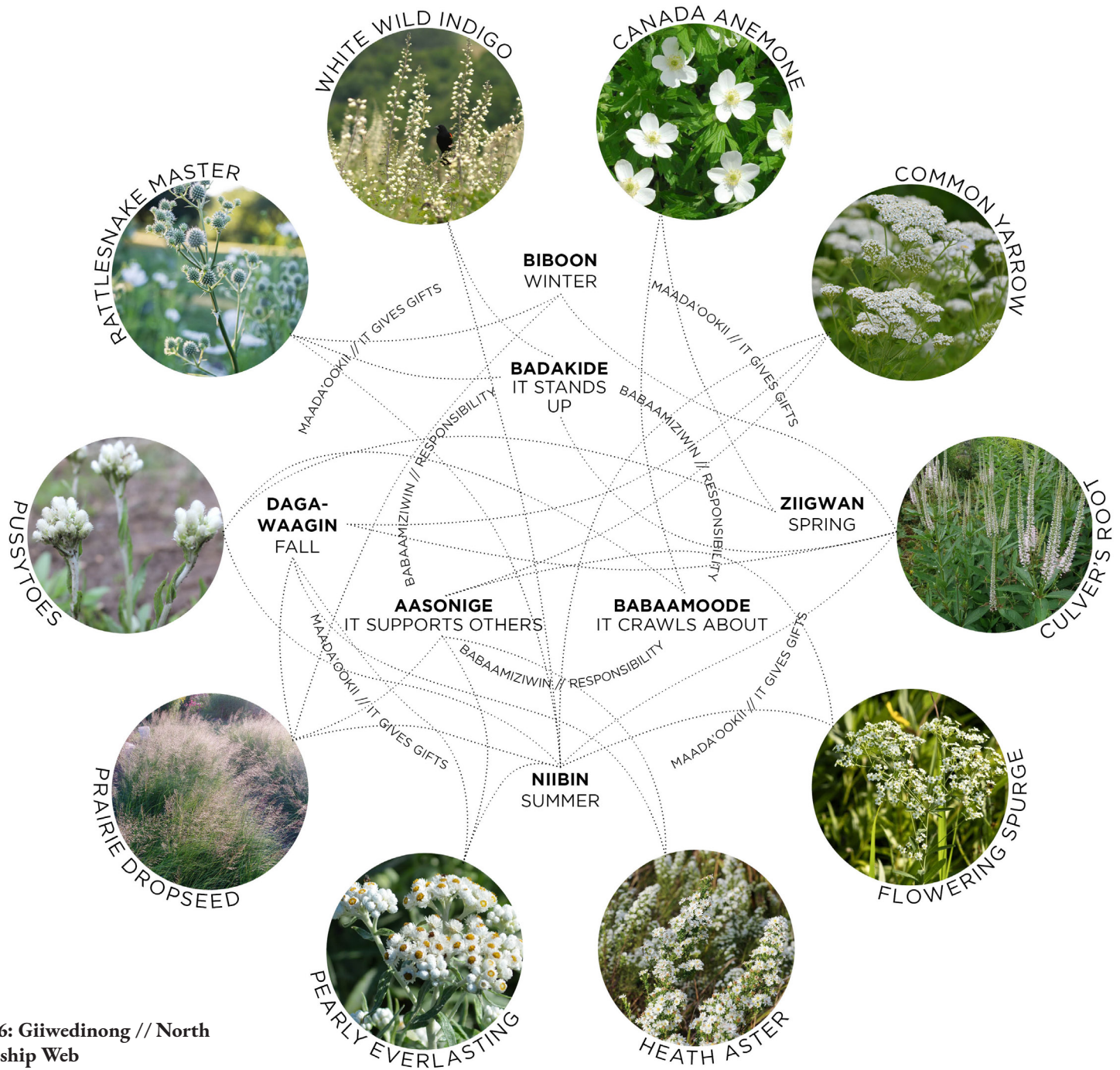


Figure 46: Giiwediniᑎ // North Relationship Web

SHORT TERM PARKING AREA

Outside of Izhi-Minoging Mashkikiwan, the landscape design features additional elements of varied use to fulfill the needs of the Burt Lake Band. The short term parking area supports eight parking spots in the most public-facing zone on site. Natural materials including wooden bollards, timber wheel stops, and crushed stone create this space. Clusters of native serviceberries and quaking aspens shelter the edges of rectangular parking zone, softening edges and providing contrasting vibrant colors in the spring and fall.

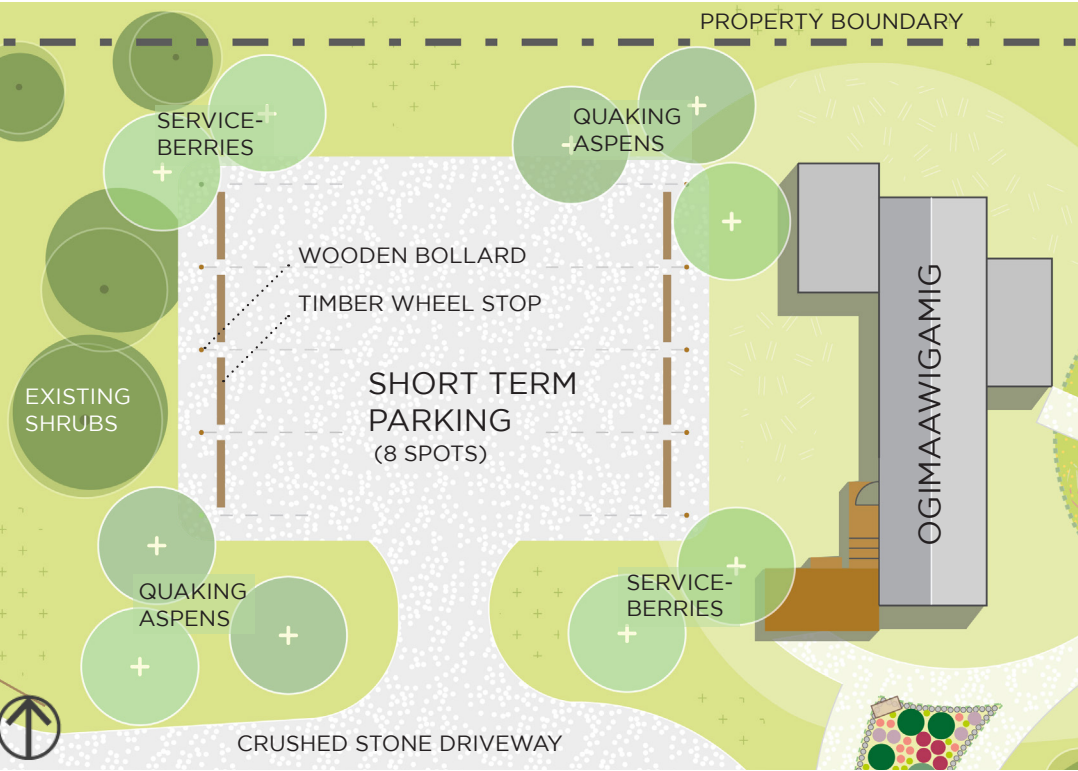
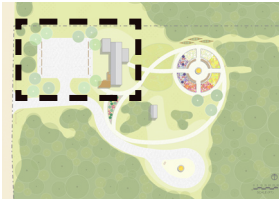
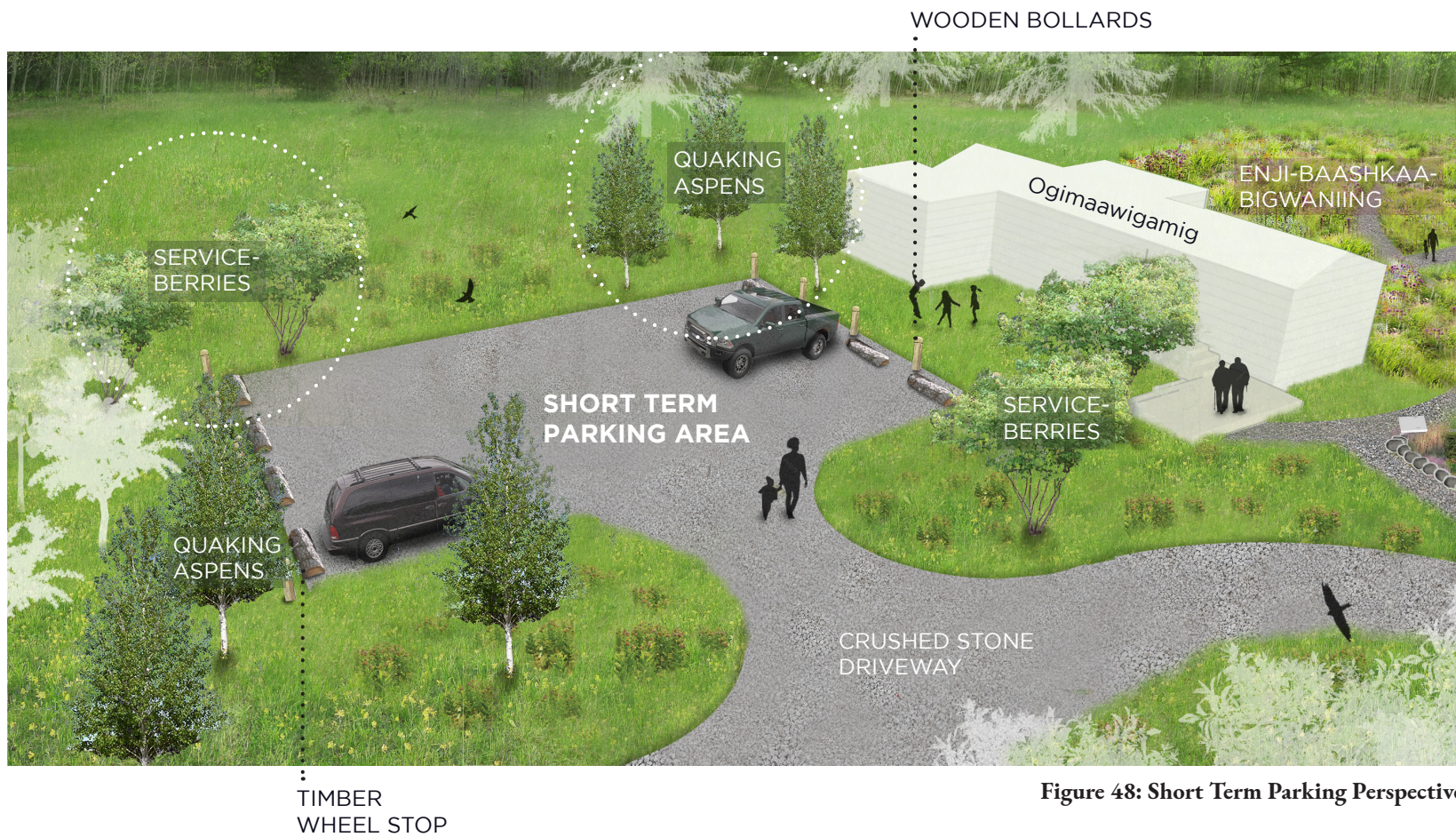


Figure 47: Short Term Parking Area Site Plan



Photo Sources:
 1. "Serviceberry" Northridgenursery.com.
 2. "Quaking Aspen" Adobe Stock Photos.





Timber Wheel Stops



Crushed Stone #57 (Driveway)

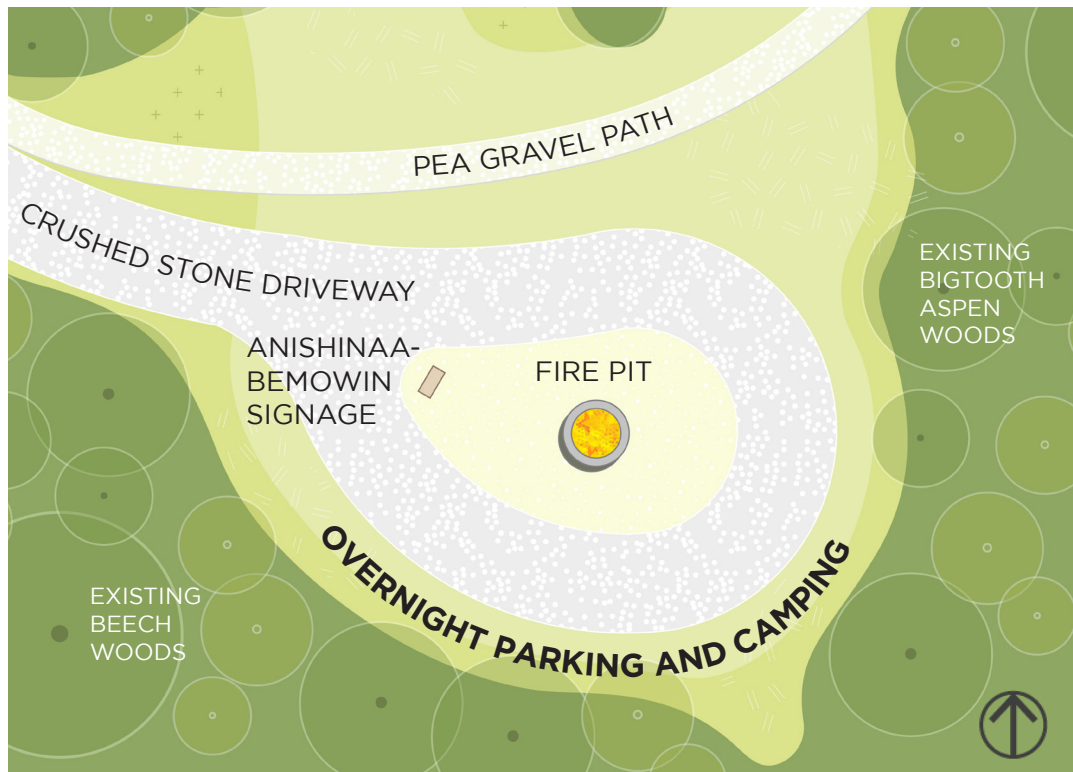


Wooden Bollard Parking Posts

Photo Sources (Left to Right): 1. "Timber Wheel Stop," www.archiexpo.com/ 2. "Crushed Stone #5,7" www.thetreecenter.com. 3. "Wooden Bollard Parking Posts," www.reagg.com.

OVERNIGHT PARKING & CAMPING

As visitors follow the driveway around the bend of existing American beech woods, they enter the overnight parking and camping area. Within a driveway loops sits a central fire pit, providing a comfortable place to gather and cook dinner on a summer evening. This is an informal space sheltered by trees, perfect for Tribal members spending the weekend on site for Tribal Council meetings.



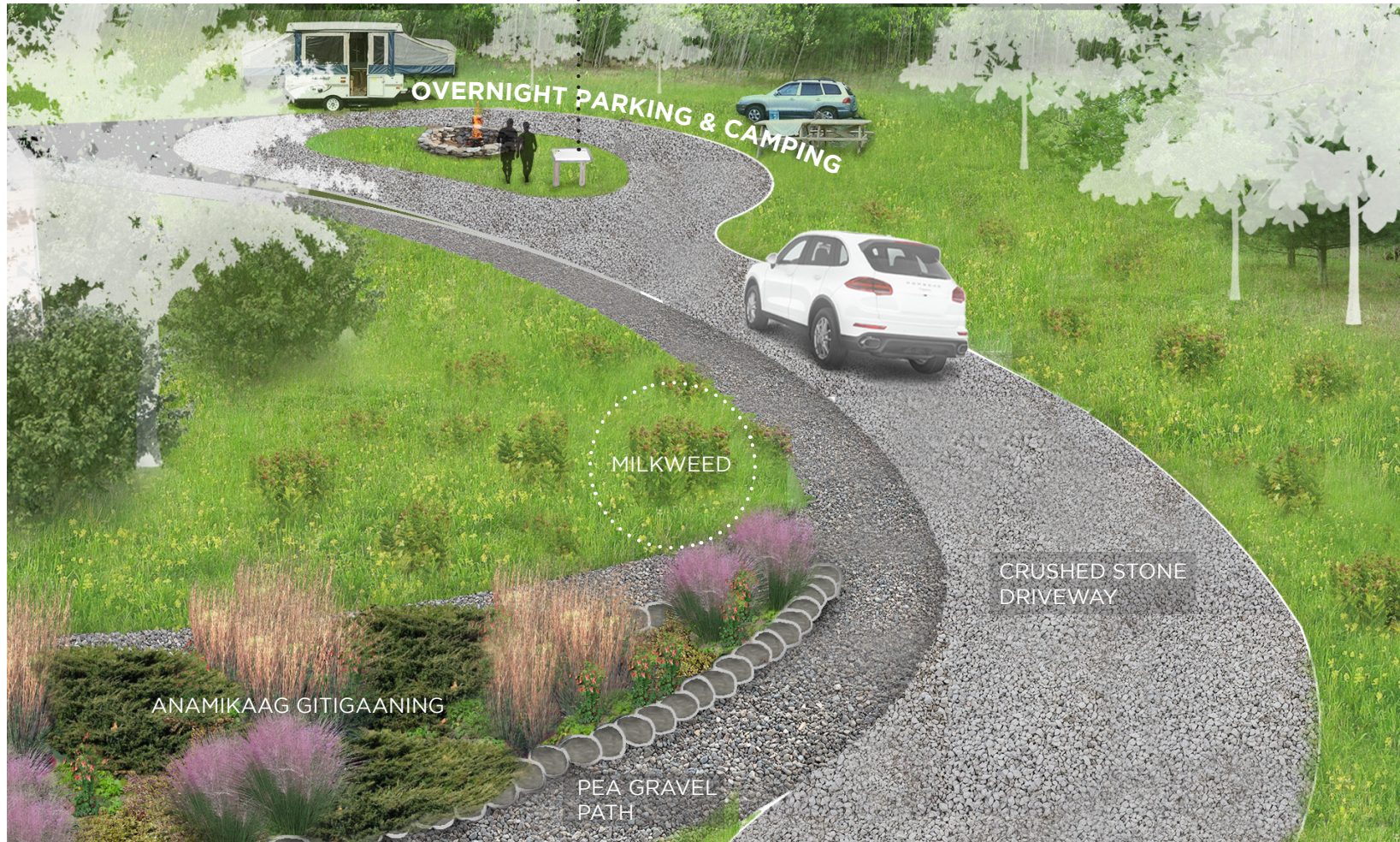
The pea gravel walking path, which is gentler on bare feet than crushed stone, hugs the driveway for a moment before departing towards Izhi-Minoging Mashkikiwan. Common milkweed grows wildly and beautifully in the open space on either side of these paths. This space feels wild and adventurous, yet still cared for and intentional.



Figure 49: Overnight Parking & Camping Site Plan

Figure 50: Overnight Parking & Camping Perspective

ANISHINAABEMOWIN INTERPRETIVE SIGNAGE



Anishinaabemowin Interpretive Signage



Fire Pit



Pea Gravel (Walking Path)

Photo Sources (Left to Right): 1. "Anishinaabemowin Interpretive Signage," <https://madebylandmark.com/work/> 2. "Fire Pit," <https://greenlifeinsocal.files.wordpress.com/> 3. "Pea Gravel (Walking Path)" Adobe Stock Photos.

PLANT EXPERIMENTATION AREAS

Enji-Baashkaabigwaniing and Wiingashkojiimaan are two areas of plant experimentation at 3062 Indian Road. These exciting spaces provide excellent opportunities to learn from plants, practice close observation, patience, and learn to adjust to change.

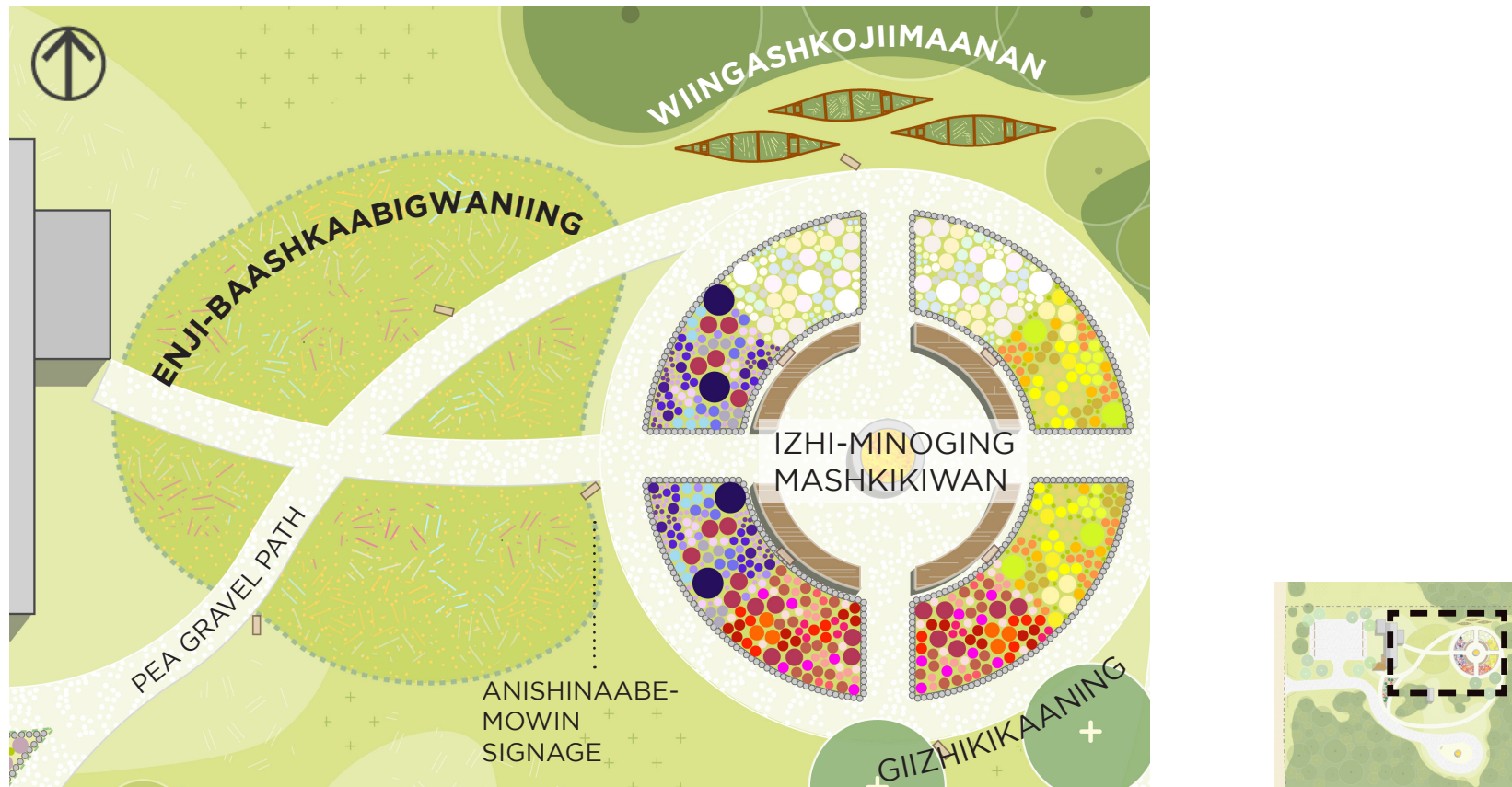


Figure 51: Plant Experimentation Areas Site Plan

Wiingashkojimaan // Sweetgrass Canoes

Members of the Burt Lake Band agreed that on the importance of growing Wiingashk (sweetgrass) at their headquarters. Wiingashk is associated with Giiwedonong, the North Direction on the Medicine Wheel. However, Wiingashk prefers to have its feet wet. In the existing soil conditions, Wiingashk would not thrive, as the soils are too well-drained for its habitat requirements.

As an experimental solution, canoes will be sunk to ground level just North of Izhi-Minoging Mashkikiwan. The canoes will serve as a retainer for water and saturate the soils more than the exterior soil conditions. When planted within the interior of each canoe, the enhance retention of moisture will help Wiingashk to thrive. Symbolically, as Wiingashk thickens and fills the shape of the canoe, people will be reminded of the experiment’s hidden inner-workings beneath the soil.



Figure 52: Wiingashkojimaan Diagram

Enji-Baashkaabigwaniing // Flowering Meadow

Using a native prairie plant seed mix from Prairie Moon Nursery, this space will be a dynamic changing landscape. Chosen plant species are adapted for the sandy full sun conditions and variable soils consistent with a septic field.

Unlike the more formal garden spaces, sowing from seed frees this meadow from expectations on what ought to grow where. The first few years of this space will look noticeably different from 10 years into the future. Some plants in the seed mix will appear immediately and take visual precedence until the slower-growing perennials establish.

Featured species in this meadow will include lance-leaf coreopsis, partridge pea, purple prairie clover, spotted bee balm, black-eyed Susan, old field goldenrod, prairie wild rose, June grass, Dudley’s rush, sand dropseed, flowering spurge, rattlebox, field oval sedge, purple love grass, side-oats grama, silky aster, wild lupine, and hoary vervain.

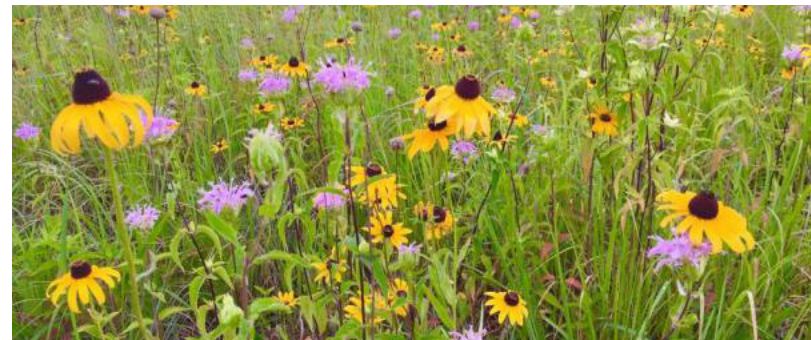


Figure 53: Flowering Perennials | Source: www.nativeplantguild.com/

ANAMIKAAG GITIGAANING WELCOMING GARDEN

Anamikaag Gitigaaning celebrates the same principles and foundations of Izhi-Minoging Mashkikiwan, yet in a subtler style. This naturalistic garden has a minimalistic plant palette - just six species, all Great Lakes natives. Even in this small collection, diversity is celebrated with two species of perennial forbs, two species of perennial grass, and two species of shrubs.

Anamikaag Gitigaaning features a pleasing combination of contrasting textures, varying strongly within each subgroup pairing. Purple love grass's pink fluff is cloud-like against little bluestem's upright clean blades. Common cinquefoil's serrated palmate leaves accentuate the smooth articulated roundness of wild columbine foliage. The simple fresh oval leaves of bearberry bring out the angular finite ridges of common juniper.

While contrast within the garden in form and texture is prominent, the muted palette doesn't take away from the eye-catching vibrancy of Izhi-Minoging Mashkikiwan in the distance. Anamikaag Gitigaaning humbly expresses a strong sense of place upon entering into this vibrant landscape, with iconic and memorable plants. Yet it passes the torch and allows for open sight lines to draw you further into the landscape.



BEARBERRY



COMMON JUNIPER



COMMON CINQUEFOIL



LITTLE BLUESTEM



PURPLE LOVE GRASS



WILD COLUMBINE

Image Sources (Top Left to Bottom Right): 1. Sten Porse via Wikipedia.org. 2. Steven Daniel via <https://newyork.plantatlas.usf.edu/>. 3. Katy Chakya via www.minnesotawildflowers.info. 4. NatureHills.com. 5. <https://www.whiteflowerfarm.com/>. 6. <https://shop.wildseedproject.net/>.

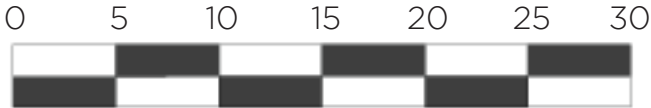
Anamikaag Gitigaaning // Welcoming Garden



Figure 54: Anamikaag Gitigaaning Site Plan

Anamikaag Gitigaaning Beaded Planting Plan

-  COMMON JUNIPER
-  BEARBERRY
-  LITTLE BLUESTEM
-  PURPLE LOVE GRASS
-  WILD COLUMBINE
-  COMMON CINQUEFOIL



SCALE (FT)

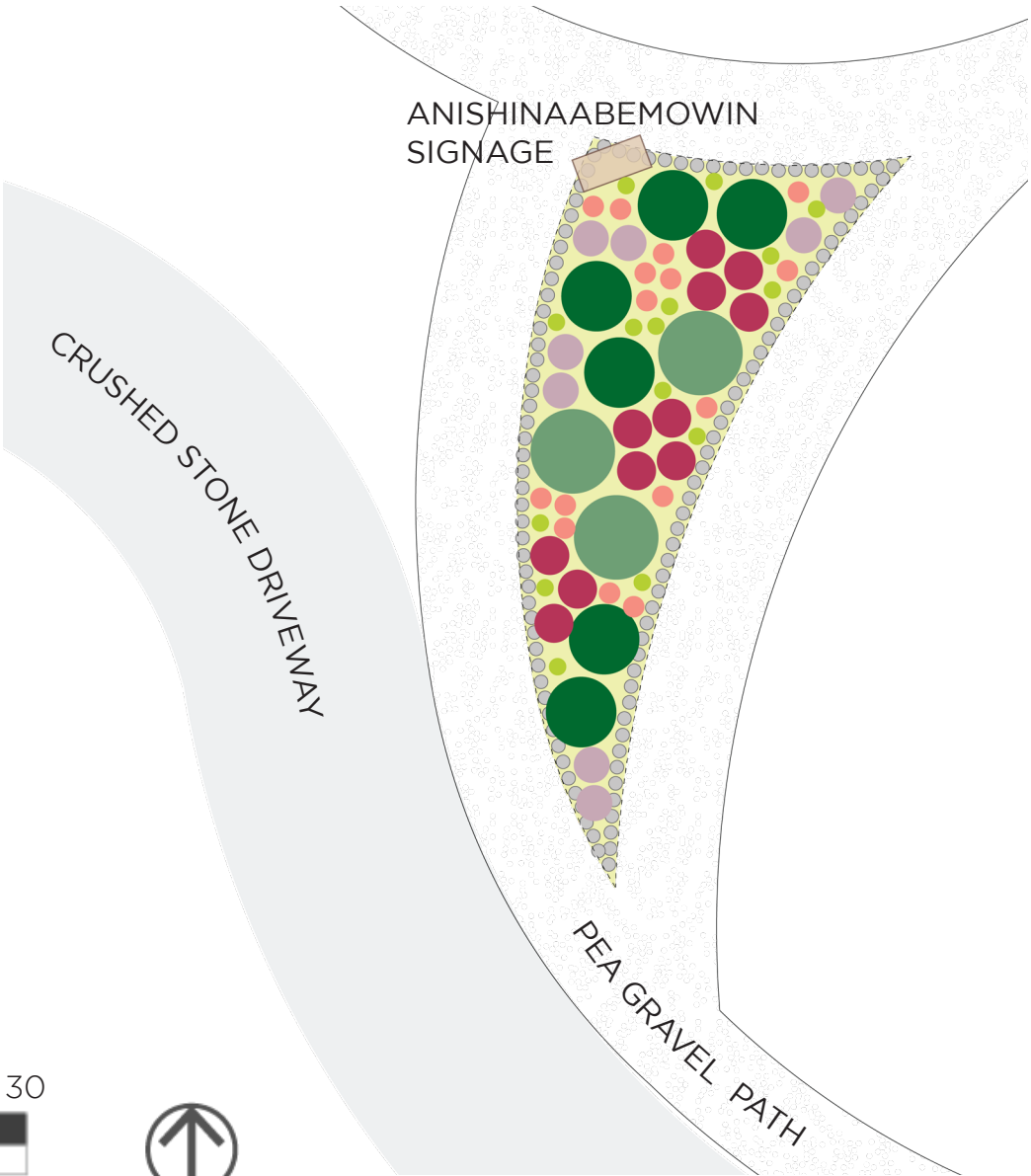


Figure 55: Anamikaag Gitigaaning Beaded Planting Plan



Figure 56: Anamikaag Gitigaaning Perspective

LANGUAGE LEARNING

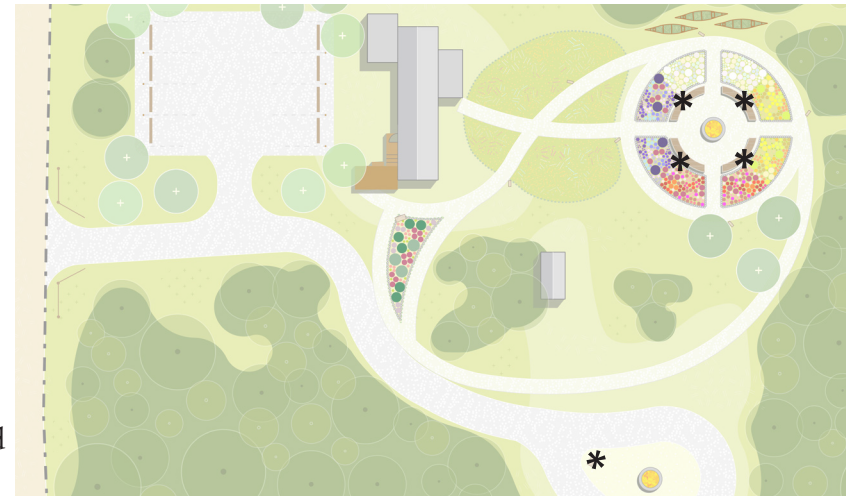
Anishinaabemowin Signage

Five instances of Anishinaabemowin interpretive signage will share stories of Cheboiganing Burt Lake Band history and traditional plant knowledge in both Anishinaabemowin and English. Four signs will be placed within Izhi-Minoging Mashkikiwan and one within the overnight parking and camping area.

Margaret Noodin, an Anishinaabemowin poet, scholar, and professor, has offered to collaborate on this project, engaging her language students in Ann Arbor, Milwaukee, and through Ojibwe.net to translate phrases for additional signage.



Image Source: Troye Fox, UWM Photography. Retrieved from <https://www.michiganradio.org/post/through-poetry-margaret-noodin-keeps-her-native-american-language-alive>.



* = Plants and BLB History Signage

ZHIIBAA'IGANING ANISHINAABEG

<p>Zhiibaa'iganing Anishinaabeg omaa The people of the channel here</p> <p>jiibayaatigoon gigii-minosidoonaawaa grave markers you have placed well</p> <p>neyaashing besho zaaga'igan at the point near the lake</p> <p>giizhigook ganawenjigewaad. where the cedars protect.</p> <p>Gigikinoo'amawimin ezhi-zhiib-incyaang You teach us how to survive</p> <p>inaakonameg ji-boonigidetaageyeg by deciding to forgive</p>	<p>mii ishkwa jaagizigaadeg and after all was burned</p> <p>danaadiziyeg geyabi. you still remain.</p> <p>Apii dasoozhinegwaa gaawiin maajaa-siiyeg When you were cornered you did not leave</p> <p>indaawaaj gii-gizhewaadiziyeg mii noongwa instead you became generous and so now</p> <p>mikwenimangidwaa gidenewemaaganag. we remember your community.</p>
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Song by Margaret Noodin
Source: www.ojibwe.net

Figure 57: Anishinaabemowin Signage

Seven Grandfather Teachings

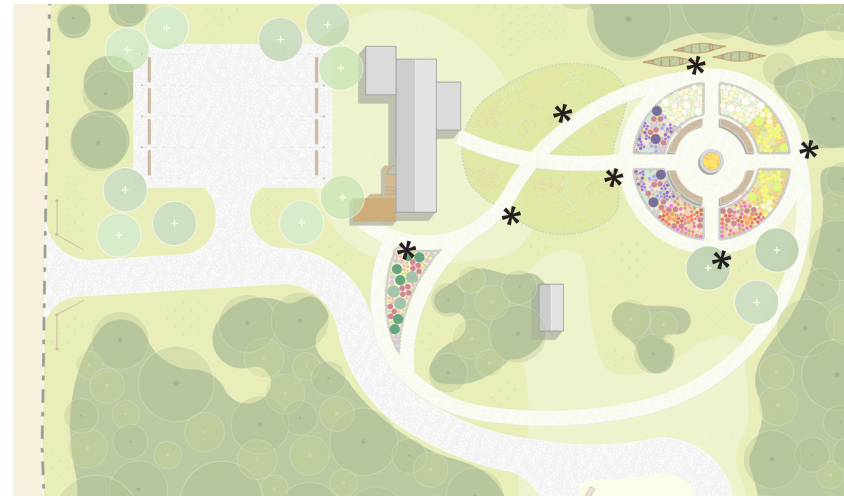
Along the walking path, from Anamikaag Gitigaaning to Izhi-Minoging Mashkikiwan, seven interpretive signs teach visitors about the Seven Grandfather Teachings and instruct Mino-Bimaadiziwin, which translates to “living well”.

The Seven Grandfather Teachings are lessons on how to relate to the world as an Anishinaabe person, and are connected deeply to Mino-Bimaadiziwin (Noodin, 2021). These teachings are interwoven into the Medicine Wheel, as well. Therefore, they are a natural pairing to guide the journey towards Izhi-Minoging Mashkikiwan.

This series of interpretive signage in Anishinaabemowin and English supports the infusion of language into the landscape, and helps make this a thoughtful walk towards the central gathering point in the garden.

Seven Grandfather Teachings

1. Minwaadendamowin – Respect
2. Zaagidiwin – Love
3. Debwewin – Truth
4. Aakodewewin – Bravery
5. Nibwaakawin – Wisdom
6. Miigwe’aadiziwin – Generosity
7. Dibaadendiziwin – Humility



* = Seven Grandfather Teachings Signage



Figure 58: Seven Grandfather Teachings Signage

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