

Miskwaadesi

Painted Turtle *CHRYSEMYS PICTA*



“Wenabozho, cultural hero of the Anishinaabe, took the piece of Earth from the muskrat’s paw.

At that moment, Miskwaadesi swam forward and said, ‘Use my back to bear the weight of this piece of Earth. With the help of the Creator, we can make a new Earth.’

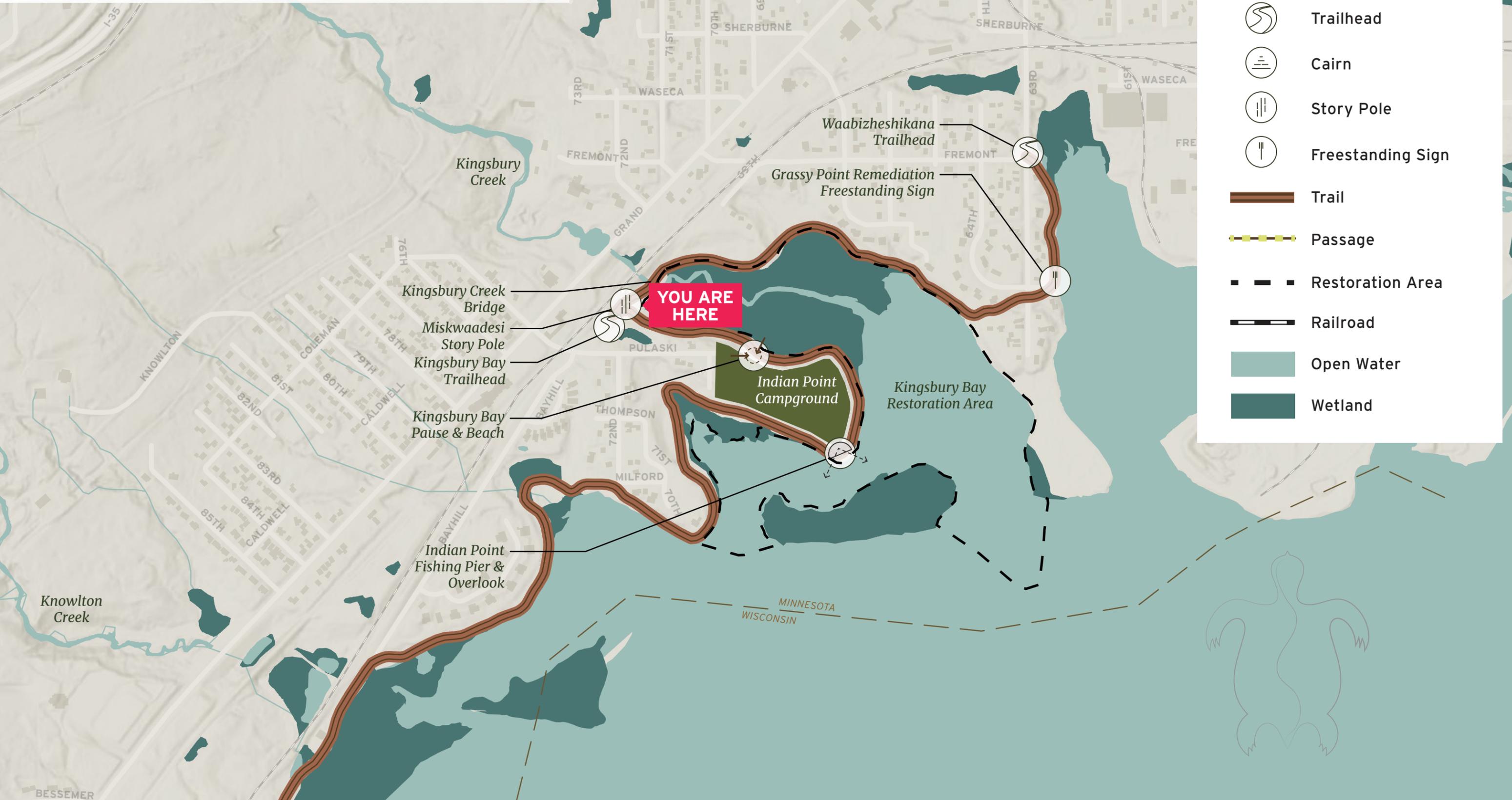
Wenabozho put the piece of Earth on the turtle’s back. All of a sudden the noodin (wind) began to blow. The wind blew from each of the Four Directions. The tiny piece of Earth on the turtle’s back began to grow. Larger and larger it became, until it formed a minis (island) in the water. Still the Earth grew but still the turtle bore its weight on his back. . .

Wenabozho began to sing a song. All the animals began to dance in a circle on the growing island. As he sang, they danced in an ever widening circle. Finally the winds ceased to blow and the waters became still. A huge island sat in the middle of the great water.”

Edward Benton-Banai, The Mishomis Book: The Voice of the Ojibway, 1988

Miskwaadesi

WEST DULUTH & INDIAN POINT



Kingsbury Bay

WEST DULUTH & INDIAN POINT

This restoration work, completed in 2021, removed accumulated sediment that led to shallow wetlands dominated by invasive cattails around the outlet of the creek. By removing them, the bay has been returned to a coastal marsh habitat with a variety of depths suitable for fish spawning and overwintering and wild rice restoration. This work was funded by the Great Lakes Restoration Initiative, the Outdoor Heritage Fund and other sources.



Kingsbury Bay prior to restoration, 2017

MNDNR



Kingsbury Bay during Restoration, 2020

MNDNR

Waabizheshikana

THE MARTEN TRAIL

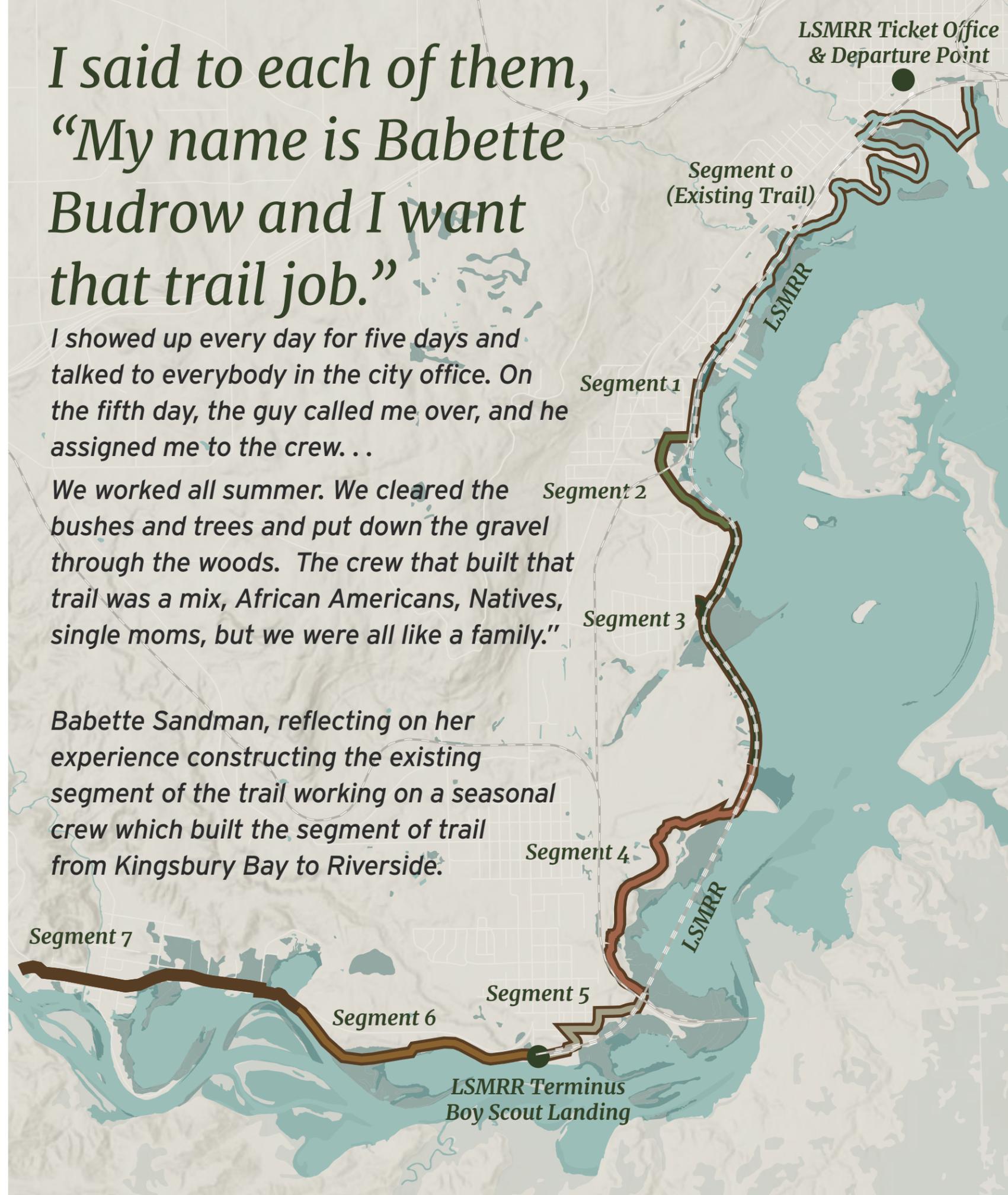
The Western Waterfront Trail was planned in 1979, when the City had the opportunity to turn abandoned rail lines and into a trail. The trail would follow the waterfront from West Duluth to Fond du Lac. 3.3 miles of trail were built in the 1980s. The trail is shared with the Lake Superior & Mississippi Excursion Railroad for part of its length. It was renamed Waabizheshikana, The Marten Trail in 2019 to honor Ojibwe heritage in the estuary. When completed, the last 6.8 miles of trail will improve waterfront access to recreational amenities alongside restored habitat, pollution remediation, and interpretive elements.

I said to each of them, “My name is Babette Budrow and I want that trail job.”

I showed up every day for five days and talked to everybody in the city office. On the fifth day, the guy called me over, and he assigned me to the crew. . .

We worked all summer. We cleared the bushes and trees and put down the gravel through the woods. The crew that built that trail was a mix, African Americans, Natives, single moms, but we were all like a family.”

Babette Sandman, reflecting on her experience constructing the existing segment of the trail working on a seasonal crew which built the segment of trail from Kingsbury Bay to Riverside.



Amik

Beaver *CASTOR CANADENSIS*



Amik, John Koepke

The Fur Trade

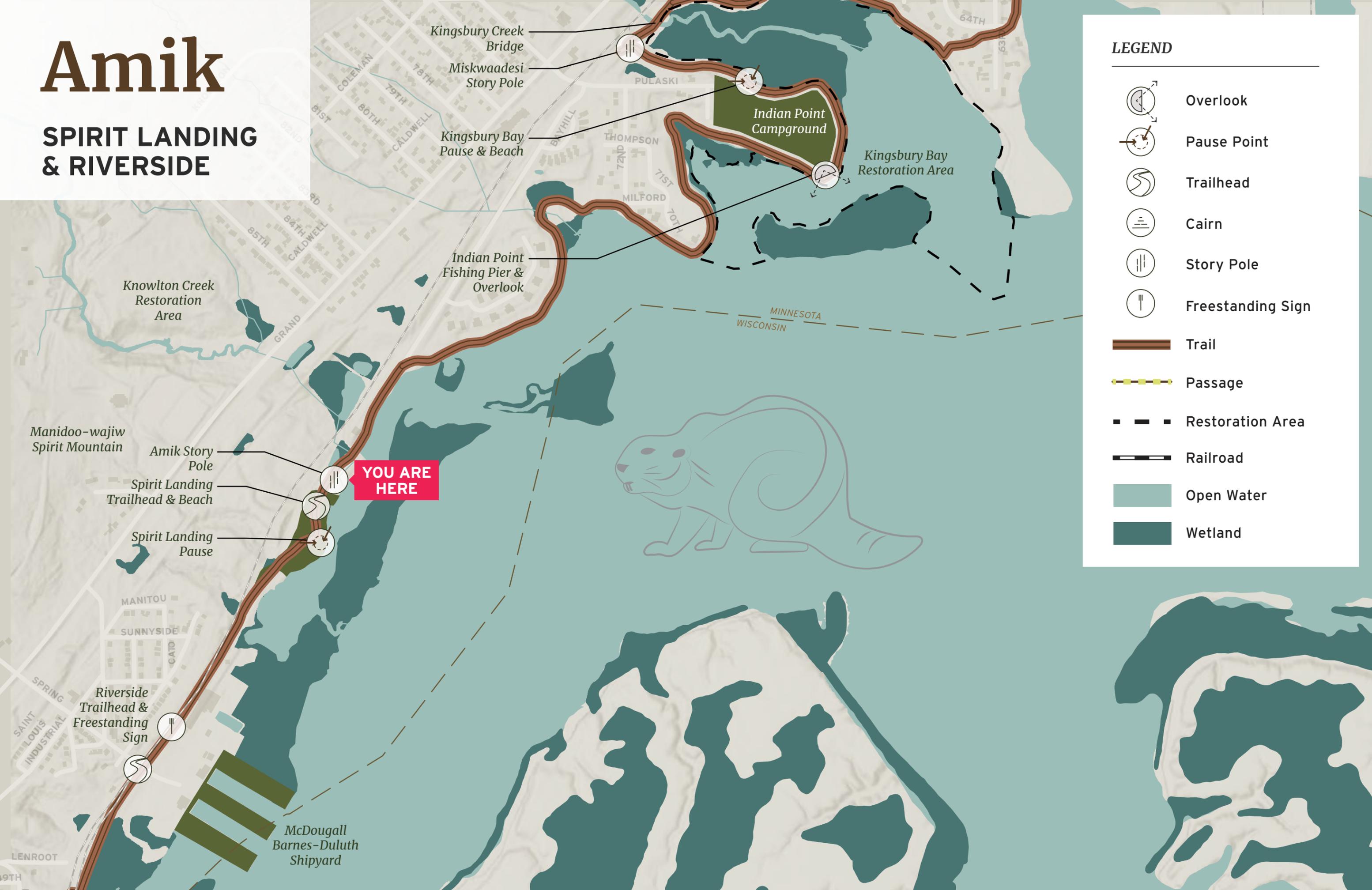
Prior to 1850, Beaver felt hats were status symbols in European society. Furs became the first major natural commodity exported from the American landscape and a major driver of European exploration, settlement, and trade in the Upper Midwest. Over the centuries, this led to the development of an integrated economy in which Native Americans and voyageurs traded pelts for processed goods such as tools, weapons, food, and liquor.



Wadood (speckled alder), Sarah Agaton Howes

Amik

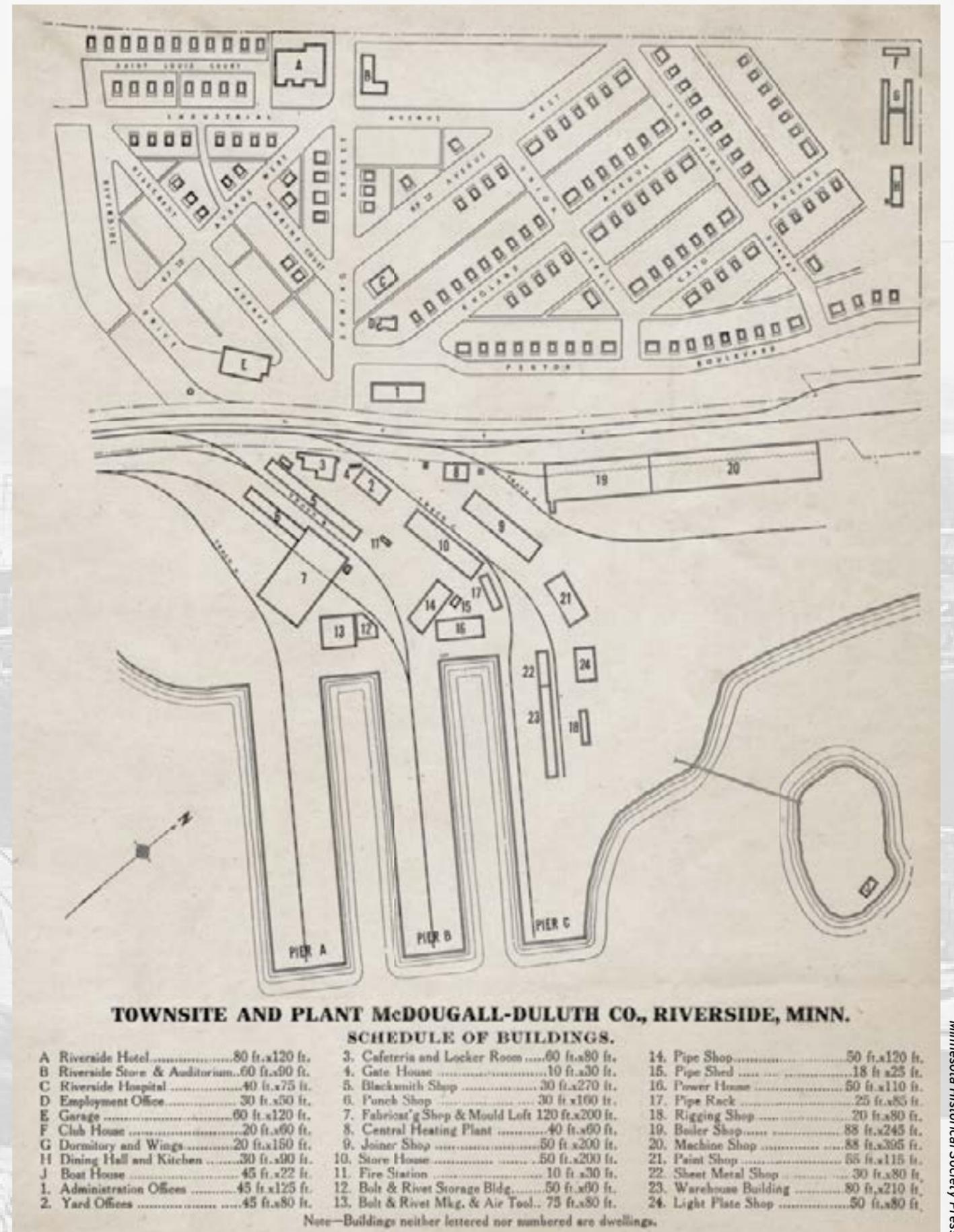
SPIRIT LANDING & RIVERSIDE



Riverside

BARNES-DULUTH SHIPYARD & SPIRIT LAKE MARINA

The McDougall/Barnes Duluth Shipyard was in operation from 1917 until 1945. The shipyard produced ships for the Allied war efforts in both World Wars. Riverside was a planned company town built to house workers for the rapidly expanding shipbuilding industry during World War I. The company invested in community infrastructure like street cars, schools, a hotel, and a small commercial district. Today, the site is the Spirit Lake Marina & RV Park.



Riverside Town Plan and Shipyard



Riverside Shipbuilding: McDougall Shipyards, 1919

The Bonga Family

FOND DU LAC & POKEGAMA BAY

“Much has been written about this famous African American and Ojibwe family and many mistakes repeated. Sometimes the name was written as Bungo but I will use Bonga for this story. Stephen Bonga’s grand-parents are Jean and Marie-Jeanne Bonga who were slaves from the West Indies and both were born in 1750. Stephen Bonga’s father is Pierre Bonga, also known as Mukdaweos (Makade-Wiyyaas) and was born about 1771. He was the first African American to stay in the Lake Superior area. He later married an Ojibwe woman called Ojibwekwe who was born in 1814.”

*Christine Carlson, “Stephen Bonga and Family,”
Nahgahchiwanong Dibahjimowinan, March 2011*



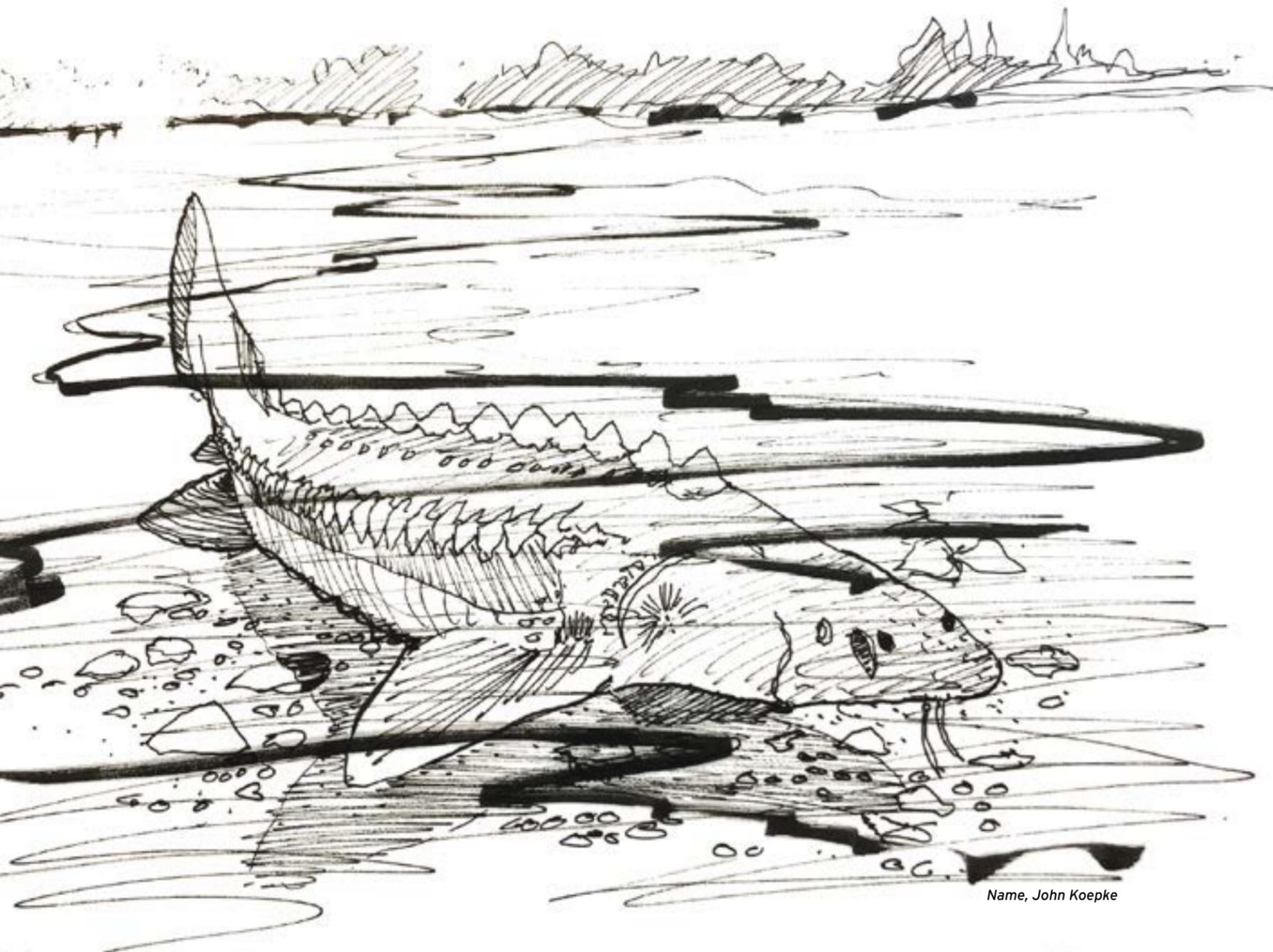
Stephen Bonga was educated in Montreal for the Presbyterian Ministry, but was never ordained. He worked as a trader, guide, and interpreter near Duluth for most of his life. He and his family lived at Pokegama Bay, visible across the river from Indian Point.



George Bonga, the younger brother of Stephen also worked as a guide, trader, and Interpreter around Duluth and Grand Portage. He was reknowned for his great knowledge, strength, and fluency with languages. He moved to Leech Lake and started a lodge when the fur trade went into decline.

Name (na-may)

Lake Sturgeon *ACIPENSER FULVESCENS*



Name, John Koepke

“Wenebojo, cultural hero of the Anishinaabe, traveled up the stream until he came to the island where the chief of the water monsters was lying in the sun. . .

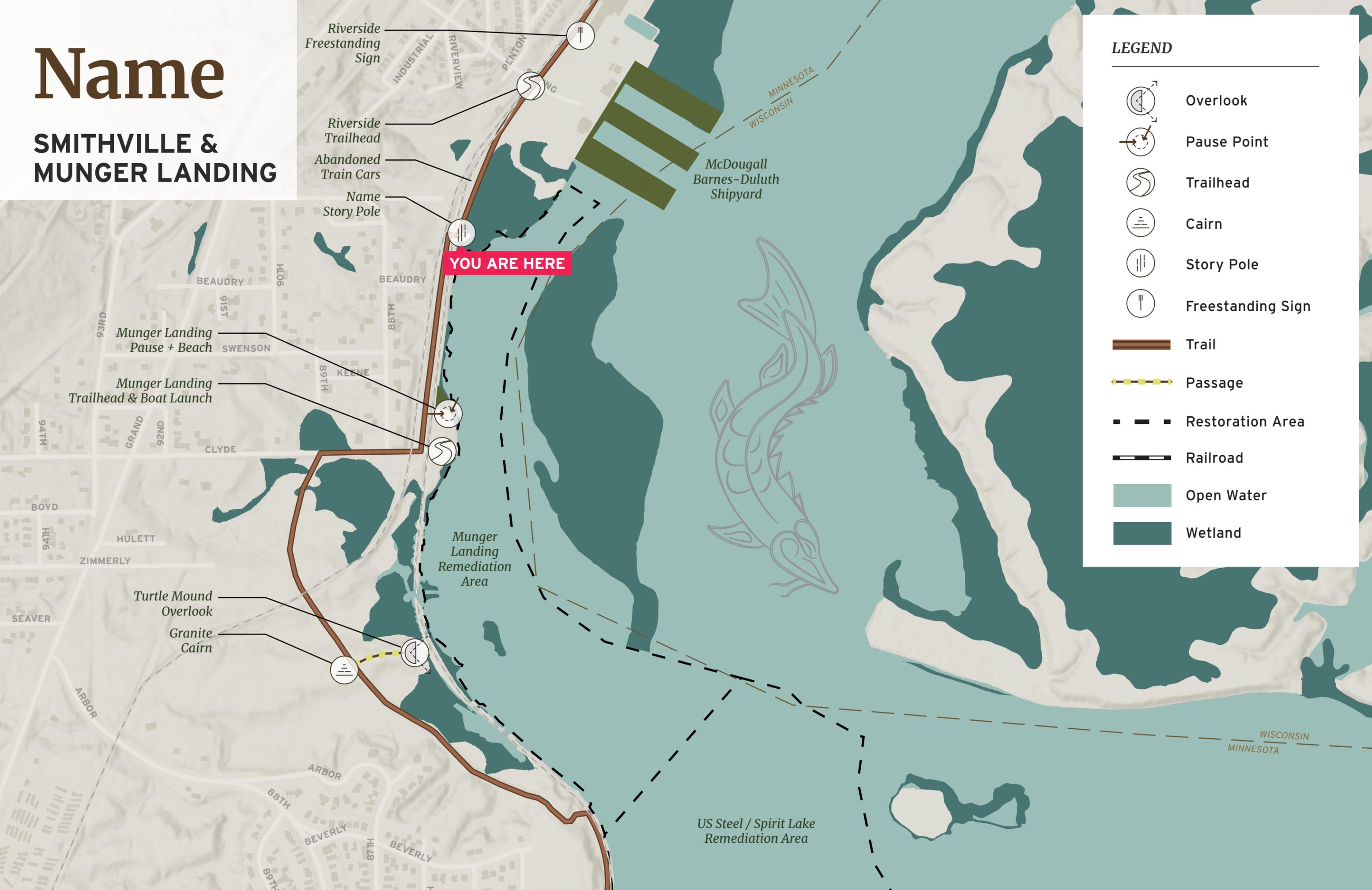
Wenabozho heard a voice speaking to him. It told him to use the claw of the kingfisher for his arrow and, when he was ready to shoot the Water Monster, not to shoot at the body, but to look for the place where the shadow was and shoot him there. . .

It struck its mark, and the Manidoo (spirit) rose up and began to pursue Wenebojo. He ran with all his might, looking for a mountain. He was also pursued by the water, which kept coming higher and higher. At last, he found a tall pine, high up on a mountain, and climbed it. Still the water continued to rise halfway up the tree.”

Robert E. Ritzenthaler and Pat Ritzenthaler, The Woodland Indians of the Western Great Lakes 1983

Name

SMITHVILLE & MUNGER LANDING



Riverside Freestanding Sign
Riverside Trailhead
Abandoned Train Cars
Name Story Pole

McDougall Barnes-Duluth Shipyard

YOU ARE HERE

Munger Landing Pause + Beach
Munger Landing Trailhead & Boat Launch

Munger Landing Remediation Area

Turtle Mound Overlook
Granite Cairn

US Steel / Spirit Lake Remediation Area

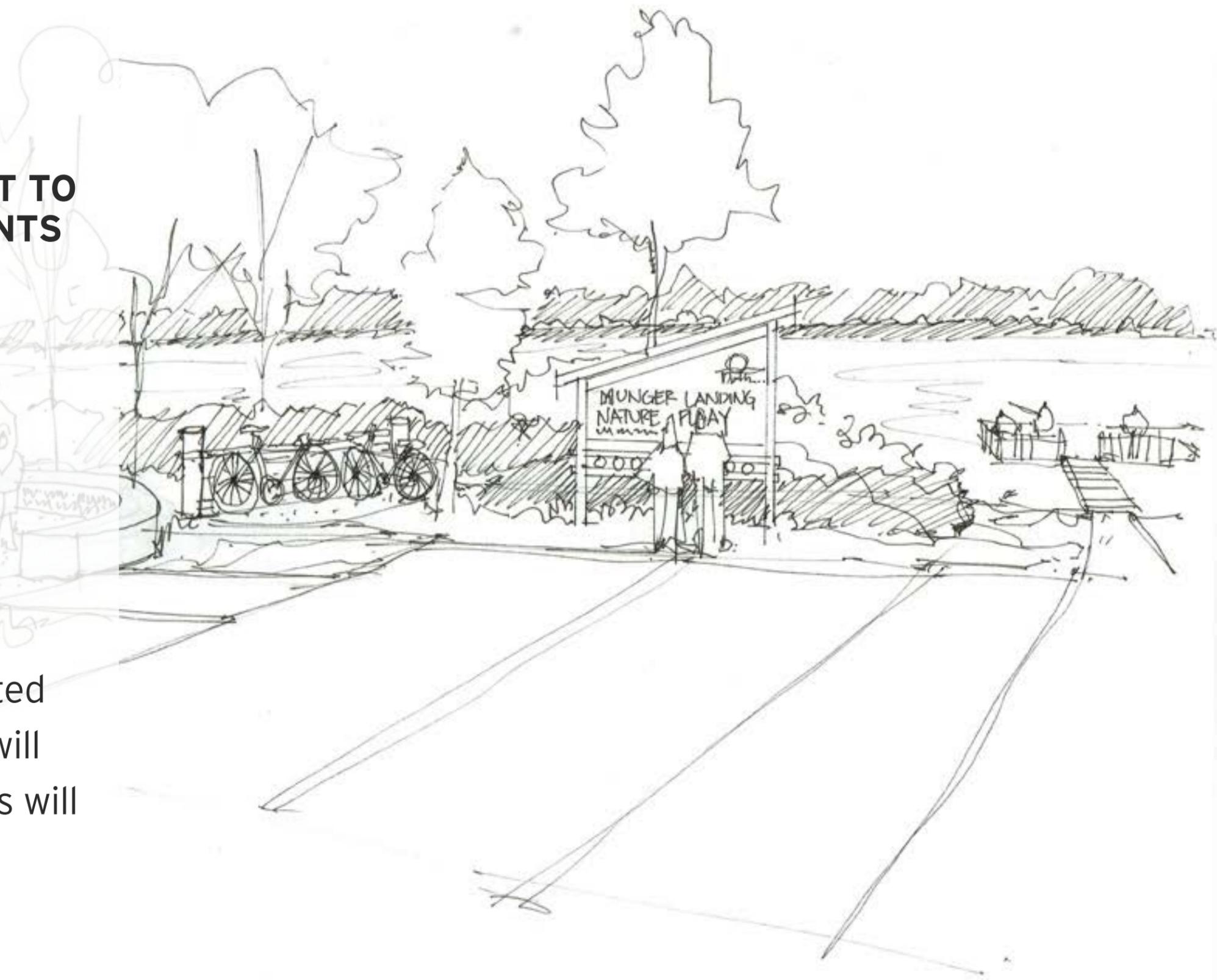
LEGEND

- Overlook
- Pause Point
- Trailhead
- Cairn
- Story Pole
- Freestanding Sign
- Trail
- Passage
- Restoration Area
- Railroad
- Open Water
- Wetland

Munger Landing

FROM CONTAMINATED SEDIMENT TO HEALTHY AQUATIC ENVIRONMENTS

Before environmental laws, the backwaters here were heavily contaminated by municipal and industrial wastewater, causing environmental and human health impacts. With MN bond funds and Great Lakes Restoration Initiative funding, remedies will be constructed in 2022-2023 and aquatic habitat will be restored. Recreational amenities will be improved by the City of Duluth.



Fishing on the St. Louis River

Fishing is one of the most popular recreational activities for visitors to the river. In addition, commercial fishing was one of the first industries to thrive in the Duluth-Superior Area.

Anglers can catch walleye, catfish, northern pike, muskellunge, small mouth bass, black crappie and lake sturgeon in the streams and backwaters of the river. The St. Louis river continues to be one of the most biologically productive areas of the Great Lakes.

“In 1867 one day my mother saw an Indian in a canoe going up and down the bay, sometimes moving fast, sometimes very slow.

He did not seem to be paddling. She was watching him and in the afternoon she saw the Indian paddle in to the big portage, jump out from his canoe, run across the portage with a line in his hand. She went over there and found he had pulled a sturgeon that weighed 127 lbs. I saw the hook that caught the fish and it was a very large hook. The Indian said he had the bait there several days before he caught the fish. After he hooked the fish he found he could not do anything with it. He had to let the fish pull the canoe whenever it wanted to until the fish got tired out so that he could paddle the canoe and lead the fish, which he did, and landed his canoe at the portage. After the fish was weighed my father bought several slices of the fish and it was nice eating.”

Richard E. Carey, Pioneer and Early Settler in Fond du Lac

Migizi

Bald Eagle *HALIAEETUS LEUCOCEPHALUS*



Migizi, John Koepke

“Eagle spoke to the Creator.

I know the earth is full of evil and corruption. But I have seen that there are yet a few people who have remained true. I still see the smoke of Asemaa (tobacco) rise from humble people who are still trying to live in harmony with the Universe. I plead on behalf of these few that you call off the destruction of the Earth. Let me fly over the Earth each day at dawn and look over the people. As long as I can report to you each day that there is still one person who sounds the Waterdrum or who uses Tobacco and the Pipe in the proper way, I beg you to spare the Earth.' . . . The Creator pondered what the Eagle had to say, and held back from the destruction of Earth.”

Edward Benton-Banai, *The Mishomis Book: The Voice of the Ojibway*, 1988



Zhingwaak (White Pine), Sarah Agaton Howes

Migizi

MORGAN PARK & SPIRIT LAKE



LEGEND

- Overlook
- Pause Point
- Trailhead
- Cairn
- Story Pole
- Freestanding Sign
- Trail
- Passage
- Restoration Area
- Railroad
- Open Water
- Wetland

YOU ARE HERE

Morgan Park Trailhead
Morgan Park Overlook
Migizi Story Pole

Confined Disposal Facility
Slag Cairn

African American US Steel Workers Freestanding Sign
Wire Mill Overlook

Former US Steel Duluth Works Site

US Steel / Spirit Lake Remediation and Restoration Area

Spirit Island

IDAHO

MINNESOTA
WISCONSIN

MINNESOTA
WISCONSIN

BEVERLY
CONCORD
87TH
86TH
85TH
84TH

EDWARD

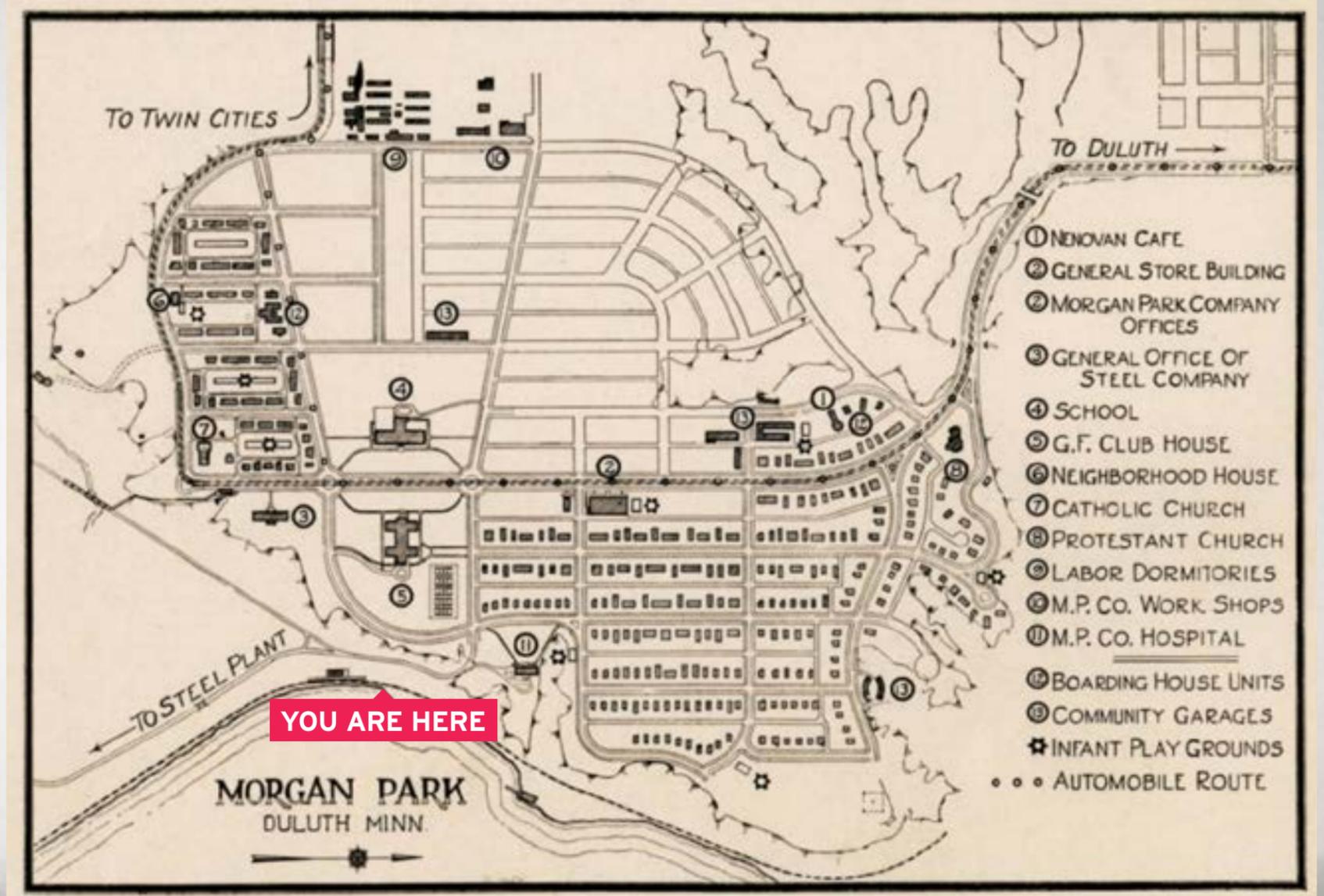
GRACE

93RD
92ND
91ST
89TH

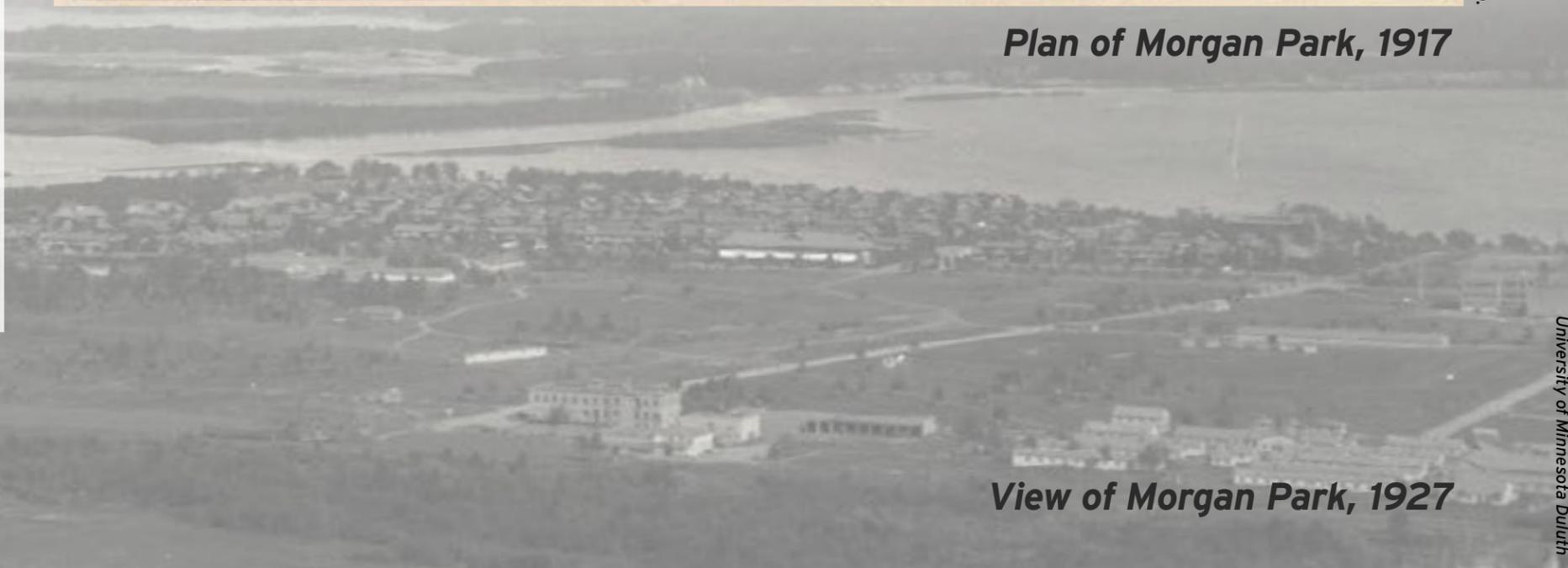
IDAHO

Morgan Park

This planned community was built in the early 1900's to house workers at the nearby US Steel Duluth Works. The community was owned and operated by a subsidiary of US Steel and only employees of the company were able to live there until 1933 when the community was deeded to the City of Duluth. The community was built with state of the art schools, hospitals, and community facilities. Morgan Park continues to be a unique and thriving community to this day.



Plan of Morgan Park, 1917



View of Morgan Park, 1927



Slag Point

Manidoo-zaaga'igan (Spirit Lake)

Manidoo-minis (Spirit Island)

Manidoo-zaaga'igan (Spirit Lake)

Spirit Lake is a widening in the river near Morgan Park. Its backwaters were once covered in wild rice. At its center sits Manidoo-minis (Spirit Island), a sacred turtle shaped island and stopping place during the great migration of the Anishinaabe people to this region.

Slag Point is a peninsula built from slag waste from the steelmaking process. The adjacent shoreline was heavily polluted during the operations of the US Steel Duluth Works. Remediation and restoration work in the aquatic areas is funded by US Steel and the Great Lakes Restoration Initiative and will be completed by 2023.

US Steel Workers

AFRICAN AMERICAN WORKERS & FAMILIES

“We had some hard times. We did not know we were poor. We were rich in spirit.”

David Nins

United States Steel Works, Duluth, 1956



David Nins, 1943

Collection of Christine Carlson



David Nins, 2007

Christine Carlson

David Nins (1919-2011), was a US Army Veteran who served in Germany during World War 2. Following the war, he worked at the US Steel Plant for several years and was a long time resident of Gary / New Duluth. His father, Van Nins, worked at the US Steel Duluth Works for over 30 years. David is buried at the Fort Snelling National Cemetery. A large number of African Americans moved to Duluth in the early 20th century to work at the US Steel Works.

Zhashagi

Great Blue Heron

ARDEA HERODIAS



Zhashagi, John Koepke

Apakweshkwayag (cattails), Sarah Agaton Howes

Apakweshkwayag

Cattails *TYPHA LATIFOLIA*

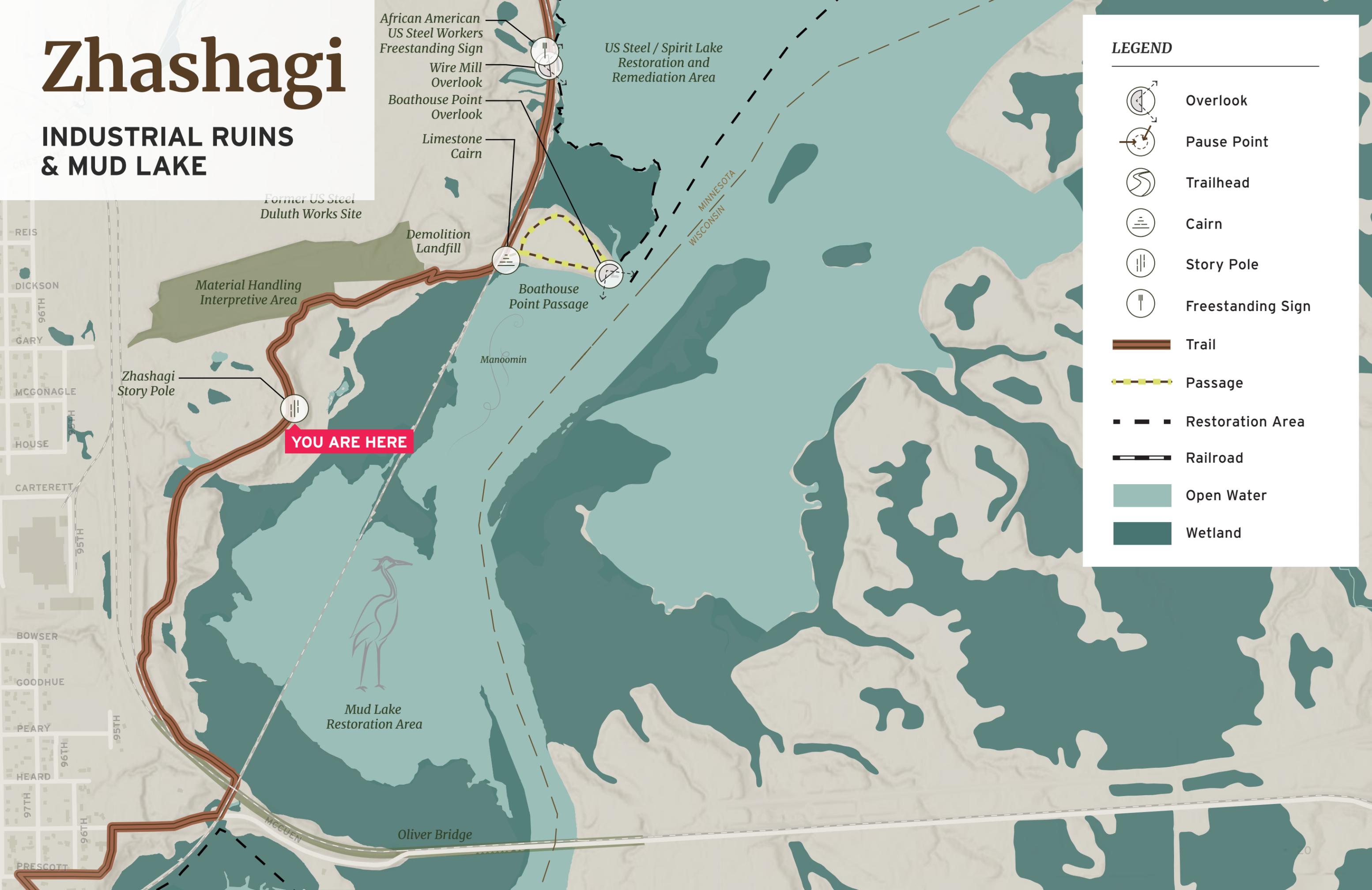
Cattails are often common along wetlands bordering rice lakes. The introduced narrow-leaved cattail (*Typha angustifolia*) grows in deeper water than the native common cattail (*Typha latifolia*), making it more likely to compete with (wild rice). It also hybridizes with common cattail, producing hybrid cattail (*Typha x glauca*), which is more aggressive than either parent.

Great Lakes Indian Fish and Wildlife Commission, Manoomin: Past, Present & Future: An Old Friend Faces New Threats, 2008



Zhashagi

INDUSTRIAL RUINS & MUD LAKE



African American
US Steel Workers
Freestanding Sign

Wire Mill
Overlook

Boathouse Point
Overlook

Limestone
Cairn

US Steel / Spirit Lake
Restoration and
Remediation Area

Former US Steel
Duluth Works Site

Demolition
Landfill

Material Handling
Interpretive Area

Boathouse
Point Passage

Manoomin

Zhashagi
Story Pole

YOU ARE HERE

Mud Lake
Restoration Area

Oliver Bridge

LEGEND

- Overlook
- Pause Point
- Trailhead
- Cairn
- Story Pole
- Freestanding Sign
- Trail
- Passage
- Restoration Area
- Railroad
- Open Water
- Wetland

Industrial Ruins

MATERIAL TRANSFER AREA & DEMOLITION LANDFILL

To the north, the trail passes an empty landfill built to hold debris from the demolished buildings of the US Steel Duluth Works, but was not used for this purpose. Next to it, sits the materials handling area, which once held the piles of raw materials used in the steel making process. The ruins of the large material transfer wall remain along with piles of coal, limestone, and taconite.



Material Transfer Area, 1956

US EPA



Material Transfer Wall, 2019

Dakota Carlson

Mud Lake

SLAG DUMP & THE OLIVER BRIDGE

Once a river backwater, Mud Lake is bisected by a causeway of the Lake Superior & Mississippi Railroad. It is prime bird habitat that has been degraded by invasive cattails, sediment and wood waste. Restoration work to improve this aquatic habitat will be completed by 2024 with funding from the Outdoor Heritage Fund and the Great Lakes Restoration Initiative. The Oliver Bridge, built in 1916, is due south. At that time, at least 12 different riverboats carried passengers from downtown Duluth to Fond du Lac's dance halls and picnic grounds.



Mud Lake Restoration Area, 2020



Oliver Bridge, 2020

Makwa

Black Bear *URSUS AMERICANUS*



Makwa, John Koepke

“How did you get them fish?” Bear asked Otter.

Instead of telling how he actually caught the fish, Otter decided to trick Bear. Back then, Bear had a very long bushy tail. He was very proud of his tail, and all the animals knew it.

‘I fish by putting my tail in this ice hole,’ Otter explained. ‘When a fish bites my tail, I quickly pull it out of the water.’

‘That sure is an easy way to catch fish,’ Bear said. ‘Do you mind if I use your fishing hole?’

Otter, laughing behind the Bear’s back, said, ‘I have enough fish. Use my fishing hole as long as you like.’

Otter picked up his fish and walked away. Bear poked his tail into the ice hole and waited. Bear waited until the sun began to set, but not one fish even nibbled at his tail. At last, he decided to go home, but when he tried to stand up, his tail had frozen into the ice. He pulled and pulled at his tail, but it was stuck tight. Finally, he pulled with all of his strength and ripped off half his tail!’

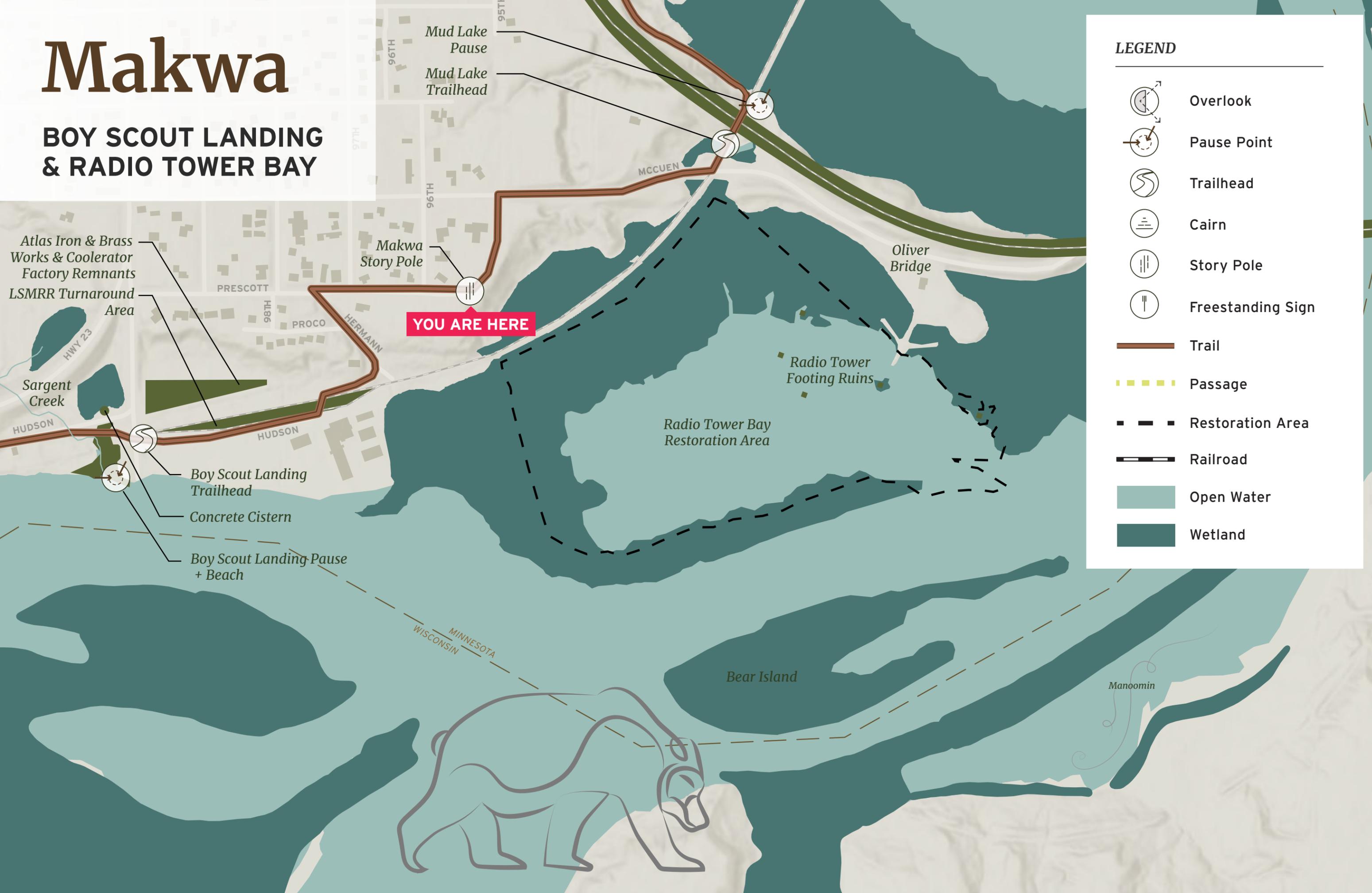
*Jerry Smith, How the Bear Lost His Tail:
An Ojibwe Legend*



Miskomen (raspberry), Sarah Agaton Howes

Makwa

BOY SCOUT LANDING & RADIO TOWER BAY



LEGEND

-  Overlook
-  Pause Point
-  Trailhead
-  Cairn
-  Story Pole
-  Freestanding Sign
-  Trail
-  Passage
-  Restoration Area
-  Railroad
-  Open Water
-  Wetland

Milling on the St. Louis

The first lumber mill in Duluth was built in 1855. By 1902, the industry had grown so that 20 million feet of board moved through Duluth per year. Around 1911, the lumber industry declined when the North Woods were cleared of old growth forest. Saw mills had dumped their wood waste into river backwaters like Radio Tower Bay which later filled with sediment and invasive cattails. The Minnesota Department of Natural Resources completed a restoration effort in 2015, removing railroad pilings and tons of woody debris from the bay to restore open water habitat and shallow wetlands. The concrete footings of the old radio tower were left in place.



River log drive on St. Louis River, near Duluth, Minnesota, 1888.



Radio Tower Bay milling waste prior to restoration.

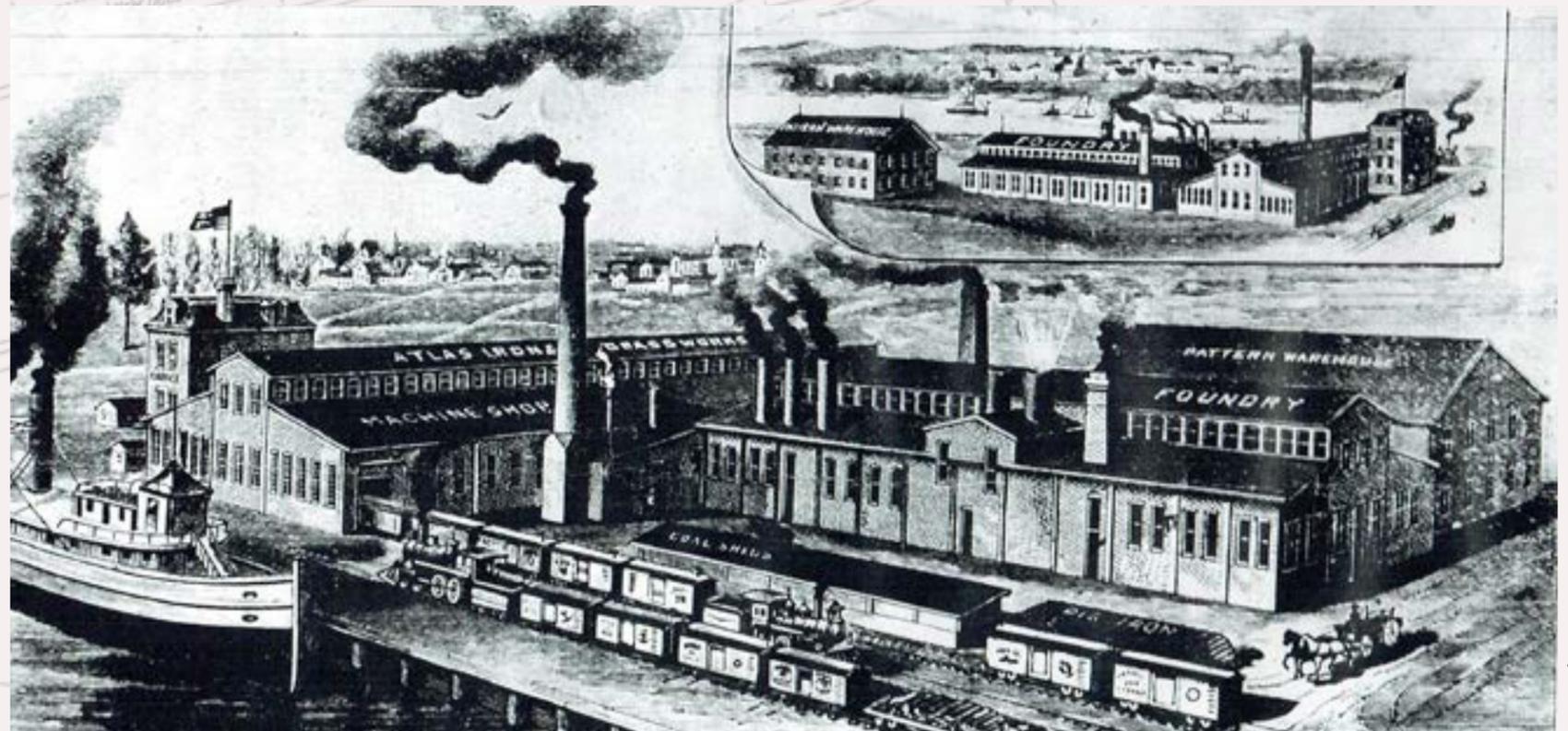
Boy Scout Landing

NEW DULUTH INDUSTRIAL COMPLEX

First built in the 1890's, industries at this landing were employment destinations for residents of New Duluth around the beginning of the 20th Century. There once was a rail depot, metalworks, lumber mills, and factories making paint, refrigerators, and furniture. The area around Boy Scout Landing contains the ruins of these industries.



New Duluth Teenagers, 1912



Atlas Brass & Iron Works Foundry, New Duluth

Collection of Christine Carlsson

Duluth Weekly Herald

Wiigwaasaatig

Paper Birch *BETULA PAPYRIFERA*

“When Wenabozho, the cultural hero of the Anishinaabe, finally reached Thunderbird’s home, he asked, “Please share the warmth inside your home. I am cold and lost. I will only stay a little while, for I must be on my way.””

The Thunderbird agreed and allowed Wenabozho to enter his home. Inside, Wenabozho saw the fire and waited until Thunderbird looked away. Then, Wenabozho quickly rolled in the fire and took off running toward his home with the fire on his back!

Thunderbird flew behind Wenabozho throwing lightning flashes at him! Wenabozho grew tired and yelled for someone to help him. ‘Wiidookawishin! (Help me!)’ he cried.

Then Wiigwaasaatig, the birch tree, spoke. ‘Come, hide beside me my brother. I will protect you.’ he hid beneath the tree while Thunderbird flashed and thundered, angry that Wenabozho had stolen the fire. The lightning bolts missed Wenabozho every time but they hit Wiigwaasaatig. Dark burn marks scarred the white bark of the tree. That is why the birch tree now has burn marks on its bark.”

*How the Birch Tree Got Its Burns,
an Ojibwe legend
retold by Aurora Conley*



Ma'iingan

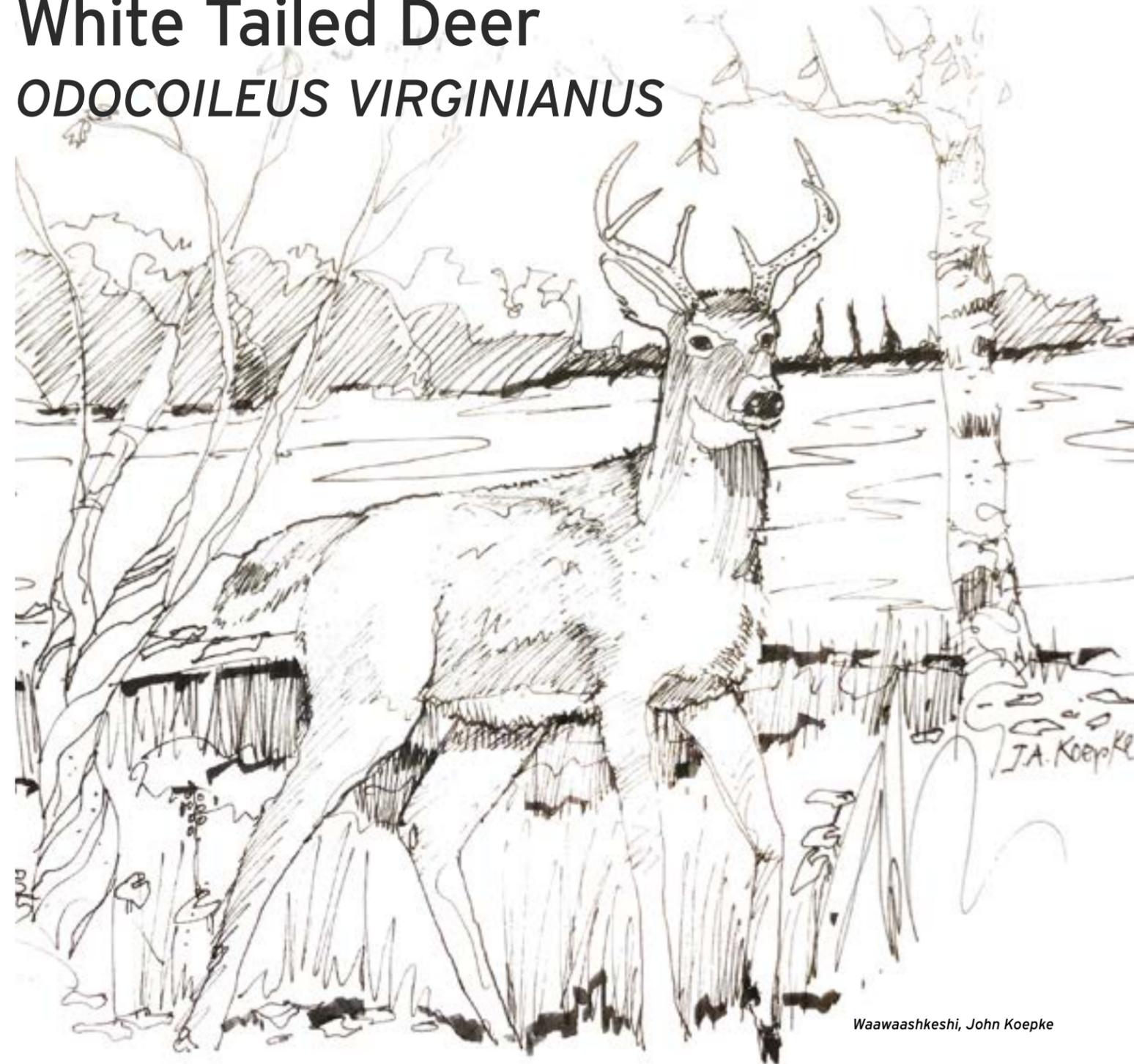
Gray Wolf *CANIS LUPIS*



Ma'iingan, John Koepke

Waawaashkeshi

White Tailed Deer
ODOCOILEUS VIRGINIANUS



Waawaashkeshi, John Koepke

Wiigwaasaatig

BACKWATERS & ABANDONED RAILS

LEGEND

- | | | | |
|---|-------------------|---|------------------|
|  | Overlook |  | Trail |
|  | Pause Point |  | Passage |
|  | Trailhead |  | Remediation Area |
|  | Cairn |  | Railroad |
|  | Story Pole |  | Open Water |
|  | Freestanding Sign |  | Wetland |



Water Quality

THE ST. LOUIS RIVER INITIATIVE

The St. Louis River has been listed as an Area of Concern (AOC) since 1987, when the USA and Canada made the Great Lakes Water Quality Agreement. Many diverse organizations working together to address water quality impairments and de-list the river. The coordinating agencies are the MN Pollution Control Agency, the MN Department of Natural Resources, the WI Department of Natural Resources, and the Fond du Lac Band of Lake Superior Chippewa, while many other organizations such as the St. Louis River Alliance and the MN Land Trust, have helped develop implementation solutions.

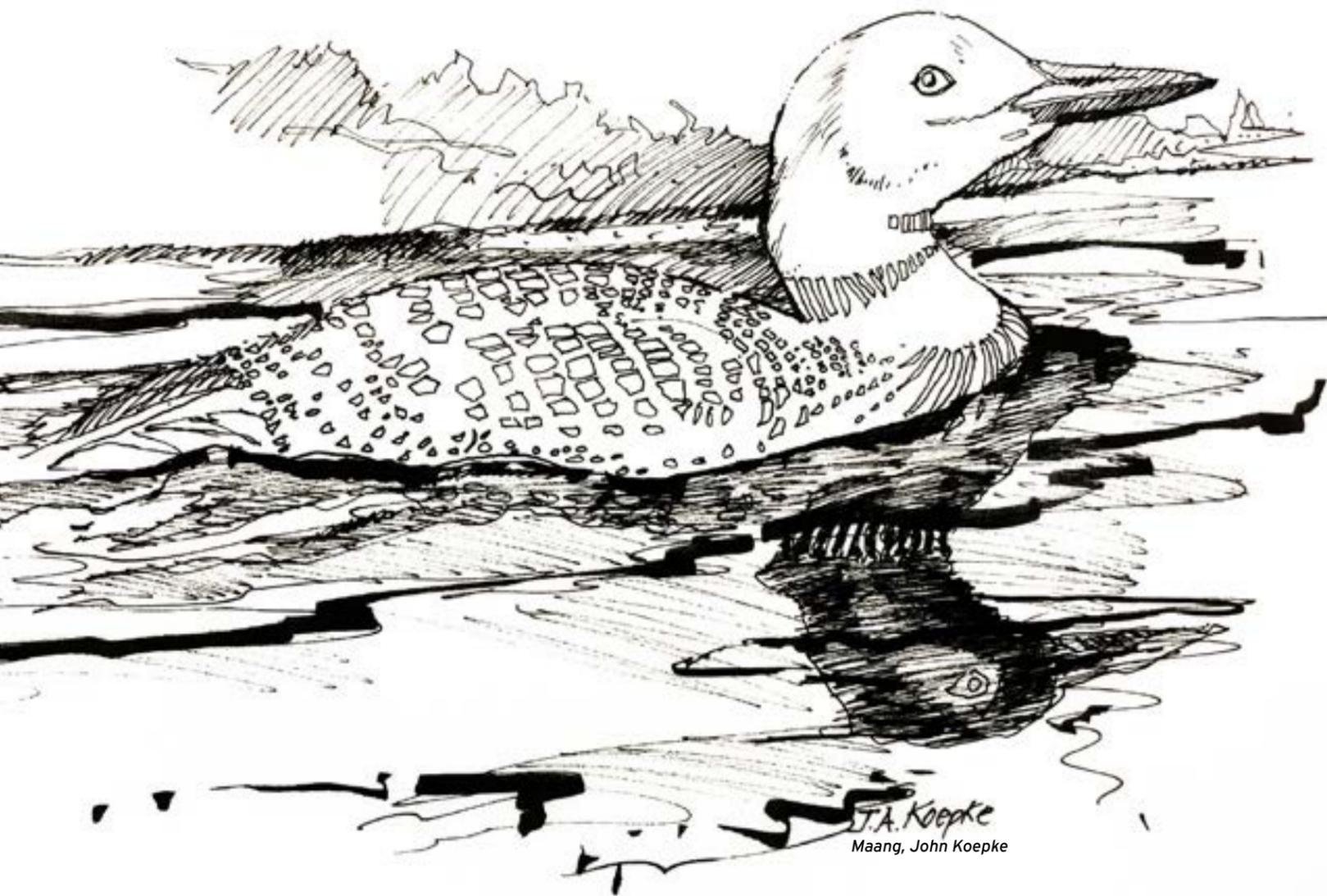
Manoomin

Wild Rice *ZIZANIA PALUSTRIS*

Manoomin is a sacred grain for indigenous people and important food for wildlife. The St. Louis River Estuary once had thousands of acres of wild rice. Today, only isolated pockets of wild rice exist as water pollution has decimated it. Wild rice restoration is now taking place across 275 acres in the backwaters of the river.

Maang

Loon *GAVIA IMMER*



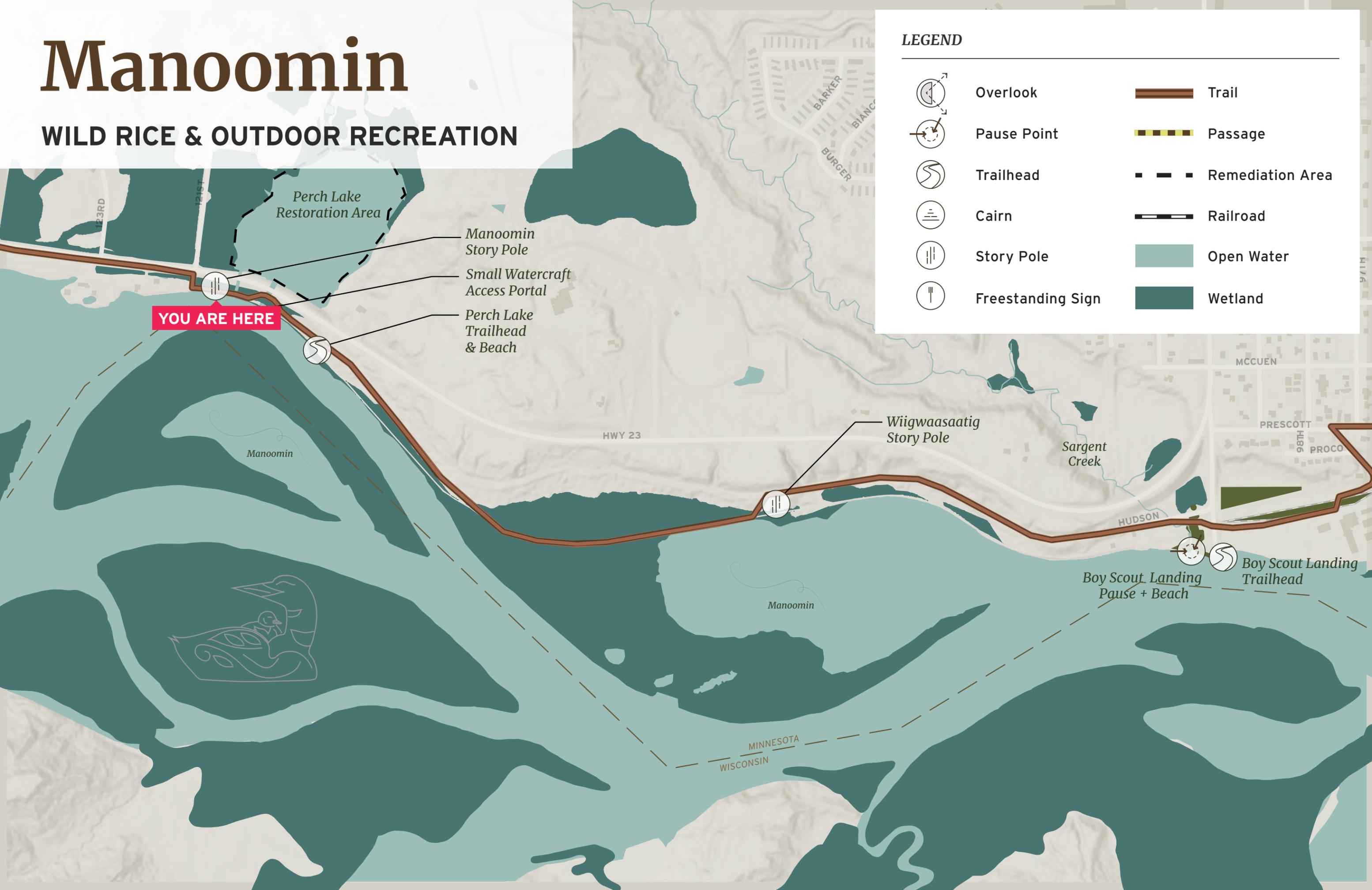
“One evening Wenabozho, cultural hero of the Anishinaabe, returned from hunting, but he had no game.

As he came towards his fire, there was a duck sitting on the edge of his kettle of boiling water. After the duck flew away, Wenabozho looked into the kettle and found wild rice floating upon the water, but he did not know what it was. He ate his supper from the kettle, and it was the best soup he had ever tasted. Later, he followed in the direction the duck had taken and came to a lake full of manoomin. He saw all kinds of duck and geese and mudhens, and all the other water birds eating the grain. After that, when Wenabozho did not kill a deer, he knew where to find food to eat.”

Winona LaDuke, *Food for Life: Wild Rice Moon*, 2000

Manoomin

WILD RICE & OUTDOOR RECREATION



LEGEND

- | | | | |
|--|-------------------|--|------------------|
| | Overlook | | Trail |
| | Pause Point | | Passage |
| | Trailhead | | Remediation Area |
| | Cairn | | Railroad |
| | Story Pole | | Open Water |
| | Freestanding Sign | | Wetland |

Water Protectors

NATIVE WOMEN & WATER WALKS

The mission of the Indigenous Women Water Sisterhood (IWWS) is to use the collective traditional and spiritual knowledge of Indigenous peoples to raise awareness about and to take actions to improve and protect the sacred Lake Superior watershed. The IWWS is comprised of Indigenous elders, scholars, scientists, community workers, students and allies who envision a healthy and sustainable Mother Earth where the sacredness of water is respected and honored.

IWWS works to understand regional environmental stressors and work with traditional ecological knowledge keepers, western scientists, educators, and community organizers to problem solve the water issues faced by the Lake Superior watershed.

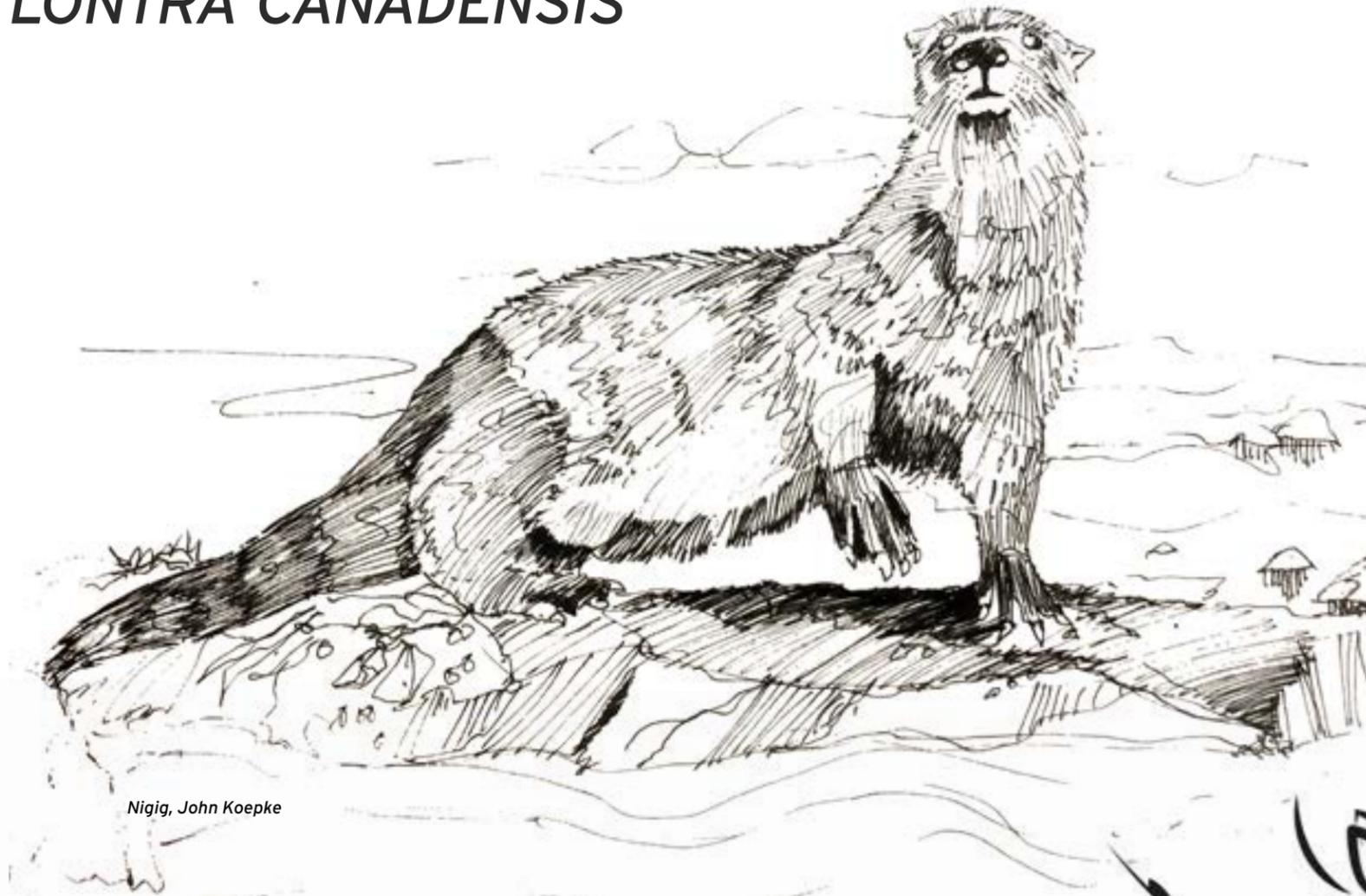


Indigenous Women Water Sisterhood Logo

Nigig

River Otter

LONTRA CANADENSIS



Nigig, John Koepke

Giizhik

White Cedar

THUJA OCCIDENTALIS

White cedar is one of the four sacred medicines of the First Nations Peoples. The leaves are removed from the stems and separated into small pieces, which are used in many ways. When burned as a smudge, it acts as a purifier, cleansing to the area in which it is burned and emitting a pleasant scent.



Giizhik (cedar), Sarah Agaton Howes

Nigig

FOND DU LAC & MISSION CREEK



LEGEND

- | | | | |
|---|-------------------|---|------------------|
|  | Overlook |  | Trail |
|  | Pause Point |  | Passage |
|  | Trailhead |  | Remediation Area |
|  | Cairn |  | Railroad |
|  | Story Pole |  | Open Water |
|  | Freestanding Sign |  | Wetland |

Fond du Lac

The ancient village at Naagaajiwanaang (where the current stops) has existed since time immortal. Native Americans lived on the island, village and around the area. This was a major destination, rest area, and trading center. Trade routes areas from Fond du Lac connected to Lake Vermillion, the Mississippi River, Sandy Lake and the St. Croix River. The Dakota lived at this area before the Ojibwe came and claimed

it. The American Fur Company came and built a fur trading fort in about 1817. Two treaties were signed at this village in the years 1826 and 1847. In the late 1800's quarries harvested brownstone from Mission Creek and two places along both sides of the St. Louis River. Fond du Lac was a popular riverboat destination until about 1940's. This special village has continued to be a great place for picnics, dancing and outdoor recreation and is a place with many layers of history to discover.



View of Fond Du Lac, 1921

Ozhigwan

NEKUK (NIGIG) + AMIK ISLANDS

Having understood that there was a woman in one of the lodges on the island, who had, when a child, been scalped, and never having seen a head after the scalp had been taken from it I concluded last night to cross over to the island and ascertain if I could, her history and the circumstances attending her misfortune.

The Diary of Thomas McKenny, 1826

O-Shee-Gwun (Ozhigwan): *There was formerly an Ojibwe village and gardens that were located on these two islands in Fond du Lac. During the signing of the Treaty of 1826, there was an old woman who lived on the island in Fond du Lac. She told through an interpreter how she had been scalped and narrowly survived an attack by Dakota braves to Thomas McKenny, then Superintendent of Indian Affairs.*

American Fur Trading Post & Nekuk (Nigig) & Amik Island Village, 1826

