

*Future Cache* implicitly asks those who have benefited from the legacies of colonization to consider where they stand and where to go from here and seeks to foster a sense of belonging for displaced Indigenous peoples fighting for restitution.

Note what stands out to you that prompts you to action:

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*Cache:* an underground pit to store food, supplies, and equipment for the future; an ancestral Anishinaabe practice.

What are some next steps for you based off of what you learned today?

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Any knowledge gathering?

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What can you do next to accomplish this plan?

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imagined future

**SUPPORT**

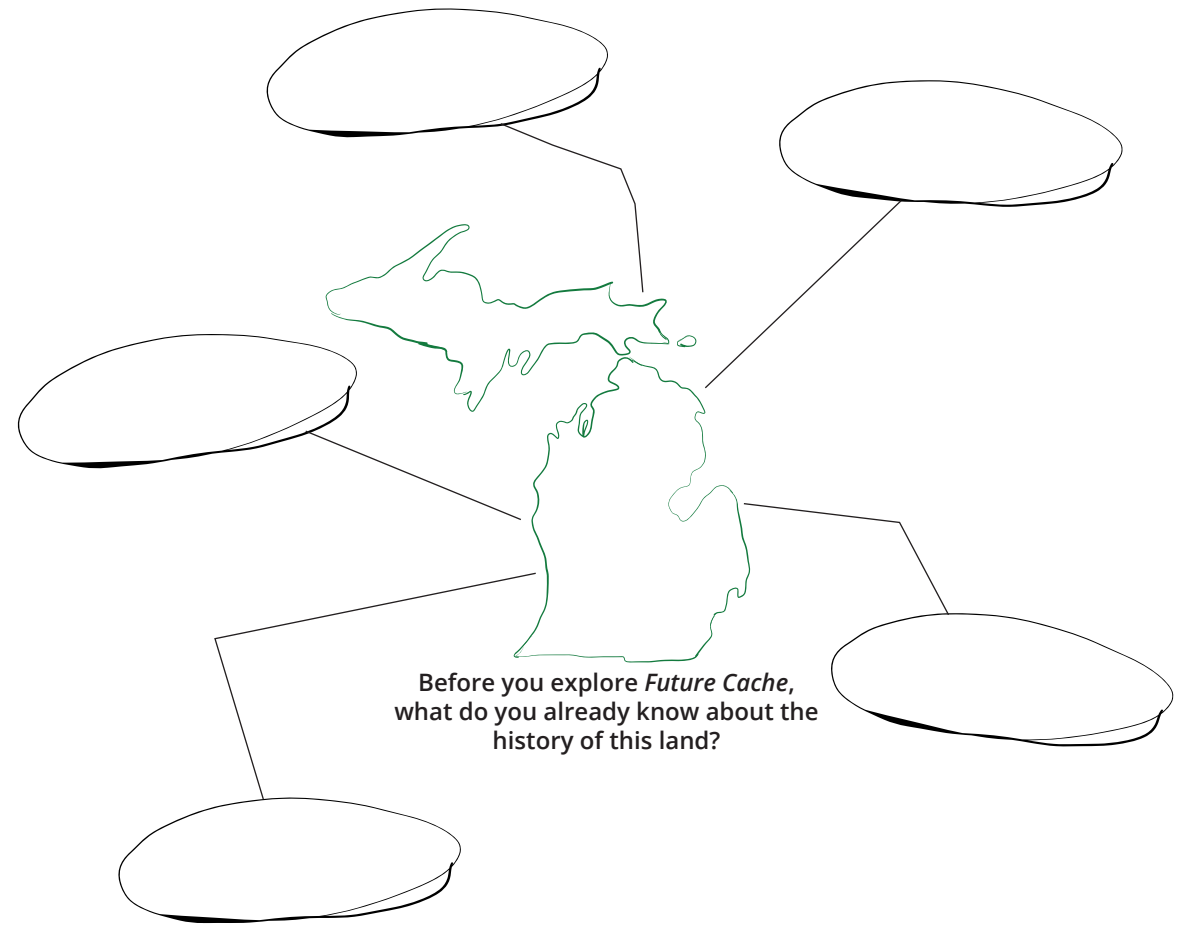
Special thanks to the Cheboiganing (Burt Lake) Band of Ottawa and Chippewa Indians, Margaret Noodin, and Richard A. Wiles, for their consultation on the State Historical Marker text; to Margaret Noodin and Michael Zimmerman, Jr. for translating the gallery texts into Anishinaabemowin; to James Horton and Fritz Swanson for generously producing the letterpress broadsides; to colleagues at the U-M Biological Station, U-M Museum of Anthropological Archaeology, U-M Clements Library, and U-M Clark Map Library. For more information on the Cheboiganing (Burt Lake) Band of Ottawa and Chippewa Indians visit [BurtLakeBand.org](http://BurtLakeBand.org).

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UMMA Activity Booklet created by Isabel Engel and Grace Vandervliet



Andrea Carlson  
FUTURE  
CACHE



Before you explore *Future Cache*, what do you already know about the history of this land?

## What is a land acknowledgment?

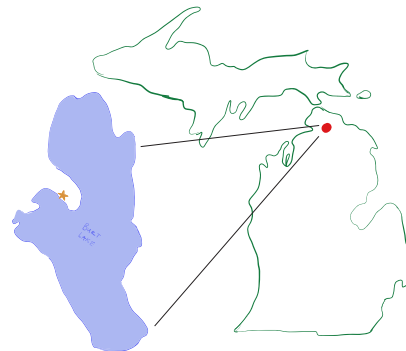
A land acknowledgment is a traditional custom that dates back centuries in many Native nations and communities. Today, land acknowledgments are used by Native Peoples and non-Natives to recognize Indigenous Peoples who are the original stewards of the lands on which we now live. Making a land acknowledgment should be motivated by genuine respect and support for Native Peoples. Speaking and hearing words of recognition is an important step in creating collaborative, accountable, continuous, and respectful relationships with Indigenous nations and communities.

YOU ARE ON ANISHINAABE LAND.

### The Great Lakes Watershed and Its Peoples

The Great Lakes Watershed includes many forms of life and spans the boundaries of the United States and Canada. Together, these lakes are the largest freshwater system on the globe. For several thousand years the interlocking lakes were simply referred to as the vast sea *Michigami* in the Anishinaabemowin language which is used by Odawa, Ojibwe, and Potawatomi people in the region. The name Anishinaabe – *onizhishin* (it is good), *naabe* (human being), *nisaa* (to lower) and *abi* (to be seated) – can be understood to imply galactic origins of matter, energy and biologic beginnings. The term for the land is *aki* and the space beyond the shores of Michigami is often referred to as *Anishinaabewakiing*, which can reference either Indigenous land in general or the particular network of individuals and communities located in and around Michigami.

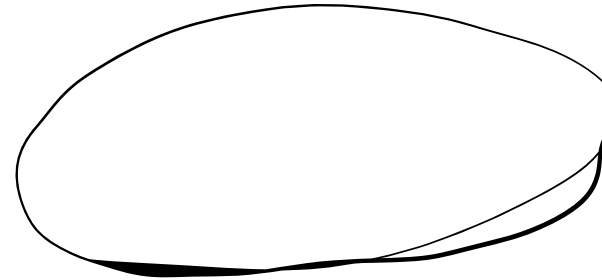
"Inawe Mazina'igan Map Project." Noongom Wenishinaabemojig (Today's Speakers of Anishinaabemowin), [www.ojibwe.net](http://www.ojibwe.net).



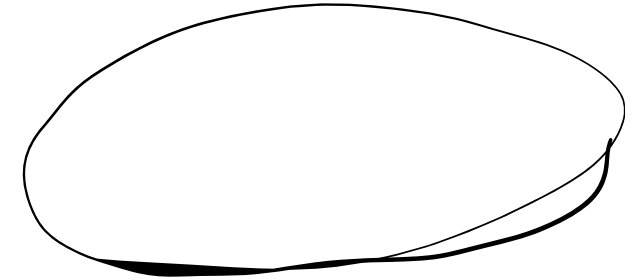
This exhibition features the history of the Cheboiganing (Burt Lake) Band of Ottawa and Chippewa Indians. Can you find Burt Lake on the map below?

Take a moment and read through the 40-foot tall memorial written by the Band commemorating the Cheboiganing (Burt Lake) Band Burn Out:

What happened on October 15th, 1900?



How does U-M Benefit from the Burn Out? (the label may help you)



Look at the following photographs of St. Mary's Cemetery, one of the few surviving locations of the Band's ancestral village. What do you notice compared to Carlson's painting *I'll Cut A Hole* (Left).



Photo of the Cheboiganing Band cemetery. Credit UMMA Docent Mary Edwards



A sign at the entrance of the Burt Lake Band's historic cemetery on Chickagami Trail in Cheboygan County.

