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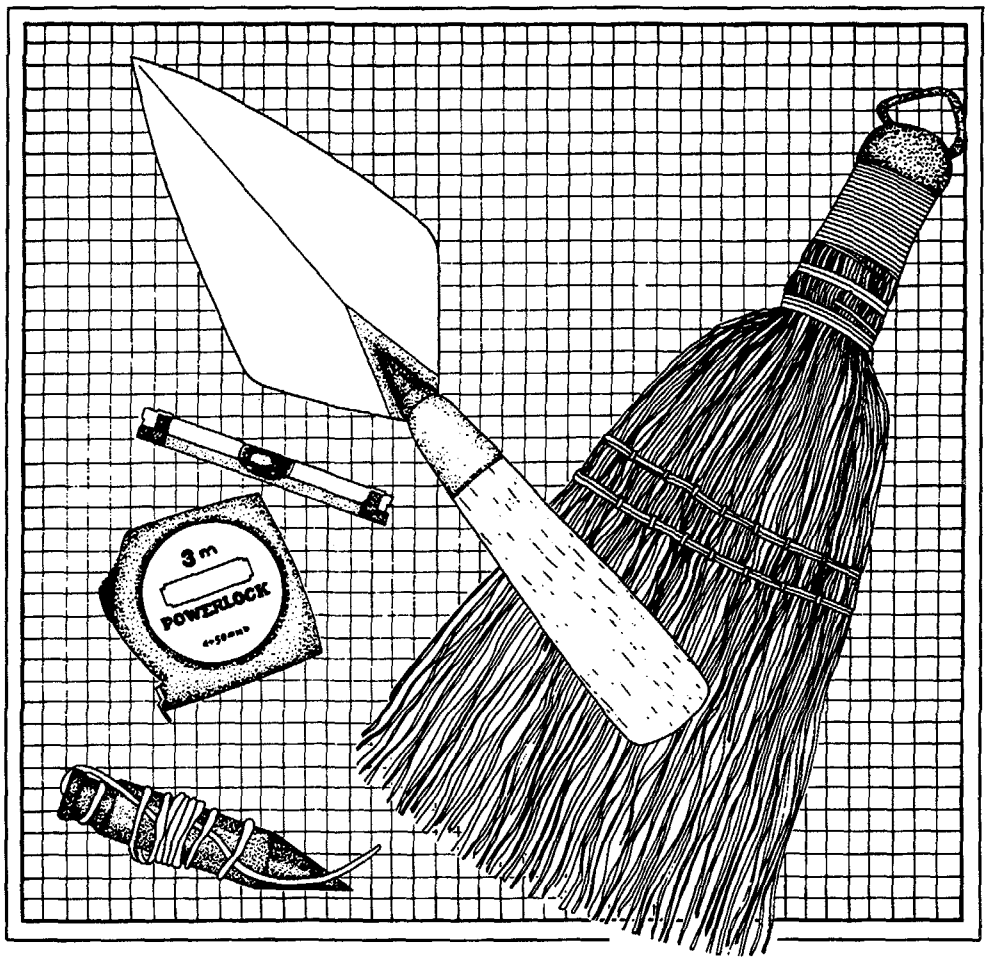
The 1992 Archeological Survey of Long Island, Lake Superior, Apostle Islands National Lakeshore



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Memorandum

To: Associate Director, Cultural Resources, Stewardship and Partnerships, Washington Office; Attn: Cultural Resources Bibliography, Room 422

From: Manager, Midwest Archeological Center

Subject: Report entitled *The 1992 Archeological Survey of Long Island, Lake Superior, Apostle Islands National Lakeshore,* Technical Report No. 47, by Vergil E. Noble.

Enclosed for your information and the Cultural Resources Bibliography are two copies of the above report, which details the results of an archeological study by the Midwest Archeological Center relating to Apostle Islands National Lakeshore.

/s/ Mark J Lynott

Mark J. Lynott

Enclosures

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THE 1992 ARCHEOLOGICAL SURVEY OF LONG ISLAND, LAKE SUPERIOR, APOSTLE ISLANDS NATIONAL LAKESHORE

By

Vergil E. Noble

Midwest Archeological Center
Technical Report No. 47

United States Department of Interior
National Park Service
Midwest Archeological Center
Lincoln, Nebraska

1996

This report has been reviewed against the criteria contained in 43CFR Part 7, Subpart A, Section 7.18 (a) (1) and, upon recommendation of the Midwest Field Area Office and the Midwest Archeological Center, has been classified as

Available

Making the report available meets the criteria of 43CFR Part 7, Subpart A, Section 7.18 (a) (1).

ABSTRACT

For two weeks during the summer of 1992, archeologists from the Midwest Archeological Center carried out a cultural resource survey of Long Island, the most recent addition to Apostle Islands National Lakeshore. This report summarizes the methods and results of that effort to inventory the significant sites on that island for future management.

ACKNOWLEDGMENTS

Numerous individuals contributed to the archeological field research reported here. Several of them, however, deserve special acknowledgment for their exceptional efforts in our behalf.

Apostle Islands Superintendent Jerry Banta took a direct interest in our work and facilitated the survey by putting key members of his staff at our disposal. One member of his staff in particular, Historian David Snyder, was largely responsible for obtaining project funds and making preparatory arrangements. In addition, once the project began, he helped orient the field crew to the area and attended to countless logistical matters, such as scheduling our boat transportation to and from the island. Later, he provided reference materials, historic photographs, and useful comments on the draft of this report, all of which have improved the final product. Of course, we also appreciate the efforts of boat operators and radio dispatchers at the Lakeshore, who ably conveyed us to and from the island safely and kept us in touch with the outside world.

Dr. Mark Lynott maintained general project oversight from our offices in Lincoln, Nebraska. Todd Butler accomplished laboratory processing of materials collected on the island and compiled the artifact frequency data. John Andresen supervised the entire editorial process, whereas Ken Gobber had responsibility for the initial editing of the draft manuscript. Bob Caverzagie and Carrol A. Moxham produced the maps; Carrol also coordinated illustration production and finalized the illustration section. Marie Johnson performed word processing and formatted the camera-ready copy for final printing.

It remains yet to acknowledge those persons who made up the Long Island field crew: Todd Butler, Dennis Naglich, and Susan Skaggs. The three archeological technicians performed their jobs well and helped ensure that the survey would be completed within the brief two weeks allotted for the task.

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INTRODUCTION

Apostle Islands National Lakeshore (Figures 1 and 2) is located in the northernmost part of Wisconsin at the western end of Lake Superior. Although creation of the National Lakeshore occurred in 1970, only in recent years has legislation enabled the addition of Long Island to the 20 other offshore units managed by the National Park Service. As a result, since 1986 Madeline Island has been the only island among the entire Apostles group that is not managed under federal stewardship.

Attaching Long Island to the National Lakeshore, of course, involved assumption of additional management responsibilities by federal administrators. One aspect of that obligation is the judicious management of cultural resources, protecting those that can be preserved and documenting thoroughly those that cannot. For that reason, there was general support for a comprehensive cultural resources survey of Long Island shortly after its acquisition. Such an undertaking clearly would assist the Lakeshore in its effort to inventory and evaluate the resources under its purview.

This report describes the objectives, methods, and results of a two-week archeological site survey carried out in August of 1992. The four-person Midwest Archeological Center team formally recorded several historic sites, primarily related to one inactive and two active aids to navigation on the island. Formal Wisconsin archeological site numbers have been obtained for the four primary historic areas recorded on Long Island, and they are noted in the report of findings. They found no prehistoric or previously unknown historic sites in the course of their search.

The few archeological materials collected during the investigations are now curated at the Midwest Archeological Center (MWAC) facility located in Lincoln, Nebraska, under MWAC Accession Number 482. In keeping with National Park Service policy, all materials collected in 1992 from the Apostle Islands are also listed in the Automated National Catalog System (ANCS) under park Accession Number 324.

BACKGROUND

Many of the islands in the Apostles group have been subject to archeological scrutiny, both before and since establishment of the National Lakeshore, as attested by published overviews (Richner 1987; Salzer and Overstreet 1976). Furthermore, more recent investigations have focused on sites of the historic period, such as selected lighthouse complexes (Noble 1993). Prior to 1992, however, no archeological attention had been paid to Long Island.

Long Island is one of the smaller insular units that make up Apostle Islands National Lakeshore (Figure 3). The island, which is now held entirely in federal ownership, measures about 250 ac, or less than 3.75 mi on its longitudinal axis and approximately 0.25 mi across at its widest point. Acreage is much smaller than the linear distances would suggest, however, owing to the great amount of fluctuation in Long Island's shoreline configuration.

The island is entirely composed of sand and is virtually level, showing little relief from shore to shore. Only the low ridges formed by decades of dune building provide any substantial elevation above the lake surface. Further, the waters immediately about the island are quite shallow, as the floor gently slopes away from the beach. Thus, in a manner of speaking, Long Island is hardly more than a large sand dune risen from the shallow waters of Lake Superior's Chequamegon Bay.

It is important to note that Long Island is, in fact, no longer an island, but the tip of a long, narrow peninsula (Figures 4 and 5). As depicted on the 1986 nautical chart of the Apostle Islands (Figure 6), Long Island is now connected to the mainland east of Ashland, Wisconsin, by a narrow sand spit sometimes referred to as "The Breaks" (Figure 7). Thus, the "island" is now part of the landform known as Chequamegon Point, which partly blocks access to Chequamegon Bay.

That the closing was relatively recent is shown clearly by comparison with the USGS Long Island 7.5-minute Quadrangle of 1964, which depicts a half-mile gap of open, shallow water between Long Island and Chequamegon Point (Figure 8). According to Robert Brander, former Park Ecologist at Apostle Islands, the now-fabled storm of November 1975, the one that sank the ore freighter *Edmund Fitzgerald*, also built the isthmus that has since blocked the former passage from Lake Superior into Chequamegon Bay. The drop of average lake levels in recent years also has contributed to the further transfiguration of this and other landforms in the region. Doubtless the sands have shifted often over time, turning island into peninsula and back again, and doubtless some future major storm will once again separate Long Island from the Wisconsin mainland.

Even one of the first chroniclers of Great Lakes native history, William Whipple Warren, wrote as early as 1852 of this dynamic landform's ephemeral nature. His oft-reprinted book, *History of the Ojibway Nation* [also titled *History of the Ojibways* or *History of the Ojibway*

People in some editions], contains the following passage describing Shag-a-waum-ik-ong [Chequamegon Point], which includes what is now called Long Island:

> Shag-a-waum-ik-ong is a narrow neck or point of land about four miles long, and lying nearly parallel to the island of La Pointe [Madeline Island], toward the western end of which it converges, till the distance from point to point is not more than two miles. *In former times the distance is said to have been much less, the action of the waves having since gradually washed away the sand of which it is composed.* [Warren 1974:102, emphasis added]

The shortest distance between Madeline Island and Long Island today is about 1.5 mi, slightly closer than the span approximated in Warren's 1852 account. Grant's Point at the extreme southern tip of Madeline Island, furthermore, would extend much farther into the South Channel if the current lake level were to drop only a few feet, as indicated clearly by nautical charts of the area.

It should be remarked that the French operated the first trading post on Madeline Island at Grant's Point during the years 1693-1698 (Ross 1960:43), then moving it about a mile north to a spot near the present marina (Birmingham and Salzer 1986). Many have speculated that the early historic component of the Winston-Cadotte site is possibly related to that early Madeline Island enterprise. Winston-Cadotte is a major archeological site on Grant's Point first investigated in 1961 by the late Professor Leland Cooper of Hamline University (Birmingham and Salzer 1986; Holzhueter 1986:14-15; Salzer and Overstreet 1976:29; Quimby 1966:115-116).

Some of the early Historic period artifacts in the Madeline Island Historical Museum, collected by island resident Al Galazen, are reportedly from the surface of the submerged sand bar off Grant's Point. Those materials, if their provenience is accurate, would suggest human occupation of an elongated Grant's Point sometime during the late seventeenth or early eighteenth centuries. That fact also suggests that Long Island lay in closer proximity to Madeline during the fur trade era than today.

The continuing metamorphosis of Long Island points to the dynamic natural forces that are constantly at work in the Lake Superior basin, especially in near-shore environs. Wind and water can combine as wave action to remove sand deposits from one part of the Long Island, while building beaches only a short distance away. Indeed, comparisons of period photographs with current conditions show that the old La Pointe lighthouse, now in ruins, once stood virtually at the water's edge, whereas less than 100 years later the ruins now lie a considerable distance (some 140 m or 460 ft) from the lakeshore, owing to the accretion of beach sand over that time (cf. Figures 9-10).

A recent geomorphological study of long-term trends in dune activity on Long Island showed that the oldest sand formations appear to lie toward the interior of the island (Bona 1990). Thus, that area presumably would possess the greatest probability of yielding evidence of early archeological sites on the island. As it happens, however, the interior is also the part of the island that is least accessible for archeological investigation. Though most dunes form prominent ridges, swamps with standing water and quaking bogs covered with vegetation conceal

much of the ground surface across the central part of Long Island or cut off access to other areas of high ground. Accordingly, it was always difficult, and often impossible, to investigate some of the areas that would be among the most promising locales for archeological resources to be present.

It should be noted, in summary, that Long Island potentially represents part of the landform French cartographers simply identified as "La Pointe" on eighteenth-century maps of the region. The imprecision of maps of that period, however, makes it difficult to determine the exact location of any village or outpost at historic La Pointe. Further, any attempt to make correlations is complicated by the fluidity of landforms in this dynamic corner of Lake Superior.

Be that as it may, it is established that places called La Pointe or Chequamegon Point at various times in the past were scenes of considerable human activity, especially during the fur trade period. Even before Europeans entered the area, however, native peoples vied for control over the lush resources available in the Apostle Islands. Warren (1974:86-88) relates what even he refers to as a "highly allegorical" tradition concerning the initial Ojibwa (Chippewa) occupation of Chequamegon Point. It must be acknowledged, however, that many accounts published in his classic book, which is argued to be the first Native American history written from a native point of view, are also considered to be highly inaccurate by some modern scholars.

It is worth digressing at this point to cast a more critical eye on William Warren and his writings, which were completed in 1852 when he was but 27 years old. Interestingly, this writer of great promise died the following year, at a tragically young age, and his book did not come to press until 1885. Warren was the product of an impressive French-Indian lineage, being descended on his mother's side from the early French trader Michel Cadotte, whose wife gave her name to Madeline Island, and White Crane, a hereditary chief of the Ojibwa village at La Pointe. Warren's impeccable local connections and genealogy, therefore, lend a certain authority to his writings. Further, his command of the Ojibwa language gave him unusual access for interviews with tribal members. Warren's paternal lineage was equally striking, harking back to Richard Warren, who landed at Plymouth in 1620 with the *Mayflower* colonists. Largely through the efforts of his father, the Madeline Island trader Lyman Marcus Warren, young William was fortunate to have had both the education and the opportunity to accomplish his ambitious work (Holzhueter 1986:29; Warren 1974).

W. Roger Buffalohead (1984), in his introduction to the most recent reprint of Warren's book, quotes William Warren at length on the methods he employed in researching accounts and evaluating sources. Warren's foreshadowing series of articles on his Ojibwa research, published in the *Minnesota Democrat* (St. Paul), is an important complement to the *History*. A telling excerpt from the February 11, 1851, article shows that his manner of gathering historical information would be highly questionable by today's standards of historiography:

> In order to arrive at the truth of a fact obtained of an Indian, respecting their past history, a person must go from one old man to another of different villages or sections of the tribe, and obtain the version of each; if they all agree in the main fact, *even if they disagree in the details*, you can then be certain that the circumstances had happened and the tale has a substantial origin. *However vague and unnatural the*

traditions of the Indians become in the particulars, or details, from a verbal transmission of ages; yet each must have something real and true for its origins, and for this reason their traditions are more worthy of attention than people are generally disposed to accord them. [Warren, cited in Buffalohead 1984:xi-xii, emphasis added].

Warren would not believe, nor should it be suggested here, that oral tradition is without value to either the historian or the archeologist. On the contrary, such testimonies, even when far removed in time from the events they report, can have great utility when carefully drawn from informants and evaluated against certain controls (Thompson 1978). Even Warren would allow, however, that the circumstances under which he collected information from the Ojibwa were far from ideal. The above quotation makes clear that the particulars of various oral traditions he reported are vague and often in conflict with others. He claimed only that they would convey the essence of factual events and have their ultimate origins in some distant truth. Thus, the oral traditions are not merely stories, but neither are they entirely accurate histories.

Accuracy, of course, is more than simply a matter of recall; it also is a product of authority. Warren does not identify his informants, except in the most general sense, and no research notes are known to have survived. Accordingly, there is no way to determine whether the persons he interviewed could speak authoritatively on any particular subject. Even if we accept that the oral traditions were essentially correct, as Warren claimed, it is not probable that every member of every village would have the same knowledge and understanding of tribal lore. Warren acknowledges that details will vary among accounts, of course, yet his history is replete with detail, much of which is probably unauthenticated.

Some of Warren's detailed statements, of course, are readily shown to be based on false premises and uncritical acceptance of what he had been told. One such leap of faith is revealed in discussing the manufacture and use of copper implements in the Lake Superior basin. He writes:

Copper, though abounding on the lakeshore, they never used for common purposes; considering it sacred, they used it only for medicinal rites, and for ornament on the occasion of the grand Me-da-we [Midewiwin].

They are not therefore, the people whose ancient tools and marks are now being discovered daily by the miners on Lake Superior; or, if they are those people, it must have been during a former period of their ancient history; but their preserving no traditional account of their ancestors ever having worked these copper mines, would most conclusively prove that they are not the race whose signs of a partial civilized state, are being daily dug up about the shores of the Great Lakes. [Warren 1974:98-99]

Even if one grants the initial premise that the Ojibwa used copper only for sacred purposes, which is dubious, it seems that Warren's way of reconciling conflicts between physical evidence and oral tradition is simply to reject the physical evidence. Of course, Warren had no way of knowing scientifically the age of copper artifacts found in the region, not even in relation to the time of Ojibwa intrusion, and he cannot be faulted for his open speculation. Nevertheless, since Ojibwa oral tradition is silent on the use of copper, in his view such implements must represent either some other culture or an ancient strain of Ojibwa so far removed from the present

that they can no longer be recognized as being ancestral. It is not evident that Warren considered any other explanation for his observed disparity of evidence. Nor is it clear whether Warren's method of questioning his informants was sufficiently exhaustive to have elicited reports of secular uses for copper among the Ojibwa.

It must be acknowledged that current thinking on regional chronology would argue basically the same interpretation from much different initial assumptions and with dissimilar details. It is indeed probable that the copper items Warren mentions were made by a people unrelated to the Ojibwa perhaps thousands of years before he wrote. Nevertheless, we now understand also that the Ojibwa arrival at the western end of Lake Superior was much later than Warren believed. Thus, it may be said that his claim for the antiquity of Lake Superior copper implements was correct in its general proposition, but founded on dubious premises and fraught with spurious particulars.

In regard to the overall accuracy of Warren's history, it has been observed that:

> Warren embraced the 19th-century concept of history as an account of major political events and wars of the past set forth in a rigid chronology. In doing so, he dismissed the distinction between the tribal view of the past and his own understanding of Indian history as essentially the 'somewhat uncertain manner in which the Indians count time' in their oral traditions versus the 'more authentic record of whites.' . . . Warren folded Ojibway history into an American framework, *causing some serious distortion in the coverage of the Ojibway past.* [Buffalohead 1984:xv, emphasis added]

Warren's accounts of the Ojibwa migrations and of the Dakota wars, which form the core of his work, are often at odds with research published by the ethnohistorian Harold Hickerson (1988). Furthermore, one of the leading modern authorities on Dakota history has written that Warren's work "is not supported by French documents, has many inaccuracies, and runs counter to Sioux oral traditions" (Anderson 1984:47). Accordingly, many of the statements Warren presents as fact must be called into doubt.

As noted earlier, certain passages in Warren's *History* deal directly, or by implication, with Long Island. Oral traditions of the Ojibwa migration, for example, have the group arriving at the western end of Lake Superior much earlier than contemporary ethnohistorians and archeologists have inferred from other sources. The latter would place the Ojibwa in Chequamegon Bay no earlier than the second half of the seventeenth century and perhaps the last quarter (Cleland 1992; Hickerson 1988). Through estimation and the counting of native generations, however, Warren (1974:90) reckoned in 1852 that "it is now three hundred and sixty years since the Ojibway first collected in one grand central town on the Island of La Pointe [Madeline Island]." It will not be lost on critical readers that Warren thus stakes subtle claim to the year 1492 for an initial Ojibwa landfall in the Chequamegon Bay region. That most interesting correspondence with the better-known Columbian Entrada seems an unlikely product of chance, suggests the presence of a hidden agenda in his writings, and begs the question of accuracy in all of Warren's chronology.

Warren's citing of Chequamegon Point as the scene of a great battle between Ojibwa and Dakota warriors also is problematic, though it probably contains factual elements. That he refers to a place corresponding to what we now call Long Island is evident from Warren's descriptive passage:

> This point or peninsula does not average in width more than twenty rods [100 m or 330 ft], and in many places it is not more than six rods [30 m or 99 ft] across. It is covered with a growth of scrubby oak and pine, and the extreme end where the Dakotas lay in ambush, is said in those days to have been covered with numerous sand hillocks, which the winds and waves have since nearly blown and washed away. [Warren 1974:102-103]

Warren's characterization of Shag-a-waum-ik-ong is certainly consistent with the general appearance of Chequamegon Point and Long Island today. Once again, however, Warren is quick to point out the powerful forces at work in the Lake Superior basin. Even if the reader accepts this account exactly as written, it should be obvious that nature already had substantially modified the landscape in question when Warren wrote in 1852. Any evidence of a battle on Long Island, therefore, is likely to have been lost years ago to the unrelenting winds and waves of Lake Superior.

Later in his *History*, Warren casts a thread of hope to those who might seek out the battleground. He writes, "Over the whole point of Shag-a-waum-ik-ong, are still strewn small particles of bones, which are said to be the remains of the warriors who fell in this bloody fight" (Warren 1974:104). This is doubtless an exercise in hyperbole, however, as it is unlikely that any battle between those two small forces would leave sufficient dead to cover all of Chequamegon Point. Moreover, there is no guarantee that the second- or third-hand, unsubstantiated claims relating to human osteological identifications were correct in the first place, particularly if the bones were fragmentary and scattered.

Despite problems with *History of the Ojibway Nation*, the work now stands as a classic reference on native political developments and conflict before the period of white contact. Warren was the first to set down on paper a synthesis of Ojibwa tribal traditions, and because times were fast changing no other scholar could ever achieve that same result (nor independently confirm the accuracy of his sources, unfortunately). It is deficient, of course, with respect to many of the social and cultural issues that would interest scholars today (Buffalohead 1984:xv), but has much utility when read with circumspection.

One stands on much firmer ground when tracing the chronology of Euroamerican activities in the region, a topic to which we now turn. The French, in the persons of Pierre Esprit Radisson and Médard Chouart, Sieur des Groseillers, are known to have visited Chequamegon Bay as early as 1659. The team of Radisson and des Groseillers later set up a trading post at the tip of Chequamegon Point in 1660. Daniel Greysolon Dulhut [Duluth] also built a fort on Chequamegon after the Sioux and rival British traders forced him to move from the head of the lake. That enterprise lasted from 1690 through 1693, when Pierre Le Sueur moved the trading concern to what is now called Grant's Point on Madeline Island (Holzhueter 1986:16-20).

The missionary effort at Chequamegon Point also was an important aspect of the early European presence in this region, and some prominent seventeenth-century Jesuit missionaries were involved with it. Among those individuals who ministered briefly to tribes gathered about the bay in the 1660s were Fr. René Menard, Fr. Claude Allouez, and Fr. Jacques Marquette. The Sioux pressured Marquette to depart Chequamegon for the Straits of Mackinac in 1671, along with refugee Huron whom the Iroquois had previously dispatched from their native land east of Lake Huron. Missionaries would not again enter the region until the early part of the nineteenth century (Holzhueter 1986:16-18).

The fact that both French missions and fur trading posts were present at Chequamegon Point during the early Historic period, of course, leaves no doubt that native peoples were also situated in the area. Their village locations are not revealed precisely in surviving documents, but it is known that several groups occupied specific creek drainages that empty into the bay. In the seventeenth century, the Ottawa and Huron were prominent, whereas later years saw the Sioux and Chippewa enter the region. Though an unlikely spot to sustain a year-round native village, Chequamegon Point, or Long Island as we know it today, might have been an ideal setting for the exploitation of a summer fishery and the collection of seasonal berries.

It may be concluded from the above that the early French (and later British) use of Chequamegon Point was limited in scope and relatively short in duration. Physical evidence of sites mentioned in the historic record, therefore, probably is sparse, if present at all. Native seasonal exploitation of Long Island, on the other hand, might have ensued over an extremely long period. Such specialized and discontinuous use of the landform, however, would likely create only ephemeral sites that are small in size, characterized by meager material remains and, therefore, very difficult to detect.

In either case, discovery of such sites is almost entirely dependent upon the geomorphological stability of Long Island. If Chequamegon Point has, in fact, migrated back and forth in the shallows of Lake Superior, then it is rather unlikely that the current incarnation of Long Island conforms with the Chequamegon Point known to the luminaries of history named in this chapter. It is more probable that any prehistoric or early historic sites associated with this peninsula sank beneath the waves of Lake Superior long ago.

FIELD METHODS

The methods employed by the Long Island field crew in 1992 were consistent with those used by other archeologists in similar forested environments throughout the Midwest. Dense vegetation and ground cover will obscure much of the surface, of course, making basic surface collection techniques useless in many forest areas. Accordingly, on Long Island it was necessary to use close-interval transect shovel testing across most of the island. Even in places where the ground surface was relatively clear of vegetation, the shifting sands could conceal any number of earlier ground surfaces. Therefore, the shovel testing protocol remained in force regardless of ambient surface conditions (Figures 11 and 12).

Owing to the need for expeditious data collection, often across considerable distances, the research team lacked the luxury of carefully surveyed unit locations and precise control over their excavations. Pacing had to suffice for reckoning distances between points on the ground when traveling cross-country over irregular terrain and through occasionally thick vegetation. Accordingly, the locations of shovel tests cannot be accurately plotted on a map of Long Island. Similarly, the excavation of each shovel test was not strictly controlled in terms of size or depth, nor were the probes excavated in either stratigraphic or arbitrary levels. Those facts notwithstanding, excavators did attempt a certain consistency in their work, aiming for an ideal shovel test of 40 cm in diameter and 50-60 cm in depth. Furthermore, they noted the presence of soil stratification whenever it occurred in a shovel probe profile — a rare occurrence.

Shovel testing proceeded in a routine manner along transects spaced 20 m apart and at intervals of 20 m, working in two-person teams. Instead of the teams working abreast, collecting data on a fixed grid pattern, they traversed each study area in offset fashion separated by 10 m. In that way, it would be possible to collect data from at least one point every 10 m across a given study area. The team employed closer transect intervals in those areas where the past human occupation or use was more likely to have occurred. In other words, more intense scrutiny fell upon localities in the vicinity of a known site, such as an extant lighthouse complex. Other areas manifesting a high probability for the presence of archeological sites, such as relatively level, high ground where experience tells us that prehistoric peoples might have made camp, also received greater attention in the survey.

As a matter of course, the team logged the findings of each shovel test using standard field forms developed at the Midwest Archeological Center. Among the varied information recorded for the excavated shovel tests were their approximate positions along particular transects and distinctive soil characteristics. Of course, field notations also remarked on the recovery of any cultural materials in the shovel probes that might indicate the presence of a site.

The investigators marked each bag containing collections with the appropriate provenience information, the date, and their own initials. Upon completion of the 1992 Apostle Islands field project, the researchers returned to the Midwest Archeological Center along with the rather meager artifact collections.

RESULTS OF THE SURVEY

The 1992 archeological survey of Long Island produced scant information. Indeed, the effort added no new sites to the relatively short list of known cultural resources on the island. Although that result might come as a disappointment, especially in light of initial hopes for the survey, in no way should the effort be viewed as a failure. To the contrary, confirmation that the cultural resource inventory is complete as it now stands provides a useful and reliable framework within which park managers may engage in planning future actions.

An important result of the survey, furthermore, was the visitation of several previously known historic sites on the island (Figure 13). The examination of structural ruins and areas lying about extant structures, as well as documentation of the historic features present, will provide data useful toward the management of those sites. Each of the important sites on Long Island is described below in the most general fashion. Specifics relating to the light stations on Long Island, such as construction and removal dates, are derived from data summary sheets presented in Rathbun's (1988) Appendix II unless otherwise attributed. Although an unapproved draft document, that "Special History" of light stations in the Apostle Islands contains a great deal of valuable historical information.

It should also be noted that the first three areas described below for a time were integrated elements of a single light station complex. To be sure, the old La Pointe lighthouse of 1858 was initially an independent aid to navigation. Late in the nineteenth century, however, the modified structure began serving as quarters for personnel who tended both the new La Pointe light and the Chequamegon Point light. Keepers subsequently took up residence at the new La Pointe light in the 1930s, tending it and the Chequamegon Point light from that location. Abandonment of the old lighthouse, of course, allowed it to begin falling into ruin. Because of the fluidity of interrelationships, and because each complex at least appears to stand in isolation, the three areas are treated separately in this report of survey findings.

Old La Pointe Light Complex, 47AS195

The site of the old La Pointe lighthouse (47AS195) lies some 275 m (900 ft) east of the survey line separating Section 13 of Township 49N, Range 4W, from Section 18 of Township 49N, Range 3W in Ashland County (Figure 13), much as it was shown on map of the station surveyed in September of 1876 (Figure 14). In addition, an 1895 sketch map depicts proposed sites for two new navigation developments on Long Island relative to the "present lighthouse," which lies about midway between the proposed coast and harbor lights (Figure 15). The proposed sites were to be realized as the new La Pointe and Chequamegon Point lights, respectively.

That map, it should be noted, is apparently not the product of a new survey. Rather, it is almost certainly based on a more carefully executed map of 1890 (Figure 16), in turn traced

from the 1876 map. Accordingly, it should be no wonder that few notable differences can be discerned among those three maps. The only obvious difference is that the 1890 map depicts a proposed fog signal for the coast site east of the lighthouse, whereas it is shown as "present" on the 1895 version (cf. Figures 15 and 16). It is quite possible, though, that undocumented changes to the original complex of buildings occurred during that 19-year span of time, since the focus of the 1890 and 1895 maps is away from that location.

The lighthouse complex, as noted previously and shown in a turn-of-the-century photograph, once would have had a clear view of Grant's Point on Madeline Island from where it stood virtually on the north beach of Long Island (Figure 9). Nearly 100 years later, however, at the time of our 1992 survey it was obvious that the littoral currents and the natural process of beach building had long since distanced the complex some 140 m (460 ft) from the water's edge (Figure 10). Today, even a knowledgeable island visitor would locate the site only with difficulty, and casual passers-by would have no inkling of the lighthouse ruins while walking the beach.

In order to appreciate fully the importance of the old La Pointe light, it is necessary to be well grounded in the history of navigation on the Great Lakes. It is sufficient for our immediate purposes, however, to consider the fact that in 1852, at the close of the period in which responsibility for all American aids to navigation lay with the Fifth Auditor of the U.S. Treasury Department (1820-1852), 76 of the 331 lights they operated nationally protected the five Great Lakes. Of those 76, only six lights beamed across the waters of Lake Superior in that year (Hyde 1986:16). Thus, the lights operating on Lake Superior during 1852 represented approximately 8 percent of those on the Great Lakes and less than 2 percent of those in service nationwide.

An Act of Congress created a nine-member Lighthouse Board (1852-1910) late in 1852, opening a new era of greatly increased lighthouse construction and expansion. Moreover, completion of the St. Mary's Falls Ship Canal ("Soo Locks") at Sault Ste. Marie in 1855 opened wide a floodgate of commercial shipping, and maritime traffic began pouring onto Lake Superior. Thus, the construction of the La Pointe light on Long Island in 1856 contributed an important new aid to navigation in the early days of Lake Superior's integration into Great Lakes commerce.

The rather convoluted events leading to construction of the La Pointe light on Long Island make an interesting story that is worth repeating. Authorized in 1852, it is clear that the government first intended to establish a light near the community of La Pointe on Madeline Island and set aside land for that purpose the following year. By 1854, however, authorities appear to have reconsidered the matter and turned their eyes instead toward the more strategic location of Long Island, rescinding the lighthouse reservation on Madeline Island (Snyder 1992:9-10). The name "La Pointe," however, also has been attached historically to the places we now know as Long Island and Chequamegon Point. Accordingly, that designation for the proposed lighthouse would be retained.

Incredibly, records and inference combine to show that the contractor hired to build the La Pointe light put it on the wrong island by mistake. Research into the Light House Board records for this area by park historian David Snyder shows that the building contractor and crew arrived at Bayfield in 1857 without specific knowledge of the proposed lighthouse site, to say nothing of the local geography. The government's representative in Bayfield, lacking clear orders himself, apparently directed the contractor to proceed with construction on Michigan Island. Documents also suggest that the contractor may have pressured that decision in order to avoid the "ruinous" cost of having 38 laborers stand idle for the nearly two months they believed it would require to obtain clarification from lighthouse authorities in Washington, D.C. (Snyder 1992:22-25).

According to Rathbun (1988:45-47), writing in his unapproved draft study, the old lighthouse that still stands on Michigan Island is virtually indistinguishable from design specifications for the authorized La Pointe light. He also points out that the contractor was held in default in 1857 for not having built the lighthouse according to terms of the contract. That same year, a conical stone tower with attached keeper's quarters at "La Pointe" first appears in the list of Lake Superior lights. Only one year later, however, the list entry indicated that the La Pointe light was made of wood and was situated on what is today known as Long Island.

Snyder's (1992:65) research unequivocally disclosed that the Lighthouse Service shut down the light built on Michigan Island before the end of 1857. The contractor then made good on his original government contract by building a lighthouse, as had been ordered, on Long Island. A product of expediency, the La Pointe lighthouse hardly conformed to the original plans and specifications, executed as it was in frame construction instead of stone.

It also bears noting that other records show a Lighthouse Board expenditure of $6,000 in 1869 for renovations on the Michigan Island lighthouse (Hyde 1986:187). Of importance is the term "relighting," which is used in reporting that action and which suggests that an existing light had been out of service for some time, not simply in bad repair:

> The Light Station was discontinued in the year 1857. An appropriation of $6,000, approved July 20th, 1868, provides for renovating and relighting it. When the light was discontinued the lantern and deckplate were removed from the tower. This deckplate was afterwards fitted up & placed upon the L.H. tower at Windmill Point, Lake St. Clair [between Detroit and Port Huron]. All the doors and windows have since been carried off & hardly anything remains of the buildings but the bare walls. [cited in Snyder 1992:65]

Thus, all evidence argues that the first "La Pointe" light on Lake Superior operated from Michigan Island during parts of 1857 and 1858. A second light with that name then went into service on Long Island. Some ten years later, having witnessed an increase in commercial shipping traffic into the Bayfield area, officials put the light at Michigan Island back on active duty as an aid to navigation.

Existence of the town of La Pointe on Madeline Island, of course, adds further to the possible confusion of place names and actual locations meant. The French settled the town, which is considered Wisconsin's oldest continuously occupied community, during the early

eighteenth century at a time when the entire island was referred to as La Pointe (n.b., though the community is much older, the name "La Pointe" was not formally given to the familiar settlement until 1834-1835 [Holzhueter 1986:10]). That coincidence of terms, and the abandoned reserve of 1853, may be the source of Hyde's (1986:187) incorrect assertion that the first lighthouse in the Apostle Islands was on Madeline Island.

As mentioned above, the original 1858 lighthouse built on Long Island was of frame construction. Indeed, photographs taken of the structure nearly 40 years later show it as one of the most unassuming lighthouses ever built on the Great Lakes, looking more like an old country schoolhouse than a guardian of local commerce (Figures 17 and 18). The only feature disclosing the true function of this modest one-and-one-half-story building is the small, octagonal lantern house that stood atop a low tower only slightly more stout than a typical bell tower.

As noted earlier in this report, the La Pointe light station once stood virtually at the water's edge, whereas it now lies a considerable distance from the active beach strand. With that knowledge, it should not be surprising to encounter a former boat house, now collapsed and choked with sand, as one approaches the lighthouse site from the shore (Figures 19 and 20). Alert observers also will note the presence of narrow-gauge tracks elsewhere in the vicinity, now nearly buried by dune migration. Doubtless the aggrading process necessitated their installation in later years, as the shoreline migrated farther from the lighthouse.

It is known from the 1876, 1890, and 1895 maps prepared for the Lighthouse Board (Figures 14-16), and from other sources, that a boat house also stood on the more protected south beach, where lacustrine dynamics were less pronounced. Attempts to locate the site of the boat house in 1992, however, met with no success. Rathbun's (1988:115) unapproved study makes the unconfirmed claim that removal of the structure occurred prior to 1900. It seems improbable, however, that all evidence of the south shore boathouse would have been eradicated by such a removal. It is much more likely that shifting sands and increased ground cover have sufficiently obscured the boathouse location so that standard archeological survey methods failed to detect it.

Several more dependencies are known to have been associated with the first lighthouse on Long Island, and some of them still survive. A sketch map of the complex in Rathbun's (1988: Fig. 5.3) unapproved draft study shows the approximate locations of two sheds and a privy that once stood behind the lighthouse. He also records the position of a brick oil house (Figure 21), built in 1897, that stands in near-pristine condition. The 1992 field crew also noted the ruins of other minor structures, such as a later privy (Figure 22) and a semi-subterranean storage facility (Figure 23), and two substantial refuse dumps within the immediate compass of the lighthouse. Among the surface debris near the lighthouse ruins was a wood stove bearing the mark of "The Michigan Stove Co." of Detroit and Chicago (Figure 24).

The site of the old La Pointe light station, of course, is dominated by the 1858 lighthouse ruins (Figures 25 and 28). For the most part, however, what is now visible relates to a substantial renovation of the structure some 40 years later. In 1897, while the new La Pointe

light tower that still stands arose some 3,500 ft to the east, workers nearly doubled the size of the old lighthouse. They accomplished that feat by raising the frame structure from its foundations to second-story height and laying up the walls of a brick first floor (according to the Keeper's Log, work began on July 16, 1896, and was still not complete on October 31 of that year). The fact that a small room at the rear is attached with a butt joint, rather than toothed into the main foundation, would indicate that it is an even later addition to the structure. Used only as a dwelling for the keeper and assistants, the resultant structure was markedly different in appearance from its predecessor. Indeed, removal of the light tower from its gable roof eliminated any obvious indication that the building had been a lighthouse (Figures 9, 29, and 30).

Rathbun (1988:64), in his unapproved draft "Special History" of the Apostle Islands lights, states that keepers after the remodeling arranged the house with "a kitchen and parlor on the first floor and three bedrooms upstairs." Direct examination of the ruins, however, reveals a floor plan and incidental features consistent with the design of a duplex. In the first place, there is a medial foundation that divides the space of the lower floor into equal rectangles (Figure 26). Furthermore, both the east and west sides of the building have doorways at the front and rear (Figures 26 and 27). Separate entrances would not be expected in a dwelling supposed to possess common areas on the first floor.

Even more telling, but perhaps less obvious, is the arrangement of lathe and stair framing along the interior north wall of the structure. Ample evidence survives to reveal the former presence of two stairways symmetrically arranged between the two front doors and the dividing wall (Figures 31 and 32). Two access routes to the upper floor, essentially next to each other, leave little doubt that there was no interior communication between the two adjacent units.

Today, nothing remains of the frame portion of the structure except siding and framing studs scattered about the brick ruins. The bricks that formed the east wall are almost entirely down, but the three other walls are in better shape. Only the brick foundation of an apparent addition is still present, leaving no indication of its above-ground appearance (Figure 26); surviving photographic evidence, however, does provide visual information about that small room (Figures 18, 29, and 30). Although the room may have been built at about the same time as the rest of the lighthouse, it is here considered an "addition" because it attaches to the main building with a butt joint, rather than interlaced masonry. A doorway provides ready access into the room from the west side of the duplex. Further, there is a barrel-vaulted passageway through the foundation, and directly beneath the door portal, which is of unknown purpose. Its presence, of course, casts doubt on the first impression that the small room is a later addition, since the opening does not appear to be intrusive upon the foundation.

By far the most interesting site visited during the 1992 survey, the old La Pointe lighthouse is given short shrift among the 50 lighthouses named to the National Register of Historic Places under the "United State Coast Guard Lighthouses and Light Stations of the Great Lakes" thematic nomination of 1983. That nomination focuses on a much later incarnation of the La Pointe light station on Long Island (see next section, New La Pointe Light Station), which employed the original 1858 lighthouse only as quarters for keepers of two new lights. Site

boundaries, moreover, are ill-defined. Indeed, the Historic American Engineering Record (HAER) inventory card employed as documentation for the National Register nomination gives only the UTM coordinates for the new La Pointe light. It would seem, then, that the nomination does not include the ruins site as part of the listed property, even though it served as the keeper's quarters from 1897 to 1938.

As one of the earliest lights in the upper Great Lakes, the historical significance of the old La Pointe site would seem indisputable. Owing to degradation of the structures, however, this specific area of the multiple-element complex now would have to be recorded for all practical purposes as an archeological property. It would seem appropriate, furthermore, to amend the nomination accordingly and to conduct more a detailed inventory and documentation of cultural resources exposed about the site. Those data can then be employed in the development of management recommendations for the protection and stabilization of the old lighthouse ruins and associated materials.

New La Pointe Light Station, 47AS192

The site of the new La Pointe light station (47AS192), also known in some references as La Pointe east light, seems at first glance almost too modern to be considered historically significant. Nevertheless, it has great significance with respect to the history of Great Lakes shipping, and it is listed in the National Register of Historic Places (Figures 13, 33-35). The light complex looks as though personnel abandoned it only in recent years, rather than in 1964 when the U.S. Coast Guard removed its detail after automating the light. Further, gross appearances of existing structures at the complex, one of which dates only from 1938, obscure the fact that this light station went into full operation in 1897 as a replacement for the original La Pointe lighthouse of 1858 (Hyde 1986:184-185).

In fact, the first aid to navigation installed at the new complex was a fog signal made operational in 1891 and tended by keepers still quartered at the old light station less than 900 m (3,000 ft) west, according to the 1964 USGS Long Island 7.5 min Quadrangle. The fog signal is first shown as completed on the 1895 sketch map previously discussed (Figure 15). That map, prepared for the Lighthouse Board, appears to show a distance of some 1,100 m (3,500 ft) between the localities, which is not an excessive discrepancy for a sketch map. Still standing in the early 1980s, though derelict and modified many times, the 7-m-x-12.5-m (22-ft-x-40-ft) structure was torn down by the Coast Guard sometime during or shortly after 1986. Its foundations are still present, however, and associated remains might still exist in the immediate area (see Hyde 1986:184).

In addition, a 1936 vintage radio beacon tower passed from the scene at about the same, though its four concrete footings remain. In fact, that beacon was the second that operated at this location. The former locations of an oil house and a small shed are also among the site amenities depicted on a plan map of this Long Island complex prepared in a recent draft overview of lighthouses in the Apostles (Rathbun 1988:Figure 5.4). No doubt other minor structures were

present during the long history of the site, as well as trash dumps, refuse pits, privies, and various undocumented use areas.

The primary historic structure at the site is the 20-m (65-ft) steel light tower, which went into service in 1897 (Figure 36). The tower consists of a lantern house above a watch room, both of which surmount a cylindrical stair enclosure and surrounding pyramidal skeletal support. It appears that this is the only original structure extant in the complex, and it seems to stand in very good repair. The La Pointe light now operated and maintained by the U.S. Coast Guard, though completely automated since 1964, still employs the original lantern house. A small electrical power unit at the tower's base, termed a "gratiot hut" by Coast Guard personnel, is believed to date from a 1982 upgrading of the facilities.

A nearby triplex quarters building is associated with the 1938 light station renovation and expansion (Figure 37). Upon completion of the triplex, keepers still quartered at the old La Pointe light station would finally be relocated and brought into proximity with their main activity area. Built under directives of the Depression Era's Works Progress Administration, and at times referred to as a Civilian Conservation Corps (CCC) building in terms of style, this large, two-story quarters could house three families with ease. No doubt the designers intended it to accommodate a lightkeeper and two assistants, as well as their immediate families, in separate living quarters.

Transfer of U.S. Lighthouse Service duties from the Bureau of Lighthouses (1910-1939), an agency of the Commerce Department, to the U.S. Coast Guard, then under the Treasury Department, occurred in 1939 following President Franklin Roosevelt's directive to reorganize and combine government functions for economy of effort. As it absorbed the old Lighthouse Service, the Coast Guard also reorganized its command structure, making the Great Lakes its Ninth District. Members of the field services were then given the option of retaining civilian status or taking a military commission (O'Brien 1976:71). Therefore, it was possible for the same keepers to remain at their posts with little noticeable change. The retention of trained personnel proved particularly advantageous with the outbreak of war soon thereafter. With the passage of time, however, and the eventual departure of that cohort of keepers from service, fewer families would reside at the light stations. Stationing regular Coast Guard enlisted men for limited tours of duty would largely do away with the need for family accommodations at light stations after World War II, just as the advent of automation would later eliminate the need for keepers.

The other substantial structure present at the site, a massive steel-girder pier, is also associated with modernization of the new La Pointe light during the New Deal. In addition to the docking facility, a boathouse formerly stood on the pier (Figure 38). Today what remains of the pier structure is obviously in a very unsafe condition and virtually unusable (Figure 39). If both feasible and desirable, the structure might someday be restored to its former appearance and condition, in which case more intense archeological scrutiny will be required where its support structure is anchored.

It is quite possible, however, that a future architectural survey will find the pier beyond any possibility of repair, in which case it would have to be demolished in the interest of safety. Even so, areas that might be touched by any such demolition should be examined prior to the undertaking to ascertain whether any other cultural resources will be affected by the activity. There is, of course, the chance that earlier features might be present, submerged beneath the water or covered by beach sands.

It bears noting that personnel at this light station also had responsibility for operating the unmanned Chequamegon Point light near the western tip of Long Island, slightly more than a mile away. Accordingly, those two points are linked by a two-track road and by a line of utility poles, both of which run along the ridge of a relict dune for most of the distance. More intensive survey of that route may yet reveal incidental cultural resources lost or abandoned by the caretakers. The 1992 survey, however, failed to detect any substantial remains along the lane.

Attempts to locate undocumented cultural resources associated with the new La Pointe light met with little success. Systematic shovel testing in the wooded area immediately behind the complex did not produce any archeological evidence of possible significance. Visual examination of the ground surface about the new La Pointe light station established the presence a few small, isolated refuse areas, but nothing that could be called a substantial dump site or refuse midden. Trash could have been hauled greater distances from the site, dumped into the lake, or even removed at the time of the detail's departure. It is also possible, of course, that cultural resources are indeed present and that our limited site investigation simply failed to detect them, perhaps because they are deeply buried.

In short, although it is logical to assume the presence of additional archeological remains associated with the new La Pointe light station, the 1992 survey did not confirm that assumption to be true. It should be sufficient, however, to underscore the fact that the major visible features already are all integral elements of a National Register site. That site nomination, of course, at present fails to define the property boundaries adequately, and it is tempting to focus only on the central building complex. Managers should be mindful, however, that the actual compass of site use was probably much greater than what is obvious from the placement of structures. Formal and informal activities probably ranged much farther afield when personnel occupied the station.

Chequamegon Point Light, 47AS194

The light now operating at Chequamegon Point is a modern cylindrical tower, which the U.S. Coast Guard installed in 1987 as a replacement for the original skeletal steel light tower at this end of Long Island (Figure 40). Ninety years earlier, in 1897, the U.S. Lighthouse Board realized its 1893 authorization calling for a harbor light to be erected approximately 3,500 ft (1,100 m) west of the La Pointe lighthouse (Figures 13 and 41). The light at Chequamegon Point, however, would be operated as a companion to the new La Pointe light, which also went into service in 1897 east of the old lighthouse. Both would be cared for by keepers housed at the old La Pointe lighthouse, converted for exclusive use as a dwelling, until establishment of

new quarters at the east light in the late 1930s. Because human activities about the Chequamegon Point site (47AS194) were limited, amenities were few.

With use of the original Chequamegon Point light tower discontinued, owing to encroachment of the lakeshore, the U.S. Coast Guard detached the historic structure from its footings and moved it by transport helicopter approximately 31 m (100 ft) east (Figure 42). The move no doubt was meant to remove the forsaken tower from proximity with its replacement, where it might interfere with the signal or cause confusion. It is unfortunate, however, that the place chosen for its relocation also happened to be on part of the LeBel fish camp, described in the next section, which compromises the historic scene. Further, the manner in which the Coast Guard moved the old tower caused severe damage to its iron deckplate. The historic tower still stands in that relocated position at this writing, though it is now beginning to show definite signs of increasing deterioration from neglect since going out of service. Moreover, the tower's isolation leaves it easy prey to would-be scavengers and vandals.

It should be recalled that the Chequamegon Point light was not constantly attended, but serviced initially from the old La Pointe lighthouse and from the new La Pointe light after 1938. Therefore, in light of the minimal human presence here, it should be no great surprise that systematic shovel probing turned up nothing of consequence around the original tower site. Visual inspection of the shoreline area did confirm that the old tower footings are still present, as well as pilings and tracks along the lakeshore for boat launchings and landings. There is no obvious evidence of an associated boat house, though several LeBel family photographs, recently acquired for the Apostle Islands collection, show a boat house near the light tower on Chequamegon Point (e.g., Figure 43). Doubtless the ever encroaching shoreline claimed it, and any surviving remains may now lie under water.

LeBel Fish Camp, 47AS193

Because it was a private family enterprise, there is little substantive documentary information on the LeBel fish camp (47AS193) of Long Island (Figure 13). A government study of Lake Superior fishing practices in 1894 makes specific mention of a "Mr. LaBelle," who is identified as a pound net owner and fisherman of Chequamegon Bay. He is also said to have come there from below Quebec "about 25 years" earlier, which would put LeBel's arrival sometime around 1869 (Record Group 22, Entry 44, 1894 Investigation by Joint International Commission, Box 9, Volume II, National Archives, Washington, D.C.). That conclusion is given added weight by the presence of two structures labeled "Fish Shanties" on the 1876 map of La Pointe light station (Figure 14). Two more generations of LeBels continued operation of the fishing station into the 1940s (Figures 44 and 45). By that time the business had expanded to include a small fleet of fishing boats available for charter.

It is clear, then, that LeBel's small fishing operation commenced business near the tip of Chequamegon Point more than 100 years ago. At times, however, LeBel appears to have found himself in contention with lighthouse operations. Indeed, an August 8, 1893, log entry by the

La Pointe keeper notes that Joe LeBel had threatened to have all ship captains petition for removal of the light because local fishermen could not set their nets in government waters. In view of that protest, it is most curious to find LeBel selling the government 1.8 ac of his land for the Chequamegon Point light, as well as a 10-ft right-of-way for connecting the two new light towers with the old lighthouse building, only two years later in 1895. The family continued to occupy the remainder of Section 13, Tier 49N, Range 4W, however, and employ the site as home base for its small fishing venture.

At present, one structure is but a fallen mass of lumber and must be considered a total loss structurally (Figures 46 and 47). Nevertheless, it is quite probable that there are in-ground cultural resources associated with the site, despite the fact that random shovel testing about the collapsed building revealed no archeological deposits of real consequence. That assumption is underscored by the observed presence of numerous late nineteenth-century ceramic sherds in the immediate area. Furthermore, photographic evidence leaves no doubt that the LeBel site once included several large structures and various docks and dependencies within its sphere (cf. Figures 44 and 45).

It should be noted again that the U.S. Coast Guard moved the original Chequamegon Point tower from its moorings in 1987, putting it down on what had been the LeBel compound (Figure 42). That recent relocation does not appear to have impacted directly on any cultural resources associated with the LeBel fish camp, but it does alter the historic scene considerably. Of course, repositioning the old light tower also adversely affected its own integrity of place.

Finally, a small pond or lagoon near the collapsed structure is worth mentioning as a key element of the compound (Figure 48). Separated from the waters of Lake Superior by a narrow finger of land, the pond is said to have been open to the big lake in former times — a claim supported by several late nineteenth-century maps (cf. Figures 14-16). Local informants further assert that the LeBel family closed off the outlet, creating an artificial pool that they would later use as a fish holding pond whenever their Lake Superior catch would not bring a good price (Figure 49).

Stocking fish in this manner enabled the LeBels to avoid the losses of a poor market in hopes that the return of high demand would return better earnings. However, price fluctuations could probably be quite slow, doubtless requiring the provision of food and other maintenance for the stock at intervals. It is unlikely in the extreme, however, that commercial species caught in Lake Superior would spawn in the pond waters. There is no known documentation on expedient domestication of fish caught in the wild and held captive for market in this region, but it probably would represent an unusual innovation. Accordingly, this novel approach to fish farming might impart a measure of significance to the pond as an element of the historic cultural landscape.

Miscellaneous Cultural Features

In addition to the four sites described above, there are several sportsmen's cabins of dubious significance on the island. Chief among those are the Sivertsen cabins, which incidentally served as base camp for the 1992 archeological team (Figure 50). The group of three cabins, only one of which is currently serviceable as a domicile, stands approximately midway along the island's official length (Figure 13). The cabins, and other structures of marginal consequence, all appear to be less than 50 years old and have no remarkable associations. Accordingly, the team made no effort to record spatial arrangement and conditions of those structures.

North from the Sivertsen cabins, and less than halfway to the new La Pointe light complex, are the ruins of a small cabin that may have been a fishing camp (Figures 13 and 51). One thing pointing to that inference is an apparent fish cleaning station, which stands in partial collapse between the cabin and lake shore (Figure 51). Other debris about the cabin site may also be related to a small-scale fishing enterprise (Figure 52).

Finally, it is worth noting that the team discovered what appears to be a small mackinaw boat partly buried in the bay side (west) beach of Long Island, well back from the current shoreline (Figures 13 and 53). Found serendipitously south of the lower NPS boundary line during a lunchtime stroll, only a prow and the partial gunwale of the wooden boat are exposed in the area behind the current strand line (Figures 54 and 55). Since the find lay outside the legitimate purview of an official National Park Service investigation, the archeological team took no action beyond photographing the sparse boat wreckage exactly as they found it. For that reason, it was not possible to confirm the vessel's type with certainty, nor even to determine the size and current condition of the small abandoned boat.

CONCLUSION AND RECOMMENDATIONS

The 1992 archeological survey of Long Island provides National Park Service managers with the baseline cultural resources data necessary for proper stewardship of that Apostle Islands unit. The survey found no evidence of either prehistoric or early historic sites on the island. Rather, the only sites recorded during the 1992 project were several previously known historic sites dating from the mid-nineteenth century at the earliest. Nevertheless, the limited documentation of those sites generated sufficient new information to develop the following management recommendations.

Much of the old La Pointe light is still in remarkably good condition. Although most of the frame members are now gone, enough remain that conclusions can be drawn concerning room placement and size, stair configurations, and aspects of the lighthouse interior. Outbuildings and other dependencies differ in their conditions, ranging from the nearly pristine oil vault behind the light to the almost unrecognizable boathouse at the former shoreline. Further, one can note several walkways, rail tracks, refuse dumps, and numerous isolated artifacts at various locations about the site.

In short, the La Pointe site comprises virtually all the elements of a late nineteenth-century Great Lakes lighthouse. Whereas other lights in the Apostle Islands have been maintained in fairly good order, whether lighted or not, the old La Pointe light is the only abandoned lighthouse in this part of Lake Superior that is now in ruins. Accordingly, the site affords considerable opportunities for archeological research into lighthouse operations and site abandonment behavior, as well as the chance to interpret aspects of the lighthouse service in a manner that would differ markedly from approaches taken at Raspberry Island, where a navigational light is still operational and the original lighthouse in need of only moderate restoration.

The new La Pointe light station is also abandoned by its keepers, but in more recent times and owing to automation rather than replacement. As a consequence, in many respects the compound looks from the outside as though it were still occupied by the U.S. Coast Guard personnel who last operated the station. It is also apparent, however, that modern attitudes toward facility maintenance and site abandonment might not have left much in the way of archeological remains. Perhaps for that reason, archeological reconnaissance was unable to locate any historic refuse dumps in the immediate site area. Further, it seems that the demolition of certain associated structures, and removal of the resultant debris, was very thorough. Be that as it may, the remaining structures are important cultural resources that contribute to our appreciation of the times and processes they represent. It would be appropriate, therefore, that the National Park Service expedite the study of those structures and give full consideration to their restoration.

Unlike the two La Pointe stations, the Chequamegon Point light did not possess a keeper's quarters or other associated structures. Instead, it stood alone on the point and shone from atop an isolated steel tower facing Chequamegon Bay. It was not long ago, however, that the U.S.

Coast Guard moved the original tower further from the lakeshore and replaced it with a modern light. The concrete footings from which they lifted the tower still can be seen near the water's edge, as can pilings and tracks that must represent the location of a former boat landing and possible boathouse. Such survivals of that earlier aid to navigation are cultural resources that merit some measure of effort to protect them from natural and visitor impacts. Effort also should be expended, of course, in exploring the means to preserve the original tower.

There are few recognizable remains of the LeBel fishery, unfortunately, and the repositioned Chequamegon Point light tower intrudes glaringly onto the historic scene. The collapsed main structure now presents a potential hazard, of course, and the debris might well be removed in the interest of visitor safety. Such action should only be taken with the greatest care, however, so little harm is threatened to any buried cultural resources that might be present. Further, it is possible that historic objects relevant to the Lakeshore's Scope of Collections might be found among the ruins. If so, they should be retrieved and curated for study or display.

It would be prudent to examine historical documents in order to determine whether more information can be gleaned concerning the apparent fishing camp located between the Sivertsen cabins and the new La Pointe light station. At present nothing is known about the site, other than what little can be inferred from the materials that lie about the dilapidated structure. It is rather unlikely, however, that even the most exhaustive documents search will clearly confirm its presumed use in small-scale commercial fishing or ascertain critical information on the builder and date of construction.

Finally, it is recommended that the Lakeshore explore the possibility of investigating the partly buried vessel that is tentatively identified as a lost mackinaw boat. Contact should be made with the Nature Conservancy, which owns the beach in which the boat now lies, and the State of Wisconsin Underwater Archaeologist in Madison. If the small craft proves to be a significant find, steps should be taken to retrieve and conserve the boat, as there seems little prospect that it can be protected in place.

Although the 1992 archeological project is considered a comprehensive survey of Long Island, managers should be reminded that it was not feasible to examine every bit of the island. Of course, archeological surveys of wooded environments must employ sampling techniques, but physical impediments, such as swamps and impassable thickets, prevented total access to some areas of the island. Moreover, it is conceivable that some cultural resources might be deeply buried beneath shifting dune sands, which would likely preclude detection using standard archeological survey methods. Therefore, the chance still remains that cultural resources not inventoried in this process might yet turn up on Long Island, and any contemplated undertakings there should continue to be subject to routine review for compliance with Section 106 of the National Historic Preservation Act prior to initiation.

It should not be necessary to point out that financial resources are increasingly rare in the federal government, unfortunately, but cultural resources are perhaps even more rare, and they are dwindling with time. Each of the major sites identified in the 1992 survey, and described in

this report, may be deemed significant. Indeed, the La Pointe light station is already listed in the National Register of Historic Places, and it is probable that the old La Pointe light would be eligible in its own right as an archeological site. Accordingly, it is hoped that the modest management recommendations outlined above will be adopted to the extent possible and with all due speed.

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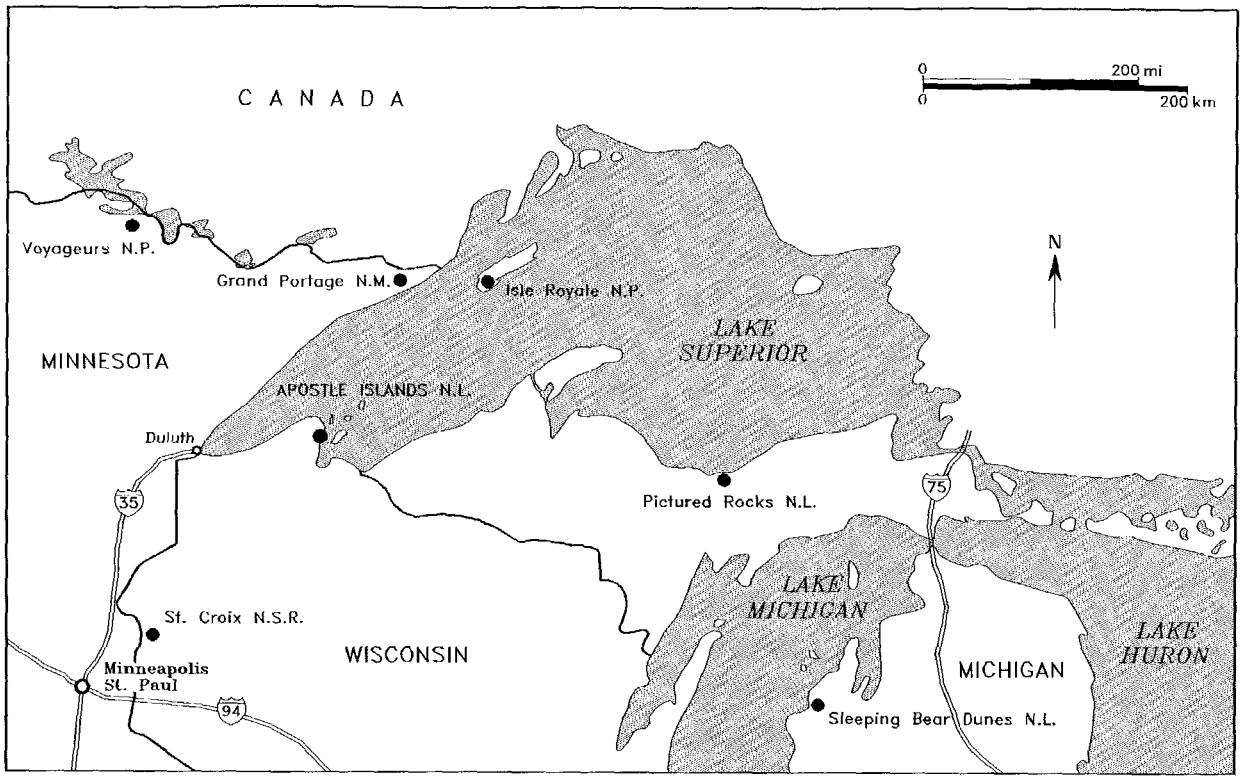

Figure 1. Location of Apostle Islands National Lakeshore.

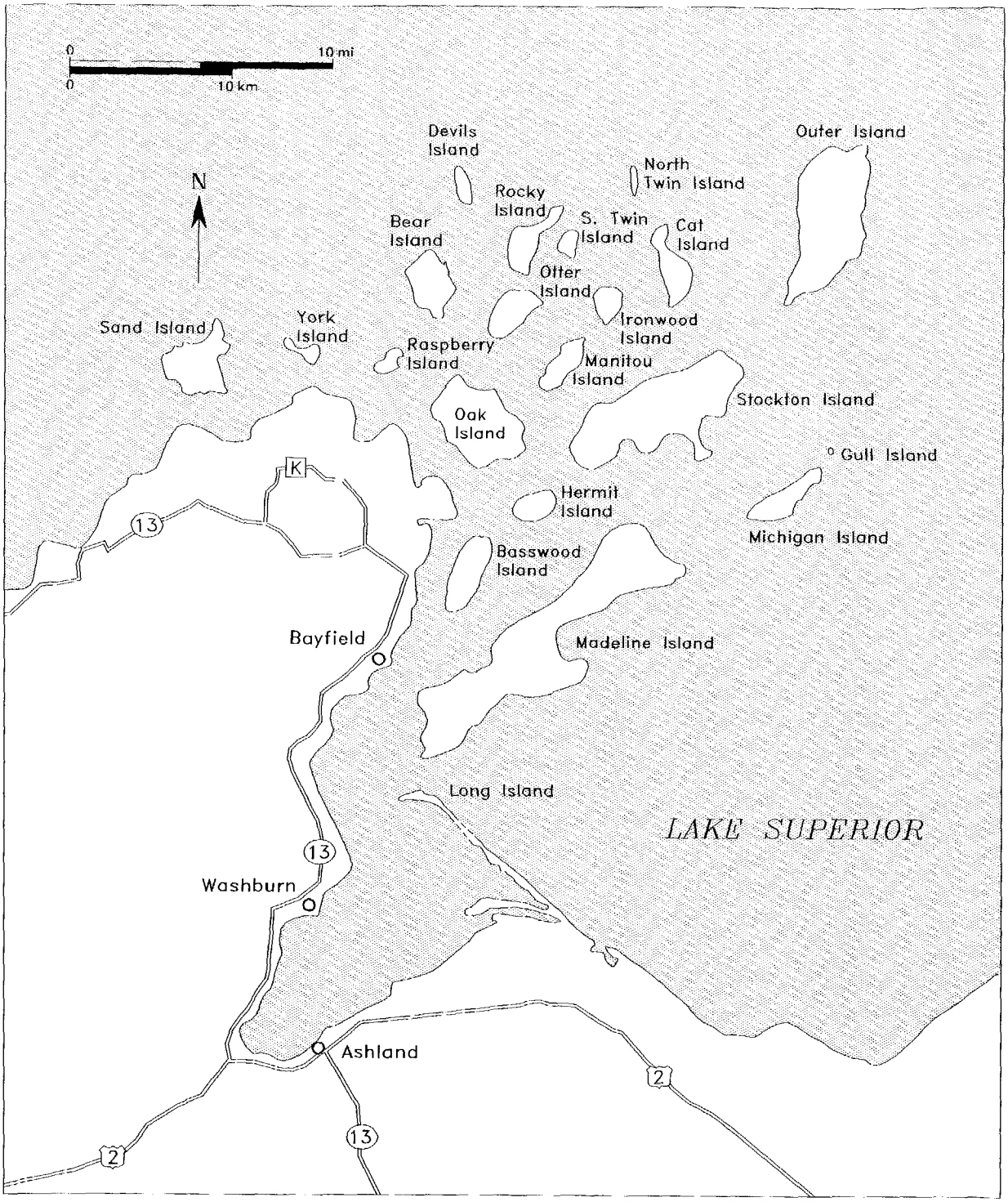

Figure 2. Apostle Islands of Wisconsin.

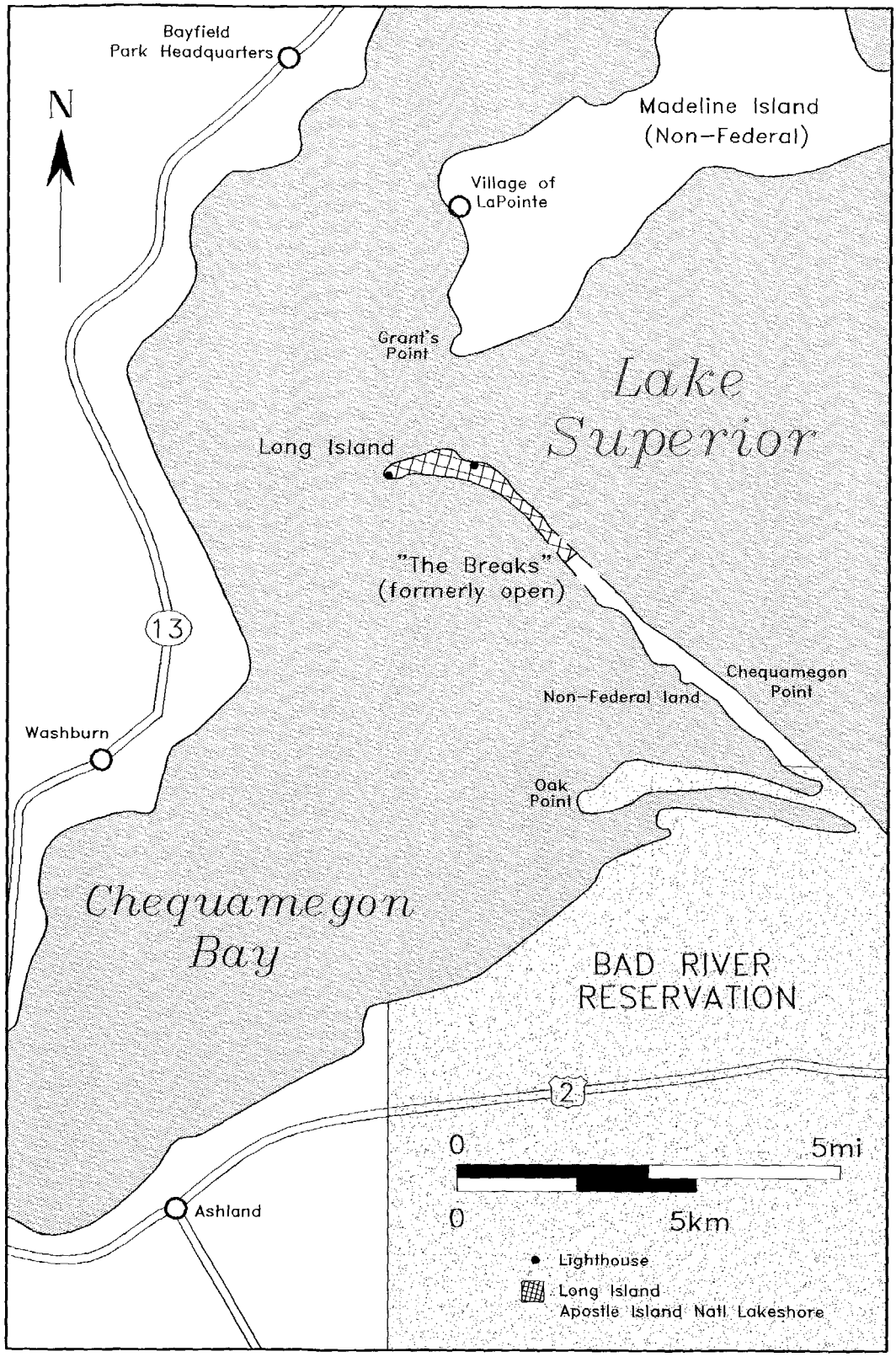

Figure 3. Long Island.

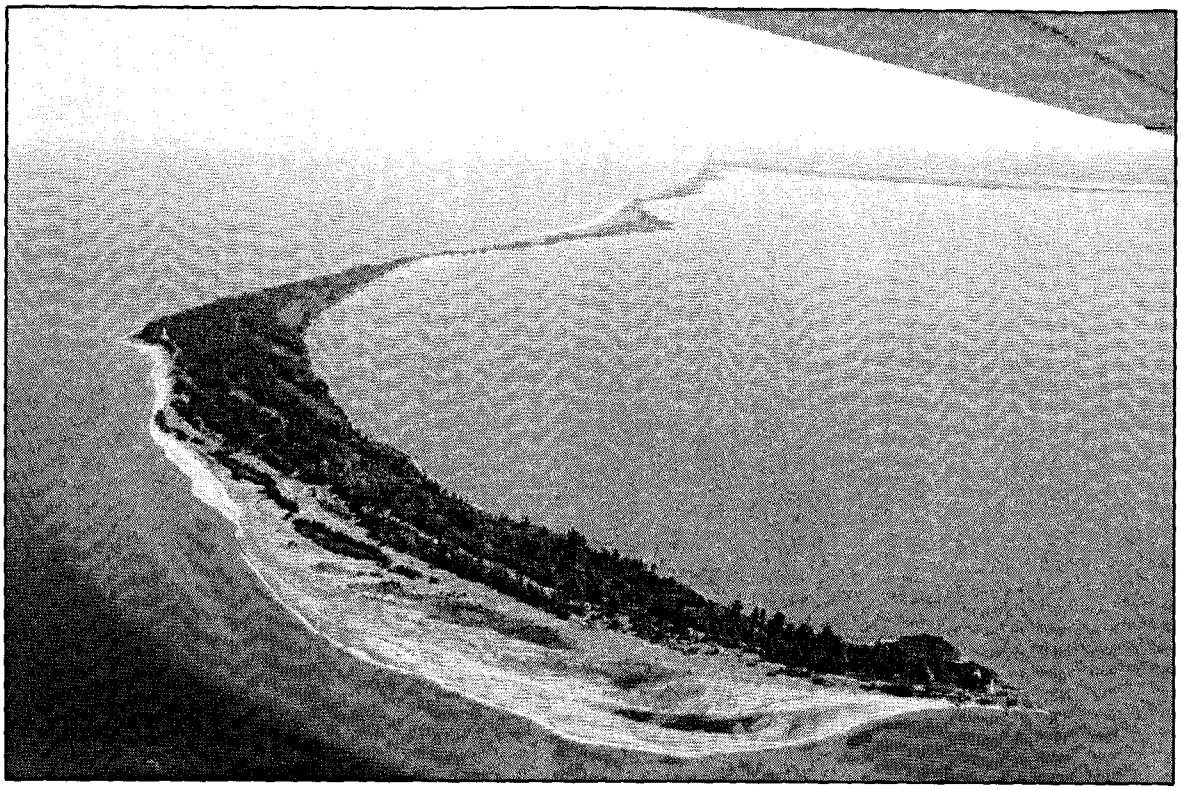

Figure 4. Aerial view of Long Island toward mainland, 1992.

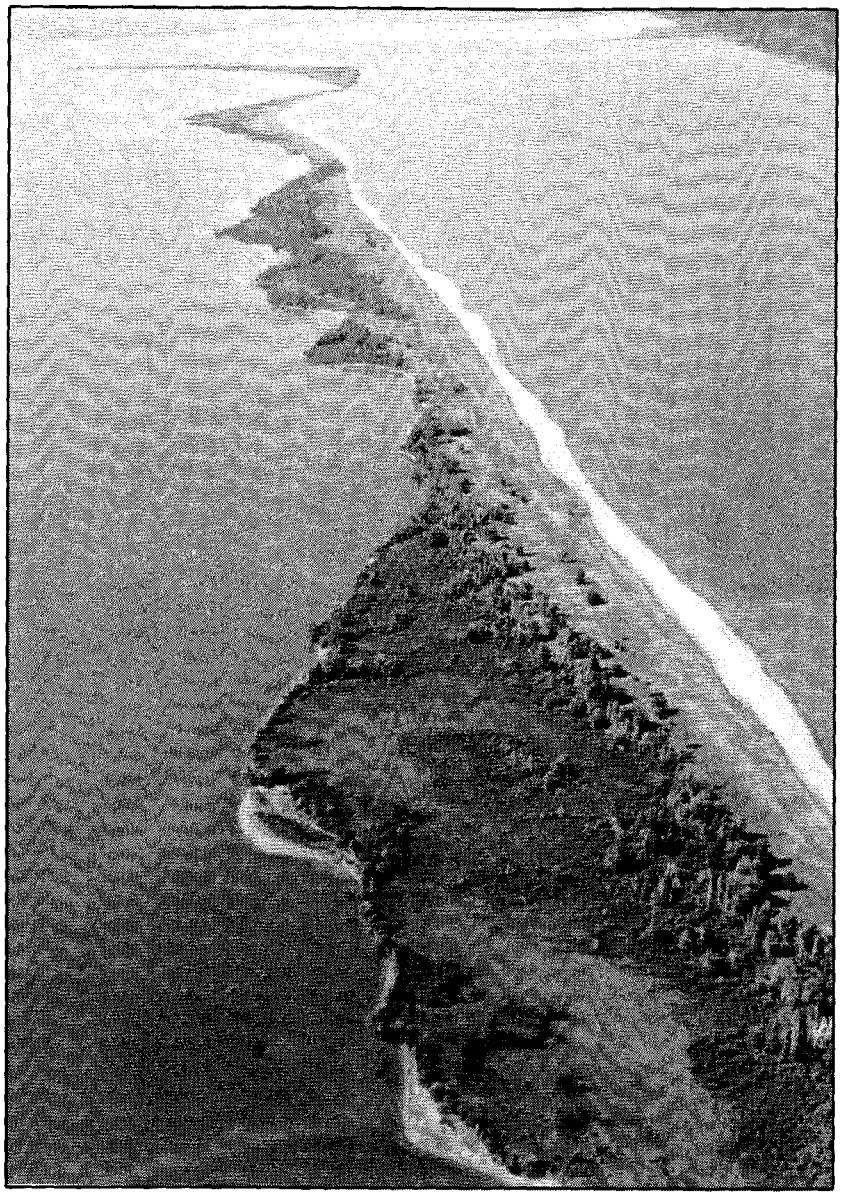

Figure 5. Aerial view of Long Island toward point, 1992.

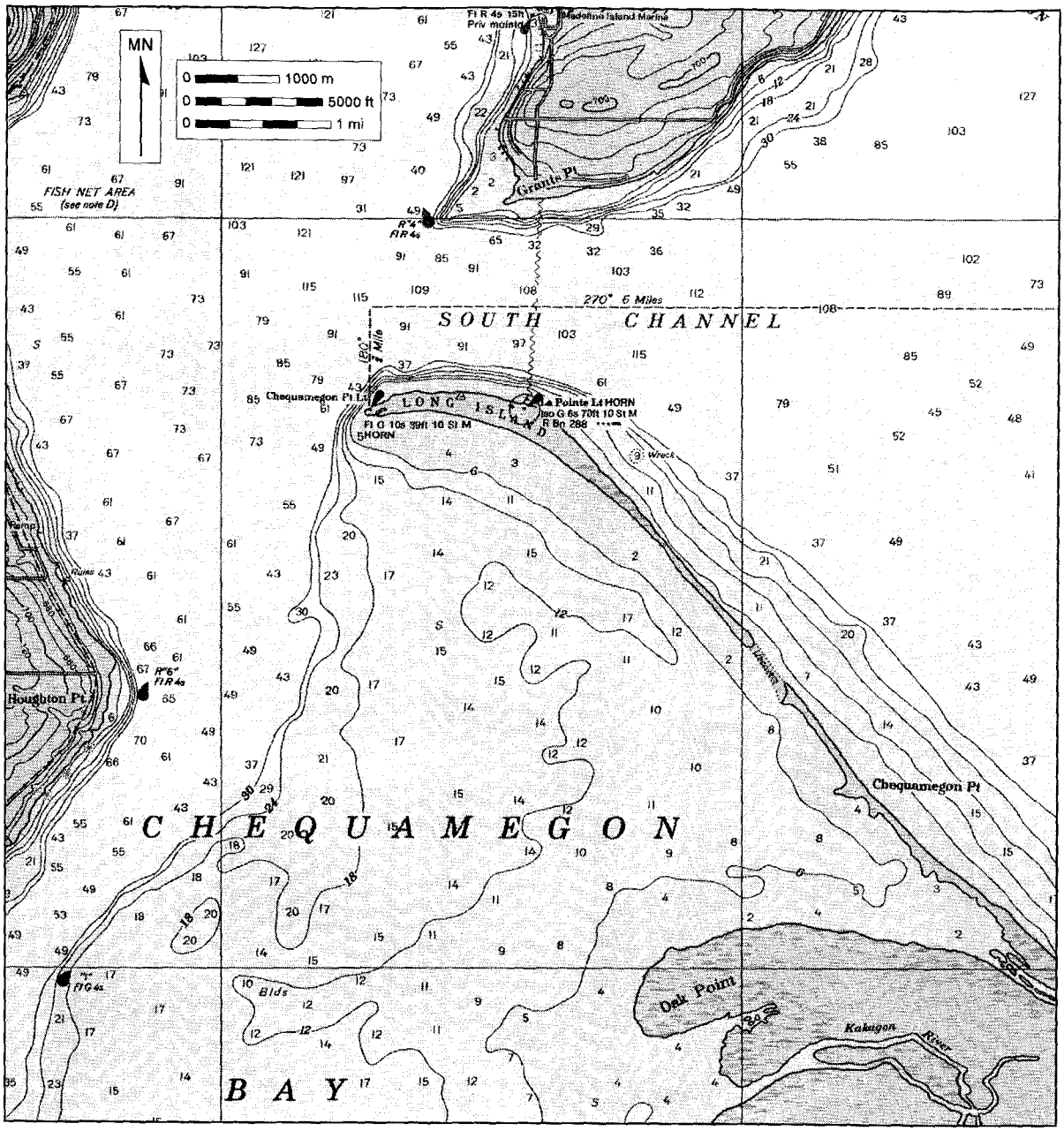

Figure 6. Detail of 1986 Apostle Islands nautical chart.

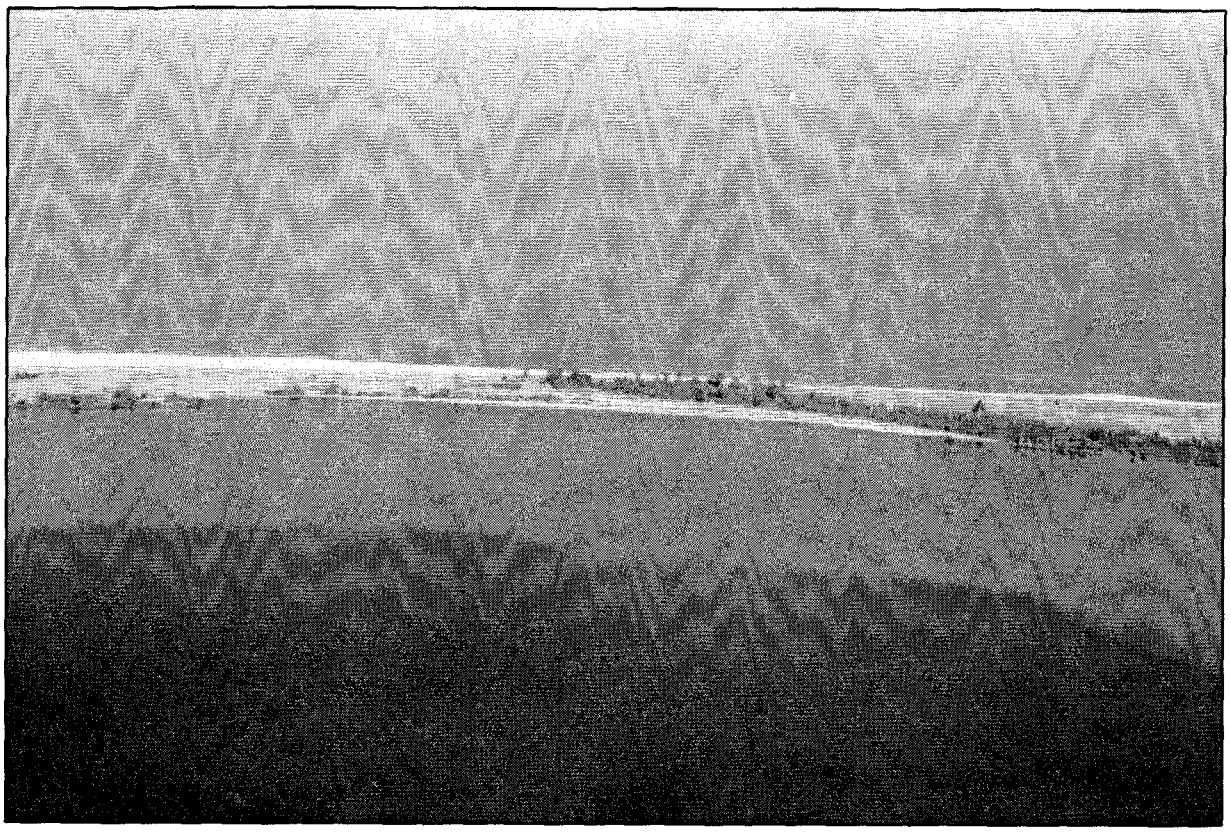

Figure 7. Aerial view of the Long Island "Breaks," 1992.

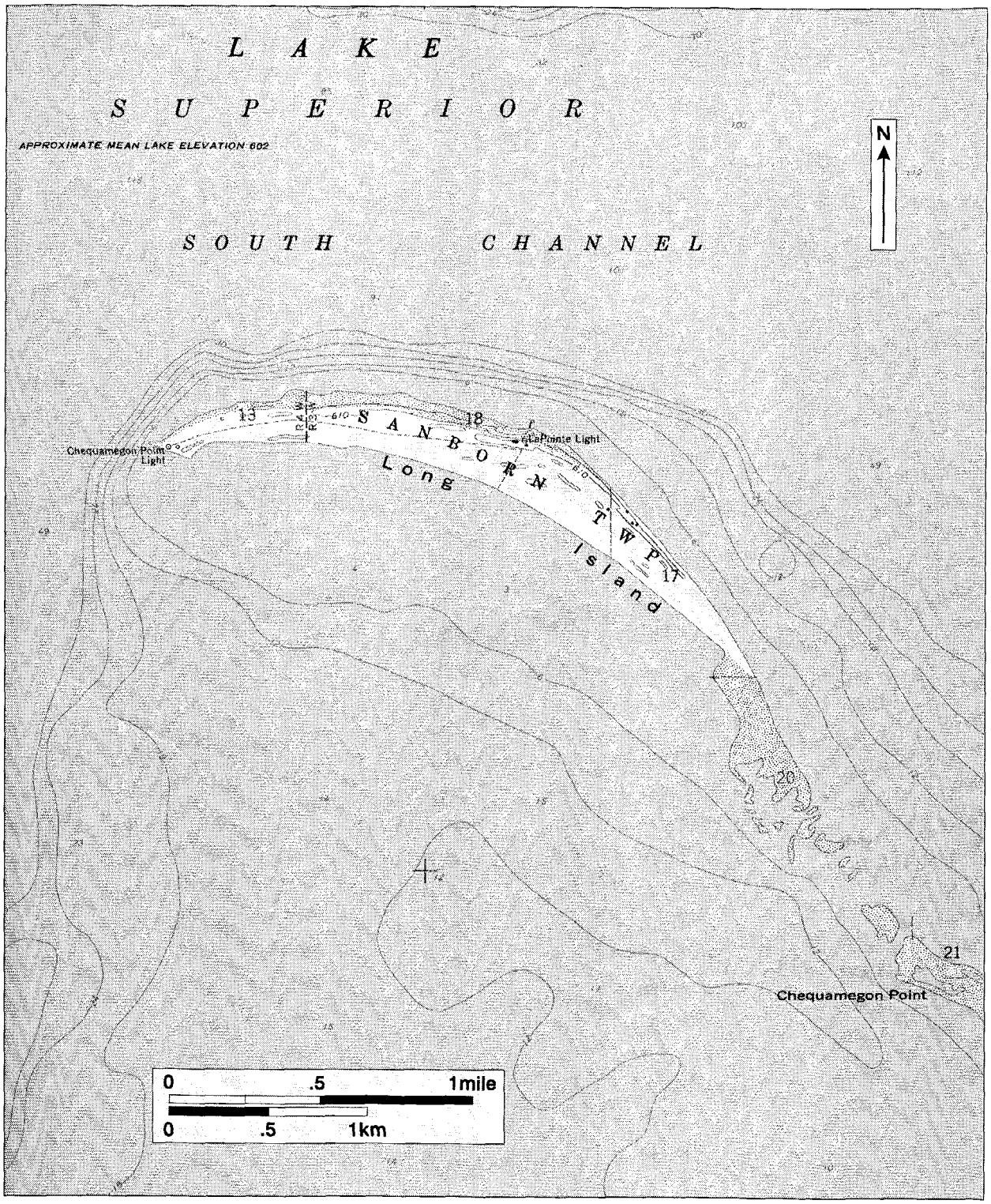

Figure 8. Detail of 1964 Long Island 7.5 minute quadrangle.

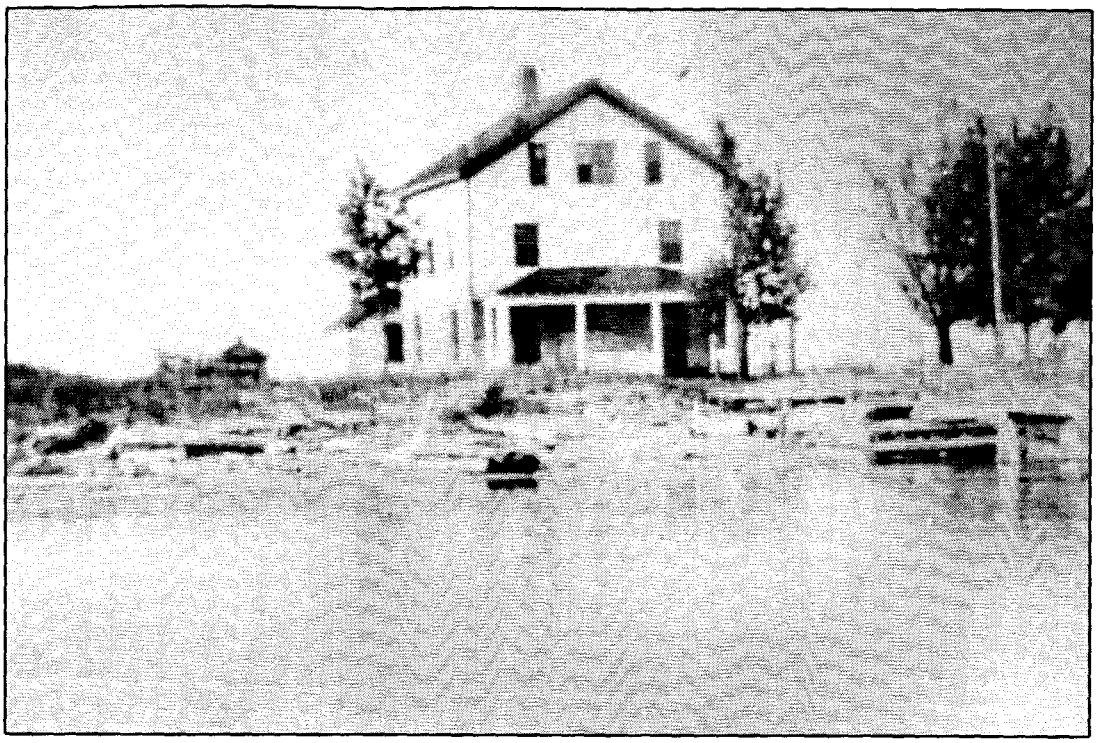

Figure 9. Proximity of old La Pointe complex to shore, ca. 1900.

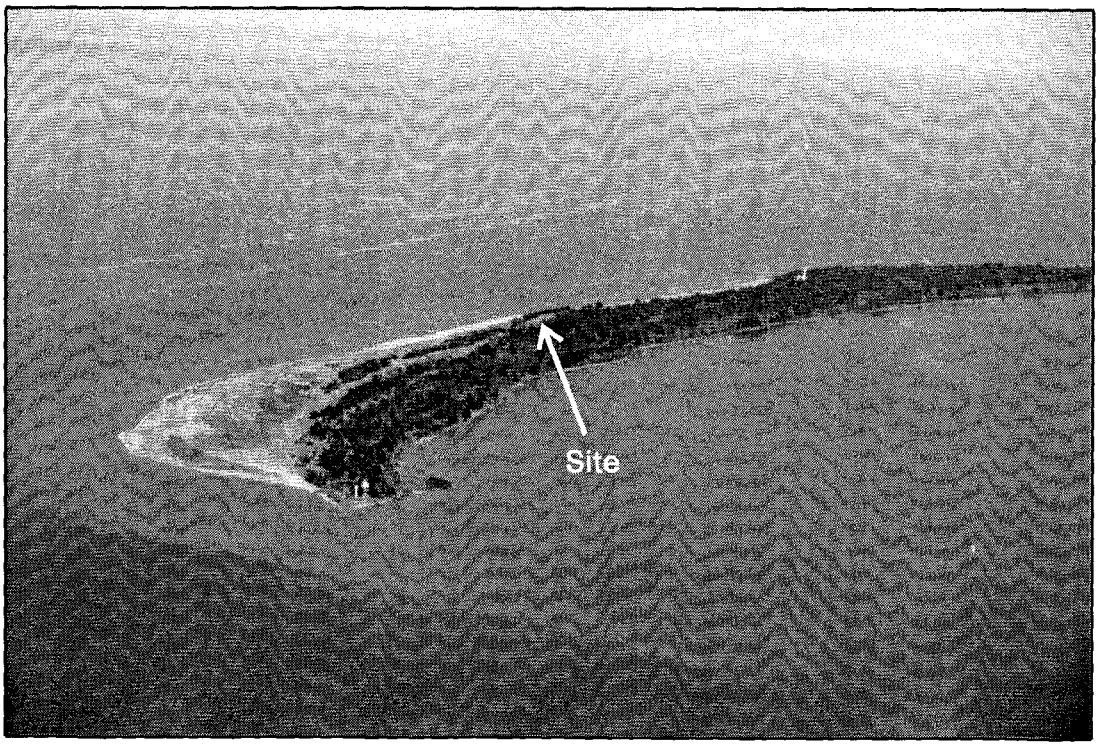

Figure 10. Aerial view showing beach aggradation, 1992.

Figure 11. Survey crew in heavy interior vegetation.

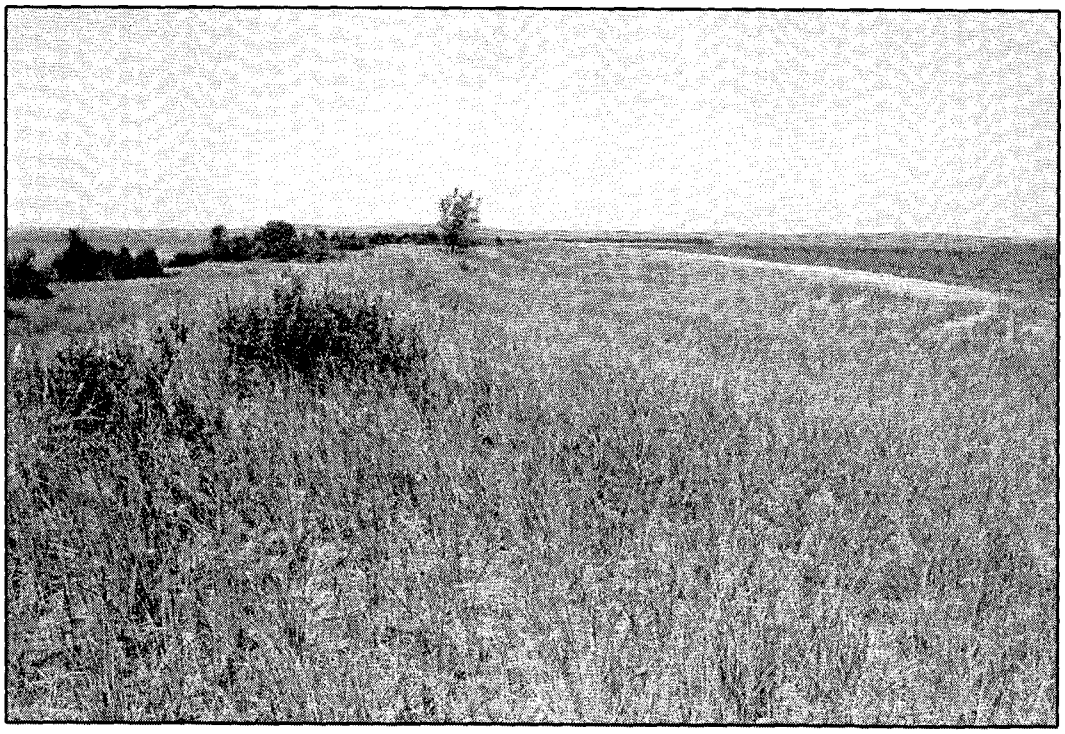

Figure 12. The sparse vegetation of the "Breaks."

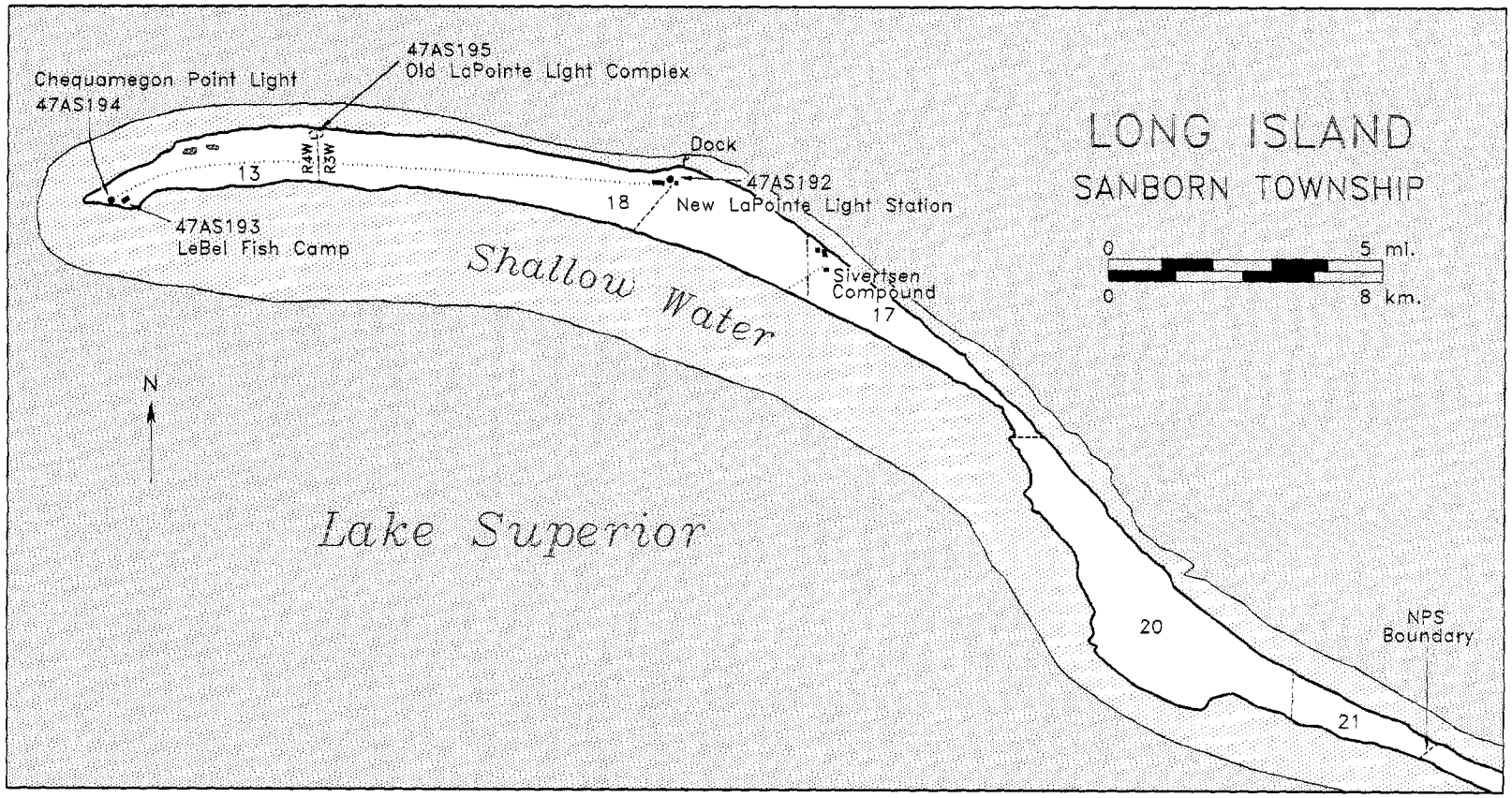

Figure 13. Long Island site location map.

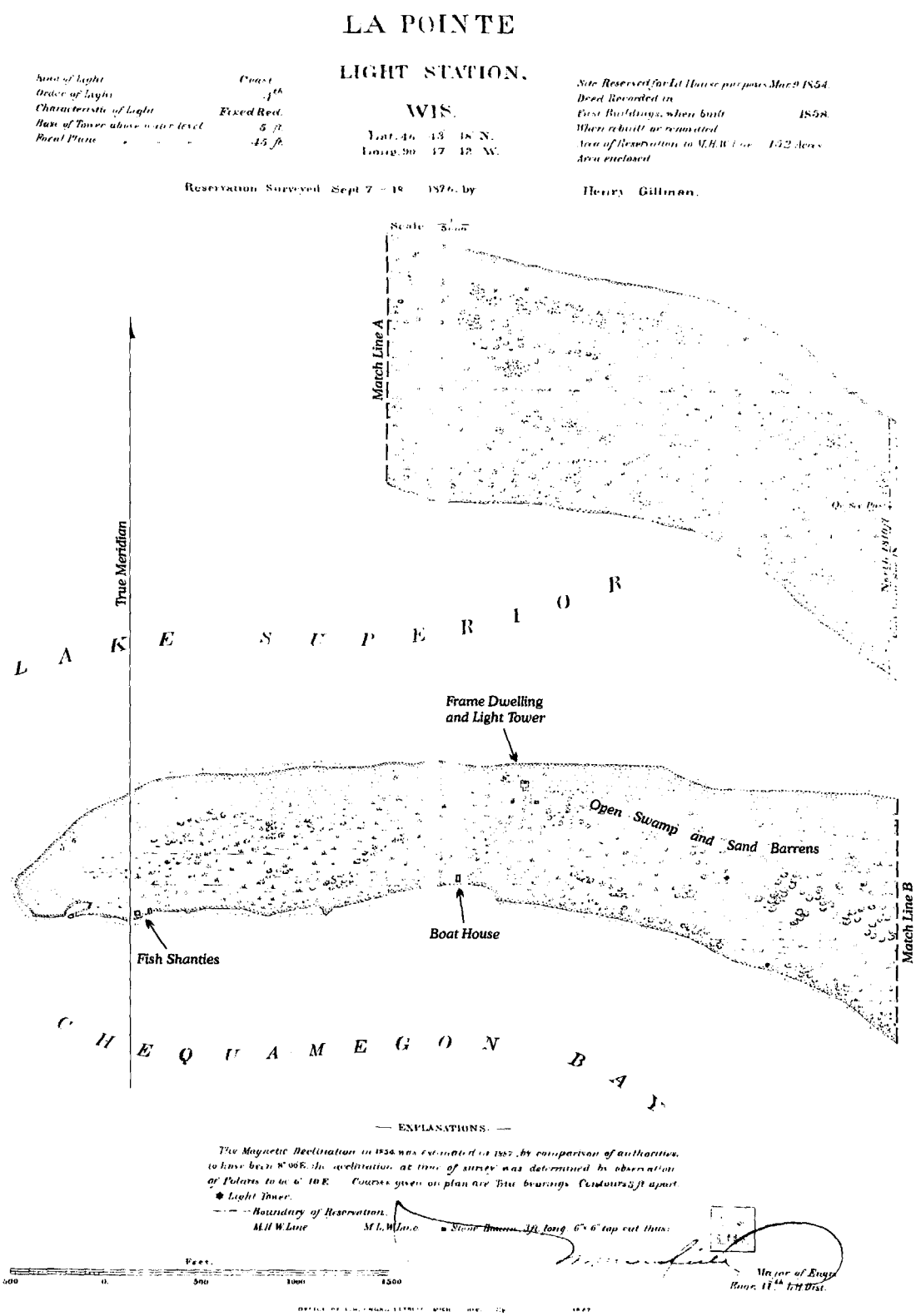

Figure 14. Sketch map of La Pointe reserve, 1876 (annotated).

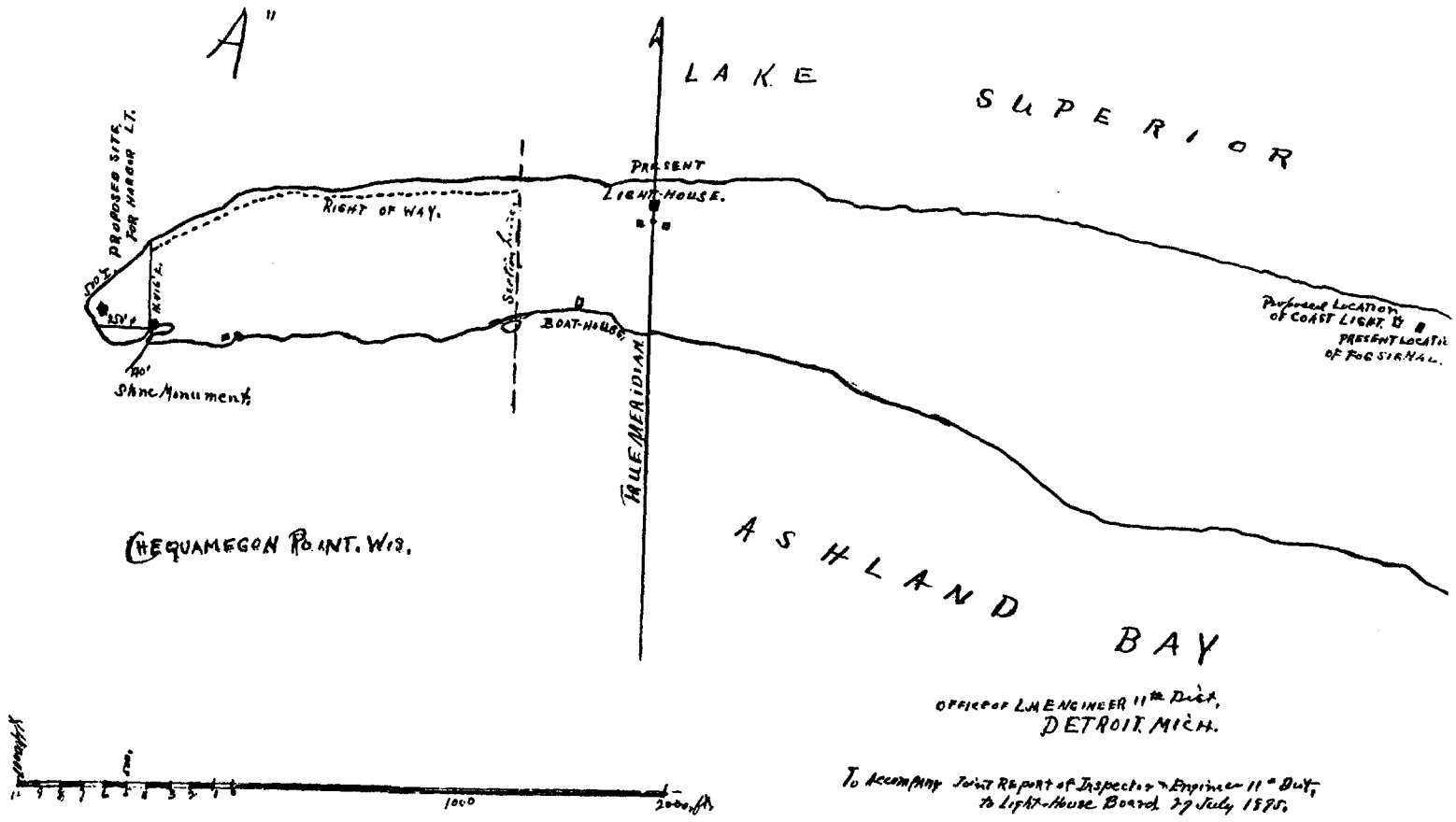

Figure 15. Sketch map of La Pointe reserve, 1895.

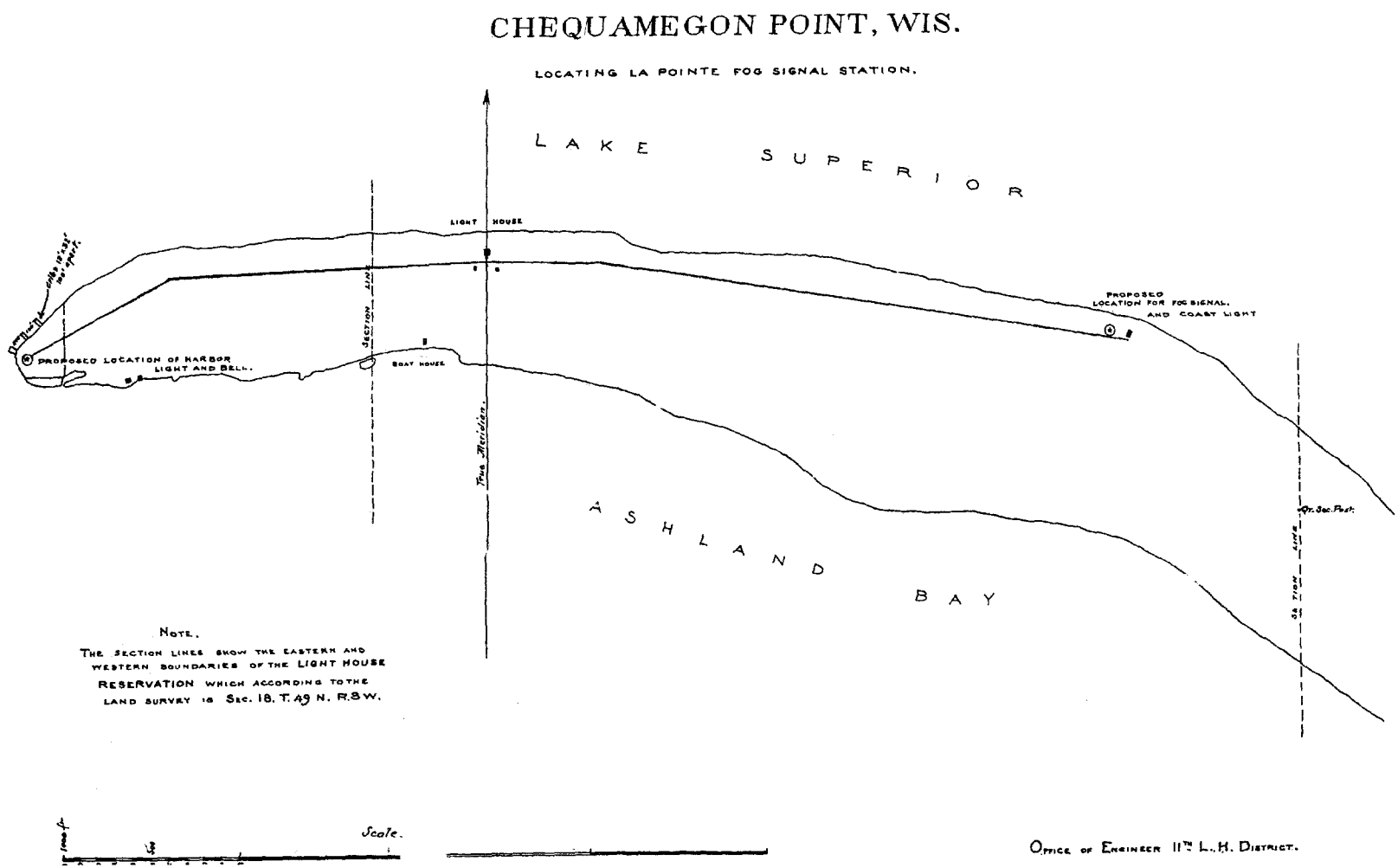

Figure 16. Sketch map of La Pointe reserve, 1890.

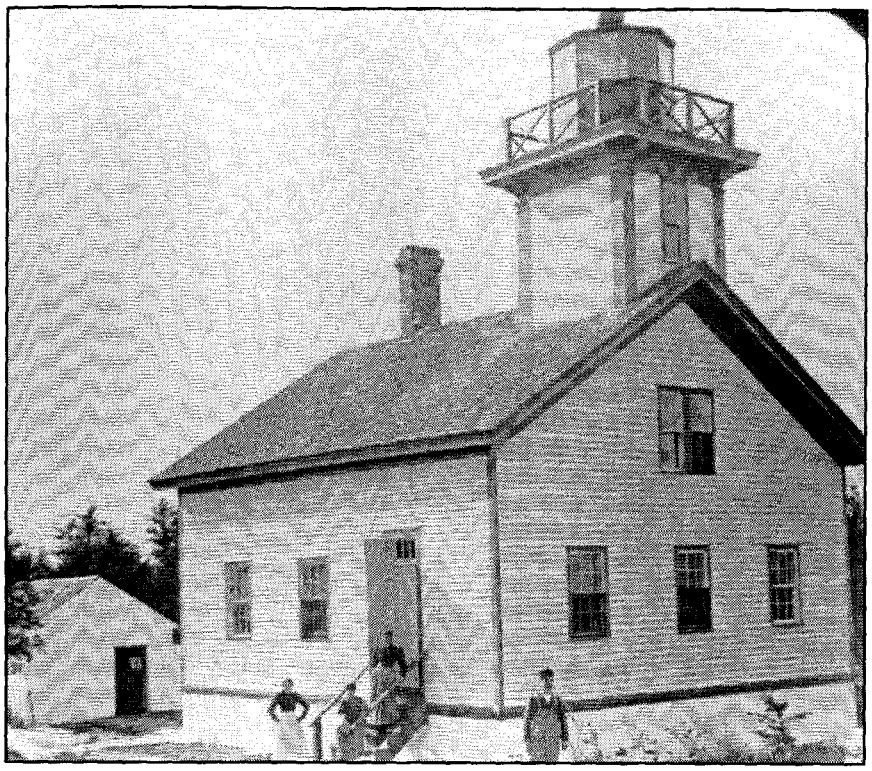

Figure 17. Undated historic image of old La Pointe lighthouse, view from northeast.

Figure 18. Undated historic image of old La Pointe lighthouse, view from northwest.

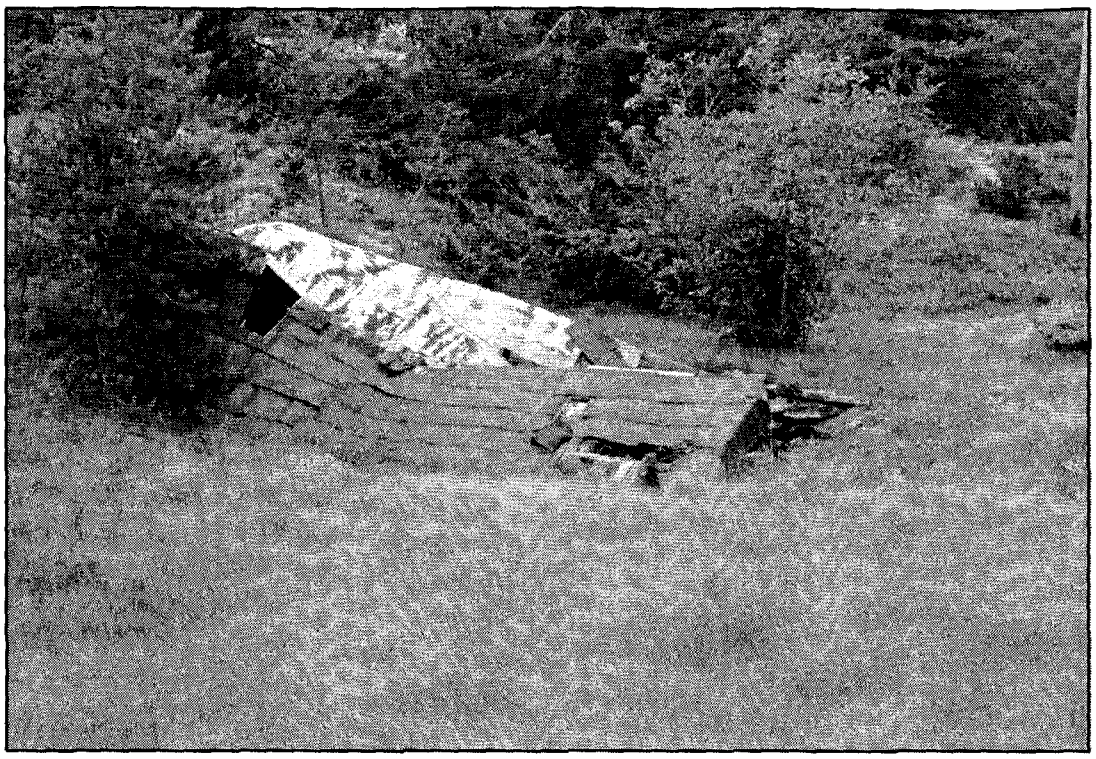

Figure 19. Boathouse ruins near old La Pointe lighthouse.

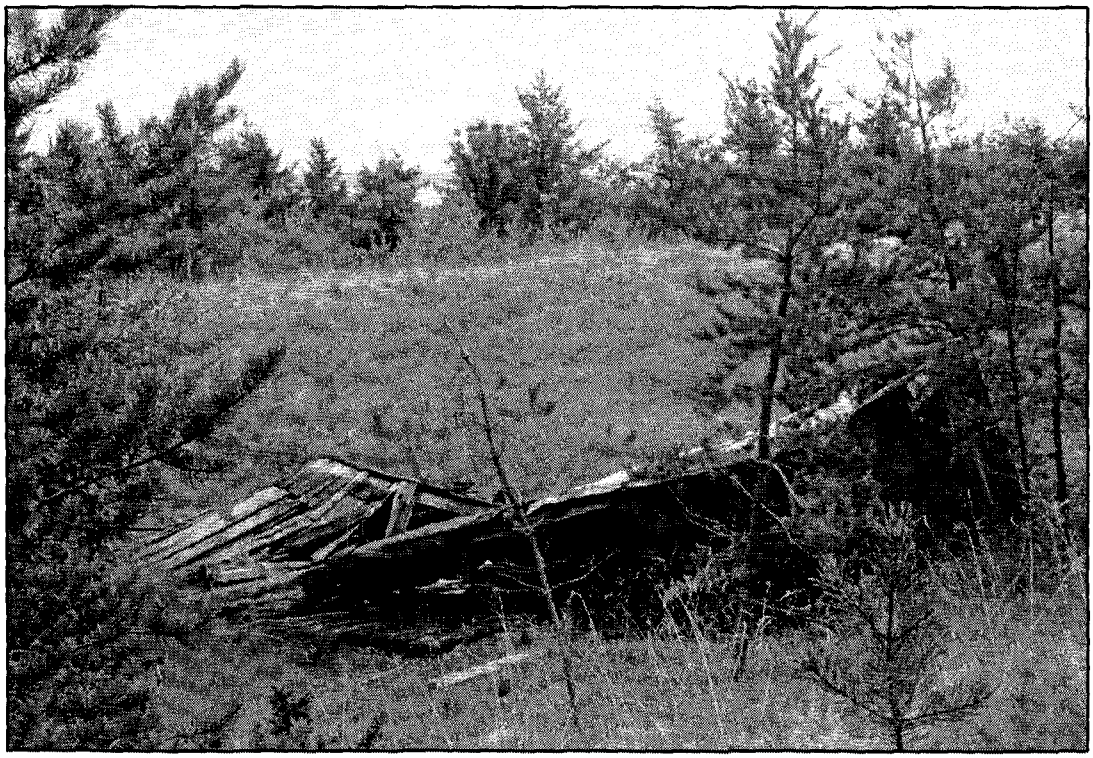

Figure 20. Boathouse ruins with beach beyond treeline.

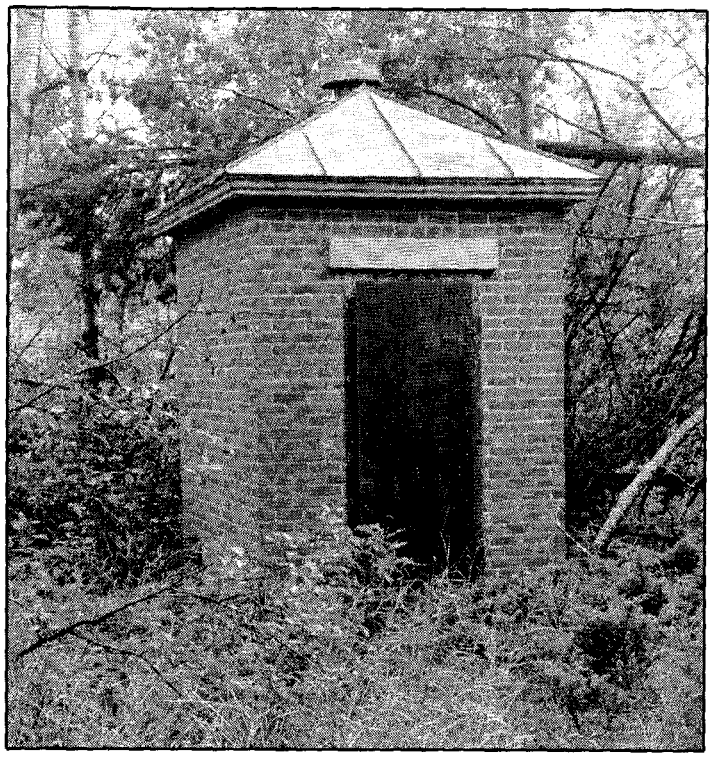

Figure 21. Oil house behind La Pointe lighthouse ruins.

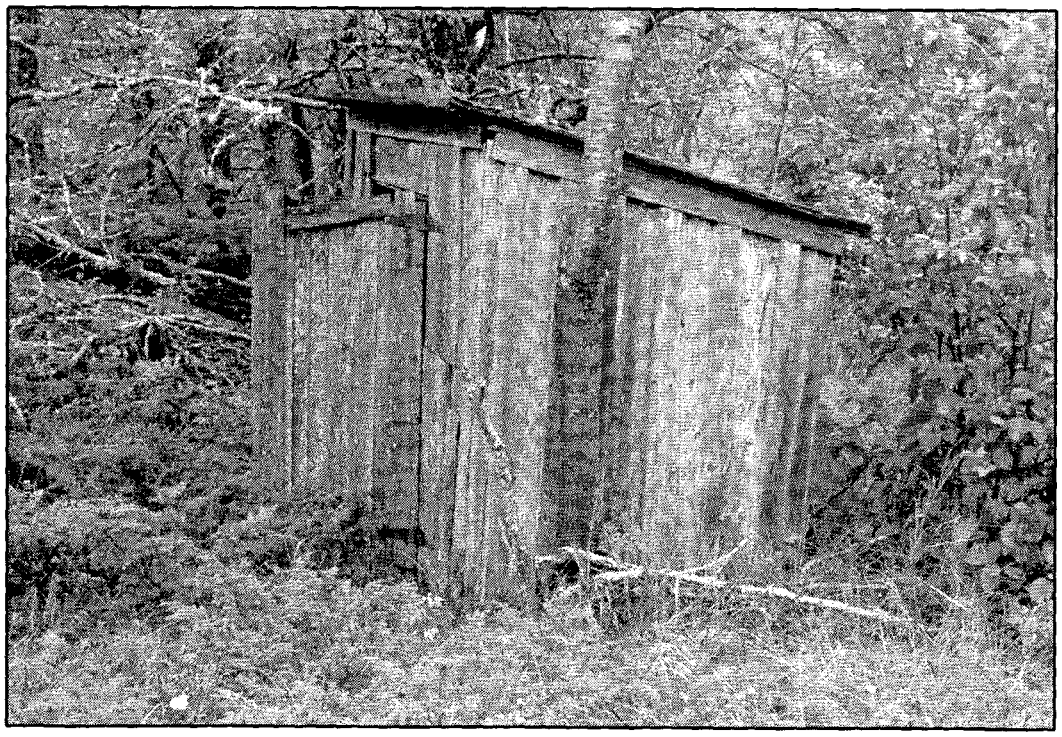

Figure 22. Privy at La Pointe light station complex.

Figure 23. Semi-subterranean storage near La Pointe ruins.

Figure 24. Wood stove west of the lighthouse ruins.

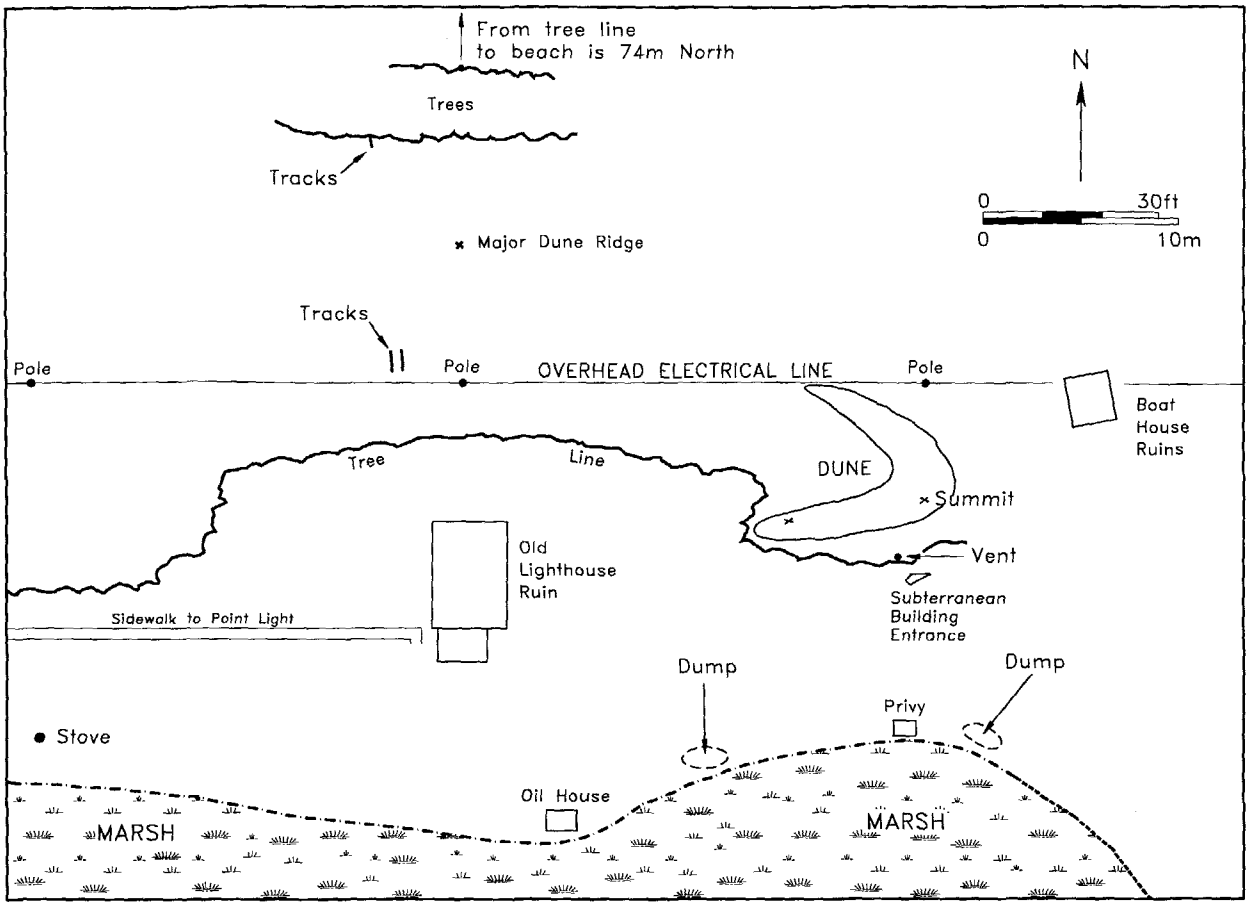

Figure 25. Base map of the old La Pointe lighthouse site.

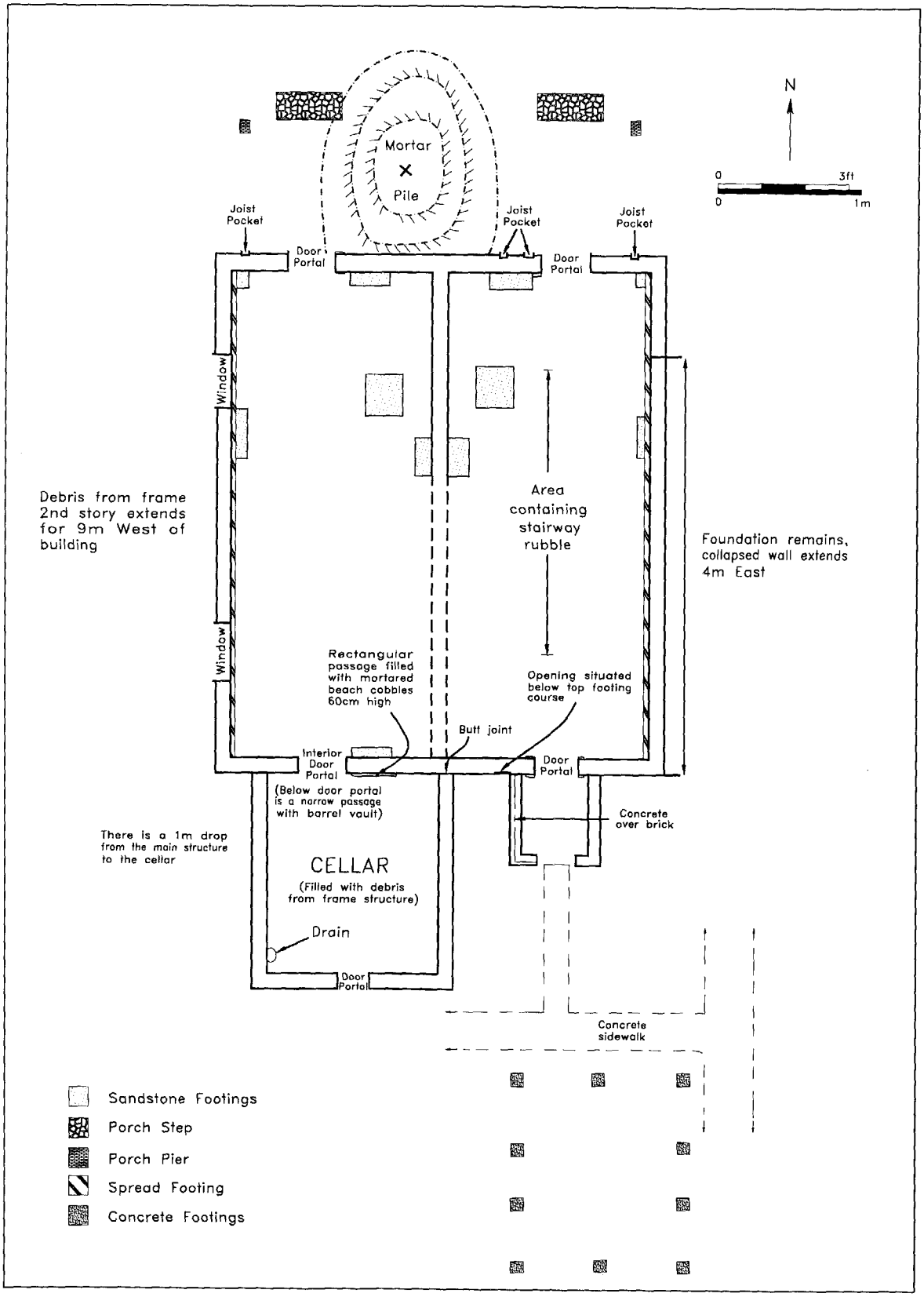

Figure 26. Floor plan of the La Pointe ruins.

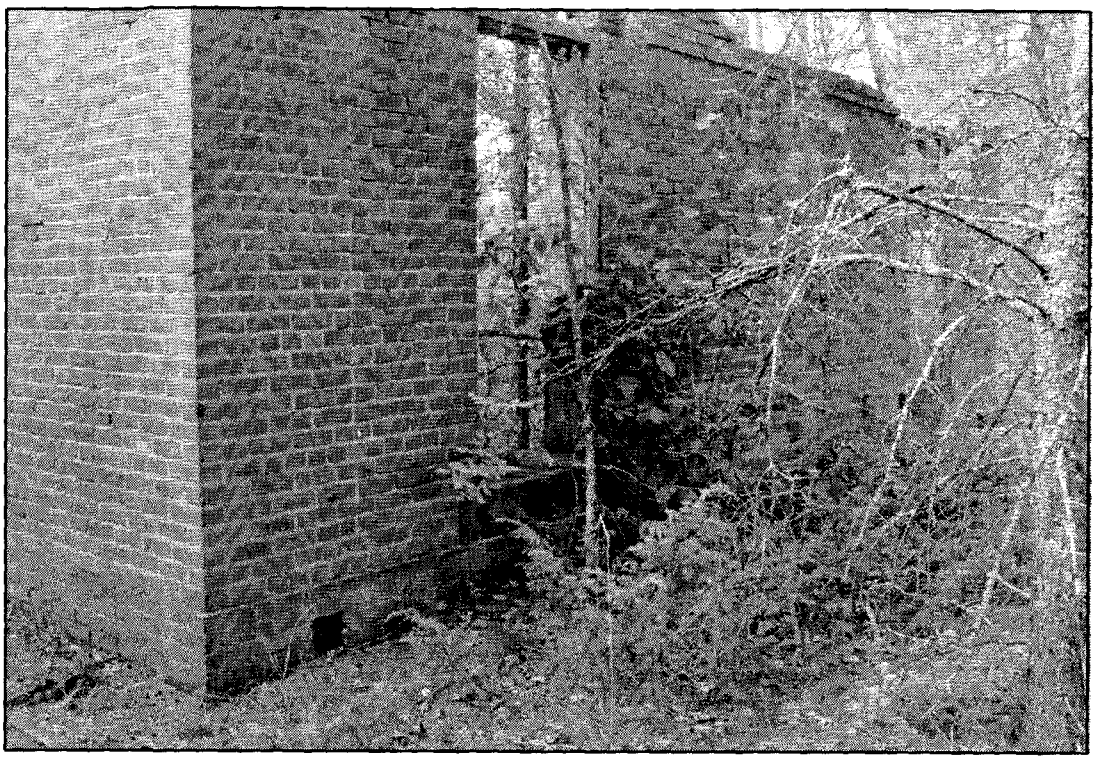

Figure 27. Remaining north elevation of the La Pointe ruins.

Figure 28. Survey crew recording the La Pointe ruins.

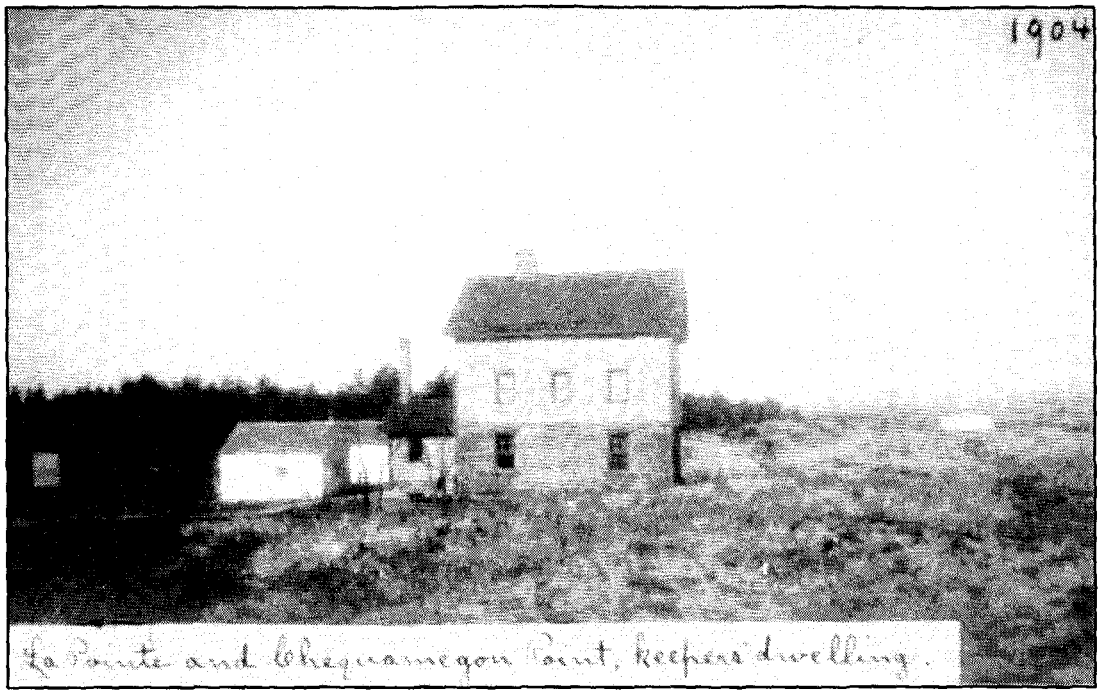

Figure 29. Undated historic image showing east elevation of the converted La Pointe lighthouse.

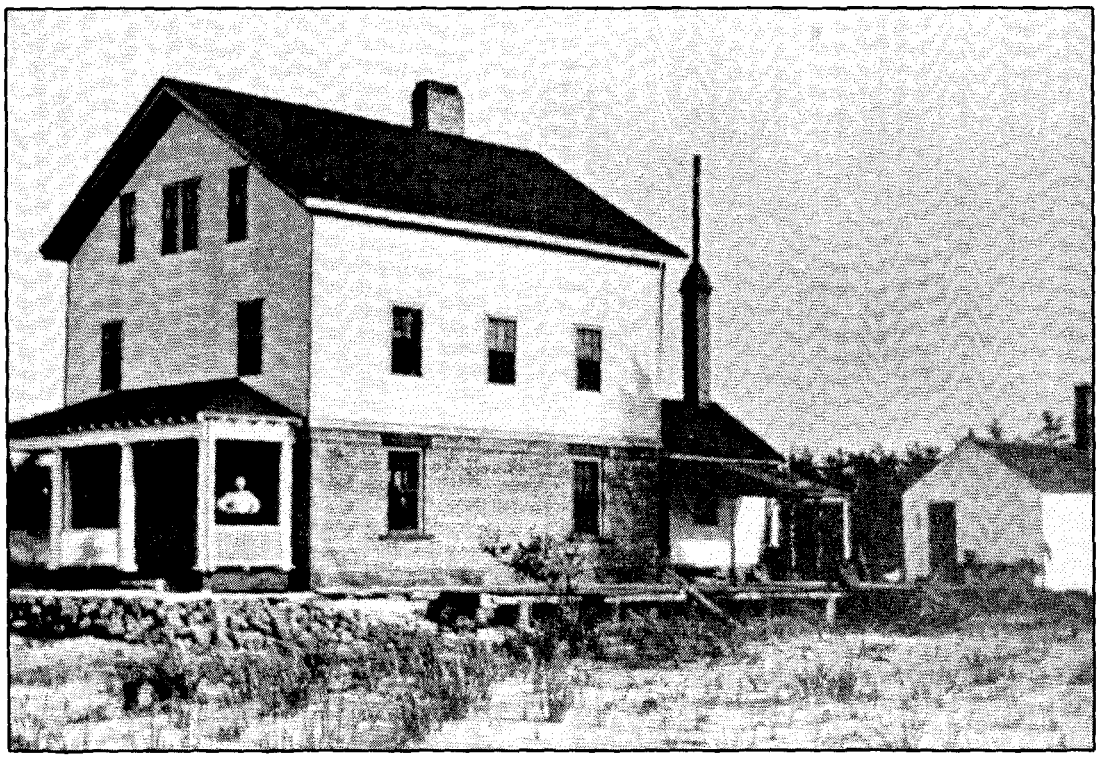

Figure 30. Undated historic image of the converted La Pointe lighthouse, view from northwest.

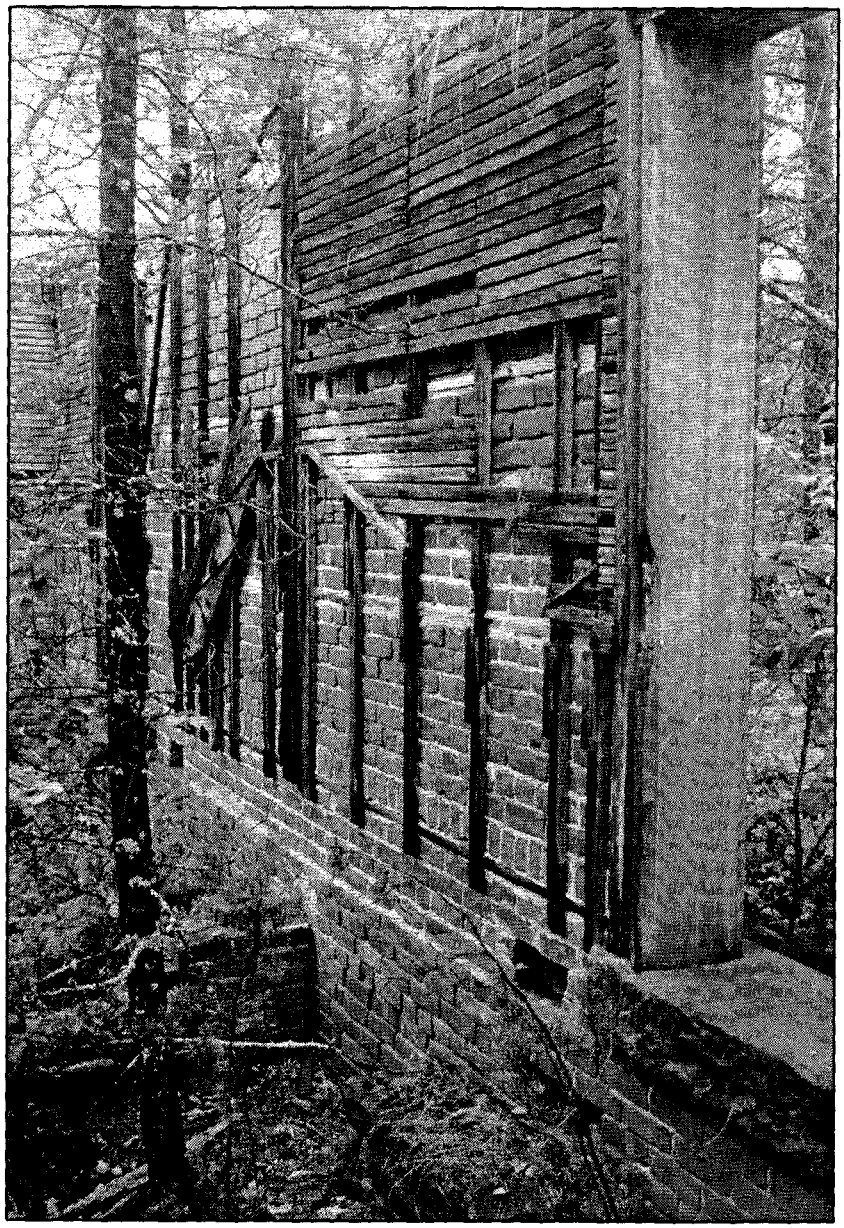

Figure 31. La Pointe quarters, interior north elevation.

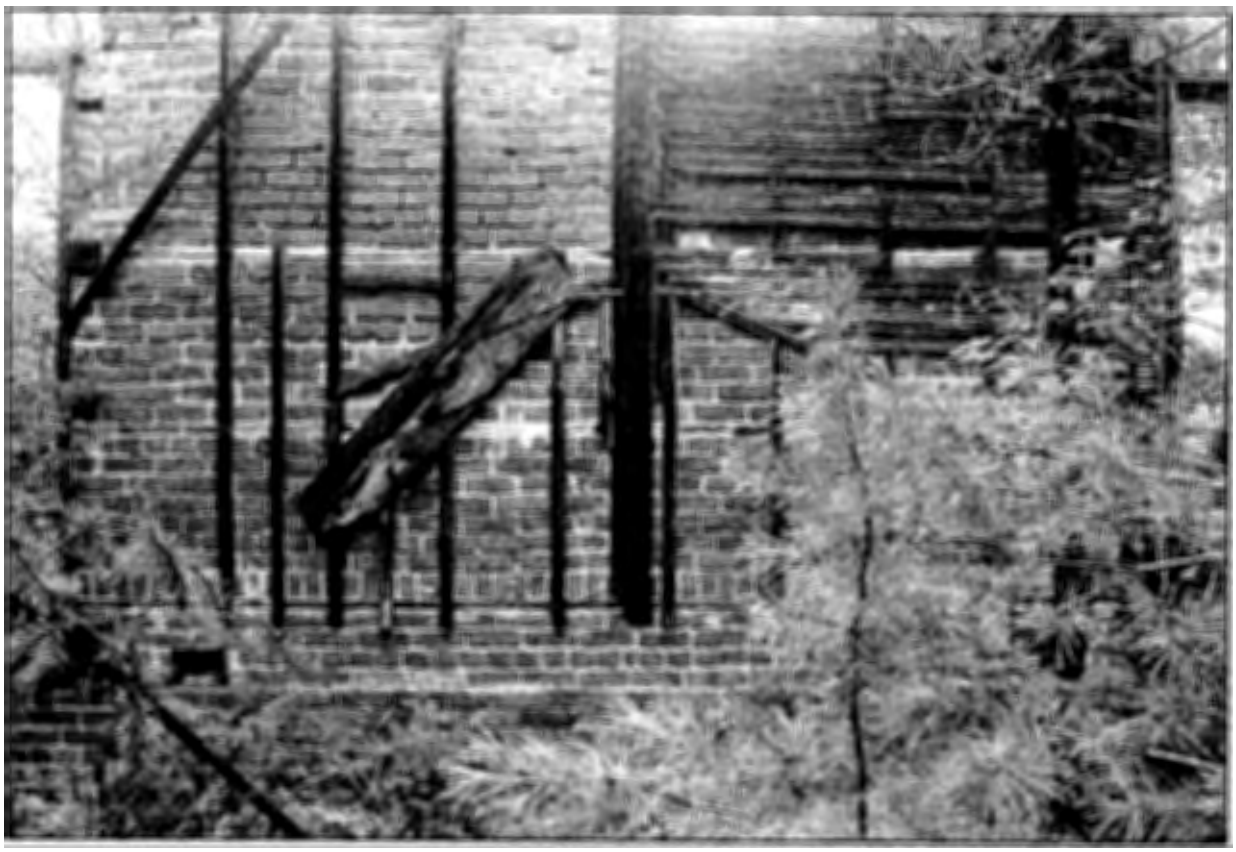

Figure 32. Detail of interior framing, north elevation.

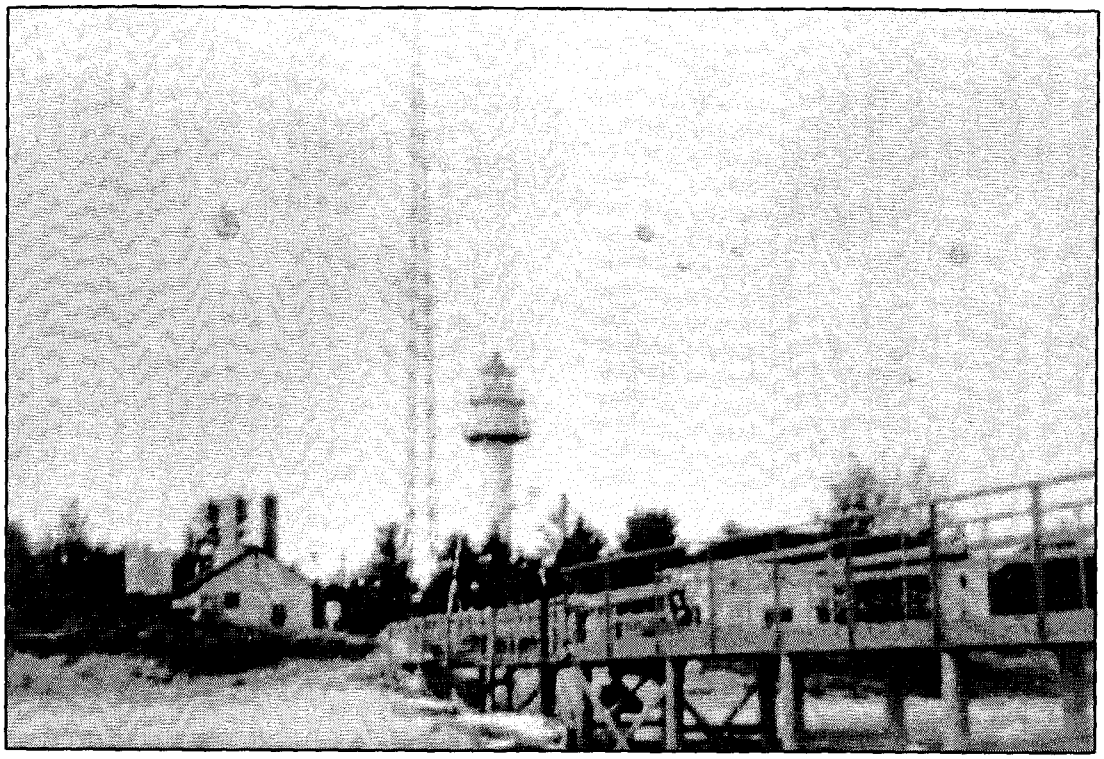

Figure 33. New La Pointe light station, ca. 1940s.

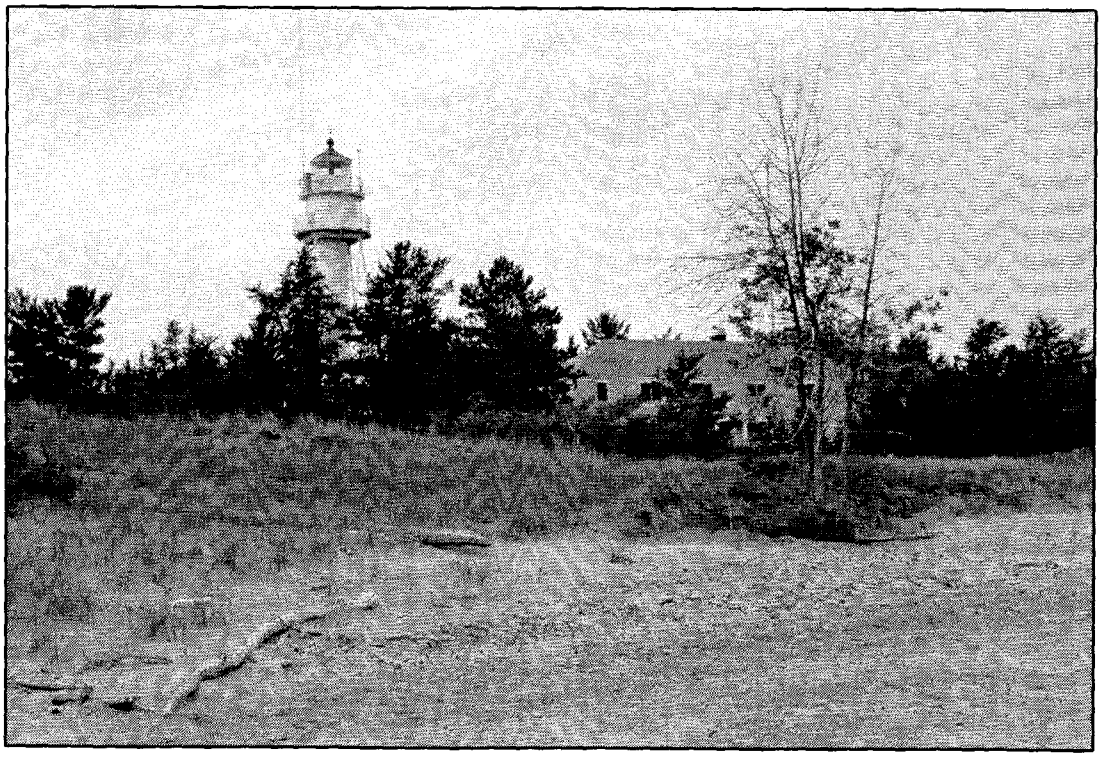

Figure 34. New La Pointe light station, 1992.

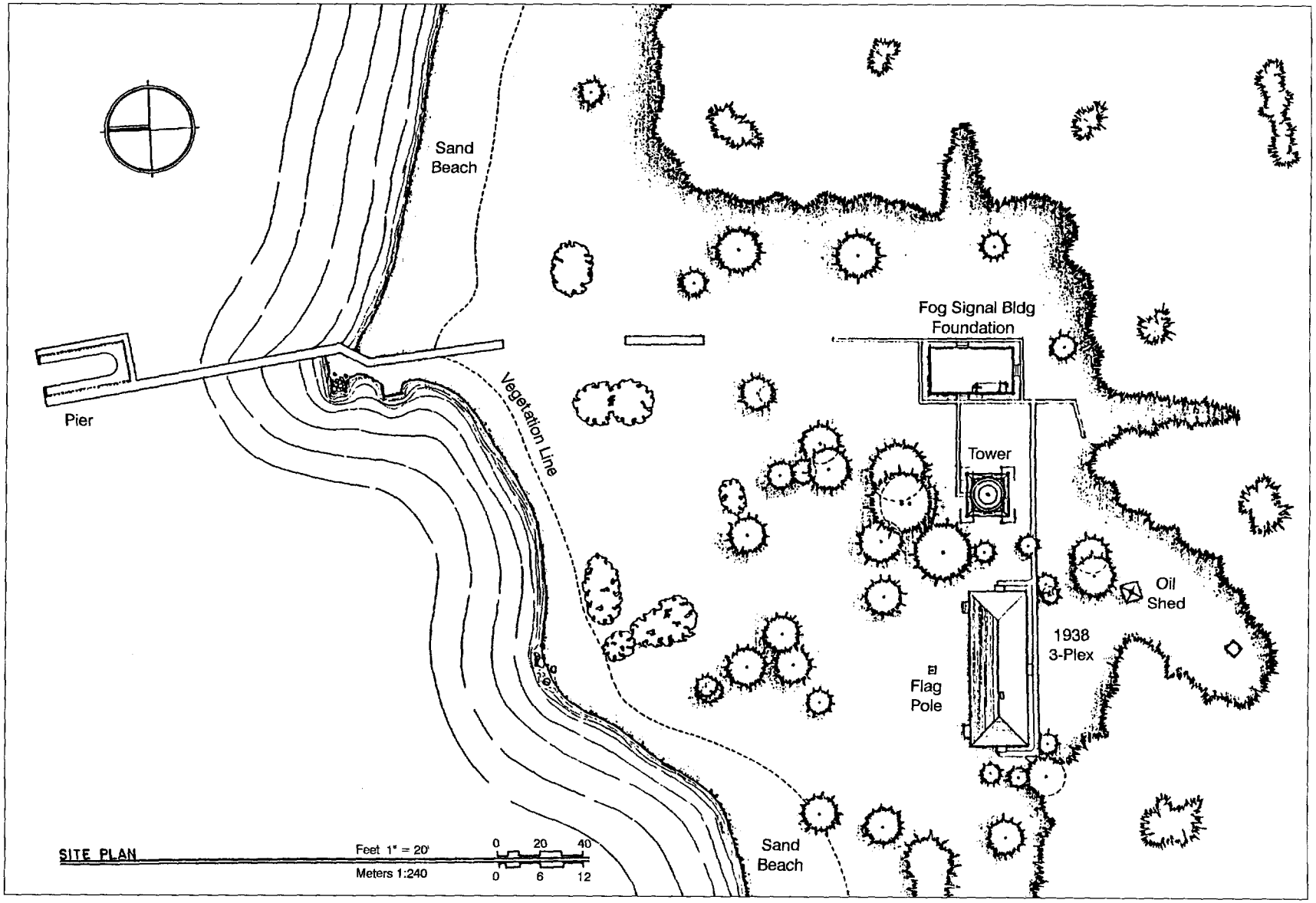

Figure 35. Site plan, new La Pointe light station, 1991.

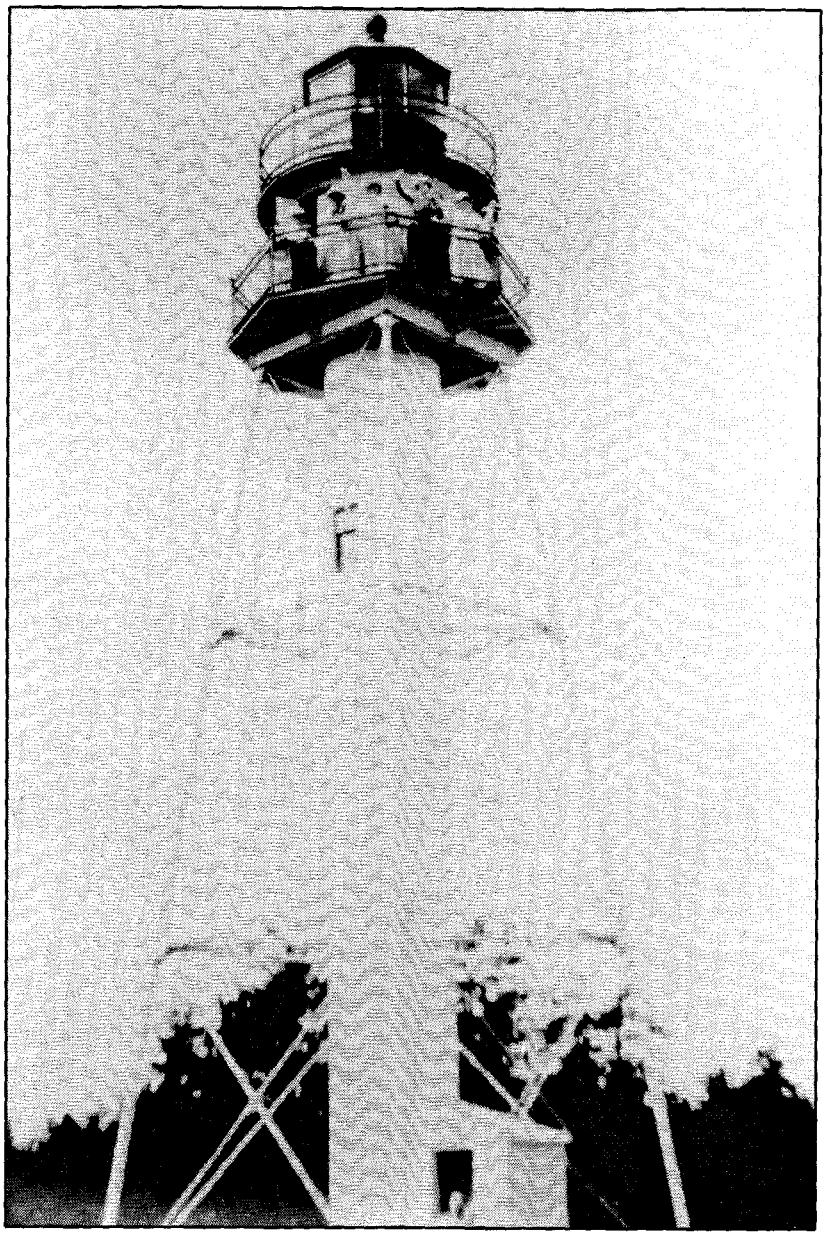

Figure 36. Undated historic image of the 1897 La Pointe light tower.

Figure 37. Undated historic image of 1938 La Pointe triplex quarters.

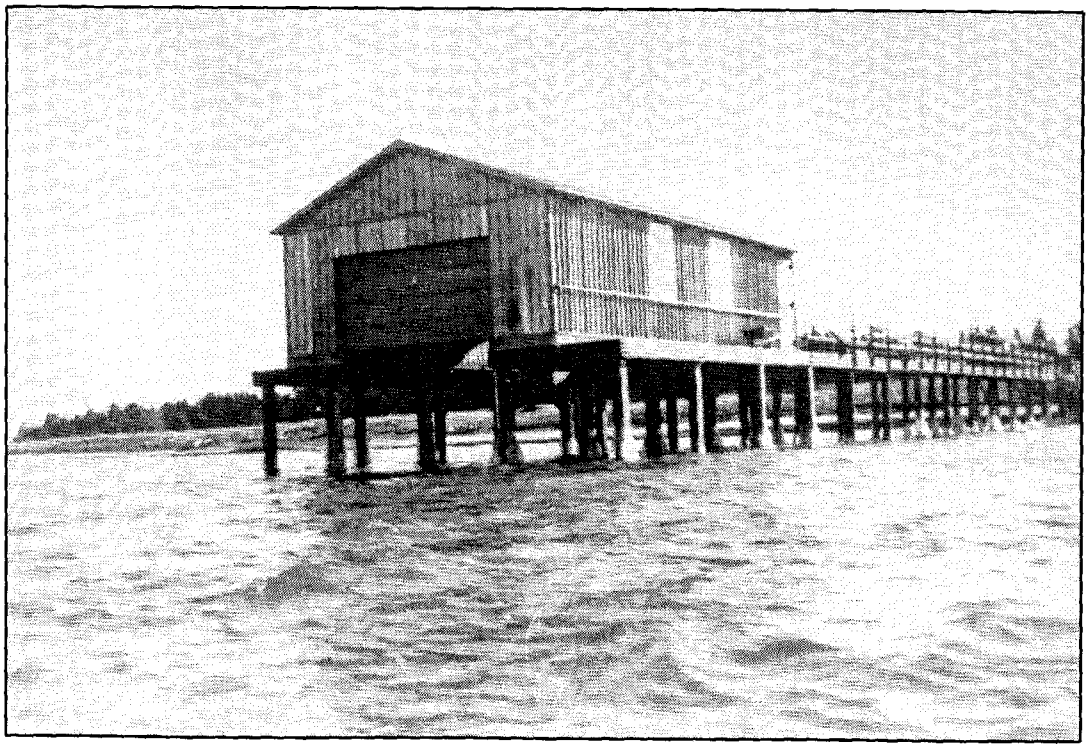

Figure 38. Steel pier with boathouse at La Pointe, ca. 1950s.

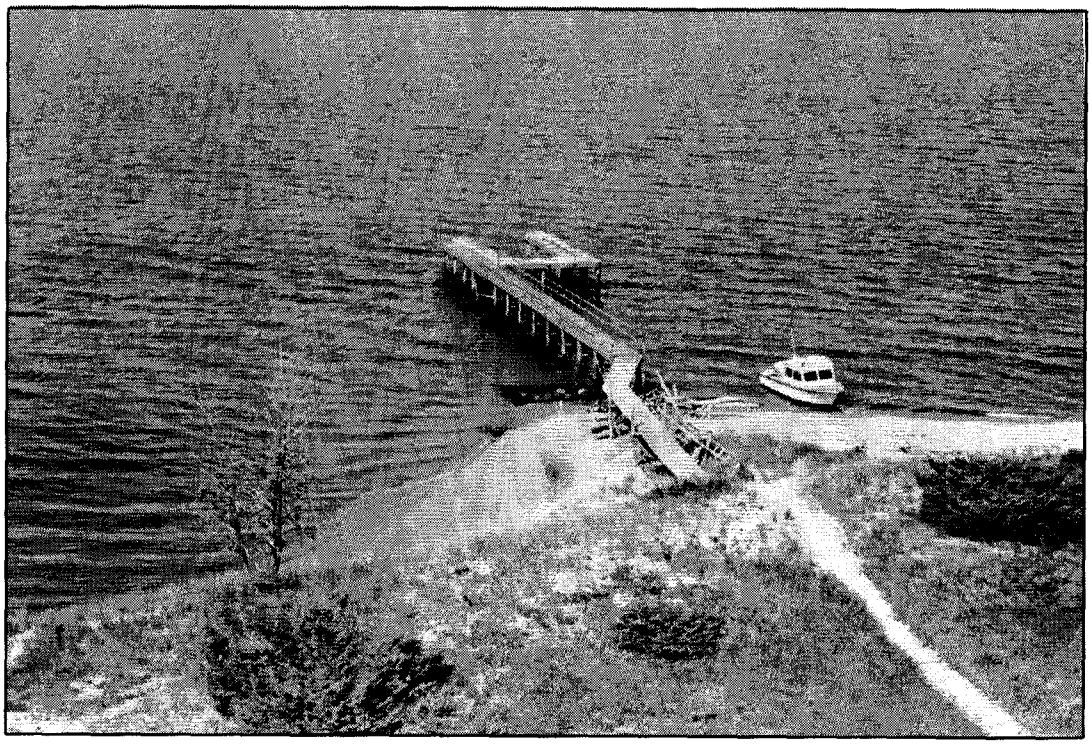

Figure 39. Deteriorated La Pointe pier, boathouse removed.

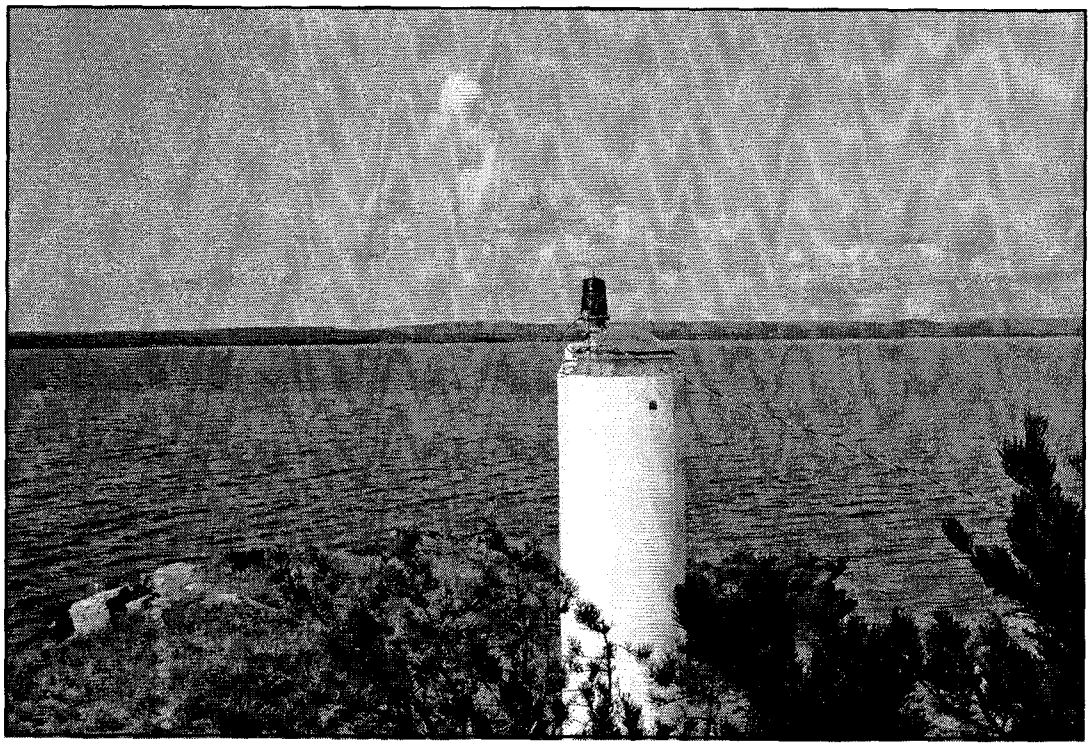

Figure 40. New cylindrical steel tower at Chequamegon Point.

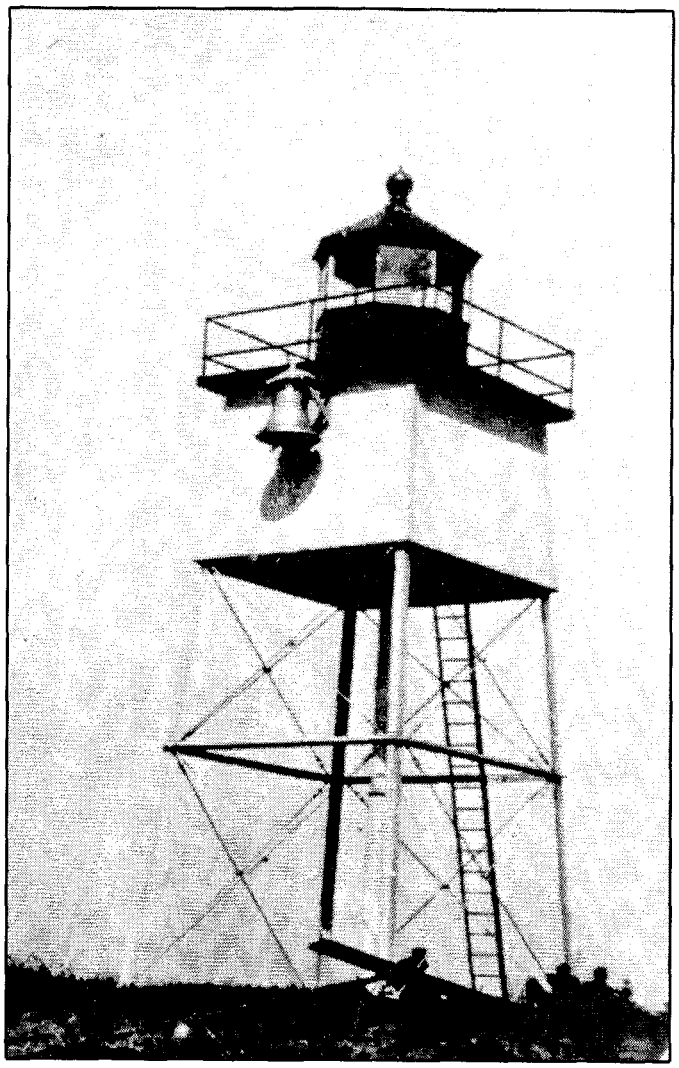

Figure 41. Undated historic image of original Chequamegon Point light.

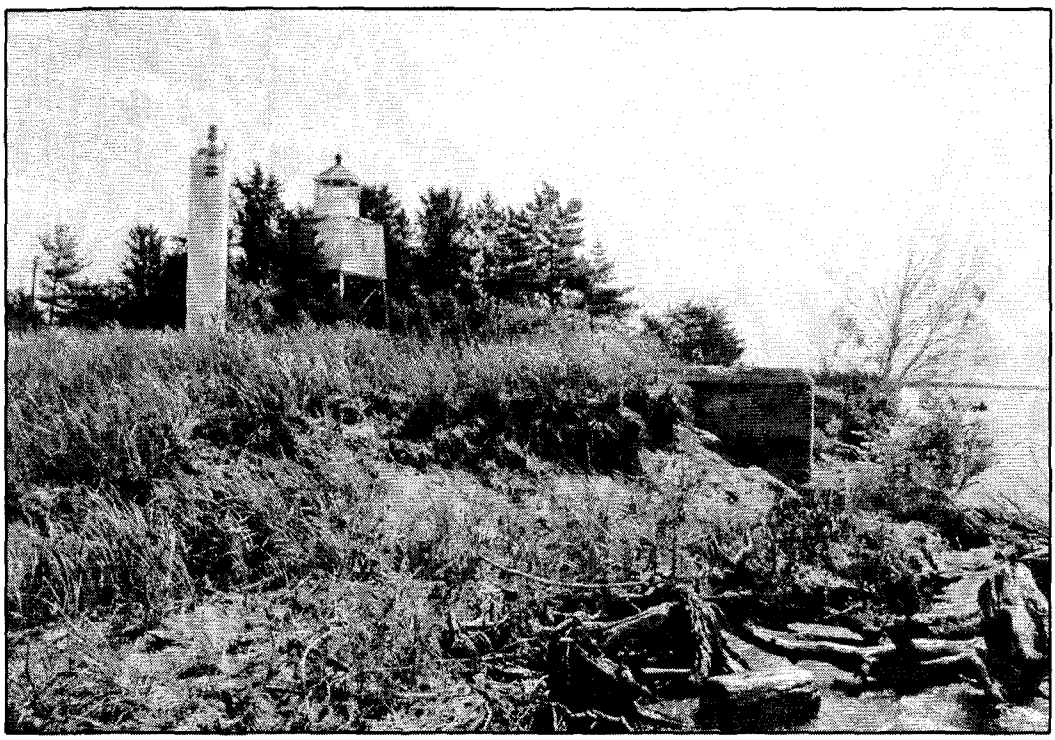

Figure 42. New and relocated old Chequamegon Point lights (original tower footings in foreground).

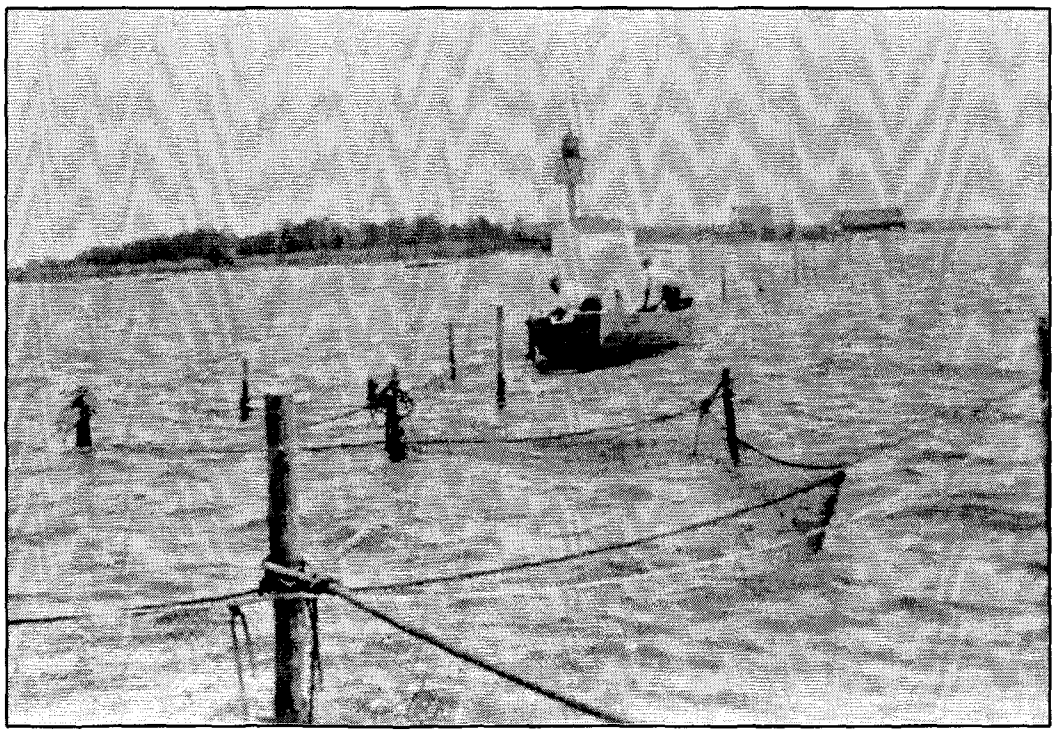

Figure 43. Fishermen lifting nets off Long Island (LeBel fish camp, Chequamegon Point light and boathouse in background), ca. 1940s.

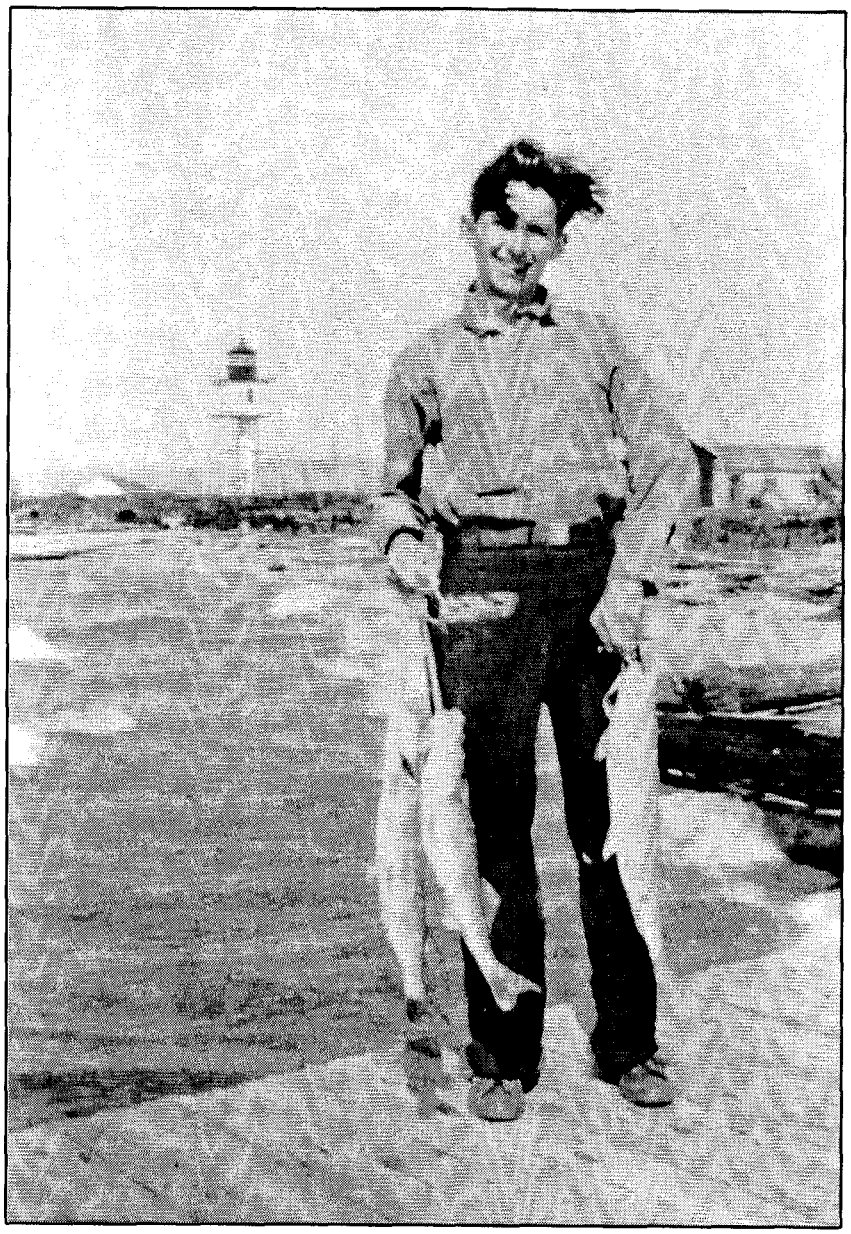

Figure 44. LeBel fish camp in relation to Chequamegon Point light, ca. 1940s.

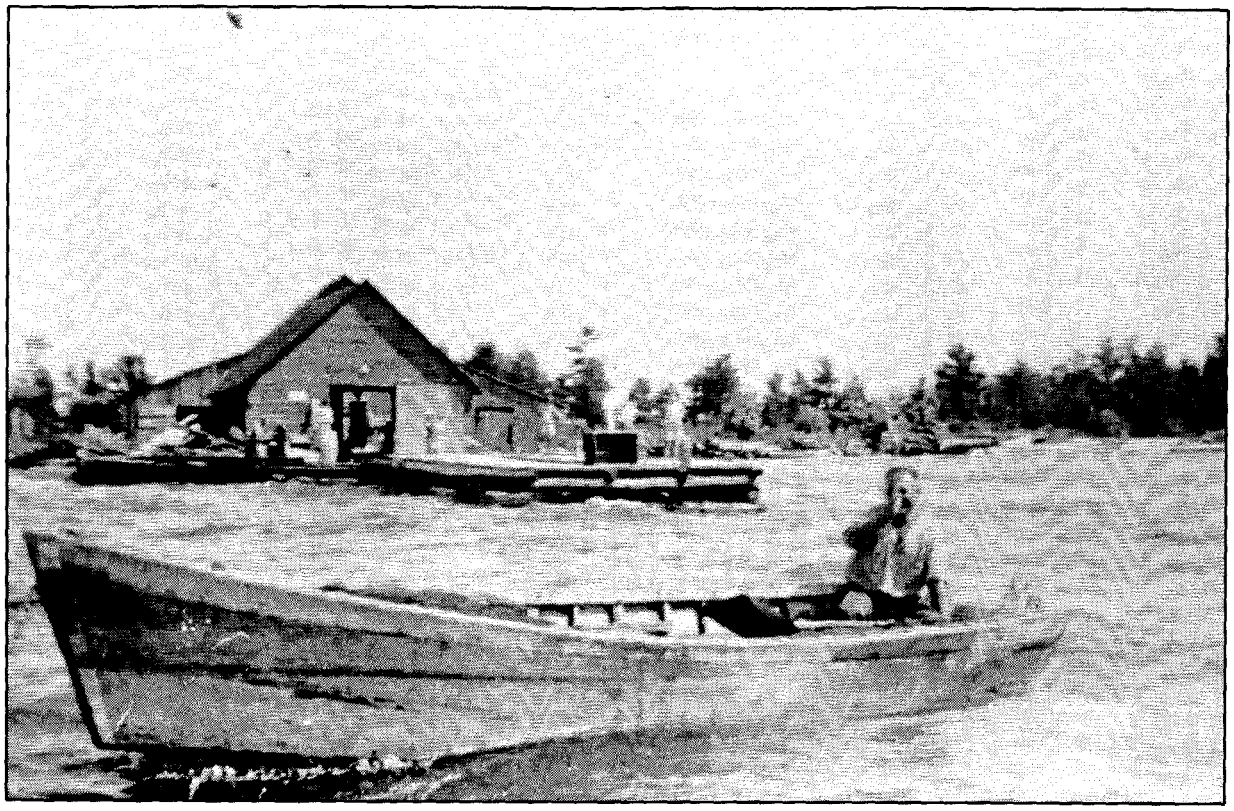

Figure 45. Main dock at the LeBel fish camp, ca. 1940s.

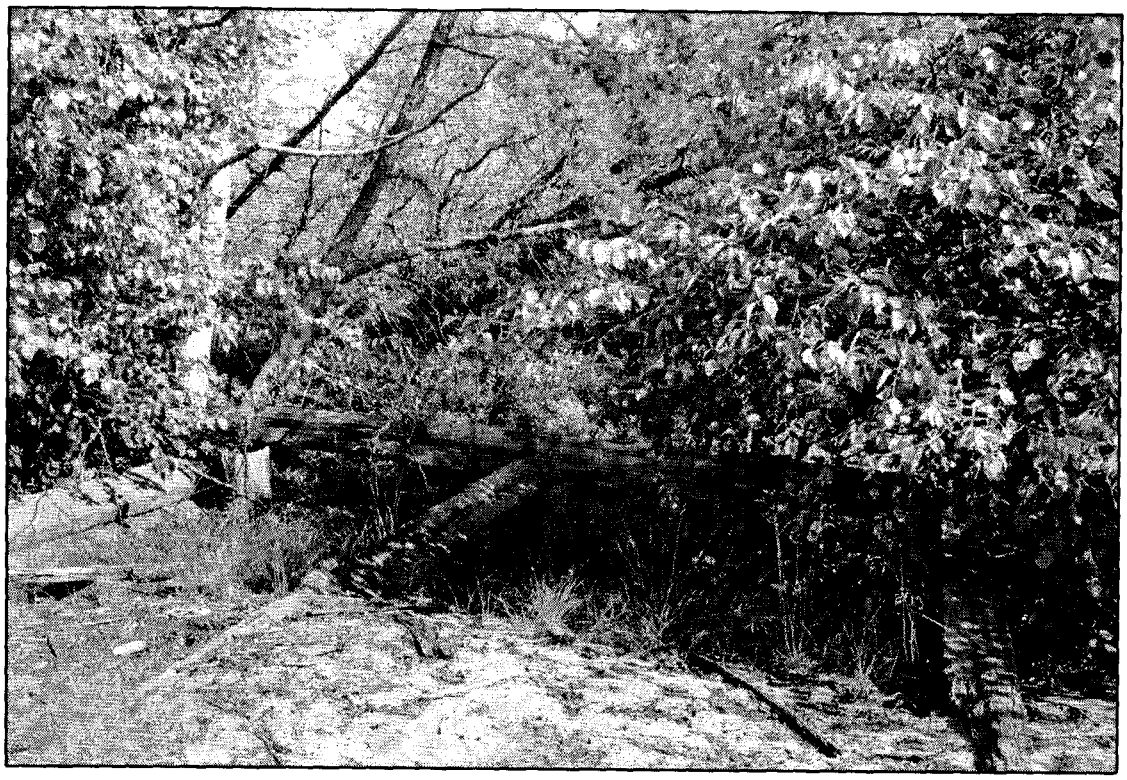

Figure 46. Structural debris at the LeBel fish camp.

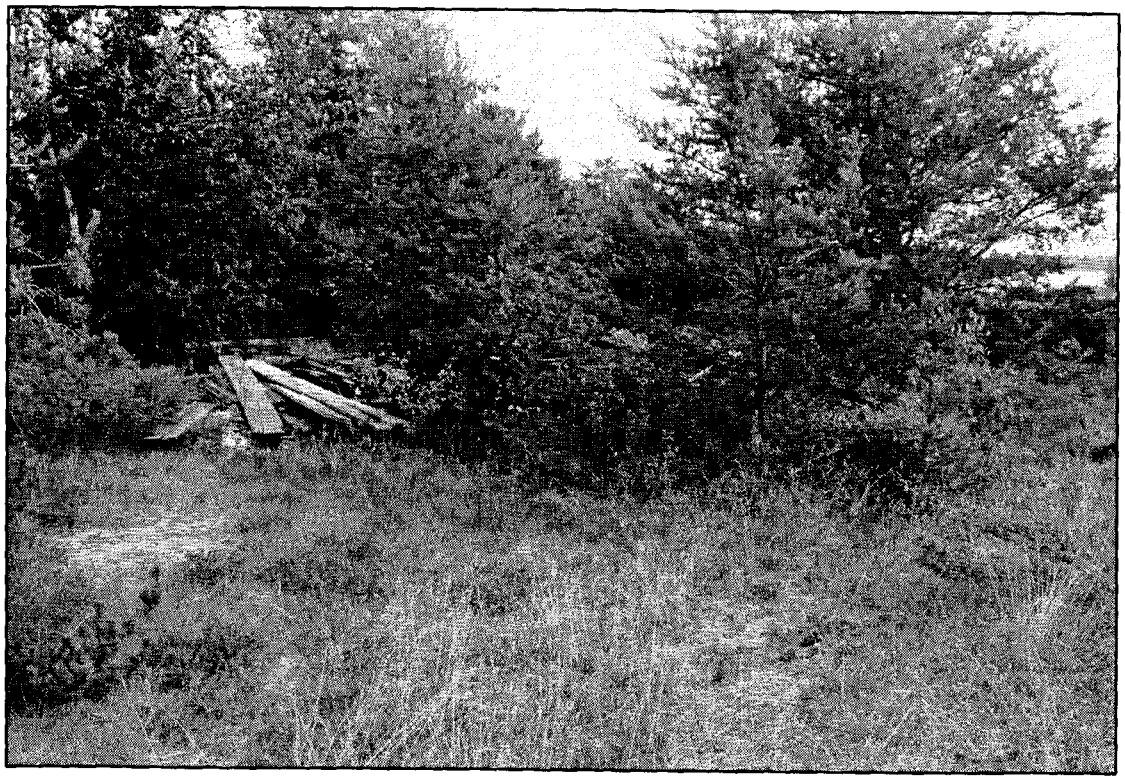

Figure 47. Collapsed structure at LeBel fish camp.

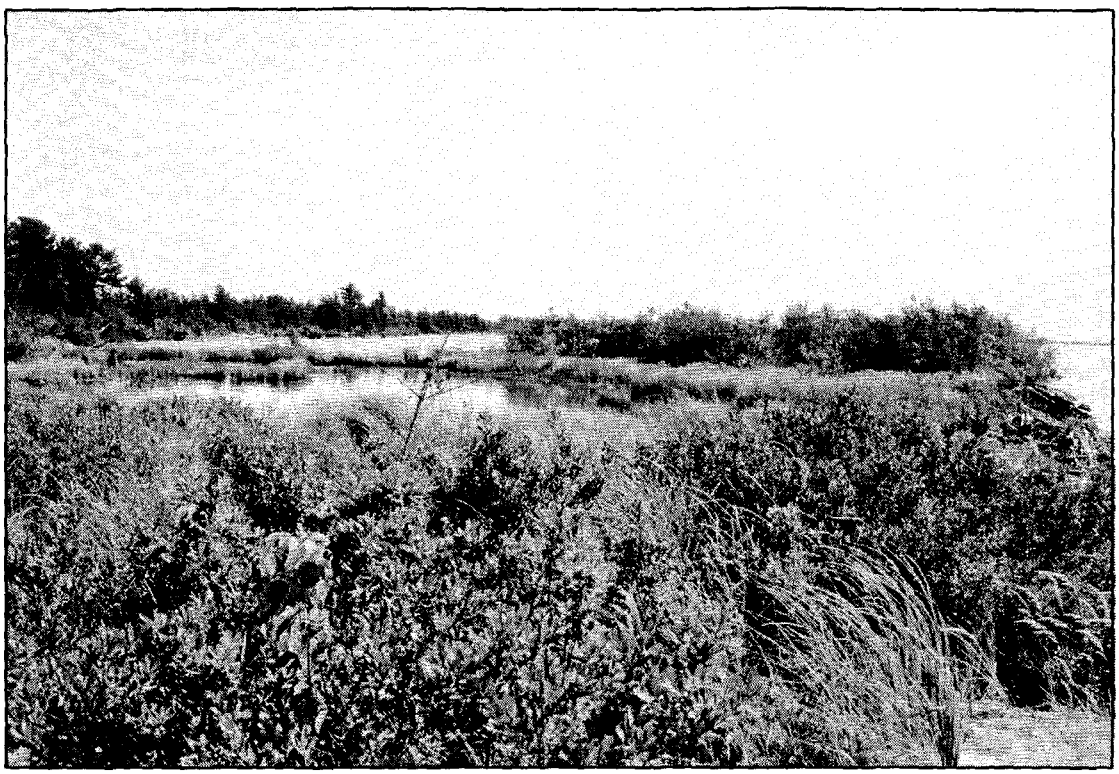

Figure 48. Residual LeBel fish camp lagoon.

Figure 49. LeBel fish camp lagoon and structures, ca. 1940s.

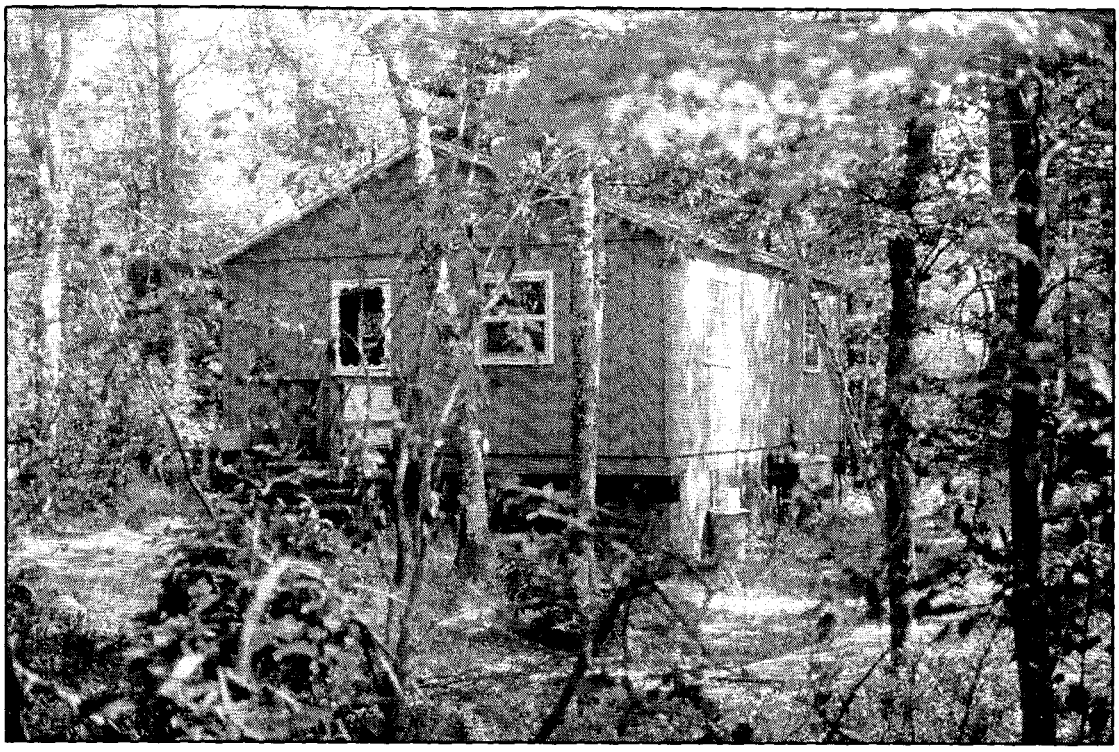

Figure 50. Main cabin, Sivertsen compound.

Figure 51. Unidentified fishing station.

Figure 52. Surface debris at fishing station.

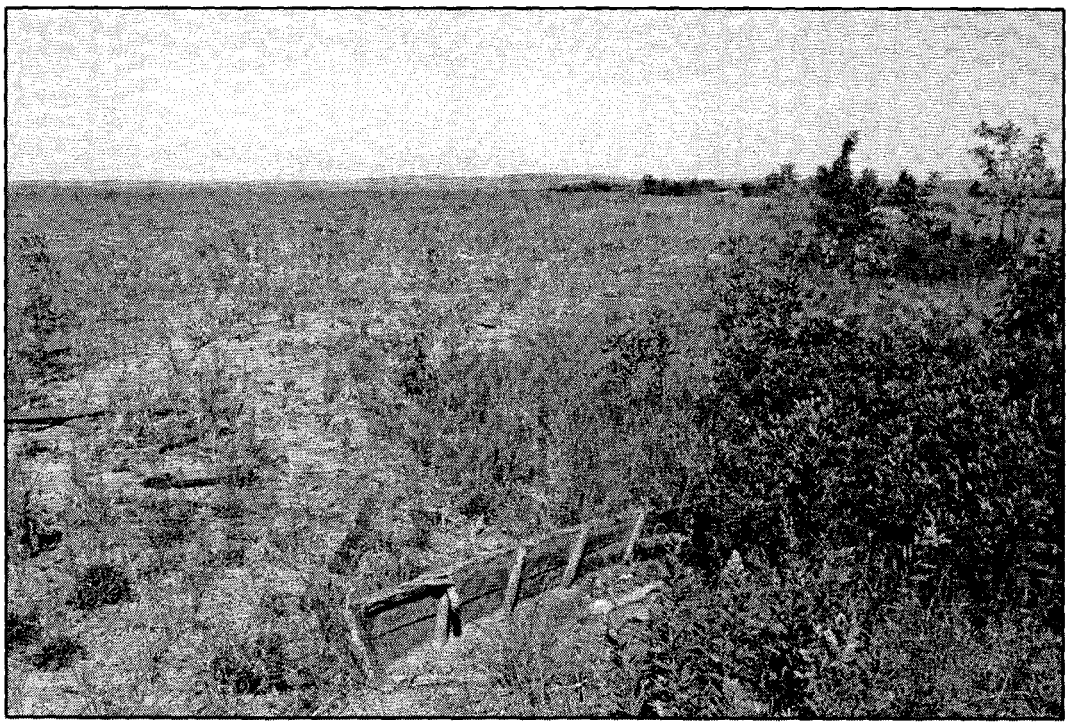

Figure 53. Buried boat hull in relation to lake.

Figure 54. Detail of boat hull.

Figure 55. Section of buried boat.