

Exploring Manitowish Waters History



PRE- EUROPEAN CONTACT ARCHAEOLOGY OF WISCONSIN'S NORTHERN HIGHLAND

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Setting: The Northern Highland Geographical Region



Evidence of 10,000 Years of Human History Recorded Along the Shores of Manitowish Waters

- The earliest MW archaeological discoveries date to the early 20th century, reported by informants such as JM Pyott's 1912 letter to the State Historical Society
- Numerous archaeological sites have been discovered along the MW shores, though many more lie submerged beneath the flowage's raised water levels
- Today, the MW Historical Society has taken the lead in recording and reporting archaeological resources to the Wisconsin Historical Society

The Paleoindian Tradition: 14,000 – 9,000 Years Before Present (B.P.)

- Descendants of Upper Paleolithic nomadic hunters, Paleoindians migrated to North America from Eastern Asia via the Bering Land Bridge during the Last Glacial Maximum, as early as 16,500 B.P. as well as along western coastal routes (based on radiocarbon analysis, tool types and mitochondrial DNA analysis)
- The environment experienced by Early Paleoindians was a patchwork that included glacial ice, tundra, spruce-fir forests, swamp, and glacial outwash plains
- Diet and subsistence characterized as big game hunting including exploitation of mastodon and bison, though plants and fruits were included in the diet
- Social organization is characterized as highly mobile extended families

Paleoindian Tradition: the Most Wide-spread Evidence of Initial Occupation of North America



Early Paleoindian Populations Exploited Mastodons and Other Pleistocene Megafauna: By 9,000 B.P., the Holocene Climatic Optimum Brought Drastic Environmental Changes



Large Projectile Points – the Most
Common Artifacts Associated with
Paleoindian Tradition Peoples



The Archaic Tradition: 9,000 – 2,500 Years Before Present (B.P.)

- With the glacial retreat, the climate became warmer and by 5,000 B.P. the phytogeography was similar to that of the current era
- Territories became smaller with patterned exploitation of large game such as deer, small game, fish, terrestrial and aquatic plant resources
- Increasing social complexity marked by band-like social groups
- Specialized and less portable technologies develop, such as ground stone tools (e.g., axes, mortars), adzes, fabrication of copper tools, and atlatls (spear throwers)
- Mortuary ceremonialism marked by grave offerings

During the Archaic Tradition

Atlatls Replace Hand-Held Spears,
Characterized by Smaller Projectile Points

Projectile Point Styles Become More Regionalized
Reflecting Increased Territoriality



Archaic Tradition Technological Innovations Include Tools Fabricated from Copper and Ground Stone Tools



Woodland Tradition: 2,500 – 1,000 Years Before Present

- With population expansion came increased social complexity
- Further dietary diversification - increased reliance on fishing and beginning of plant cultivation
- Construction of mounds which served as community monuments and territorial markers, as well as burial structures – no evidence of Effigy Mound tradition in northern Wisconsin
- Manufacture of earthenware pottery

Woodland Tradition Population Expansion Marked by Larger Settlements and Cooperative Public Works



Pottery Manufacture, a Hallmark of the Woodland Tradition Along with Expanded Tools Kits and the Introduction of the Bow and Arrow



Woodland Tradition Subsistence : Increased Reliance on Plant Resources (e.g., Acorn, Wild Rice, Quinoa)



Pre-Contact Forest Community and Subsistence Resources



Faunal Resources



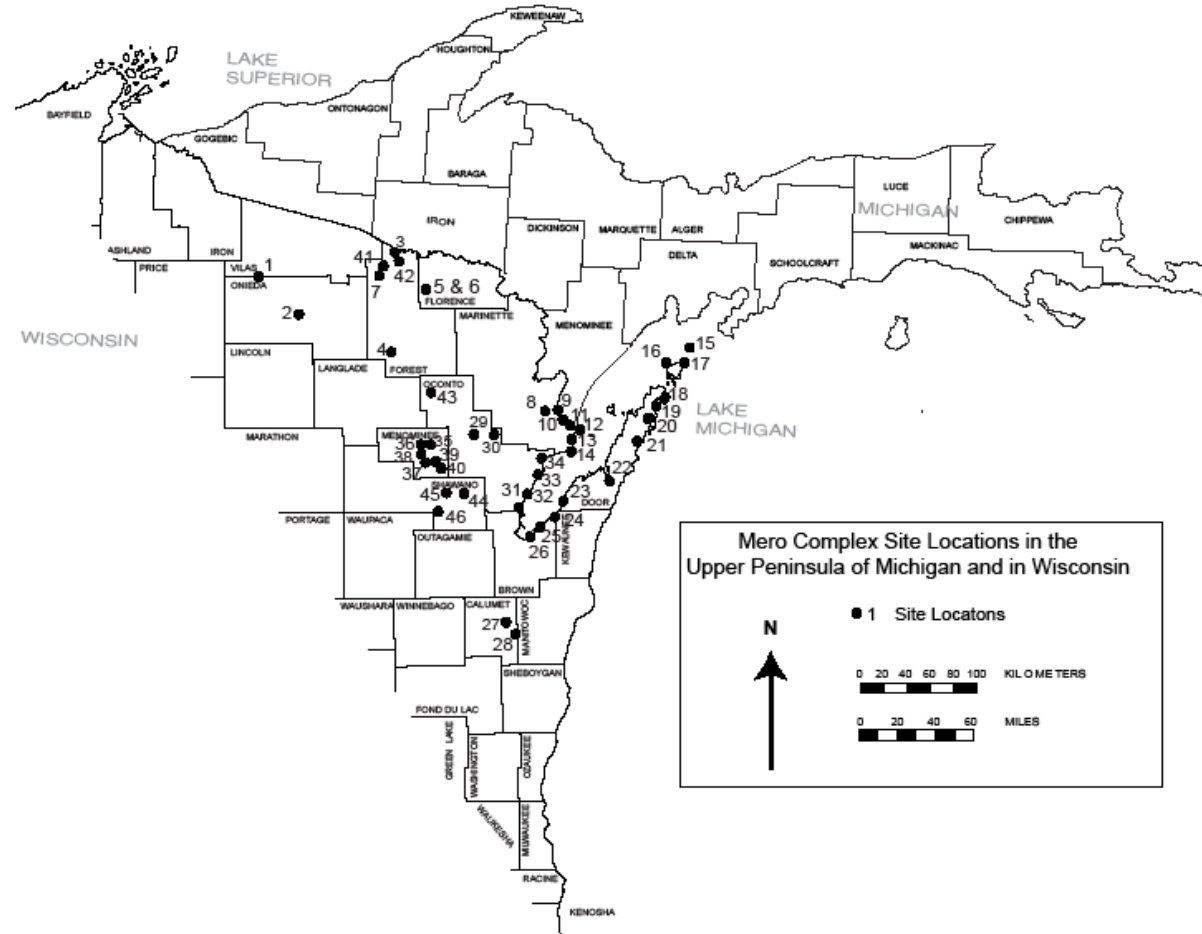
The Mississippian Tradition: 1,000 Years Before Present – 1600

- Tradition Included the Middle Mississippian and the Upper Mississippian (or Oneota)
- Centered in the Lower Great Lakes-Riverine Region, Middle Mississippian peoples expanded northward into Wisconsin by A.D. 1000
- Middle Mississippian belief systems and rituals were associated with a ranked, hierarchical society
- Middle Mississippian presence in Wisconsin represented their northern hinterland and disappeared after by A.D. 1100
- Upper Mississippian emerged from local Woodland populations influenced by Middle Mississippian culture, and persisted until European contact

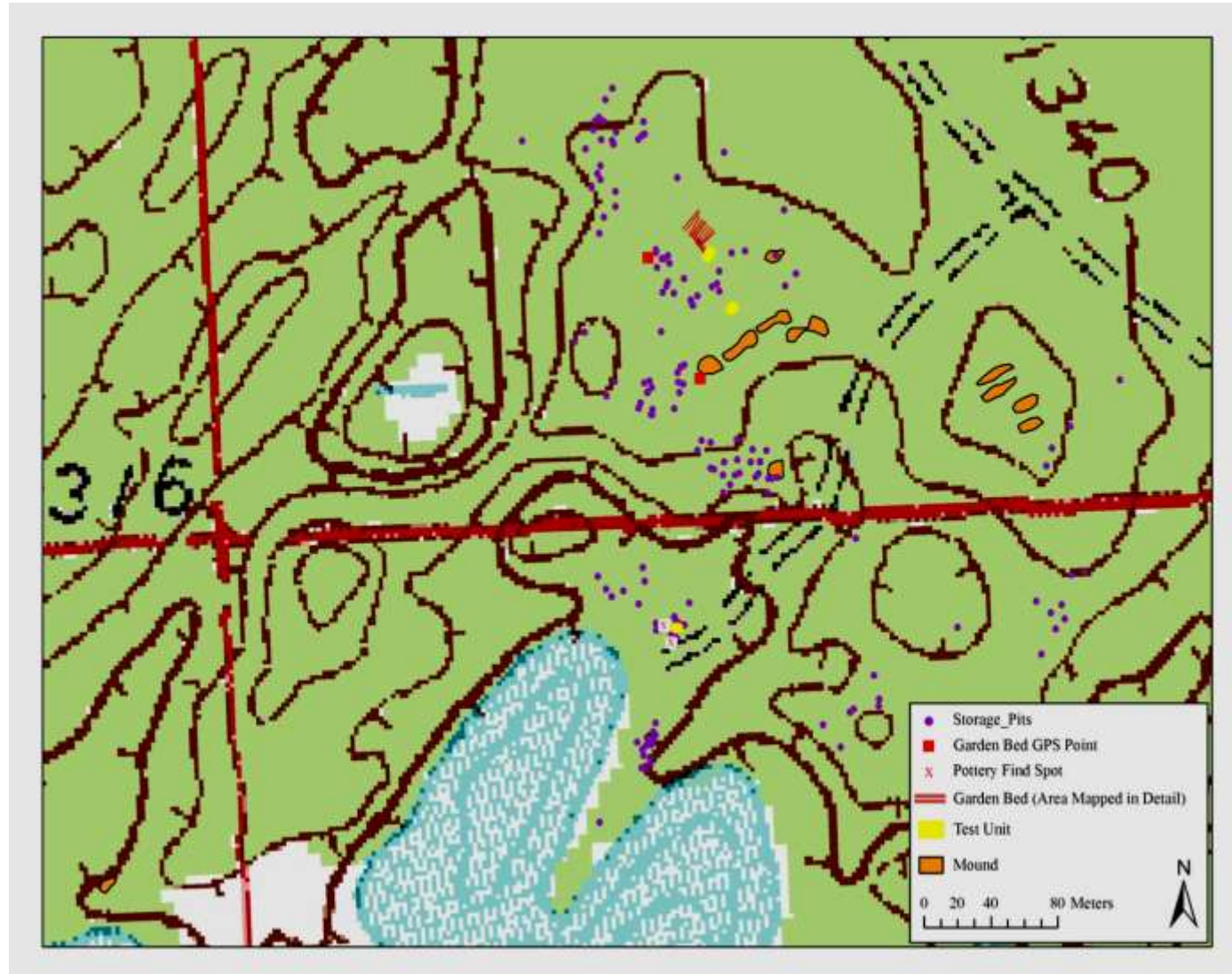
**Mississippian Stone Tools are Similar to Those of the
Woodland Tradition
Though Ceramic Styles Varied Significantly**



The Upper Mississippian Wolf River Tradition Extended from the Door Peninsula West to the Wisconsin River, and Northward to Michigan's UP (after Overstreet 2009)



Archibald Lake Village (47OC0309): Earthen Mounds, Garden Beds and Storage Pits



Garden Beds at Archibald Lake Village (note undulating surface in excavation units)



One of 11 Earthen Mounds
at Archibald Lake Village



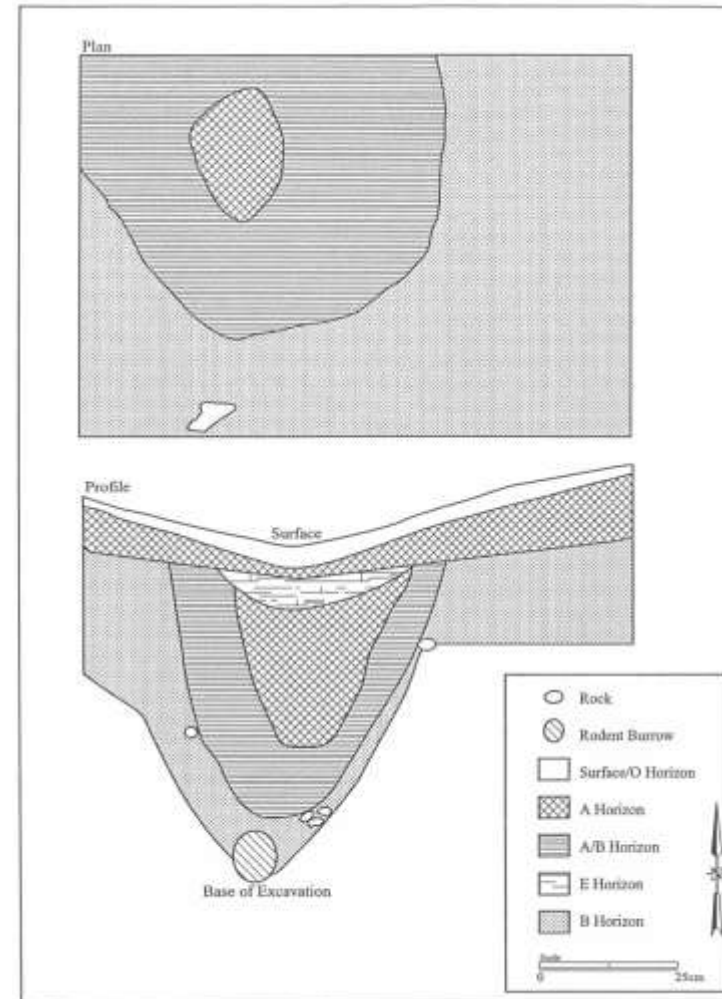
Shape and Dimension of Mounds Recorded at Archibald Lake Village

Mound Number	Mound Shape	Mound Dimension N/S (in meters)	Mound Dimensions E/W (in meters)	Mound Height (in meters)
1	Linear	9	15	1
2	Linear	10	15	1
3	Linear	15	22	1
4	Linear	10	23	1.5
5	Compound Conical	14	26	2
6	Compound Linear	12	22	2
7	Compound Linear	17	21	2
8	Conical	11	15	2
9	Conical	8	12	1.5
10	Conical	11	10	1.5
11	Conical	9	10	1.5

What Northern Wisconsin Mounds May Have Symbolized to Pre-Contact Populations

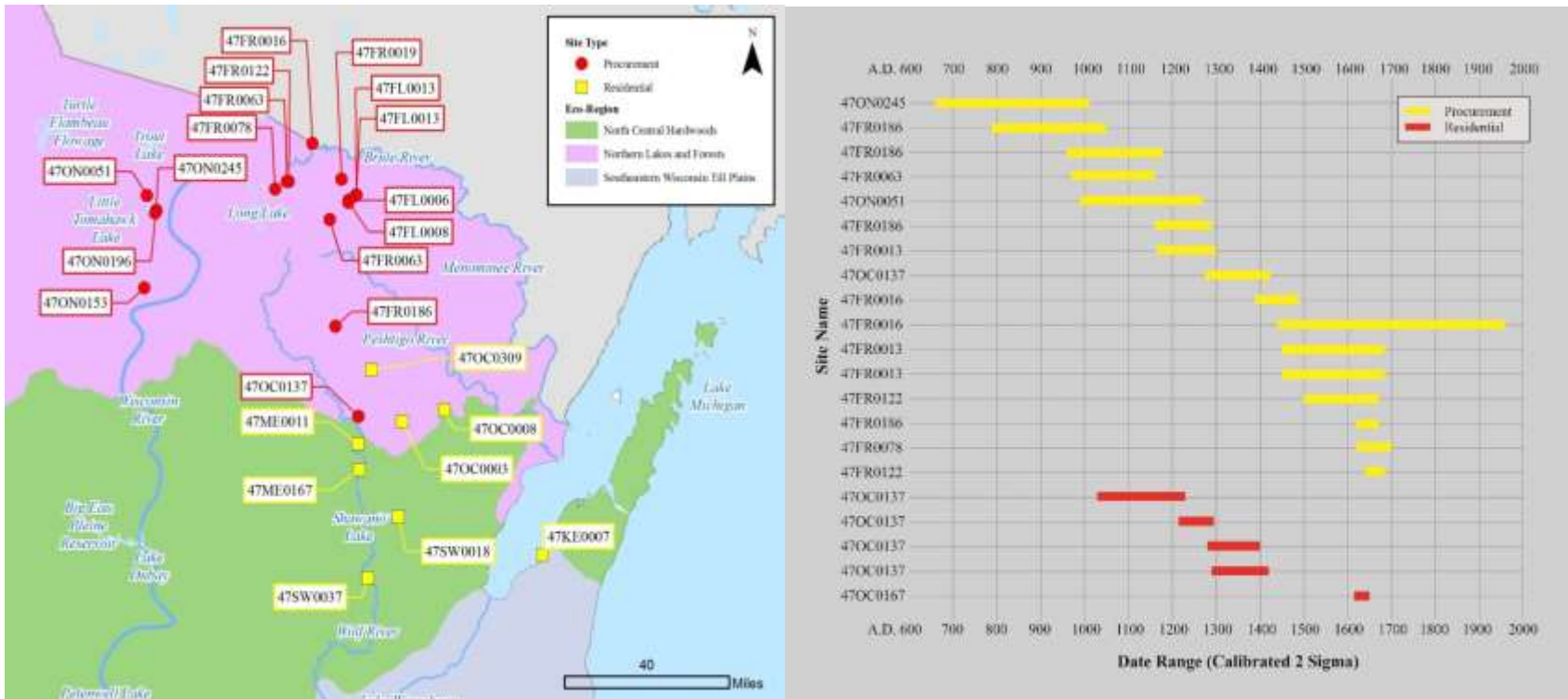
- Robert Hall (1993) suggested “Even more telling is the rather obvious fact that many linear mounds were only highly stylized **panther mounds** in the long tail came to dominate the outline, and many round and oval mounds were **thunderbird mounds** in which the body of the bird came to represent the bird as a hole. This form of representation is that known as a synecdoche, in this case a visual figurative expression that can be compared to the representation of an entire thunderbird by the tail alone” (1993:44).
- And continuing, he suggests:
- “The many examples of effigy mound groups in which linear and round (conical) or oval mound shapes predominate suggest that **the primary organizing principle of the mound groups was into two divisions and, hence, not into clan groupings but into moiety groupings.**” The grouping of mounds at one locale may represent a community’s unifying aspect, specifically a community that served as a horticultural village, one utilized by various clans.

Excavated Surface Depressions: Isthmus Site (47FR0063) (left) and Zarling Lake Site (47FR0186) (right)

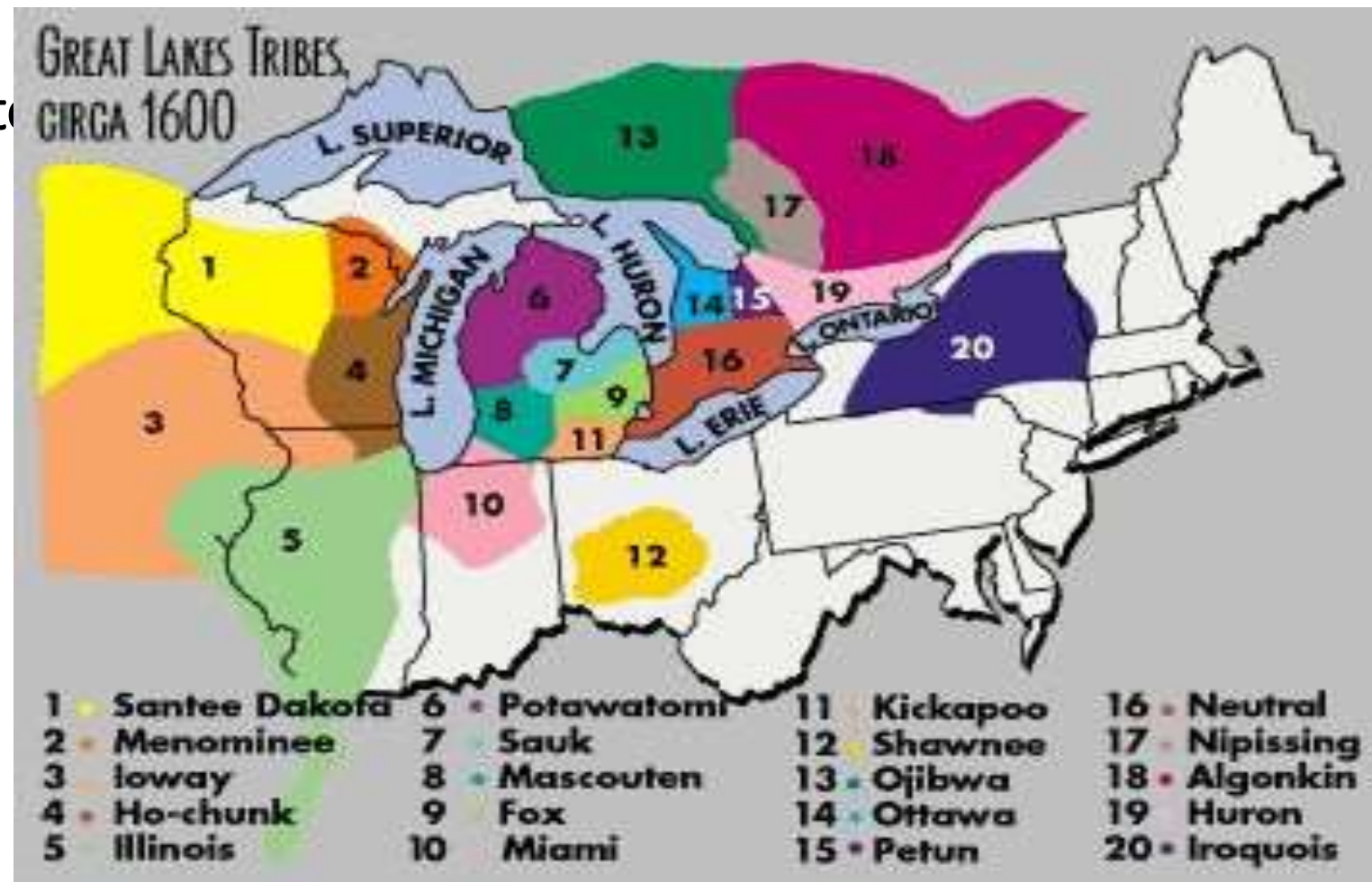


Selected Site Distribution and Chronology: Wolf River Tradition

Residential Villages and Procurement Camps



Histo



No Clear Historical or Archaeological Links Between Wolf River Tradition and Historic Tribes

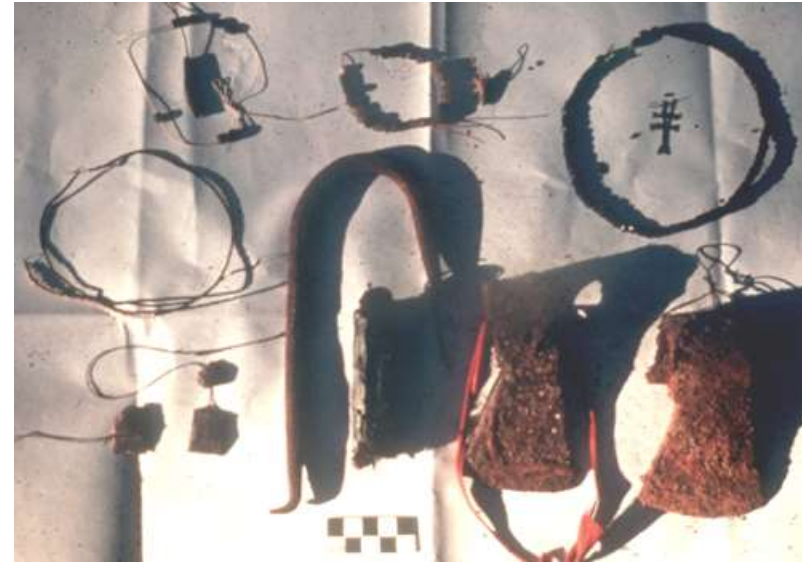
- **Cultural attributes** – Wolf River tradition settlements marked by earthen mounds that post-date the Effigy Mound tradition, raised agricultural fields, storage pits, and a distinctive style of pottery
- **Chronology** - latest radiocarbon dates around A.D. 1650, a preceding any significant European presence
- **Population collapse** – the devastating effects of European diseases, such as smallpox, decimated Native populations even before Europeans actually entered an area
- **Menominee material culture** – due to European economic influences and the adaptation to European trade items, by the late 1600s Native material culture no longer corresponds to pre-European Native traditions

Protection of Archaeological Resources in Wisconsin

- **44.47 Field Archaeology Statute.** Wisconsin has established regulations for field archaeology on sites owned by the State in order to protect and preserve archaeological and scientific information, matter and objects.
- **157.70 Burial Site Protection.** All burial sites in Wisconsin, no matter how old they are or who is buried in them, and no matter if they are marked or unmarked, are protected by State Law.
- **National Historic Preservation Act of 1966, as amended:** if a federal agency's undertaking could affect historic properties, the agency determines the scope of appropriate identification efforts and then proceeds with historic preservation review process mandated by the Advisory Council on Historic Preservation.

Shift from Prehistoric to Historic cultures

Presented by Kay Krans and Jim Bokern



Classic Lake Superior Fur Trade:
French until 1763
British 1764-1816
United States 1817-1847



WHERE TWO WORLDS MEET

*The people of the Countrie came flocking
aboord, and brought us . . . Bevers
skinner, and Otters skinner, which
wee bought for Beades, Knives
. . . Hatchets, [and other] trifles.
—Robert Juet, 1609*

*The English have no sense; they
give us twenty knives like this
for one Beaver skin.
—a Montagnais Indian, 1634*

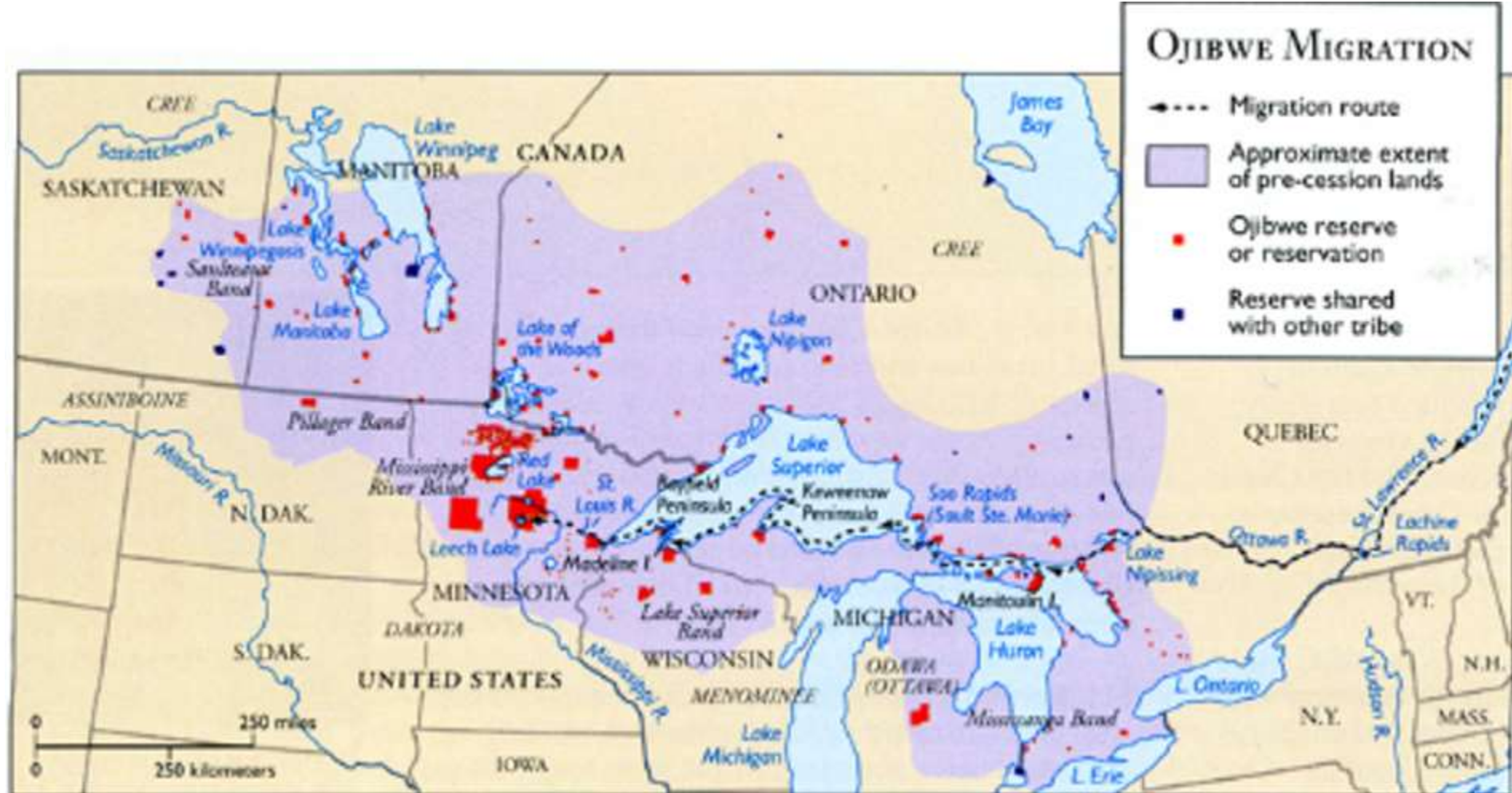


1. ENGRAVED CARTOUCHE, 1777. A trading transaction was represented on William Faden's "Map of the Inhabited Part of Canada, from the French Surveys." C-35062/Public Archives Canada.

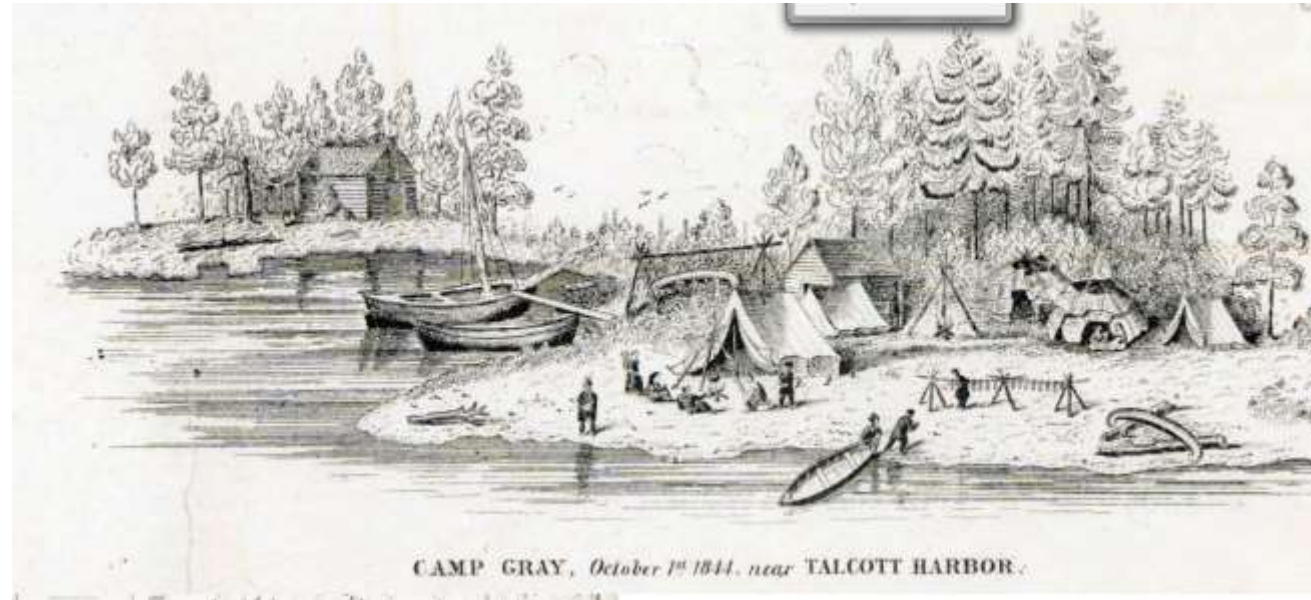
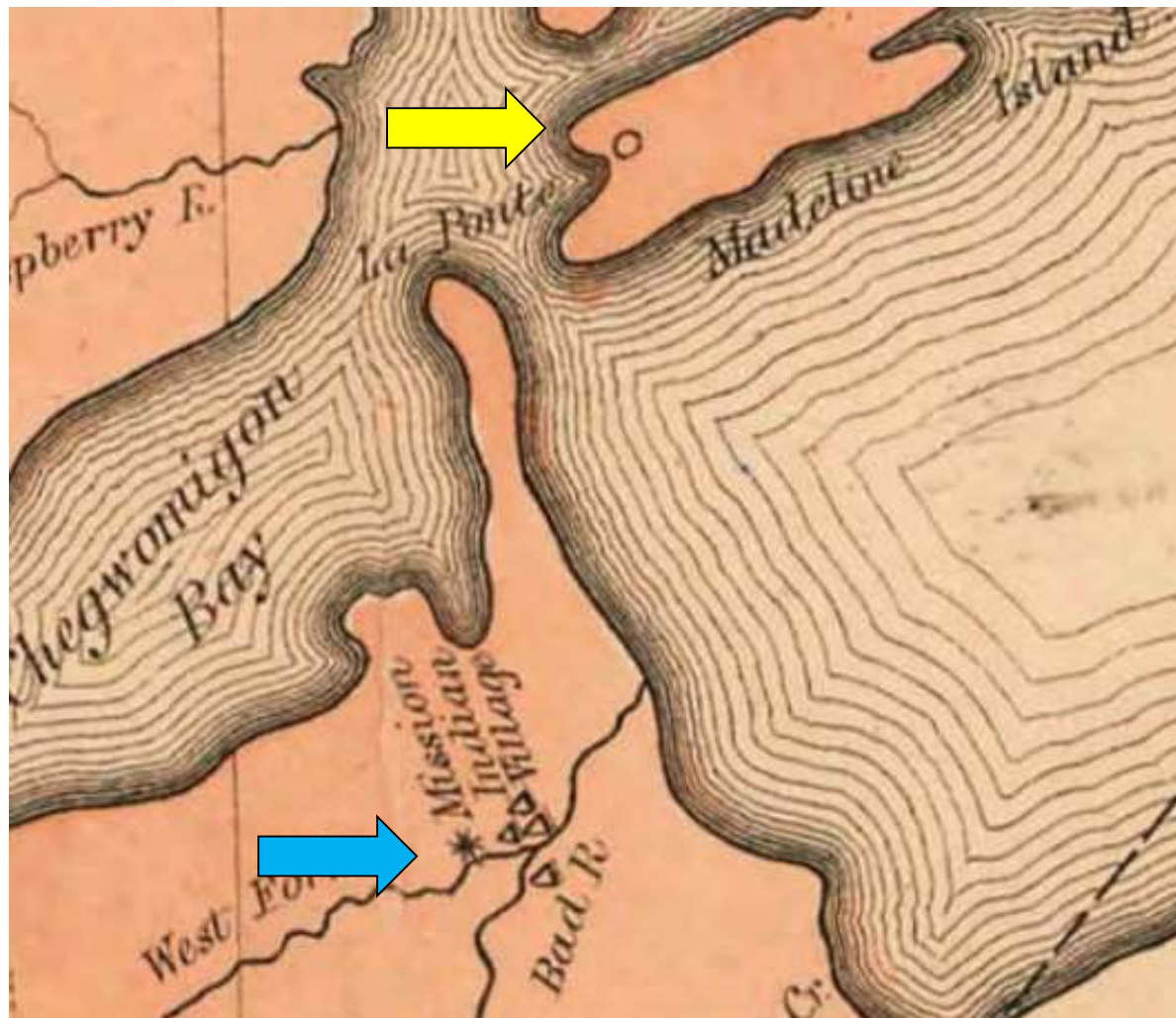
Trade goods from Europe were shipped to trading posts & furs from trading post were shipped to Europe. Later American trade goods were also used in exchanges.



Ojibwa will ultimately dominate western
great lakes fur trade



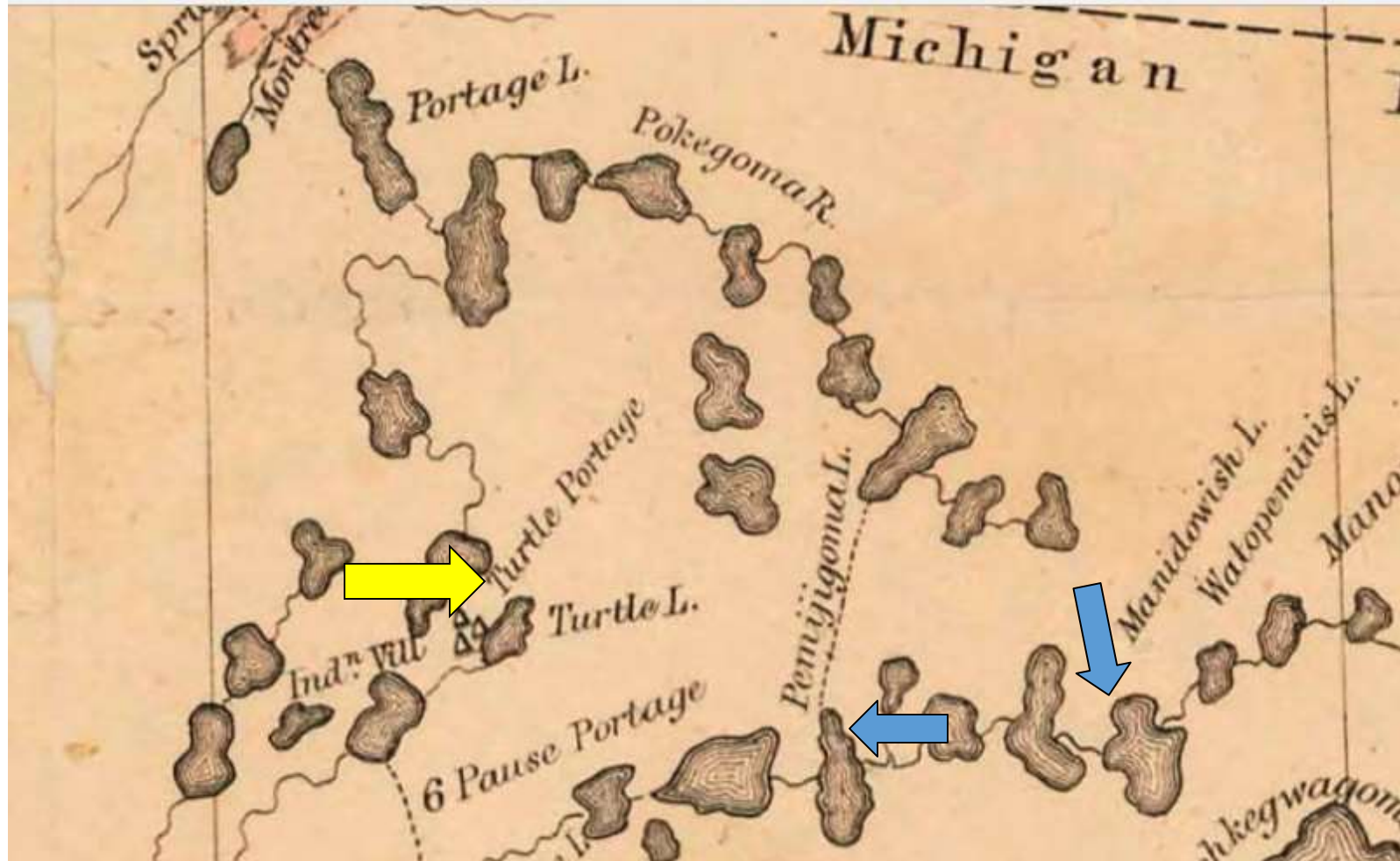
Lake Superior communities



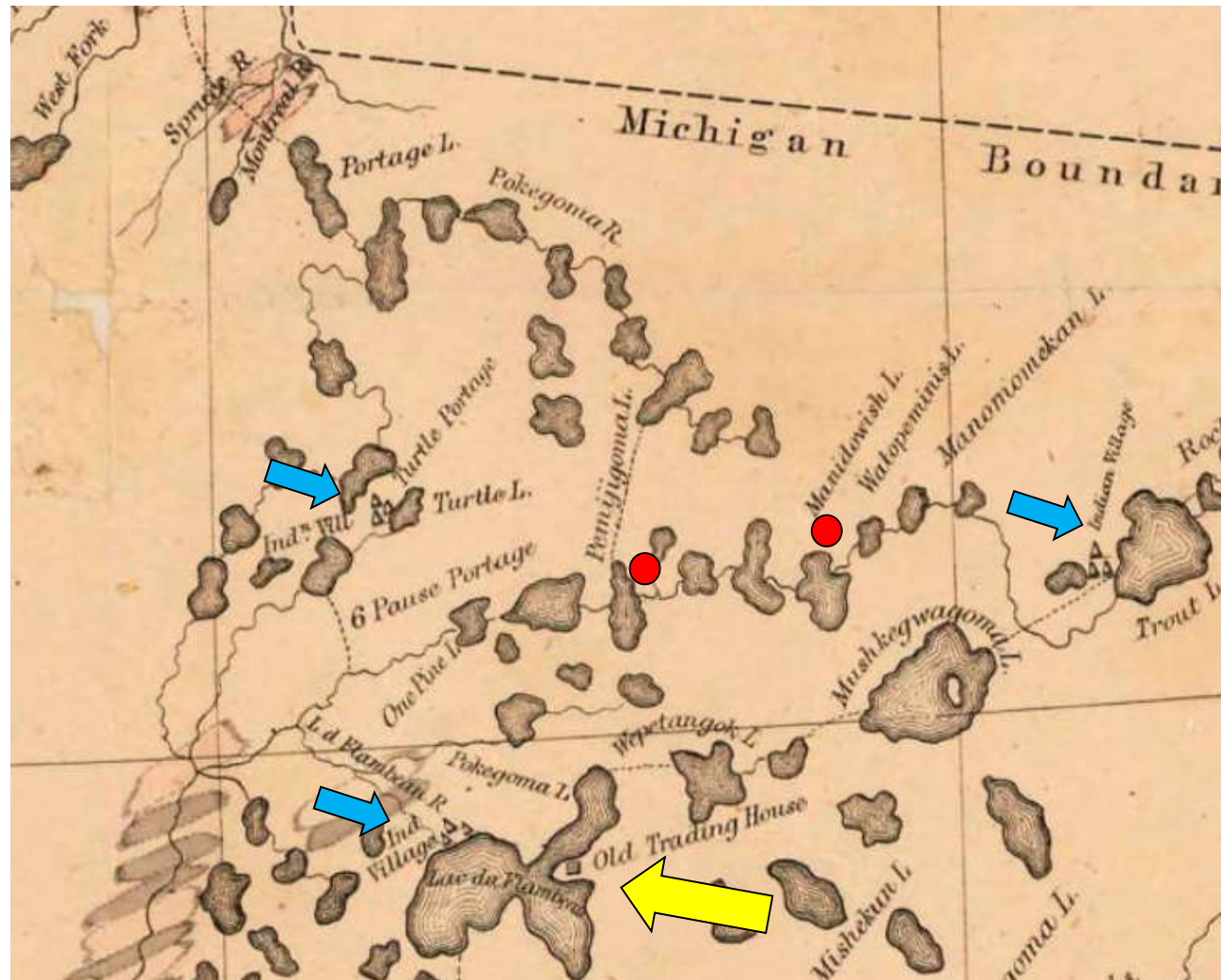
Interior lake communities



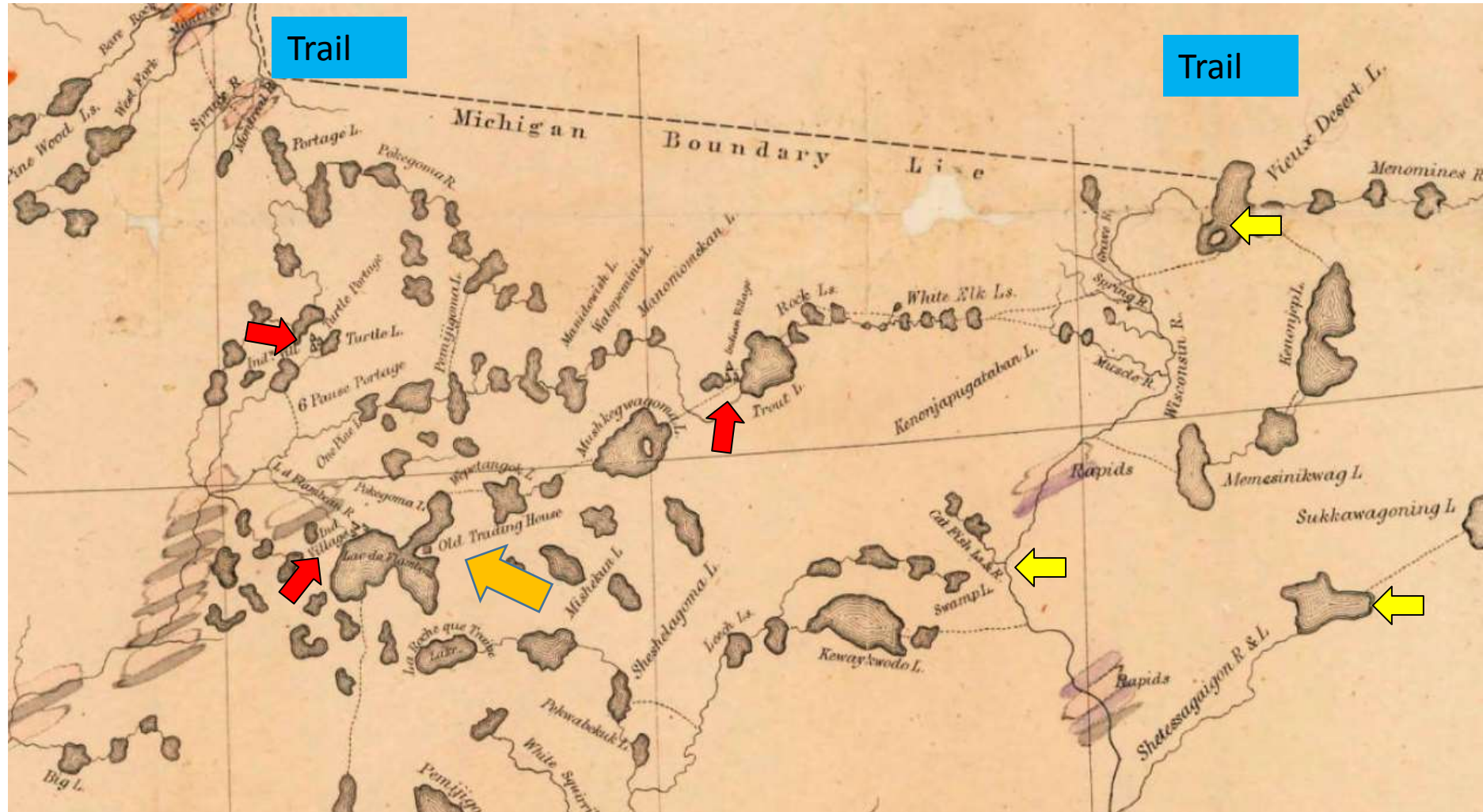
Interior villages- ex. 1847 Turtle Portage Band and Manitowish Waters summer village



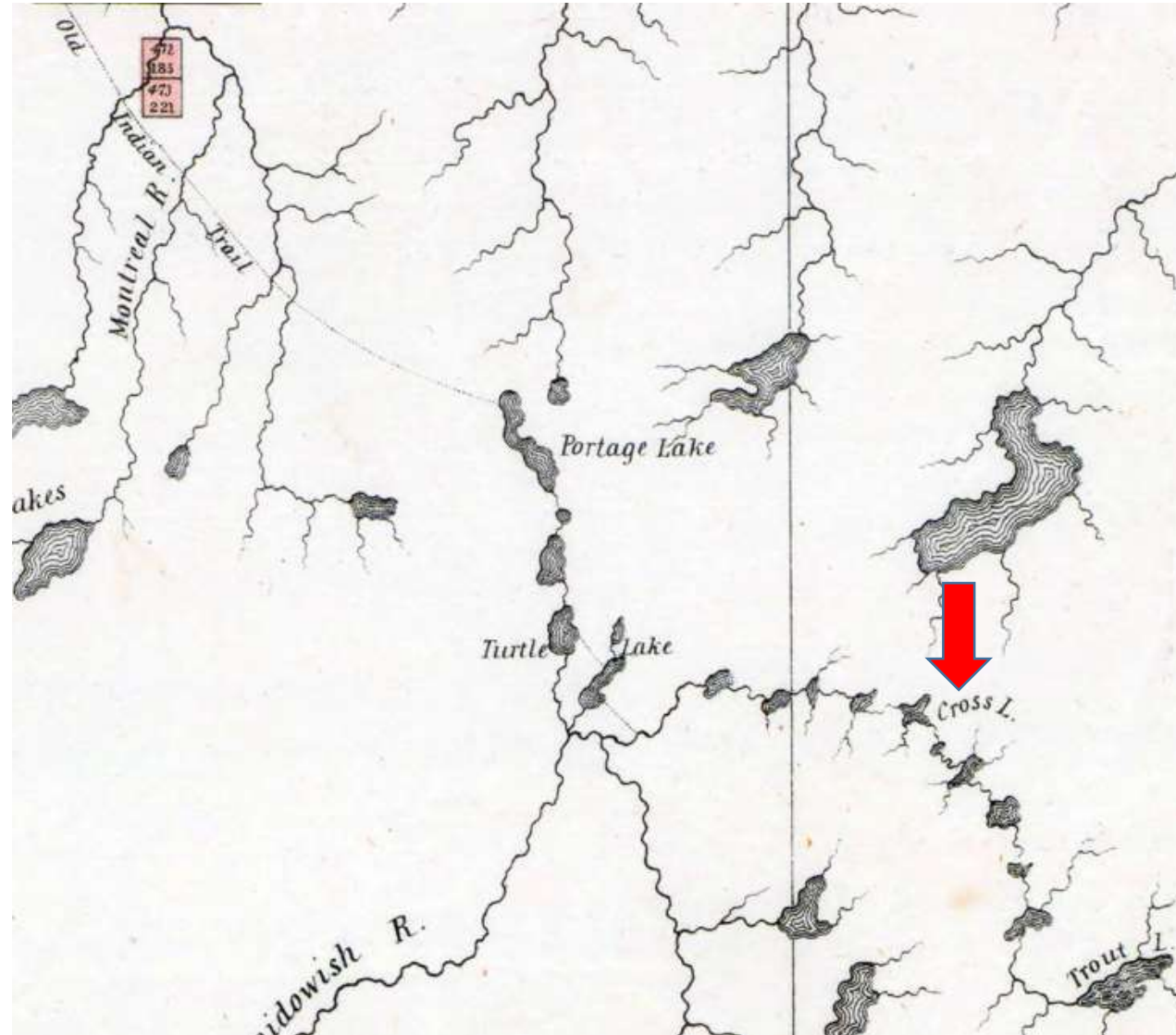
Manitowish Waters Ojibwa communities, fur trade post, and nearest interior Ojibwa villages



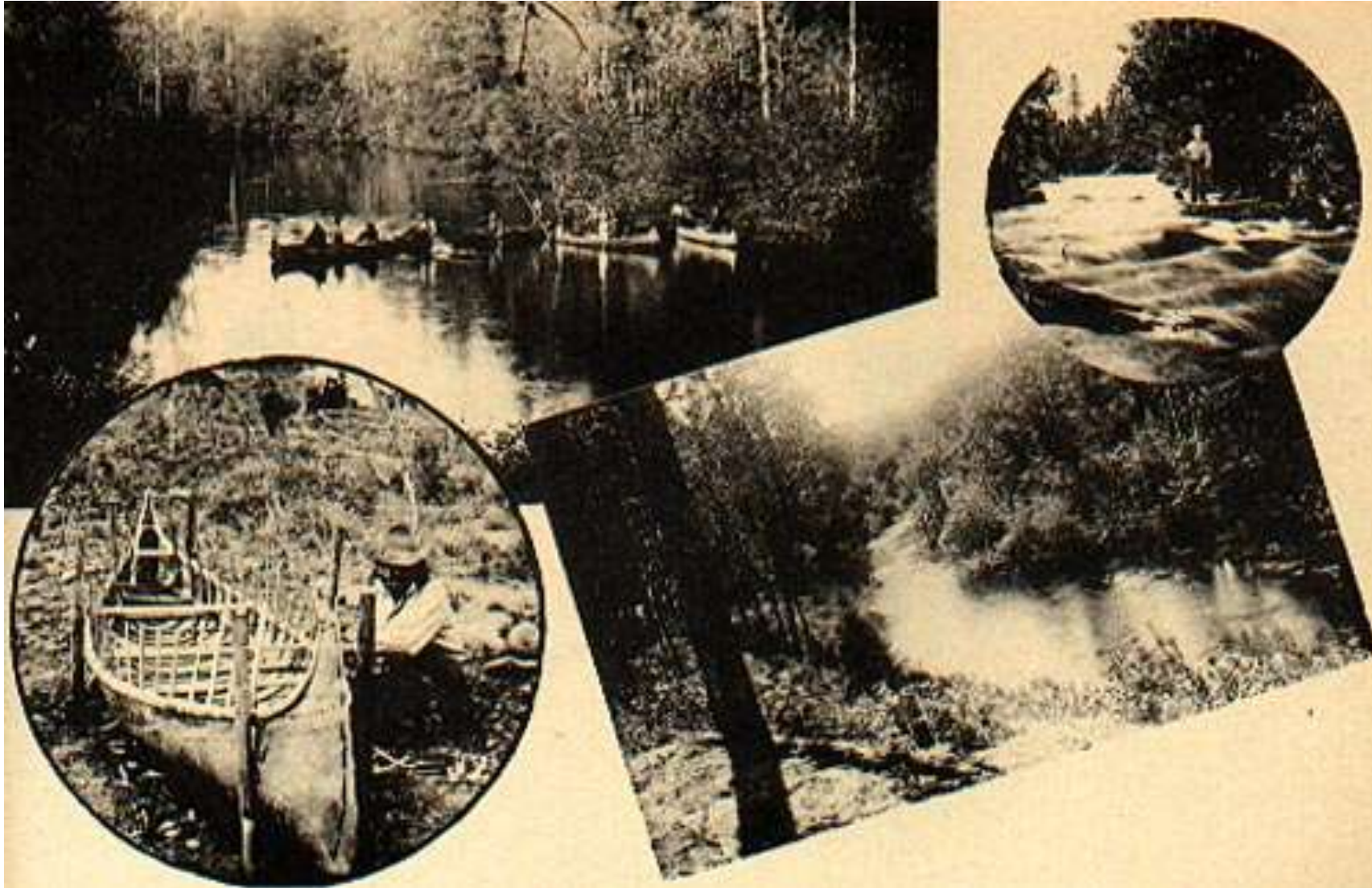
All Ojibwa Villages associated with lac Du Flambeau trading posts and Lake Superior trails



A. B. Gray 1846 trip over the Flambeau Trail, to Turtle Portage band, over 6 Pause portage to Cross (on MW chain) and Trout Lakes



Ojibwa Travel was used by all who
ventured into the interior lakes region



1846 A B Gray travels from the Flambeau Trail to 6 Pause Portage

The next day we continued on our course to the eastward. After a short distance by water, made another portage of 2½ miles with the canoes, part of it through a deep tamarack swamp, and launched them into the main branch of the Chippewa river. This stream appeared to be about 30 feet wide where we struck it, rapid and quite deep, and, I understand, can be descended from Trout lake in canoes the whole way to the Mississippi, with but a few portages around falls or rapids.

Chippewa River was a key travel route



1846 Travel From 6 Pause Portage up stream to Cross Lake

In the evening we entered “Cross” lake from the river – so called by the Indians from its resembling a cross in shape – and encamped upon a high point of land jutting out and forming one of the arms of the cross. Upon this point are two large wigwams and several acres of ground cleared and cultivated, being the summer residence of “White Thunder,” a tall and athletic looking Indian. He had reached home the day before from the payment of La Point, and received us in a very friendly manner. Here he lives with his brother, in the possession of all around him, no one seeking to molest or disturb him...

Discussion of the trip from 6 Pause to Cross Lake and Ojibwa religion

Our course up the river for about 10 or 15 miles, to this lake, was easterly, although the stream curved around in every direction, occasionally opening into small and picturesque lakes, surrounded by high land, with excellent pineries, and narrowing again to a width barely sufficient for the passage of a canoe. After a detention of a day and a half at this encampment, (our guide stopping with the other Indians to join in a “medicine dance” for the cure of a sick papoose,)

1846 Travel from Cross Lake to Trout Lake Ojibwa Village

we continued the ascent of the Chippewa, and in the afternoon, at 5 o'clock, came to Trout lake, where our tents were pitched upon the bank, in a beautiful pine grove, a short distance above "Kenisteno's" lodge, near the outlet of the lake...

Fine fish, with delightful water, is found here; and the small patch of ground, which was but rudely cultivated, had produced excellent vegetables. Several families reside upon its borders, and Kenisteno, the chief of the band, has his hunting grounds in this district...

The gathering of this rice in the autumn is usually performed by the squaws, in canoes, and it is an article of food much prized by the Indians.

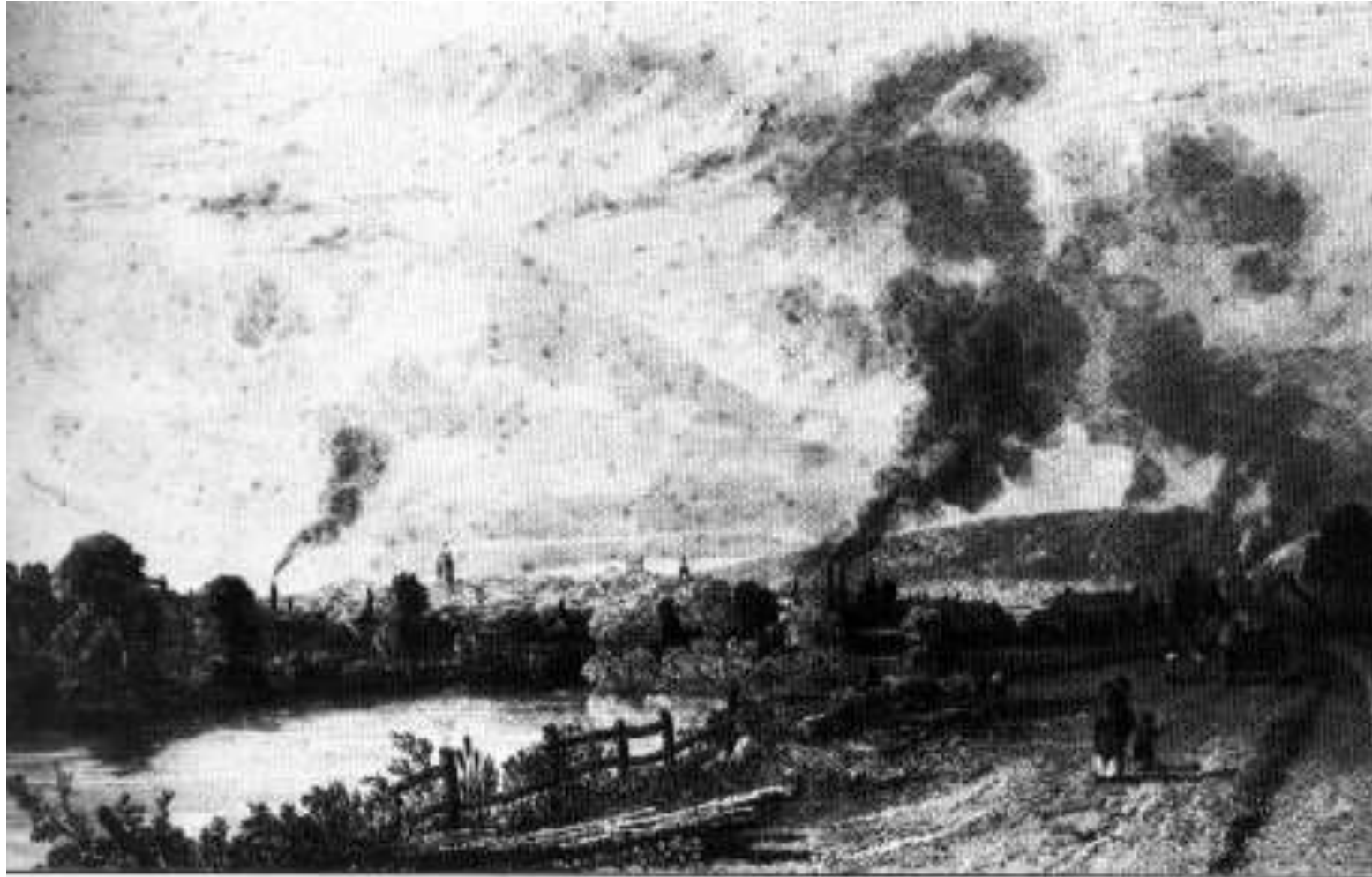
These fashions drove economics that shaped
17th-19th century Northwood's communities



Fur trade goods motivated the Ojibwa to take a leadership role in trading.



European factories supply prized trade goods



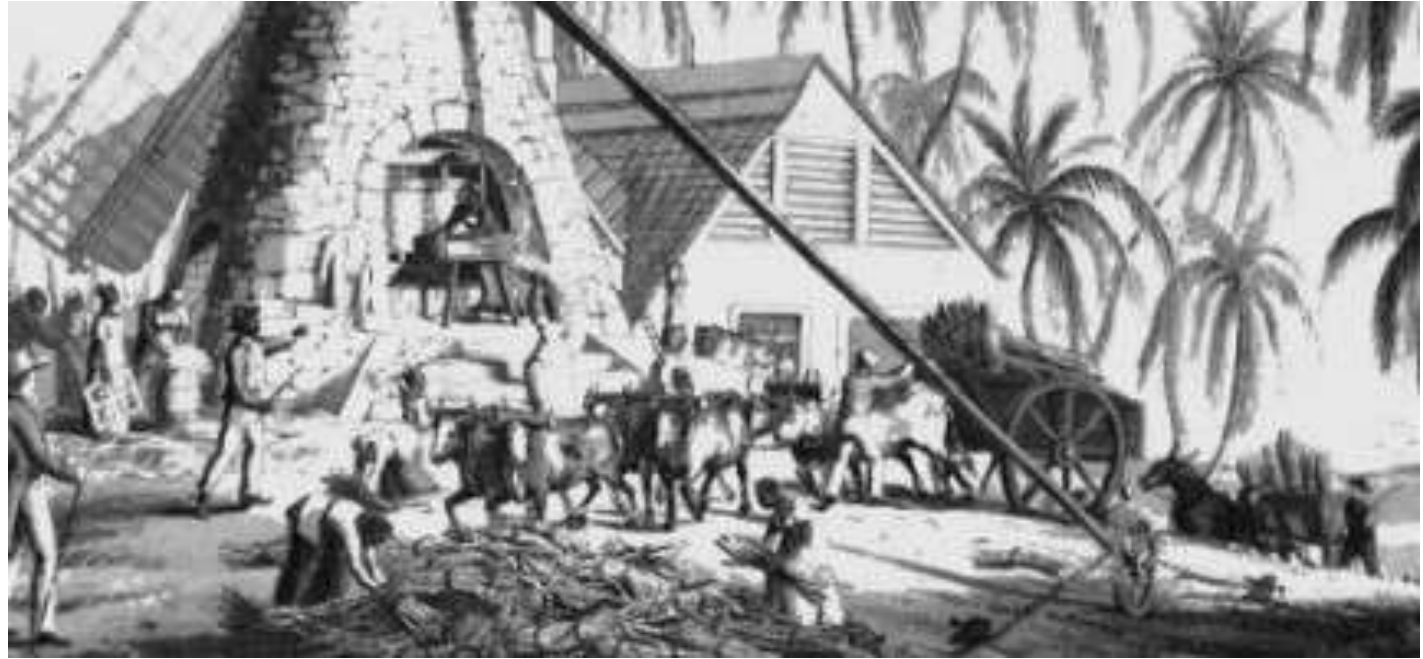
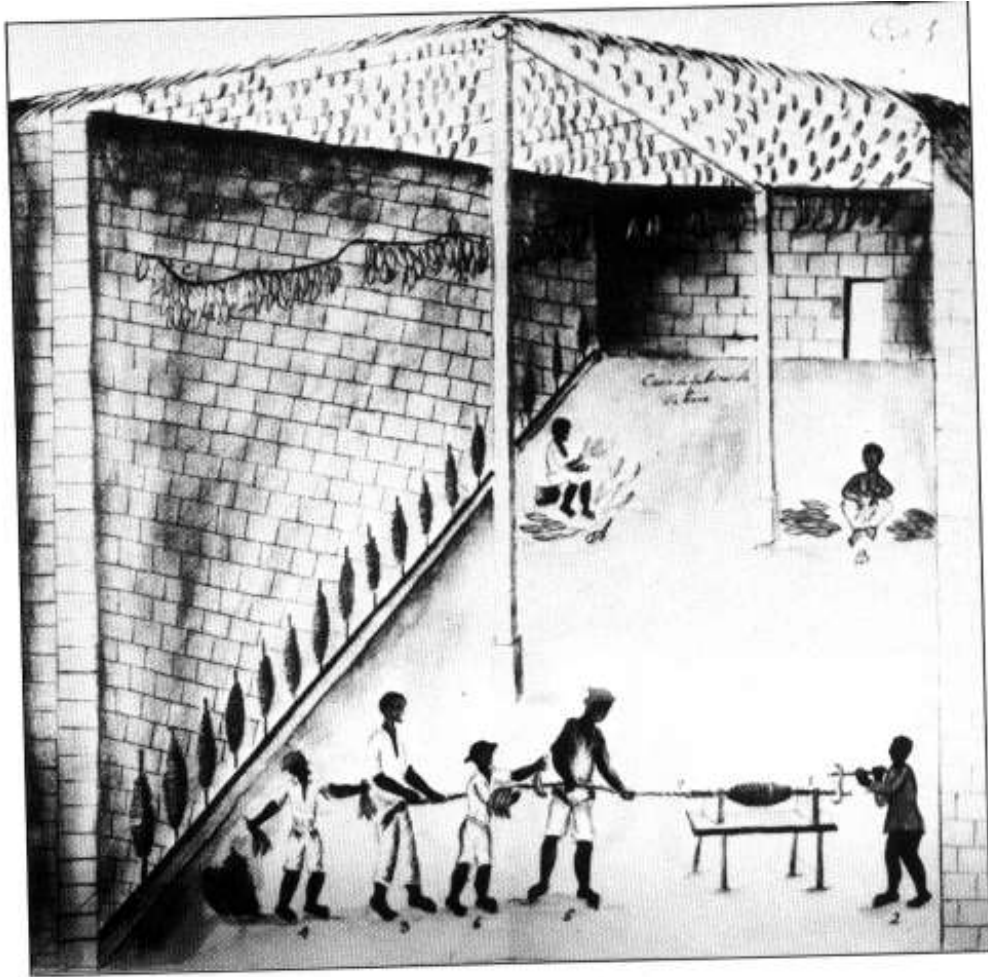
Gun flints, iron, and axes were high demand trade goods



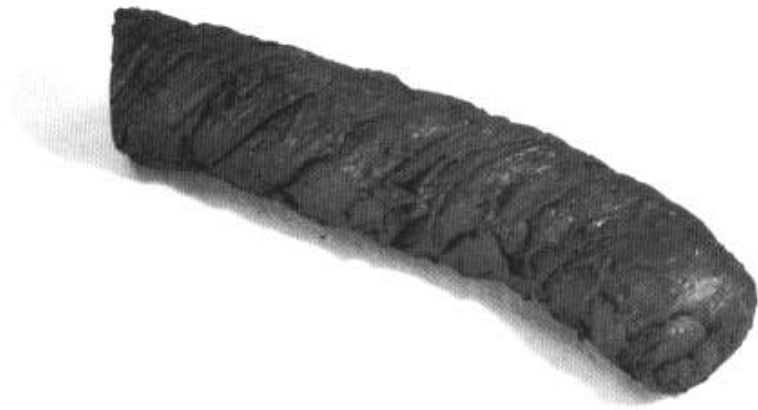
Relatively easy water transport facilitated
fur trade exchanges



Products from other colonies were also key trade goods



Caribbean Tobacco Carrots & rum were colonial sourced trade goods



After exchanges furs ultimately were shipped to Europe



Ojibwa traded and later trapped furs and the French merely parleyed trade goods for furs



1804 Malhiot fur trade explaining exchanges using “Plus” as a system of currency

21st Friday. Martineau and Bruno arrived at five o'clock in the evening and brought furs to the value of 24 plus, most of them beaver skins. George, Durocher and Little Cadotte remained at the lodges. Martineau told me that Lalancette had given a kettle, the first of the nest for two and a half plus; he also gave a new net for twenty muskrat skins and another for the damaged skin of a bear cub. The Savages also ask for provisions, shot and some other small articles.

Beaver plus



Some Voyagers unwisely avoided portages running rapids





RAPIDS in the Basswood River, near the site of two important discoveries



RECOVERY of brass kettles at Horsetail Falls in the summer of 1960

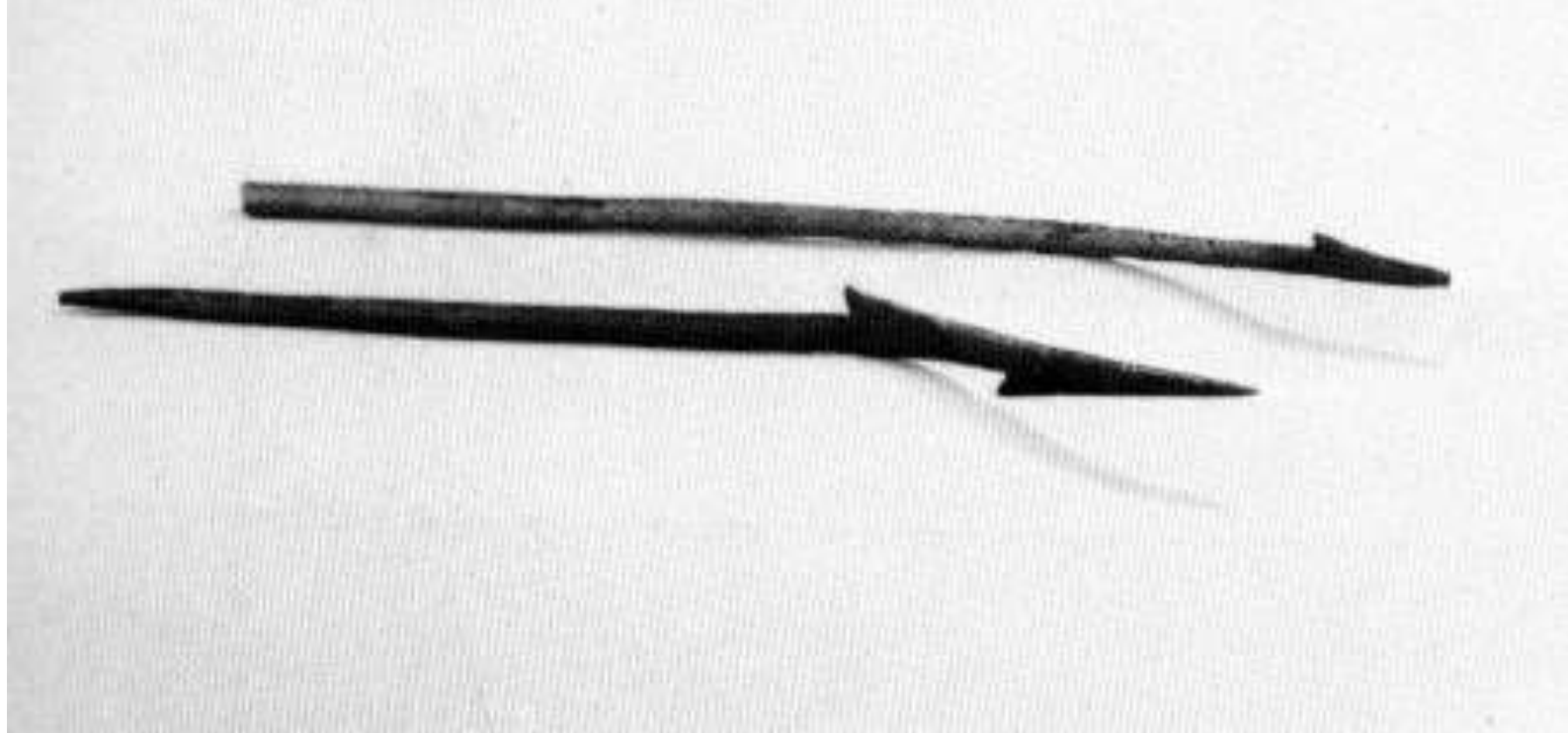


Beaver the dominant fur of the Fur Trade Era and impacted Manitowish Waters tribal communities

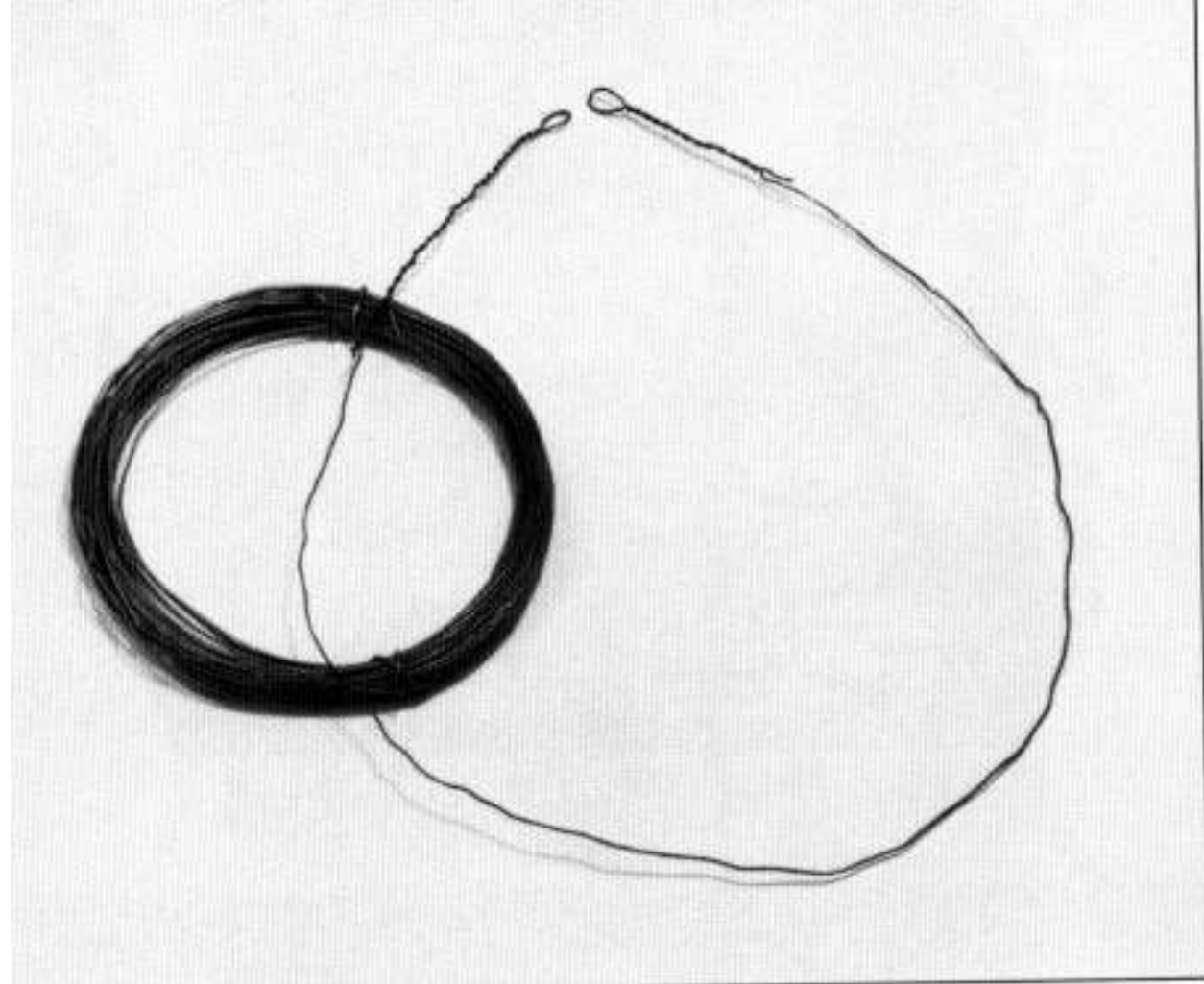


Ojibwa also used spears for muskrats and beavers; and traditional trapping





Traps and snares were a key trade good from Europe and later the United States



Exchanges for furs and gathering food were the most important activities

Malhiot 1804

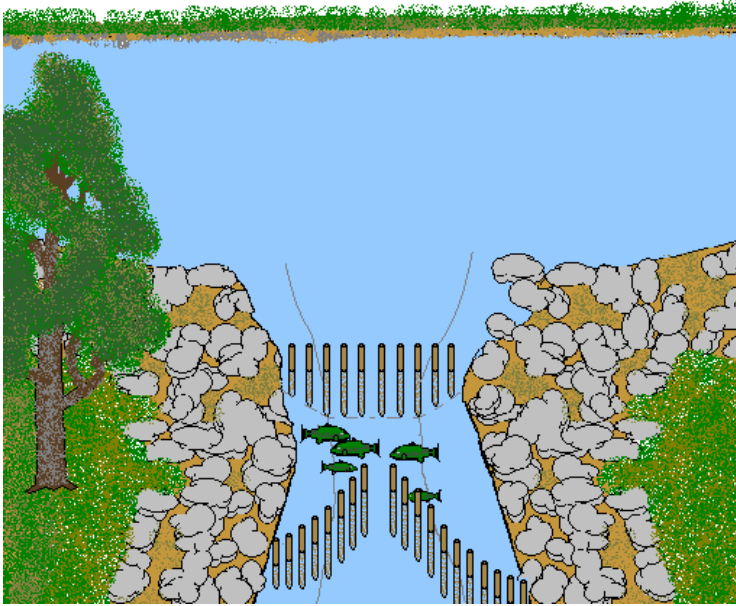
9th Thursday. Le Petit Forgeron, a Savage from the Vieux Desert came here yesterday evening. I traded with him and got a 4 beaver, 2 otter, one beaver and two dressed moose skins. I gave him on credit five plus of ammunition and tobacco and he is not to return until autumn. At last we have caught five carp and a Masquinonge in our nets this morning; but Gauthier had to stay out all night with Beaulieu, my Montreal man. They killed four partridges. What a miracle!

Ojibwa seasonal camp



Ojibwa fish spearing was
year round activity





Fish weirs and fish traps
were highly effective
methods of harvest



Planting and maintaining gardens were important



Gathering native berries

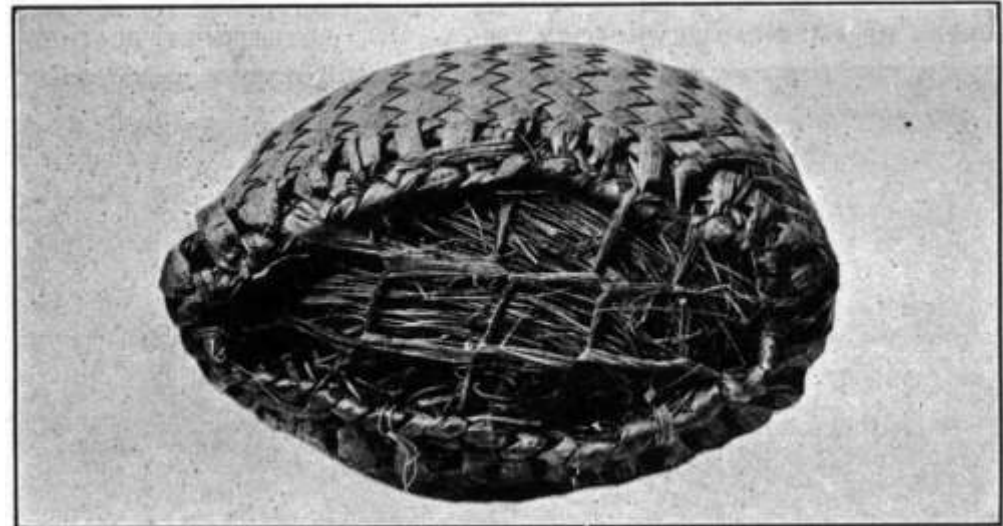


Gathering wild rice provided important storable food for winter

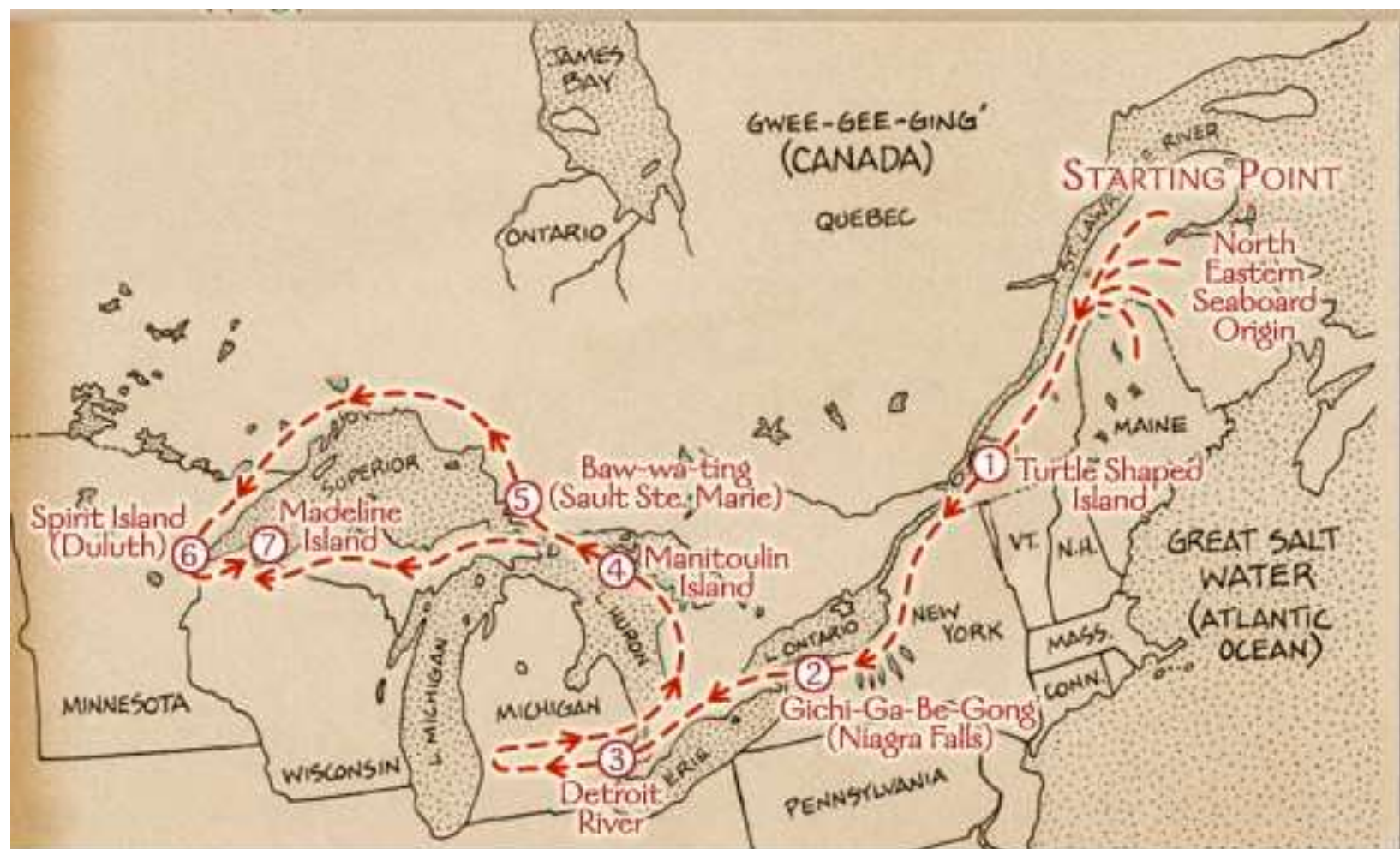


OJIBWA INDIAN WOMEN GATHERING WILD RICE
From oil painting by Seth Eastman, in room of House Committee on Military Affairs,
Washington, D. C.

Fall gathering wild rice provided
important storable food for winter



c, Bark bag filled with wild rice



The Anishinaabe-Ojibwe Migration Story

Hunting and trapping were yearlong activities but vital to winter survival



Successful winter spearing was critically important to augment Ojibwa diet



<https://www.youtube.com/watch?v=vDJcVV5noPU>

<https://www.youtube.com/watch?v=XiF8wiiF3Yk>

Ojibwa ice spearing fish decoys have become prized art



Spring maple sugaring was an intense activity producing storable food



Logging in the Manitowish Waters Area

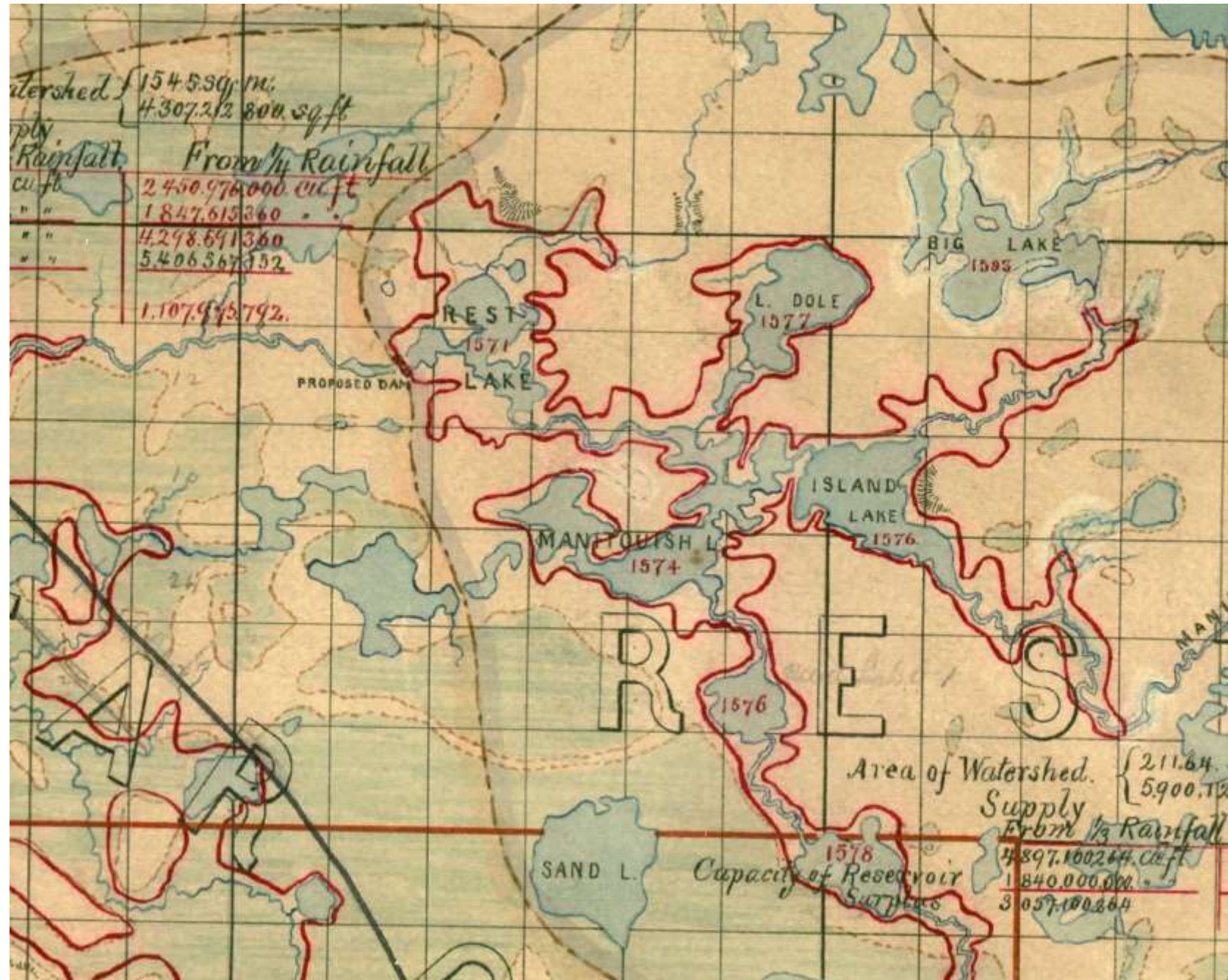
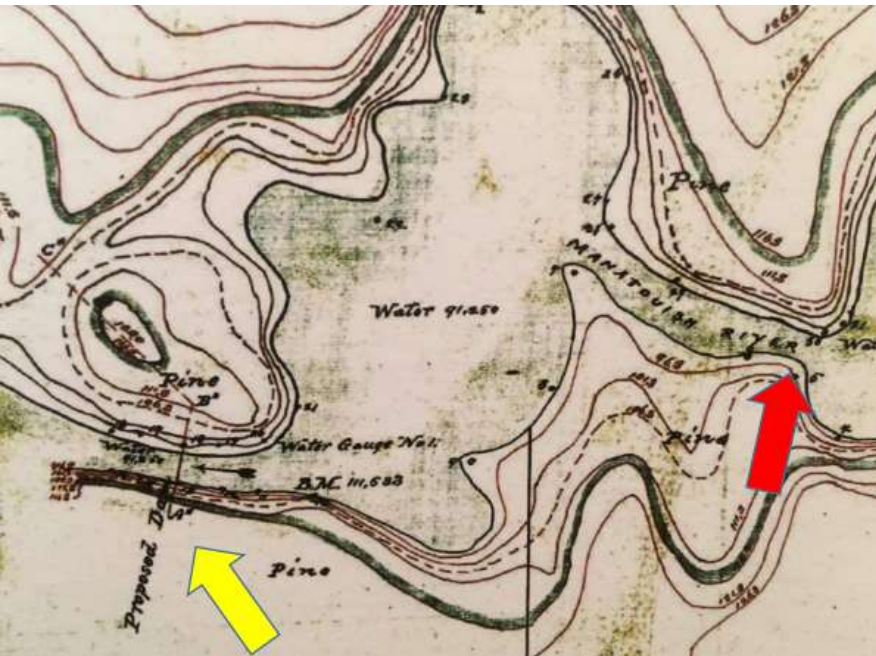
Phase 1 Logging River Drive 1872-1908

Phase 2 Logging Railroad 1889-1920's

Phase 3 Tractor/Truck 1920's...



Early logging
required dams, in
1878 the Army
Corps of
Engineers had
ambitious plans
for Rest Lake



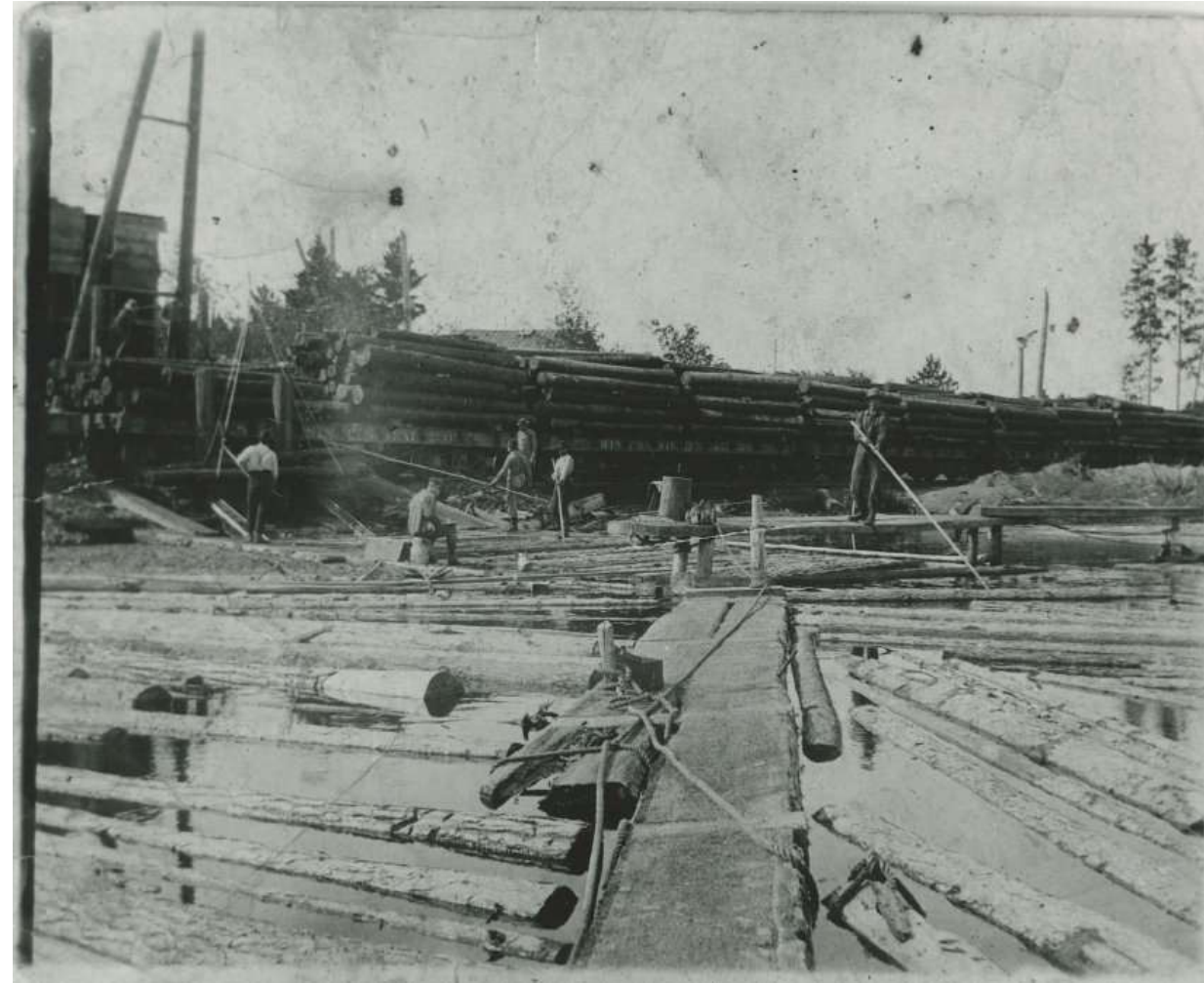
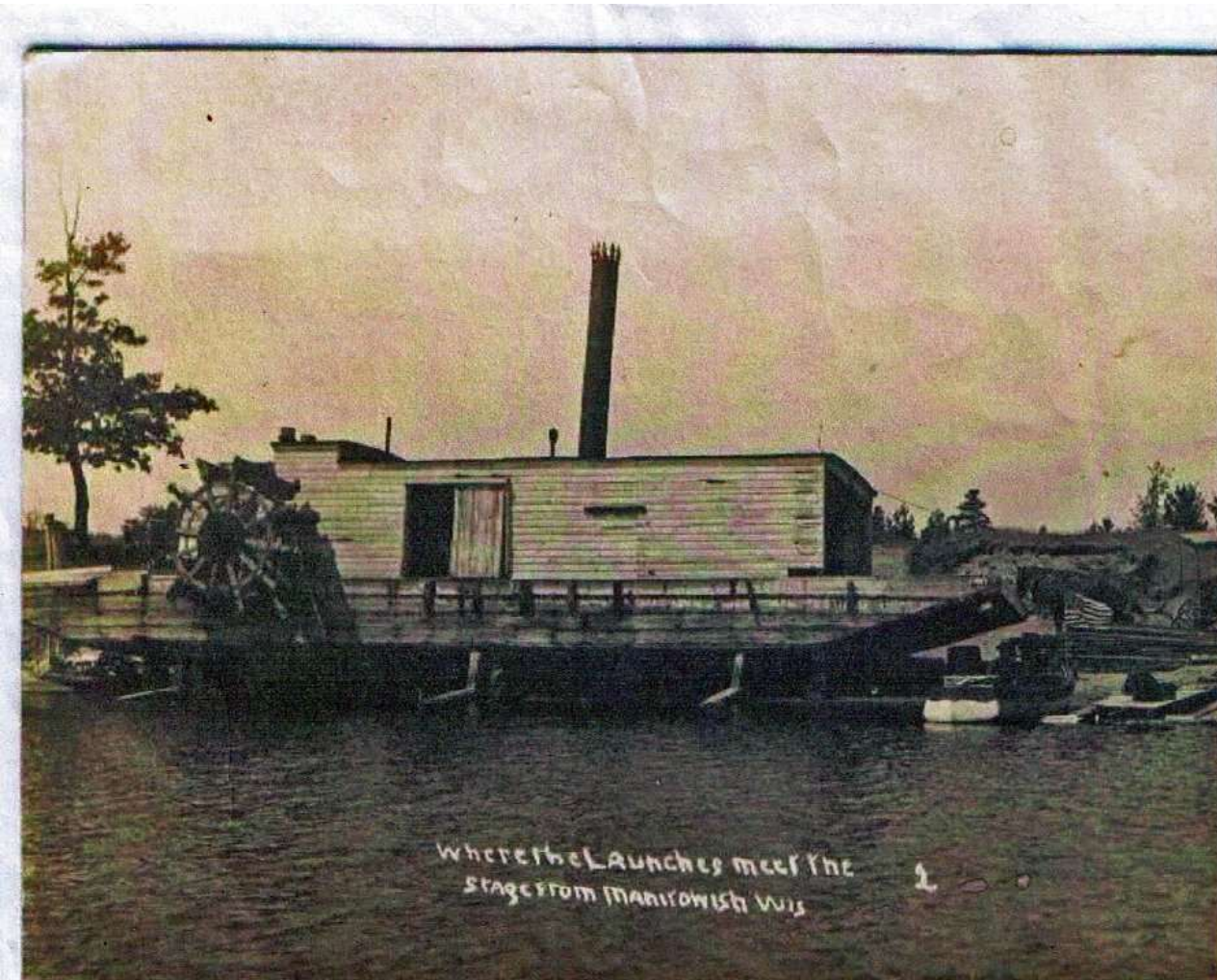
The post river drive Rest Lake Dam and the Mississippi Logging and Chippewa Lumber and Boom Company main logging camp



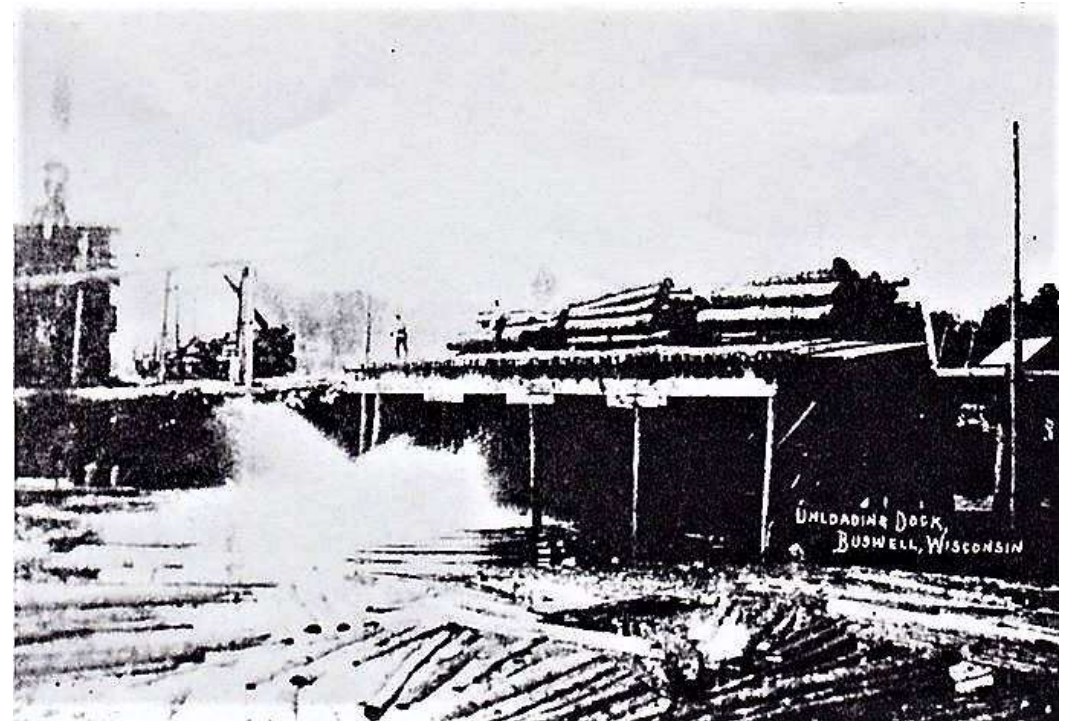
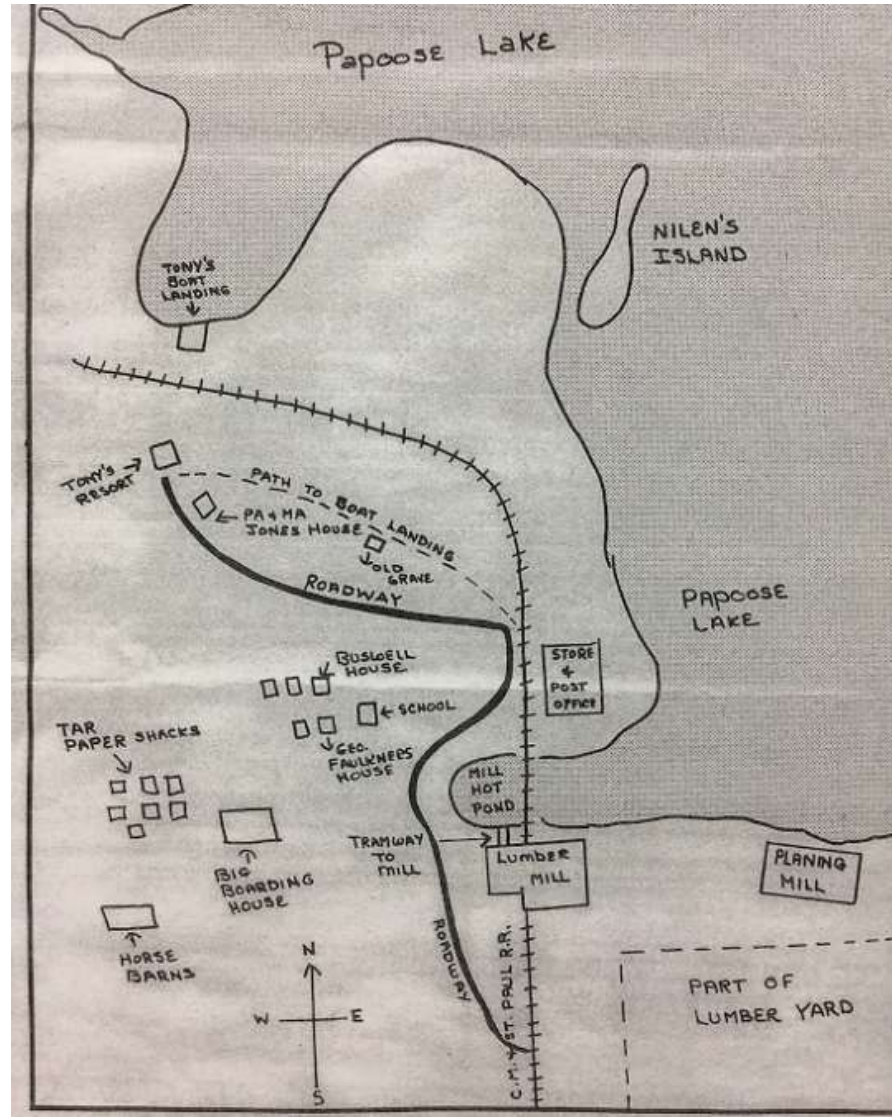
White Pines were logged in the winter and skidded to water sources for the spring drives



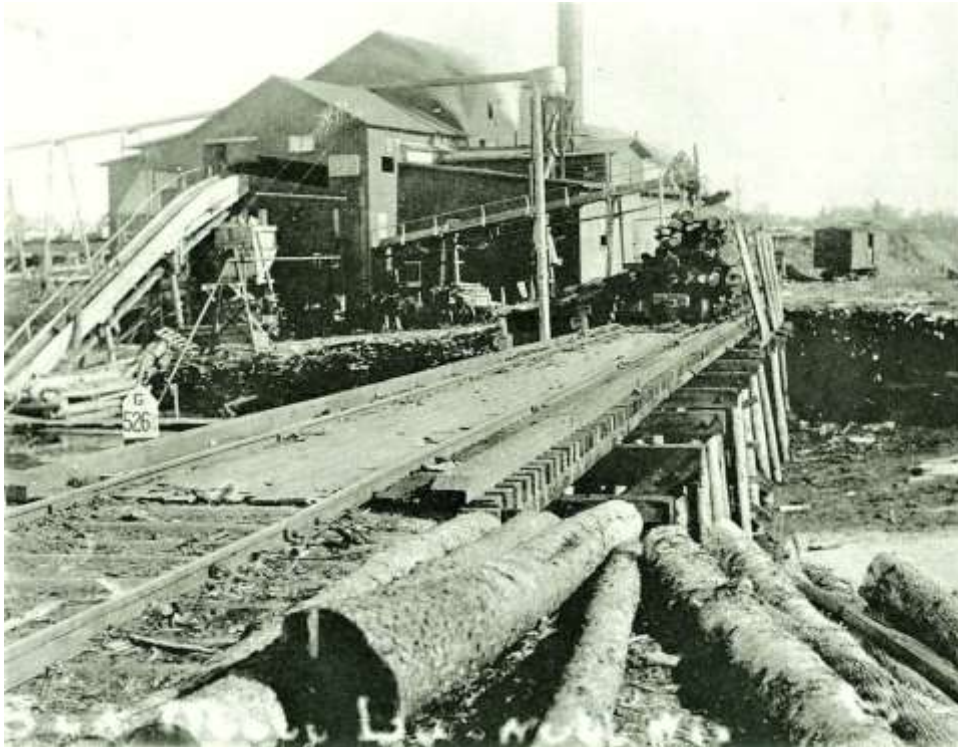
As river drive logging faded railroad logging emerged
connecting to both land and water hoists



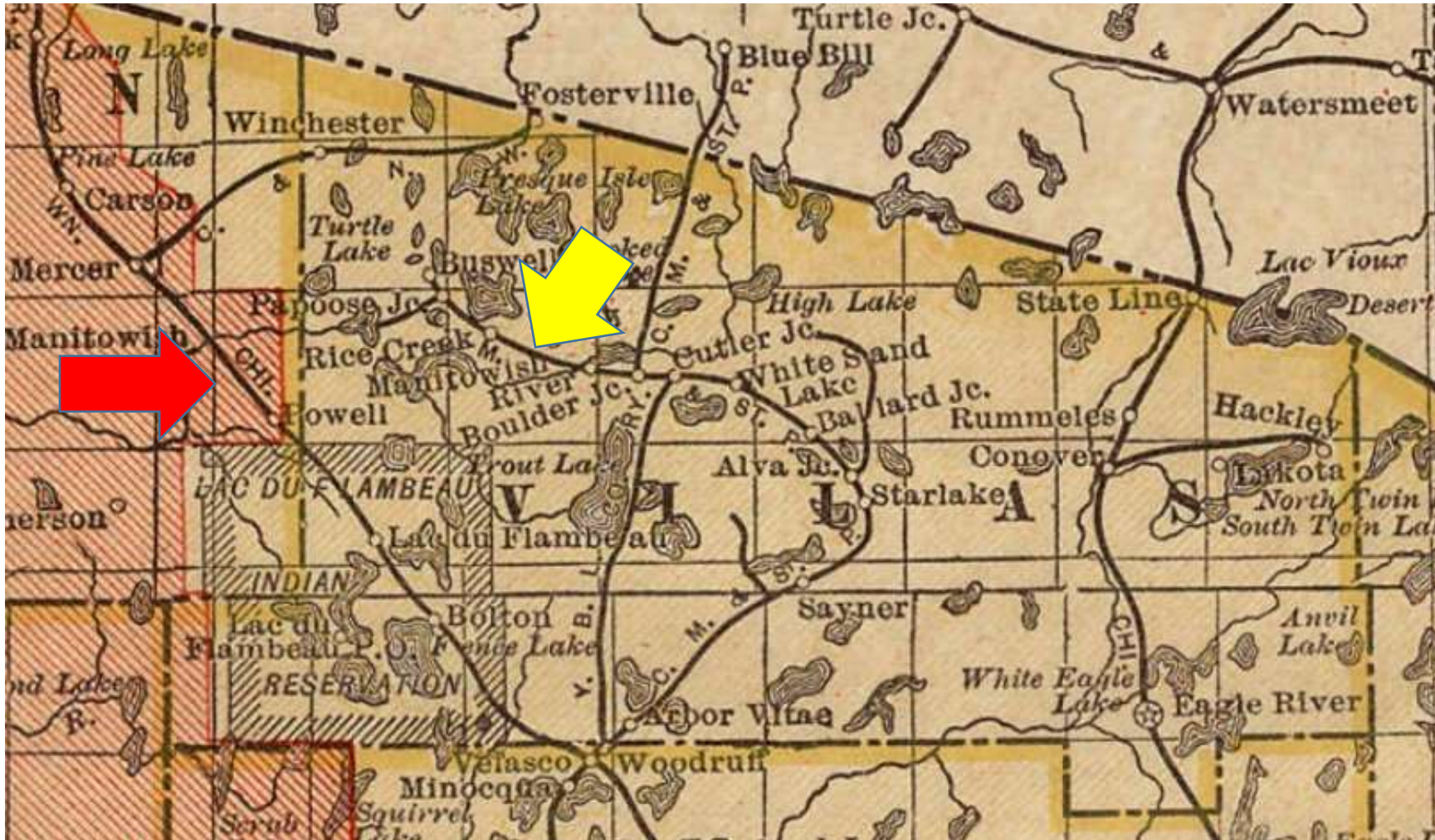
Buswell Lumber on Papoose Lake Lake relied on railroads



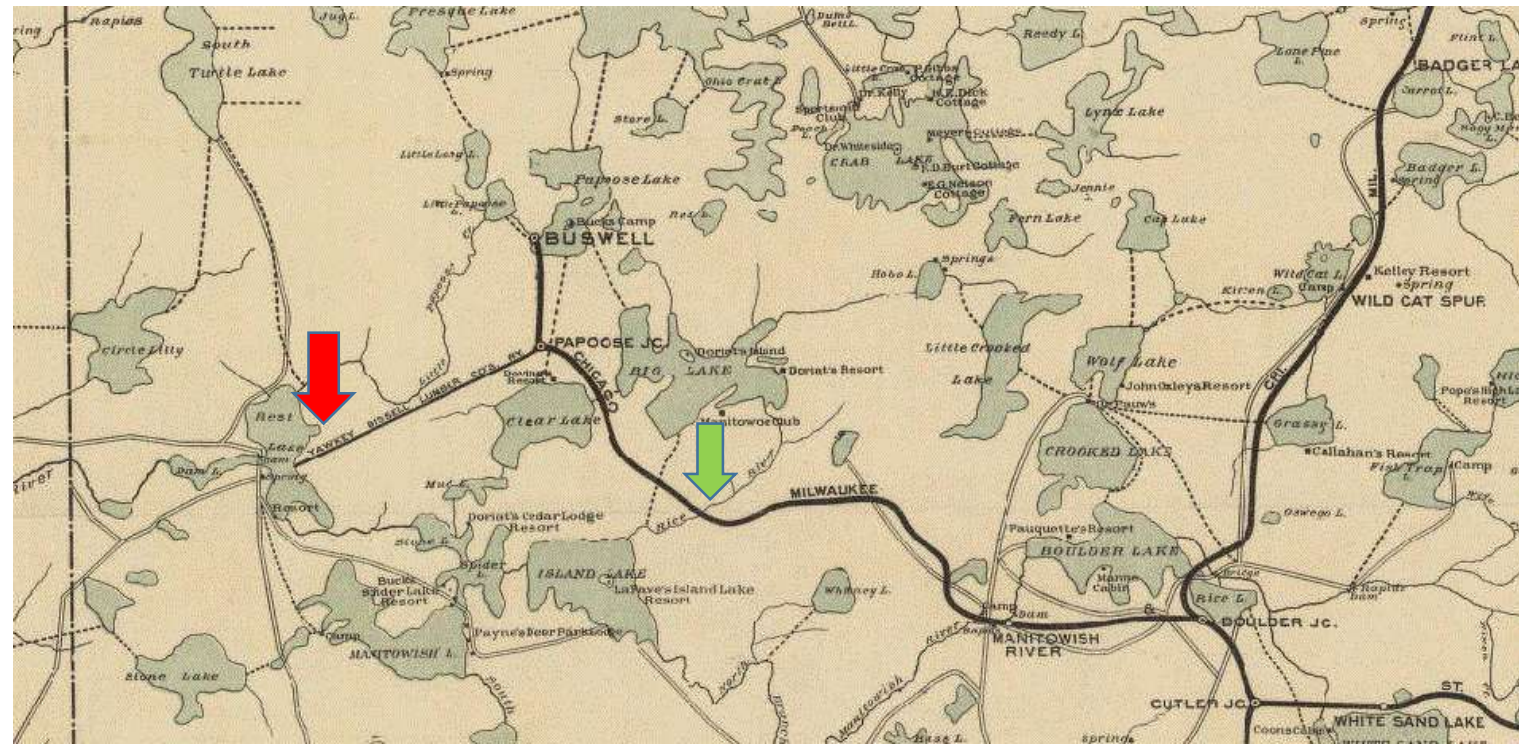
In the 1920's logging and lumber transitioned from large companies to smaller operations like the Loveless mill on Alder Lake



The Chicago Northwestern (1889) and later the Milwaukee Road (1905) railroads supported both logging and tourism



1899 Railroad lines from Powell and Manitowish were later expand to include Little Star, Clear, Rest Lakes and Rice Creek



Rest Lake wagon road landing from Manitowish rail station-note the luggage & supplies on the dock

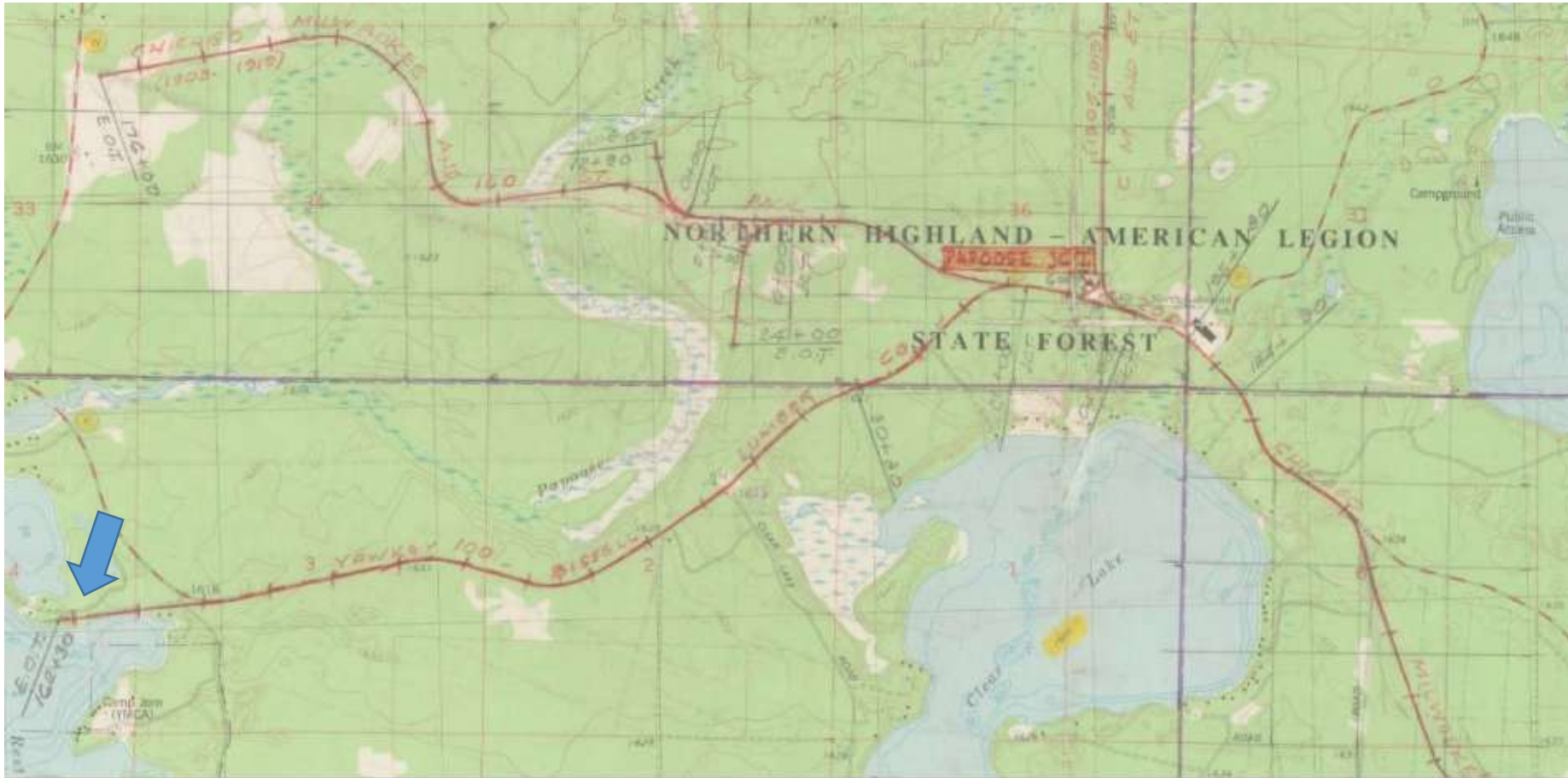


Little Star Lake wagon road landing from Powell rail station-
note the wagon, launches and tourists



Landing where boats from the Resort
meet the Stage from Powell Wis

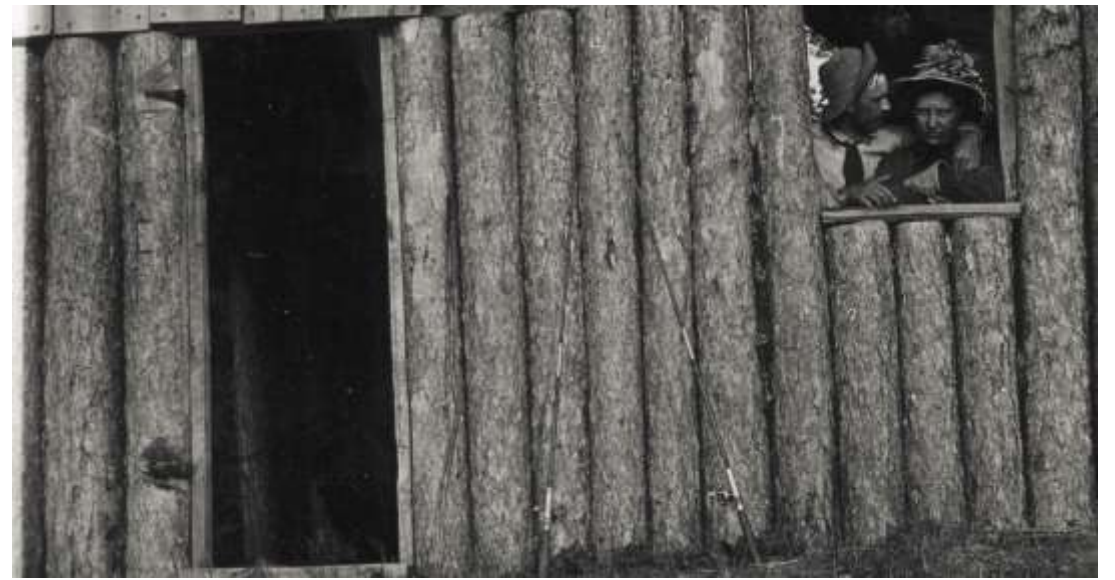
Railroad to Riley Hoist on Rest Lake



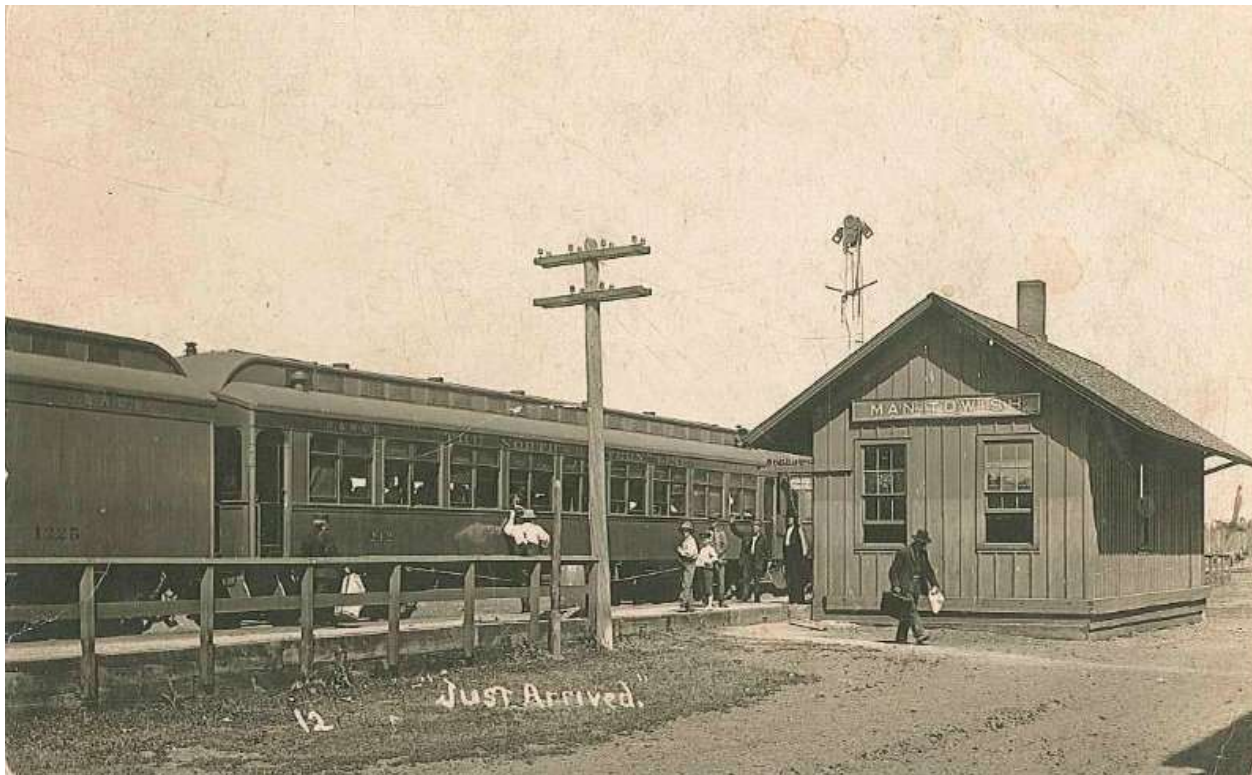
Railroad spurs to Manitowish and Alder Lake



Early 1900's Flancher
Family at Manitowish
Lake Railroad grade and
a mail order cabin
delivered by rail



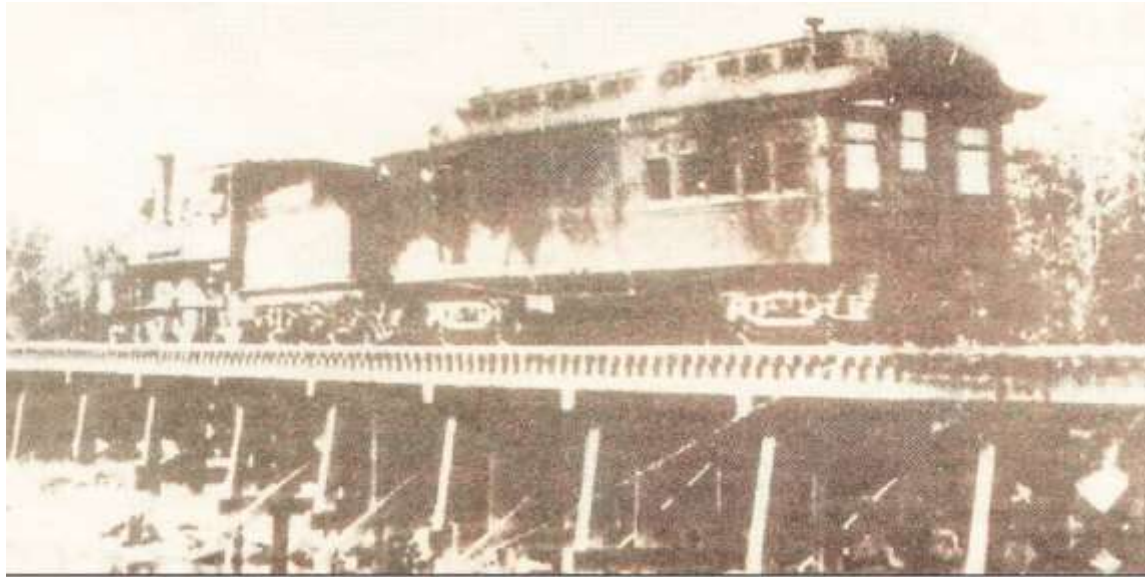
Northwestern railroad depots at Manitowish and Powell



Milwaukee Road railroad depots at Rice Creek, Papoose and Big Lakes



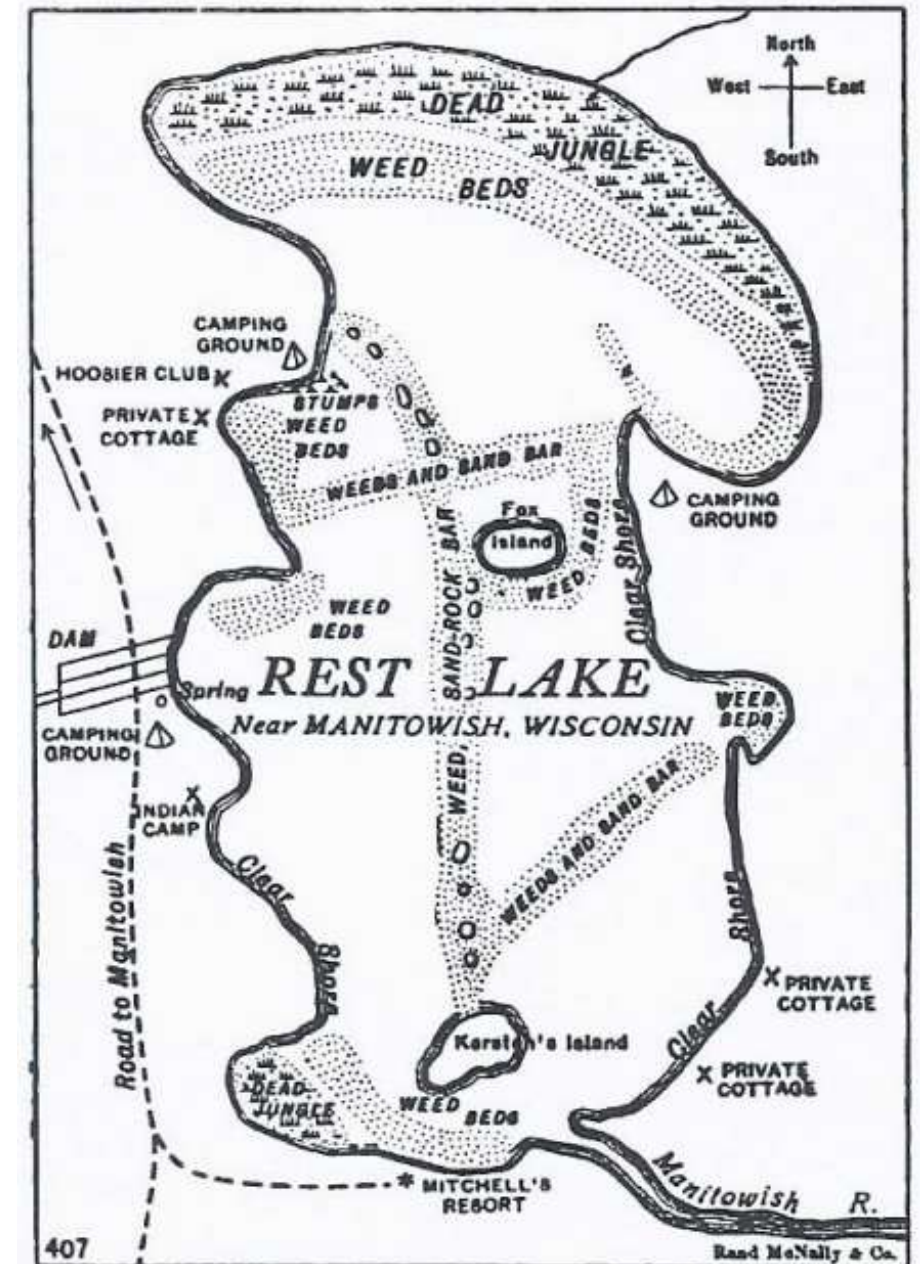
Rice Creek railroad crossing and tracks



Early Rest Lake families and resorts



CARL CHRISTENSEN VICTIM OF EIGHT
BLETZIN DILLINGER RAID APRIL 22, 1934



Location of fishing grounds in Rest Lake

1918 Image of Ilg Camp



Our camp on Rest Lake, near the Indian Camp on the west shore

1920's Image of Ilg cabins



ILG'S LOG CABIN LODGE, Manitowish, Wisconsin.

Hughes Photo

Ilg Property
1917

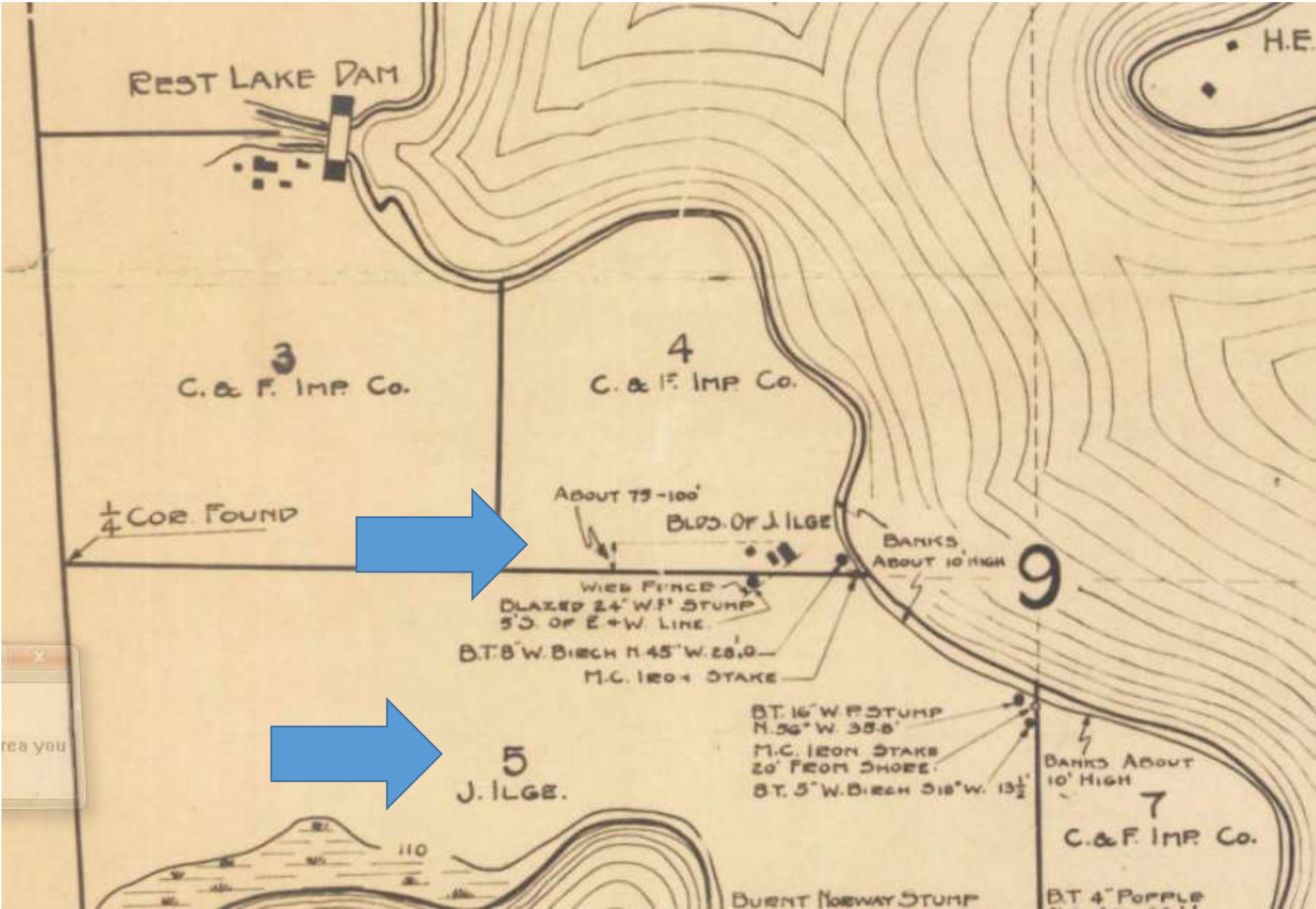
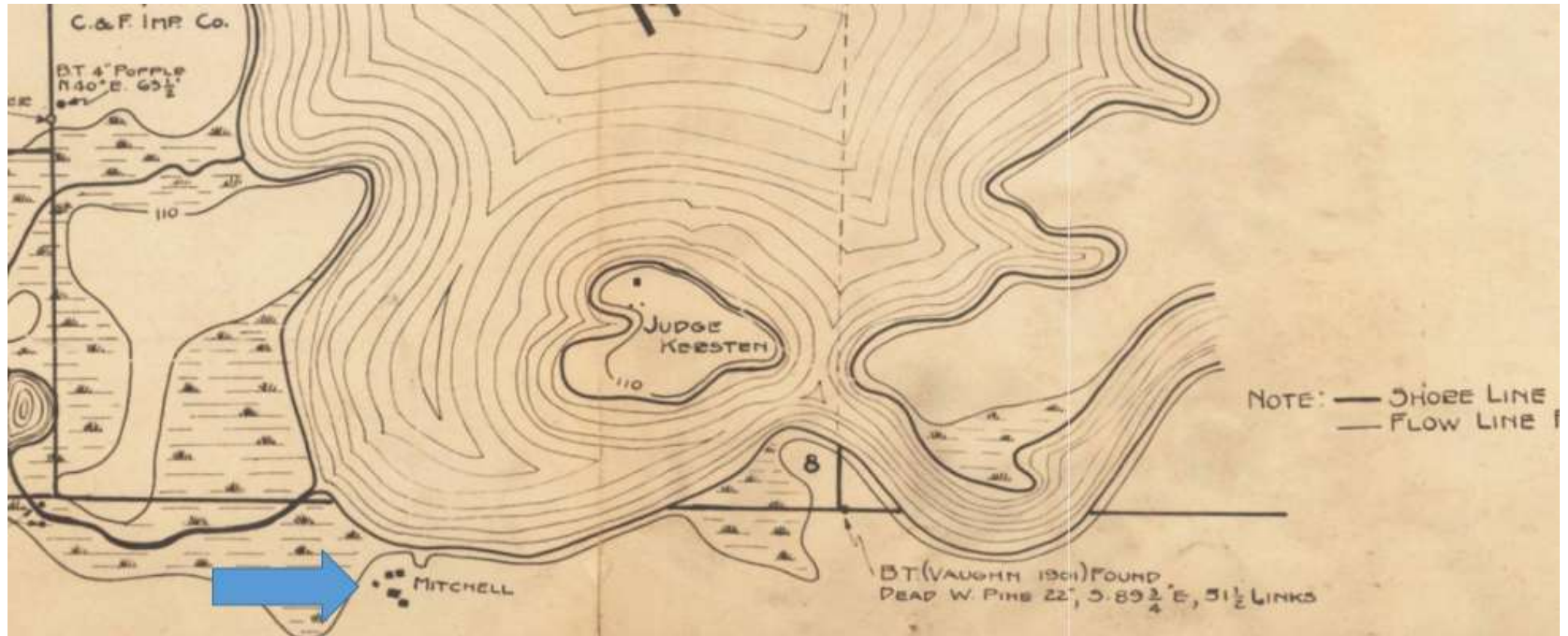


Image of Mitchell's resort inlet of Rest Lake



1917 Mitchell's Resort



Northern Lights Hotel north of the Rest Lake Dam

