

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.



1. Name of Property

Historic name: Minong

Other names/site number: Isle Royale National Park

Name of related multiple property listing:

N/A

(Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & number: N/A

City or town: Isle Royale National Park State: MI County: Keweenaw

Not For Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property meets the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

national statewide local

Applicable National Register Criteria:

A B C D

<u>Stephanie Stephens, Acting FPO</u>	<u>12/10/2018</u>
Signature of certifying official/Title:	Date
<u>NPS</u>	
State or Federal agency/bureau or Tribal Government	

In my opinion, the property meets does not meet the National Register criteria.

<u>Brian D Conway</u>	<u>5/9/18</u>
Signature of commenting official:	Date
<u>SHPO</u>	
State or Federal agency/bureau or Tribal Government	

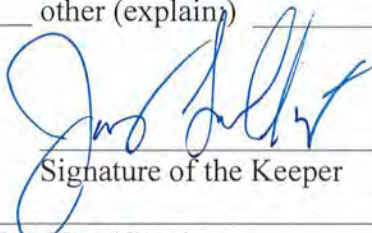
Minong
Name of Property

Keweenaw, MI
County and State

4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain) _____


Signature of the Keeper

1-24-2019
Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only **one** box.)

- Building(s)
- District
- Site
- Structure
- Object

Minong
Name of Property

Keweenaw, MI
County and State

Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
_____	_____	buildings
29	_____	sites
_____	_____	structures
1	_____	objects
_____	_____	Total

Number of contributing resources previously listed in the National Register 1

6. Function or Use

Historic Functions

(Enter categories from instructions.)

DOMESTIC: camp: hunting camp, fishing camp, seasonal residence

COMMERCE/TRADE: trade: commercial fishing

RELIGION: ceremonial site: Ojibwe vision quest and prayer sites

AGRICULTURE/SUBSISTENCE: fishing facility or site: fishing grounds

AGRICULTURE/SUBSISTENCE: processing: plant gathering site

AGRICULTURE/SUBSISTENCE: animal facility: hunting and trapping

INDUSTRY/PROCESSING/EXTRACTION: processing site: pulp salvage

LANDSCAPE: natural feature: archipelago

TRANSPORTATION/WATER RELATED

Current Functions

(Enter categories from instructions.)

AGRICULTURE/SUBSISTENCE: fishing facility or site: fishing grounds

RECREATION AND CULTURE: outdoor recreation: hiking trails and campgrounds

AGRICULTURE/SUBSISTENCE: processing: plant gathering site

RELIGION: other

LANDSCAPE: natural feature: island

LANDSCAPE: park: national park

TRANSPORTATION/WATER RELATED

Minong
Name of Property

Keweenaw, MI
County and State

7. Description

Architectural Classification

(Enter categories from instructions.)

N/A

Materials: (enter categories from instructions.)

Principal exterior materials of the property: _____ N/A _____

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

Minong (Isle Royale) is the largest archipelago located in Lake Superior, located in the northwestern quarter of Gichigami (Lake Superior). Approximately 210 square miles in extent, it has more than 400 satellite islands. It has fjord-like harbors, many coves, and a dominant bay, Siskiwit Bay, named after a lake trout species that normally spawns in deeper waters and is known for its fatty content. The smaller McCargoe Cove, a fjord-like inlet on the north, was a primary entry point for Native Americans to Isle Royale. Under Lake Superior's surface, the bottomland topography is made-up of sudden drop-offs, countless reefs, and deep inlets. It is a landscape intertwined with water, some of it shallow --called green water during the summer -- and some of it "dark" because of its great depth. Just off the north shore of Isle Royale the water plunges to over 280 feet. Currents, upwellings, and rugged lake bottom land surround Isle Royale. Varying water depths (and thus varying water temperatures), dozens of bays and harbors, small streams entering Lake Superior at many locations make for a relatively varied and rich fish habitat.

Known regionally as "the Island" its topography is characterized by a series of ridges and swales that run from southwest to northeast. The swale topography means there are numerous inland

Minong

Keweenaw, MI

Name of Property

County and State

lakes and bogs within the interior of the Island. Sedimentary deposits hold native copper lodes and as do fissures of volcanic rock. Two different major forest types cover Isle Royale. Boreal forest, dominated by fir, spruce, and white birch grow in the northeastern half of Isle Royale, while a temperate deciduous forest made up of sugar maple, yellow birch, and red oak occur in the central uplands. In the cool climate, new soil development is slow and trees are shorter than on the mainland.¹ A number of Isle Royale ridges are exposed volcanic rock. Minong is part of the State of Michigan, and yet it is geographically closer to northeastern Minnesota (Grand Portage in particular) and northwestern Ontario. For example, looking from the escarpments above Grand Portage its silhouette takes on color, often grey in overcast skies but vividly green in bright sunshine. In the winter Minong is ringed with shore ice which glitters in a bright winter light. Minong is too distant to be visible from the south shore of Lake Superior.

Lake Superior bathes Isle Royale in cold water, creating a cool, humid climate near the lakeshore. Storms with large waves keep the rocky shoreline clear of trees and woody plants, where instead hardy lichen—orange, gray-green, and yellow—cling to the rocks. The cool air, humidity, and isolation of Minong from the mainland mean fewer terrestrial species of vascular plants and fewer species of mammals. It is also difficult for some mammals to colonize Minong such as bears, which hibernate at the time when ice crossings are possible and thus are not Island residents. Other mammals, such as woodland caribou, once extirpated do not easily or quickly recolonize the distant archipelago. Moose and wolves came to Minong in the twentieth century.

Narrative Description

Setting:

Minong and the waters immediately surrounding the archipelago are a significant part of the North Shore Ojibwe's traditional cultural history and were part of the Grand Portage Band of Lake Superior Chippewa's (Ojibwe) ancestral land. For the Grand Portage Band, it is a traditional cultural property where they connect and practice their traditional heritage that has included hunting and trapping, maple sugaring, fishing, plant gathering, and spiritual practice. Minong has also been important to the band's economic viability through time. Many Grand Portage Band members use Minong's waters today to fish, which is an extremely significant part of Band member lives and heritage. Other Band members use Minong's natural resources to gather plants, or visit it for its spiritual qualities. The Ojibwe also believe that waters off Minong are thought to be the home of Mishepesu, the underwater lynx.² Mishepesu is an important and potentially dangerous spirit being, or manitou, in traditional Ojibwe belief system.

¹ Chel Anderson and Adelheid Fischer, *North Shore: A Natural History of Minnesota's Superior Coast* (Minneapolis: University of Minnesota Press, 2015), 492- 495.

² Theresa S. Smith, *The Island of the Anishnaabeg* (Moscow, Idaho: University of Idaho Press, 1995), 95 – 125 and personal communication with Billy Blackwell, June 27, 2006, Grand Portage.

Minong
Name of Property

Keweenaw, MI
County and State

The Grand Portage Band is a federally recognized tribe distinct from other Ojibwe bands living along Lake Superior shores in Wisconsin and Michigan. Their reservation is in the extreme northeastern corner of Minnesota, the closest mainland point to Isle Royale. Many of their close kinsmen live in Thunder Bay, Ontario (the Fort William First Nation) separated from Grand Portage when the U.S.-Canadian Boundary was finally established in 1842. Other close kinsmen are Ojibwe tribes living to the west along the international border. Grand Portage band members speak a “border lakes dialect” different than those Ojibwe on the south shore of Lake Superior.³ Grand Portage band members clans – large extended families – are different in make up from south shore bands.⁴ Prior to the treaty period in the mid-1800s there was comparatively little contact between Grand Portage Ojibwe and those on the south shore. Grand Portage history, with one of the largest fur trade emporiums in North America in their midst, was different in scale and extent than what other Lake Superior tribes experienced.⁵ And prior to and post 1842 Treaty and 1844 Isle Royale Compact, Grand Portage Band members were the dominant and virtually exclusive American tribe to resort to Minong (their kinsmen from Fort William First Nation in Canada also continued to go to Island).⁶

Most Ojibwe bands live in an environment noteworthy for its fusion of lands and fresh water. The Great Lakes and the Canadian Shield perch vast expanses of water over the Ojibwe homelands. Lakes, rivers, and streams dot and define Ojibwe homelands. For the Grand Portage Ojibwe Gichigami—Lake Superior-- dominates their viewshed, provides reliable and tasty foods, interposes into their cultural systems, and marks their lives. For Portagers, Minong is a familiar silhouette on the eastern horizon as is the vast stretches of Gichigami. Each morning, the sun rises over Gichigami, Minong, or closer by Grand Portage Island.

Islands are a compromise of lands and waters and thus islands, too, mark the Ojibwe landscape. The traditional territory of the Grand Portage Ojibwe is replete with islands, near and far. Grand Portage Island protects their harbor, the Susie Island archipelago is a way stop on the water to Minong. When the air is clear and there is little lake haze or fog in the air, Minong materializes in the distance. The horizon across the water is sweeping and the Island seems to blend into water or the Island is amplified in size by mirages. In contrast, because of the greater distance and curve of the earth, it is not visible from the south shore of Lake Superior (from Michigan or Wisconsin). Stories were once told about it being a floating island.

Islands and Gichigami are also central to Ojibwe thought and belief systems. They feature prominently in sacred narratives –aadizookaan. In one of the creation stories, the creator-trickster figure Nanabushu lives with his grandmother on a shore where the “sea [Lake Superior] was

³ Richard A. Rhodes and Evelyn Todd, “Subarctic Algonquian Languages,” pp. 52-66, edited by June Helm in *Handbook of North American Indians*, volume 6, (Washington, Smithsonian, 1981).

⁴ Timothy Cochrane, *Minong—The Good Place: Ojibwe and Isle Royale* (Lansing: Michigan State University Press, 2009), 13.

⁵ Carolyn Gilman, *The Grand Portage Story* (St. Paul: Minnesota Historical Society Press, 1992), 63 ff.

⁶ Cochrane, *Minong*, p. 108-111.

Minong

Keweenaw, MI

Name of Property

County and State

never still.”⁷ In another primary narrative “Nanabushu Kills Another Brother,” occurs “upon an Island ...out in the middle of this sea.” And to accomplish his main task Nanabushu journeyed “by canoe over that sea.”⁸ In the aadizookaan of a great flood, land reappears as “a small island.” Nanabushu then blows upon the islet and a great island appears floating on the water, and the animals again began to feel secure.⁹ Or, another aadizookaan in which Nanabushu is found “...with a cedar tree as an ornament [cedar being a sacred plant of the Ojibwe found on] “...this island, far in the great lake (Superior)...”¹⁰

The first recorded aadizookaan specifically about Minong— as an island made of copper—was recorded by Jesuit priest from an unknown Ojibwe.¹¹ This narrative and the belief that copper made up a number of small islands in the northeast of Minong persisted among non-Indians for centuries. In contrast, Grand Portage Ojibwe also tell very specific stories about personal experiences on Minong, unlike other Wisconsin or Michigan tribal members. Perhaps the most remarkable one is told by elder Ellen Olson. Her foster father and noted traditionalist/Midewiwin practitioner, Alex Posey, was born in a canoe when his mother, family, and a traveling group of Portagers were returning from Minong. He was born just prior to making land fall in Wausaugoning Bay and not far from the Little Spirit Cedar Tree. A number of canoes were in this group returning home in the summer of 1877.¹² As a child, Ellen also traveled to Minong with her foster father. These stories are important because there are few written sources that capture the presence of any Ojibwe on Minong.

The Grand Portage Band has called the North Shore of Lake Superior their home for many centuries. Prior to the treaty era, the North Shore Ojibwe’s traditional use area encompassed lands and waters to the present-day Beaver Bay area (in Minnesota), at least as far as west to Saganaga Lake (on the Minnesota-Ontario border), northeast to part of Black Bay (Ontario,) and east to Minong, (Isle Royale, Michigan.).¹³ Further, Minong was a core part of their traditional

⁷ William Jones, *Ojibwa Texts*, edited by Truman Michelson, American Ethnographical Society (Leyden: E.J. Brill, 1917), 15. Story told by a Bois Forte Band member, Wasagunackank. Bois Forte Ojibwe are closely related to Grand Portage Ojibwe.

⁸ *Ibid.*, 23.

⁹ *Ibid.*, 277.

¹⁰ Frances Densmore, *How Indians Use Wild Plants* (New York: Dover, 1974), 384-85.

¹¹ R. G. Thwaites, editor, *The Jesuit Relations and Allied Documents: Travels and Exploration of the Jesuit Missionaries in New France, 1610-1791* volume 54 (Cleveland: The Burrow Brothers, 1900): 153-157.

¹² Personal communications with Ellen Olson, August 23, 2002 and February 3, 2014, Grand Portage, Minnesota. All the individuals cited in footnotes of this document are Grand Portage Band members. The majority of them are Band elders who are highly respected for their knowledge. Since we draw upon some interviews collected a number of years ago, some of the elders consulted herein have passed on.

¹³ A word about what is meant by “North Shore Ojibwe” is warranted because this historic tribe would divide into two Ojibwe groups – the Grand Portage Band and the Fort William First Nation – in the middle of the 19th century. They split into two bands as a consequence of the imposition of the international border, religious proselytizing and fission, treaties and Indian agents, and subsequently different histories on each side of the border. Historically, the group was called the Grand Portage Ojibway or Chippewa when the Northwest Company was in operation at Grand Portage and then when it moved north, writers talked of the Saulteaux or Ojibway of Fort William. However, throughout this time many Ojibwe would travel and reside on both sides of the yet to be formalized border. Leaders would represent one tribe until the treaty period, beginning with the Robinson Superior Treaty (in Canada) in 1851 and the 1854 Treaty for Northeastern Minnesota. Timothy Cochrane, *Gichi Bitobig, Grand Marais: Early Accounts of the Anishinaabeg and the North Shore Fur Trade* (Minneapolis: University of Minnesota Press, 2018), 13; Father

Minong

Keweenaw, MI

Name of Property

County and State

territory and summertime travel there was common. The Portage Band are marine people, living from Lake Superior, for hundreds of years, including both the deep and cold waters of Gichigami that extend to Minong. Portage Band members harvested fish from Gichigami and inland lakes, including inland waters of Minong.

Minong, the Island's aboriginal name was first documented in 1672 with Jesuit Father Claude Dablon's map of Lac Superior or Lac Tracy as he alternately called it. "I. Minong" is roughly drawn on this map, but it rendered elongated and nearby the northwestern shore of Lake Superior. Perhaps more importantly, "Minong" is recognized as an Ojibwe name by contemporary linguists.¹⁴ In 1794, the former captive John Tanner traveled to Minong with area Ojibwe, the first recorded use of Minong.¹⁵ He and others paddled to Minong in birch bark canoes. On Tanner's visit to Minong the Ojibwe collected gull's eggs, hunted caribou, and fished. Over the years Ojibwe use of the Island use has changed and evolved, but still involves the Portage Band's subsistence and economic interests and traditions.

Prior to the 1842 Treaty of La Pointe and later the Isle Royale Compact of 1844, the Portage Band used Minong for subsistence fishing, hunting, gathering, and trapping. A variety of fish species were harvested including lean lake trout, siskiwit lake trout, brook trout, red horse sucker, longnose sucker, sturgeon, burbot, herring, pike, and walleye. These fish were and are known by their Ojibwemowin names: "I know a lot of the Ojibwe fish names: Ajitshigeysiwig, meaning they eat on the bottom. They were caught on the bottom of the nets. They were fished heavily years ago on Isle Royal [sic]."¹⁶ Fish from Minong are thought to be particularly "clean" or pure compared with fish from nearshore mainland waters.¹⁷

During the post-treaty era, after the mid-nineteenth century, copper mining and commercial fishing operations took over the Island. The treaty did not halt the Portage Band members who continued to travel to the Island, but now they often went for employment opportunities in mining copper and timber cruising, as well as trapping and fishing.¹⁸ Later, after the copper

Francis Nelligan, "History of the Thunder Bay Areas Missions," unpublished mss, c. 1955, copy in Grand Portage National Monument files, 21; and the Fort William First Nation's website: http://fwfn.com/wp-content/uploads/2013/08/traditional_territory.jpg

This nomination focuses primarily on the Grand Portage Band, or Portagers, because they are a federally recognized tribe in the United States and the Fort William First Nation is a Canadian tribe, with a different relationship to the United States lands and laws. But both have the same root stock on Minong; however, a sweep of different forces have greatly diminished the Fort William First Nations connections to Isle Royale. As the national register status is derived from the National Historic Preservation Act, with legal implications for an American, but not Canadian, tribe the focus will be predominantly on the Grand Portage Band.

¹⁴ Father Claude Dablon's map was included in volume 55 of the *Jesuit Relations and Allied Documents*, edited by Reuban Gold Thwaites (Cleveland: Burrow Brothers, 1899), 94-95 and Cochrane, *Minong*, 30.

¹⁵ It is unknown if Father Dablon visited "I. Minong" or drew it from Indian reconnaissance of the archipelago.

¹⁶ Billy Blackwell, *Sacred Water: Water for Life*, ed. Lea Foushee and Renee Gurneau (Lake Elmo: North American Water Office, 2010), 336.

¹⁷ Personal communication with Grand Portage elder, Ellen Olson, Grand Portage, Minnesota, January 30, 2003.

¹⁸ Caven Clark and Timothy Cochrane, "Haytown: A Nineteenth Century Copper Mining Site on Isle Royale's North Shore," *Michigan Archaeologist* 44, no. 2 (June 1998): 57.

Minong

Name of Property

Keweenaw, MI

County and State

mines and timbering operations closed, many Portage members continued working on Minong. Some worked at resorts as fishing guides and cooks, others captained boats to the island, while others worked for island-based commercial fishing operations. Grand Portage men also fought forest fires on Minong in 1936 and 1948. Other Grand Portage Band members built mackinaw and other small boats used to travel to and from Minong (**photo #30**).¹⁹ Today, the Portage Band still uses the Island, many Band members go to the island's waters to fish, others gather berries, others go to reconnect with the past, and some go there because of its spiritual qualities (retreat). Norman Deschampe, Chairman of Grand Portage Band and President, of the Minnesota Chippewa Tribe wrote:

One thing that has stayed the same is the Grand Portage people's economic interest in the Island [Minong]. We are interested in how we might work there and make a living. Years ago, it was the economics of living and finding your food there—fish, caribou, and maple sugar—or maybe a job. Food from the island was traded and bartered. We were part of the economic system then and remain interested today. But it is different now because other people make up the rules of being there.²⁰

Summary

The traditional cultural property includes the lands and nearshore waters of Isle Royale or *Minong*, which is a 400 island archipelago, located in the northwestern area of Lake Superior, and is technically part of Keweenaw County, Michigan. The archipelago is made up of the main island and satellite islands that together are forty-eight miles long and roughly nine miles at the widest point. In addition, countless reefs and underwater ridges make for ideal fish habitat and are a threat to inexperienced mariners. The rugged shoreline and underwater topography make it particularly good habitat for lake trout – both the “lean” trout sought after today, lake herring, and the “Siscowet” or fat trout historically sought by Ojibwe. It has both a southern boreal forest as well as mixed deciduous hardwoods in the southwestern area where there are deeper soils. A Grand Portage family tapped a stand of maple sugar trees along the Greenstone Ridge to make maple sugar and crystalized sugar in wooden molds. The isolating effects of Lake Superior, make for a distinctive population of plants and animals, as the effects of Lake Superior keep some plants and animals from migrating there as well as providing cooler microclimates along the lake shore which favors some arctic remnant plants. The lakes on the Island and the water surrounding it are home to forty different species of fish.

Isle Royale has a long and diverse history that is over 4,500 years old beginning with prehistoric copper mining, indigenous use, commercial fishing, mining, timbering, and over a century of recreational use. It is now a national park unit with much of the lands being congressionally designated wilderness. During the summer months, two passenger ferry vessels leave for Isle Royale from Grand Portage as do dozens of smaller private boats.

¹⁹ Timothy Cochrane and Hawk Tolson, *A Good Boat Speaks for Itself: Isle Royale Fishermen and Their Boats* (Minneapolis: University of Minnesota Press, 2002), xiii and 84.

²⁰ Norman Deschampe, “Forward,” ix, in Cochrane, *Minong*.

Minong

Name of Property

Keweenaw, MI

County and State

The water route to Minong from Grand Portage was used to maximize a safe crossing. Gichigami is notorious for sudden squalls and rough seas making any crossing perilous. A trip to Minong would often begin with a visit to Manido Gee-zhi-gance or Little Spirit Cedar Tree. It is a "500-year-old," small, twisted, gnarled tree that grows out of rock and stands alone on a rock boulder above the water's edge of Lake Superior on the Grand Portage Indian Reservation.²¹ Offerings were and are made at the Little Spirit Cedar Tree to seek, among other religious concerns, a blessing for a safe lake crossing. The most direct route across Gichigami from Grand Portage is twenty-eight kilometers (seventeen miles) to the southwestern end of Minong, or present day Washington Harbor. However, just as often, band members would paddle, sail, or later run gasoline powered vessels northeast along Canadian islands such as Victoria, Pie, and southward to the jumping off point of Little Pipe Island/Angus Island and then cross from there to Minong, often landing at Todd Harbor or McCargoe Cove.²² From McCargoe Cove or Washington Harbor band members can then access other areas of the Island via boat or hiking. Historically they would more often canoe or sail in small watercraft called mackinaw boats to various harbors on Minong.

Winter crossings to Minong were also made, but less frequently. When possible, these crossings were often made with dog teams and odaabaanaakong (sleds). Winter crossings required tremendous environmental knowledge about lake ice such as that related to lake currents and upwelling (that weakens the ice from below), snow covered ice fractures. However, most of the travel to Minong was during the summertime when food was and is more plentiful.

Integrity

Minong retains good overall integrity based on its period of significance (1790 to present). The period of significance includes the period wherein the Grand Portage Band and their ancestors have been repeatedly ventured to and resided upon Minong. However, through time various events and forces have impacted the integrity of the relationship of Grand Portage Band members with Minong and the integrity of conditions of Minong. On the whole, however, there remains a strong relationship between Band members and Minong and conditions have only slightly altered, but remain much the same as they did 200 some years ago.

The greatest change of conditions on Minong is of political "ownership" and governance. In 1790 it was Anishinaabe country as the Euro-Americans had yet to settle in this region and fur traders had not established any significant presence on the archipelago prior the American Fur Company fishing stations established in 1837.²³ The 1842 "Miners Treaty" of La Pointe and the 1844 Isle Royale Compact meant the Americans finally took possession. Three copper mining

²¹ See the Grand Portage Band's website: <http://www.grandportage.com/witchtree.php>.

²² David Thompson, "1823 Journal," British International Border Survey, Reel 4, Series 1, Archives of Ontario, Toronto, Ontario; Jesuit Mission Diary, Mission of Immaculate Conception, September 21, 1854; and "Party Searching for Lost Fishermen: to Search Isle Royale for Woods and Skadberg Who Went Adrift in Storm," *Cook County News Herald*, January 30, 1918.

²³ Ramsay Crooks letter to William Brewster, December 21, 1836, American Fur Company Papers, New York Historical Society, New York and Grace Lee Nute, "The American Fur Company's Fishing Enterprises on Lake Superior," *Mississippi Historical Valley Review* 12, no. 4 (March 1926): 491-493.

Minong

Keweenaw, MI

Name of Property

County and State

eras came and went bust in the nineteenth century. At one time the number of miners on the Island led to the establishment of Isle Royale County which now has reverted to part of Keweenaw County, Michigan. The influx of Scandinavians into the Upper Midwest circa 1880 meant dozens of immigrant fishermen began commercial fishing in Isle Royale waters and residing along its shores. Occasionally these Scandinavian-American fishers would supplant Ojibwe fishers on the mainland and on Minong. Eventually, tourism became increasingly important in the twentieth century. One loss of integrity is the Ojibwe built environment. The last Ojibwe residents' cabins—the Linklaters' cabins on Birch were burned in the 1960s—a couple of decades after Jack and Tchi-ki-Wis Linklater died. Instead of having a visible structural manifestation of an Ojibwe residence on Minong there are none.

In 1945 Isle Royale National Park was dedicated, including 4 ½ miles of water surface from the archipelago. In 1976, 99% of the land base of Minong became congressionally designated wilderness thus limiting development to relatively few locations. The creation of Isle Royale National Park has meant the increasing presence of rangers and National Park Service policy. Today, the general public can visit Isle Royale for recreational opportunities such as backpacking, kayaking, scuba diving, and recreational boating, which did not occur a hundred or more years ago. Through time, it has become more expensive to visit Minong thus making casual visits by Grand Portage Band members cost prohibitive. Isle Royale National Park is closed during winter months and so visitation is even more limited. Grand Portage Band members were further “distanced” from Minong because Isle Royale is legally part of Michigan (and they live in Minnesota). Thus they were not privy to most discussions about development or management of Isle Royale. Political changes have meant that Grand Portage Band members have less of a say in what occurs there. However, with a series of Tribal Self Governance Act agreements, beginning in 2011, the trend has reversed as Grand Portage Band now has a small but increasing role in park development and select research.²⁴

The most significant environmental change was a sea lamprey invasion in Gichigami in the 1950s which collapsed lake trout numbers with lingering effects still seen today through greatly altered native fish compositions. However, Isle Royale is one of a few places where lake trout are naturally reproducing and it has become a genetic reservoir of native lake trout for the United States side of the Great Lakes. It remains great habitat for trout, herring, and whitefish – fish caught and eaten by Grand Portage Band members for centuries. Its fish are still deemed pure and thus sought after. Most other environmental conditions at Minong have remained unblemished. There is still copper on Minong and deep water habitat for Mishepesu. Gichigami continues to be a barrier to easy or spontaneous access. Conditions still favor the growth of native plants on Minong. Its insular nature and wilderness designation protect it from large scale development. Thus, Minong still retains its integrity of feeling because its physical condition remains unchanged.

²⁴ Isle Royale National Park was added to a Tribal Self Governance Act agreement begun between Grand Portage National Monument and the Grand Portage Band. Following stipulations of the law, Grand Portage Band was eligible for the agreement because of their historic, cultural, and geographic connections with Isle Royale.

Minong

Keweenaw, MI

Name of Property

County and State

The Grand Portage people have also retained their relationship to Minong. They continue to utilize the Island's natural and built resources, such as fishing grounds, docks, trails, and still believe the Island has spiritual qualities and associations. Band members continue to fish around Siskiwit Bay (**photo #6**), Fisherman's Home (**photo # 13 & 14**), Rock Harbor, and Washington Harbor as they have done for many centuries. Some members travel to the Island to gather plants because of their unique qualities having thrived on a moist "marine" climate of Minong. They are deemed to be particularly potent and larger than usual from growing in this climate.²⁵ Until the ban on collecting greenstones in 2000, Band members would go there to collect carnelians and greenstones—semi-precious stones found at specific Island locations. Some members travel to Isle Royale for its spiritual qualities and as a place to fast and seek spiritual guidance.

When traveling to Minong Grand Portage Band members still depart from Grand Portage Bay, stopping at the Manido Gee-zhi-gance or "Little Spirit Cedar Tree" to leave tobacco and ask for calm waters and protection crossing the lake. Tobacco would also be offered to Gichigami, or sprinkled on its surface. These lake travelers are continuing an aged-old tradition of seeking spiritual assistance from Mishepesu, the underwater lynx, that controls conditions on the water and the availability of fish. The Little Spirit Cedar Tree is "an intermediary between man and the water spirits."²⁶ On the return voyage, a similar offering is done while on the water, near Minong, prior to crossing back to the mainland.²⁷ The ritual propitiation of lake spirits to assist in a lake crossing likely appears to be much older in origin. A small ritual dog burial in Rock Harbor, circa 1300, may also be related to seeking to confer blessings from Mishepesu in upcoming lake crossings.²⁸

That Grand Portage Band members continued the relationship is evident in a variety of their actions. The Band now owns both marinas serving boats that travel to and from Minong. They are permitted to sell Michigan DNR recreational fishing licenses for boaters traveling to Isle Royale. They continue a "small boat fishing tradition" which means most men can and do fish with nets and with hooks from their own boats in Grand Portage waters of Gichigami.²⁹ They use the same boats to fish with hooks at Minong. Their concern for Isle Royale lake trout and other species compelled them to partner with the National Park Service to develop emergency procedures for protecting these species from aquatic invasive species. In a press release announcing this plan, Grand Portage Tribal Chairman, Norman Deschampe, stated: "Fish are life. They sustain us physically and are a part of who we are..."³⁰ When the Grand Portage

²⁵ Personal communication with Rick Anderson, September 22, 2014, Grand Portage, Minnesota.

²⁶ Silvester John Brito, "The Witch Tree Complex," *Wisconsin Academy of Sciences, Arts and Letters* 70 (1982): 62.

²⁷ John Tanner, *A Narrative of the Captivity and Adventures of John Tanner*, edited by Edwin James M.D. (New York: G.&C. & H. Carville, 1830), 45-46.; and Dick Anderson interview by Tim Cochrane, October 16, 1988, Grand Portage, Minnesota.

²⁸ Caven Clark, "A Dog Burial from Isle Royale, Lake Superior: An Example of Household Ritual Sacrifice in the Terminal Woodland Period," *Midcontinental Journal of Archaeology* 15, no. 2 (1990): 265. Unfortunately, we do not know the cultural affiliation of these people.

²⁹ "Grand Portage Forest Management Plan and Environmental Assessment," Bureau of Indian Affairs, Minneapolis Office, 1986, 9 and Cochrane, *Minong*, 163 and 249.

³⁰ "Emergency Prevention and Response Plan for Viral Hemorrhagic Septicemia," National Park Service and the Grand Portage Band of Lake Superior Chippewa, March 14, 2008. All national park units on Lake Superior were part of this plan and only one tribe, the Grand Portage Band. Midwest Regional Office News Release, "National

Minong

Keweenaw, MI

Name of Property

County and State

Drum performed at Rock Harbor in 2000, after the drumming concluded the drum group immediately went fishing. During the summer months of 2014 and 2015 Grand Portage paid for their school children to travel to and hike on Minong. And in 2015, within dense lake fog, Grand Portage boats brought 600 some year old human remains back to Minong.³¹ Grand Portage and Keweenaw Band members collaborated to rebury the remains and funerary objects for which no specific culturally affiliated tribe could be identified.

Grand Portage Band members continue to fish and gather plants and foster economic activities which reinforce their continued relationship with Minong. They continue their maritime traditions with a high number of small boat ownerships as well as employment on Grand Portage-based ferries traveling to and from Minong. They also continue to use the Island for spiritual retreats, activities and economic opportunities and wage labor. For Grand Portage Band members, Minong has integrity as an archipelago to which they often boat to and fish in its waters. They are also careful to nurture a continuing relationship with Gichigami and Minong's water spirits.

Contributing Elements

Contributing elements on Minong are natural places, including harbors and coves, rather than specific buildings or docks. And there is a continuity of place use that spans between historic and present. These places are scattered throughout the archipelago, including McCargoe Cove (**photo #11**), Todd Harbor (**photo #12**), Siskiwit Bay, Checker Point, Indian Point, Grace Point and Island, Sugar Mountain, Greenstone Beach, Chippewa Harbor, Carnelian Beach, Rock Harbor, Pickeral Cove, Fishermans Home, and Washington Harbor. For example, Grand Portage Ojibwe were once employed as copper miners at the mines located at Rock and Todd Harbors. Four Ojibwe families overwintered at Todd Harbor; the men working the "surface" at the mine.³² More recently, in the twentieth century, Grand Portage Ojibwe worked most, if not all, of the tourist resorts including Island House – Washington Harbor, Windigo Inn – Washington Harbor, Rock Harbor, and Chippewa Harbor. Grand Portage Ojibwe (LaPlante family) instructed Holger Johnson and his family at Chippewa Harbor on how to make birch bark containers and souvenirs that they could sell to tourists. John "Jack" Linklater guided wealthy patrons over much of Isle Royale for more than three decades, blazing his own trails between McCargoe Cove and Rock Harbor. Also, Jack and Tchi-ki-Wis [Helen] Linklater would eventually co-own a fishery in McCargoe Cove on Birch Island. Mrs. Linklater was related to the Caribou family of Grand Portage.

Park Service and Grand Portage Band of the Lake Superior Chippewa Approve VHS Prevention and Response Plan," March 17, 2008.

³¹ The Grand Portage and Keweenaw, Michigan Bands worked closely together to bring back the human remains. After much coordination the two Bands agreed to work together to return the human remains. Since Grand Portage has new lake going vessels and is closest to Minong, it was determined that the combined group would leave from Grand Portage. The Grand Portage Band sponsored a feast and ceremonies the night before leave taking.

³² Father Nicholas Fremont letter June 21, 1850, p.129 in *Letters from the New Canada Mission, Part 2*, translated by William Lonc S.J. and George Topp, S., (Ottawa, Ontario: privately printed, 2004); William Lonc, translator, *Fort William Jesuit Mission House Diary, 1848-52* (Ottawa, Ontario: privately printed, 2010); 35, September 3, 1849; Lonc, *Fort William Jesuit Mission House Diary, 1853-1857* (Ottawa, Ontario, privately printed, 2014), 13, entry for October 5, 1853.

Minong
Name of Property

Keweenaw, MI
County and State

Ojibwe also came to live and work on a number of islands such as Belle Isle (once called Fish Island), Grace Island (**photo #8**), Washington Island (**photo #9**), Wright Island (**photo #3 and 4**), and Passage Island (**photo #1**). They would work as guides, cooks, handymen, and fishermen. Indian Point, adjacent to where the last resident Ojibwe lived (the Linklaters), is a remarkable archeological resource with recovered artifacts ranging from Jesuit rings (traded or gifted to Ojibwe), hawk bells, tinkling cones, a clasp knife, gunflints, and glass beads. Contributing features on Birch Island include dock remnants and archeological remains. As of 1995, twelve historic Ojibwe archeological sites have been identified on Isle Royale that includes Ojibwe artifacts ranging from glass beads, "Jesuit rings," stone net sinkers, and relic boat hulks (made by boat builder Paul LaPlante).³³

Ojibwe fish camps were also historically scattered throughout Minong, with key locations in Siskiwit Bay and Washington Harbor. In Siskiwit Bay, many Ojibwe fishermen set nets in the 1820s, 30s, '40s, and '50s.³⁴ Occasionally, Ojibwe would go fishing at Minong because of the "scarcity" of fish in mainland waters.³⁵ Ojibwe paddling or sailing to Minong from the mainland would often troll with a hook and line rig, a fishing technology that is still employed today by Grand Portage fishers. But most of the waters surrounding Minong were fished with different Ojibwe technologies, namely, gill nets. Gill nets were set at the following island locations: McCormick Reef, McCormick Rock, Siskiwit Bay, Fishermans Home, Grace Harbor, Washington Harbor and "outside" of McCargoe Cove off Round Island. Traditional Ojibwe gill nets were made with nettle or basswood fibers and "set" from birch bark canoes. Such nets were used on in-shore waters in depths rarely exceeding 150 feet. Grand Portage families went to Isle Royale to fish for Siskiwits – which are well known for their good taste, particularly when small.³⁶ Grand Portage fishers would wait until Siskiwits migrated into relatively shallow waters such as Siskiwit Bay during spawning season, which was much earlier than other lake trout spawning times. Siskiwits were also rendered for their oil, which was used in medicines, ointment for moccasins, and as part of a formula to waterproof birch bark canoes.³⁷

Ojibwe fishing knowledge and related technologies were used and adapted by commercial fishing companies operating in Isle Royale waters including the American Fur Company in the 1830s and Hugh H. McCullough's fishing operation in the 1850s. American Fur Company managers sought Grand Portage fishers to work for them on Isle Royale and paid them premium wages for their participation.³⁸ Often the American Fur Company and McCullough would

³³ With less than 5% of Isle Royale surveyed, archeologist Caven Clark recorded twelve historic Ojibwe sites. Caven Clark, "Archeological Survey and Testing, Isle Royale National Park, 1987-1990 Seasons," Midwest Archeological Center No. 32 (Lincoln, Nebraska: National Park Service, 1995), 229 – 231.

³⁴ An example of the importance of fishing at Isle Royale for Grand Portage Ojibwe at this time is illustrated by the term Jesuit missionary Father du Ranquet used in recounting his mission there. He talks of a "the fishing chief" on Isle Royale. Lonc, *Fort William Jesuit Mission House Diary, 1853-1857* (Ottawa, Ontario, private printed, 2014), 13, entry for September 28, 1853.

³⁵ William Lonc, translator, *Fort William Jesuit Mission House Diary, 1848-52* (Ottawa, Ontario: privately printed, 2010); 23, entry for June 8, 1849.

³⁶ Personal communication with Ernest Olson, April 10, 2003, Grand Portage, Minnesota.

³⁷ Personal communication with Ellen Olson, April 10, 2003, Grand Portage, Minnesota.

³⁸ Cochrane, *Minong*, 98.

Minong

Name of Property

Keweenaw, MI

County and State

operate fisheries on locations once used by Grand Portage Band members. Checker Point in Siskiwit Bay appears to have been used by Ojibwe, then American Fur Company fisheries and then North Shore Ojibwe fishers salting barreled fish for H. H. McCullough. Ojibwe women were traditionally 'employed' to clean and salt fish for commercial sale. They would also dry and smoke fish for personal use.

Other contributing sites include the Grand Portage Band's traditional use area. These sites are the water route to Minong, Grand Portage Bay, located on the shores of Grand Portage, Minnesota (where a majority of boats leave for Isle Royale.) The proximity of Grand Portage to Isle Royale makes it very practical to conduct postal service to the Island from Grand Portage. Indeed, postal service from Grand Portage began as early as the 1870s when dog teams delivered the mail to the Island Mine settlement. In the 1890s mail service was provided across Lake Superior to the Wendigo Mine settlement. In both these cases, the water route effectively became an ice route. Postal service from Grand Portage to Isle Royale has been continuous since the mid-1930s. Ironically, then, mail destined for a national park in Michigan is postmarked on a reservation in Minnesota.³⁹

An off-site contributing feature is the Little Cedar Spirit Tree, or *Manito Geezhigaynce*, which is located on the north side of Hat Point on the waters of Lake Superior (**photo # 36**). The tree is approximately five hundred years old and is significant to many Grand Portage Ojibwe and boatmen. Lake Superior, the largest freshwater lake in the world, is culturally significant to the Band.⁴⁰

³⁹ *The Duluth Minnesotan*, January 9, 1875; William P. Scott, "Reminiscences of Isle Royale," *Michigan History* 9, no. 3 (1925): 403 and personal communication with Post Mistress Mary Deschampe, June 28, 2016, Grand Portage Post Office, Minnesota.

⁴⁰ The Grand Portage Band Tribal Chairman, Norman Deschampe, and Tribal Historic Preservation Officer, Mary Ann Gagnon, stated they do not want the Little Cedar Spirit Tree to be included in this nomination. Personal communication with Norman Deschampe, June 21, 2016 and personal communication with Mary Ann Gagnon, June 21, 2016. The Band now "owns" the Little Spirit Cedar Tree and is protective of it because of in years past, unaccompanied visitors picked at the tree trunk and removed offerings, thus despoiling the site. To stop such damage the Band now only allows Band members or visitors guided by a Band member to go to the tree.

Adding the traditional water route or trail to this nomination has practical difficulties and thus is also left out. In effect, there wasn't just one route. Instead, paddlers to Minong would leave from various locations along the Northwestern shore or off-shore islands for Minong. Exactly where they departed (and thus their route) depended upon Lake Superior sea conditions, winds, where they were bound for on Minong, and what they were doing prior to departure and where. A good part of the water route would also be in Canadian waters as Portagers would often paddle northeast "up the coast" as far as Pie Island before making the open water traverse to Todd Harbor or McCargo Cove.

The mail service route was more defined, but not necessarily used by Grand Portage Ojibwe. Instead it was the accustomed route of ferries to go directly from Grand Portage to Windigo and then circumnavigate the Island. However, Grand Portage men often worked and continue to work on these ferries.

Minong
 Name of Property

Keweenaw, MI
 County and State

Table of Contributing Resources of Minong

Contributing Resource	1 – Archaeology Site 2 – Historic Site 3 – Structure 4 – Resource (i.e. plant, fishing, stones) ⁴¹
Contributing Sites	
McCargoe Cove	1, 4
Indian Point	1
Birch Island	1
Minong Mine*	1
Round Island	2
Todd Harbor	1, 4
Siskiwit Bay	1, 4
Checker Point	1, 4
Carnelian Beach	4
Wright Island	1, 2
Fisherman's Home	2, 4
Greenstone Beach	4
Chippewa Harbor	1, 2
Rock Harbor	1, 4
Bangsund	1, 2
Rock Harbor Lodge	3
Daisy Farm	1, 2, 4
Pickrel Cove	1
Lane Cove	1
Grace Point	1
Belle Isle	1
Washington Harbor	4
Grace Island	2
Washington Harbor Club, Windigo Inn	2
Grace Harbor	1
Passage Island	2, 4
McCormick Reef & Rock	4
Singer Resort	1, 2
Grace Point	1, 4
Sugar Mountain & trail to Siskiwit Bay	1, 2
Island Mine	1

⁴¹ This numbering system refers only to the specific resource type at Isle Royale and does not refer to the National Register of Historic Places classification system.

Minong
Name of Property

Keweenaw, MI
County and State

Contributing Object	
Linklater Canoe	1
*listed on National Register of Historic Places	

Minong
Name of Property

Keweenaw, MI
County and State

Description of Contributing Sites of Minong

Many of the contributing resources and locations listed below include archaeological sites that predate the Period of Significance. "Good sites" on the Island were reused through time. These precontact components are not considered within this TCP nomination. However, some contact-period sites have a pre-historic components. Further ethnohistorical and archeological research may ultimately expand our understanding of Grand Portage connections to Minong, which may then include an earlier component.

McCargoe Cove

McCargoe Cove is located on the island's north shore and runs approximately two-miles in length on a NE/SW axis. This is rare among other safe harbors in that the cove bisects the island significantly allowing access through the rugged interior. This was not lost on early Ojibwe who utilized the cove for more efficient travel to Island attractive resources such as copper, caribou, and as a thru route to the south shore. Crossing the Island here saved paddlers from voyaging around the exposed and often treacherous northeast tip of Minong. McCargoe Cove is also renowned for its association with the Minong Mine, a copper source near the southern extremity of the cove that has been continuously mined since the late-Archaic.

Indian Point

Located near mouth of McCargoe Cove, Indian Point has seen multiple occupations between precontact and historic periods. Historic use during the contact period has been documented, and standing cabins were noted here during an 1847 land survey. Indian Point would have served as a great respite for those just having arrived from the mainland. Conversely, the sheltered location affords great views of the lake and one can imagine parties staging here until lake conditions were safe enough for crossing to mainland.

Birch Island

Birch Island is situated at north end of McCargoe Cove adjacent to Indian Point. The location is the site of historic fishery first operated by Capt. Francis and then later by John "Jack" Linklater. Jack and his wife Tchi-ki-Wis, or Helen, were the last resident Ojibwe to live on Isle Royale. The two resided here seasonally, Jack being employed as a Minnesota State game warden in the Ely, Minnesota area during winters. While in residence on Birch Island, Jack fished commercially – including the use of pound nets, which few used on Isle Royale. Linklater also served as a guide for well-heeled tourists visiting from the Rock Harbor area. Helen fashioned small birch bark canoes and cedar mats for the island's growing tourist trade and would have gathered related materials from the McCargoe Cove area. The Birch Island fishery complex was comprised of several buildings, all of which were removed by NPS in the 1960s and '70s. Today the former fishery location serves as a campground, which features a 3-sided shelter, tent pad, dock and privy.

Minong

Name of Property

Minong Mine*

Keweenaw, MI

County and State

The Minong Mine is located near the southwestern extremity of McCargoe Cove and is comprised of precontact and historic mining features dotted across a 212 acre cultural landscape. The mine and related features are part of the Minong Mine Historic District, which is one of a few archaeological sites listed on the National Register for Isle Royale. The district is now being considered for designation as a National Historic Landmark under the title Minong Copper Mining District, which highlights the significant of both precontact and historic workings found on site. The actual mine is approximately one mile inland from McCargoe Cove with precontact mine workings situated among more recent historic mining features. The entire district is archaeological; there are no standing structures on site.

Round Island

Round Island is a small circular-shaped island between mouth of McCargoe Cove and west end of Amygdaloid Island. The location features ideal fish habitat, including a particularly rich whitefish spawning ground, and was frequented by Ojibwe gill-net fishermen.

Todd Harbor

Large harbor situated on island's north shore. Todd Harbor was the scene of a mid-19th century historic copper mine that employed several Ojibwe workers, some of which resided there with their families. The site includes a cemetery (location now lost) that may include Ojibwe burials. The location subsequently served as a commercial fishery where dozens of Ojibwe fishermen were stationed.

Siskiwit Bay

Located on the south shore, Siskiwit Bay is the island's largest bay and is bounded by barrier islands extending from Point Houghton to Menagerie Island. It is approximately 12 miles in length by 3.5 miles wide. Deep-water trout species would migrate to relatively shallow waters of the bay during spawning season. Numerous historic fisheries were scattered around the bay periphery, each fishing portions of the bay and outside waters. The bay was popular among Ojibwe fisherman, who fished here extensively between 1820s and 1850s.

Checker Point

Located near southwest extremity of Siskiwit Bay along its southern shore, Checker Point is where the American Fur Company based its hub for island operations in the 1830s. Archaeological and historical evidence suggests that the location was previously used by Ojibwe fishermen, and then again after American Fur Company departure. North Shore Ojibwe worked for the American Fur Company at Checker Point and at other stations.

Carnelian Beach

Minong

Name of Property

Keweenaw, MI

County and State

Located at northwestern corner of Siskiwit Bay, Carnelian Beach has been identified as a source for carnelian gemstones for use within Ojibwe rattles.

Wright Island

Wright Island is a figure 8 shaped island at northeast corner of Siskiwit Bay. The site has been utilized by Ojibwe and Euro-American fishermen, most recently by the Holte family. Numerous occupants have fished from this site through two centuries. Oral history accounts noted that Wright Island was the site where Siskiwit lake trout were rendered for their oil.

Fisherman's Home

Located within small a protected harbor on south shore of Point Houghton, Fisherman's Home features one of the island's most intact historic commercial fishery complex. The fishery dates back to the 19th century and would have served as a place of respite years earlier for those paddling along exposed shorelines adjacent. Grand Portage Ojibwe still frequent this location, a handful of tribal members having visited continuously since their youth.

Greenstone Beach

Greenstone Beach is located along south shore between Malone Bay and Chippewa Harbor. It is highly exposed to Lake Superior waves. A few Grand Portage Ojibwe used to pick greenstones here.

Chippewa Harbor

Chippewa Harbor is on the south shore of the Island on an ancient pathway from McCargoe Cove. The harbor's southwestern extremity links with a separate system of portages that terminate at Siskiwit Lake. As with McCargoe, Chippewa Harbor is a large sheltered cove and has seen almost continuous use from Archaic-period to present. Woodland-period use is well-documented within the harbor as are historic-period activities such as commercial fishing and visitor lodging. Grand Portagers, including family members of Paul La Plante a famous mackinaw boat maker, worked for Holger Johnson at his Johnson Resort operation which was situated near today's campground. Portagers also trapped out of Chippewa Harbor.

Rock Harbor

Rock Harbor is long narrow harbor approximately thirteen miles in length near the island's east end. Moskey Basin is situated at the harbor's southwestern-most extremity; the northeast end is open to Lake Superior. Woodland-period use is well documented throughout its entire length. Ojibwe participated in historic mining, commercial fishing, and resort operations in Rock Harbor.

Bangsund

Minong

Name of Property

Keweenaw, MI

County and State

The Bangsund Fishery is located along the south side of Rock Harbor near its southwestern end. A historic Ojibwe fishing camp is known to have been located in vicinity of the Bangsund Fishery, now occupied by the Wolf/Moose research personnel.

Daisy Farm

Daisy Farm is the largest campground on Isle Royale and is a long tenured site of precontact Indian use of Isle Royale. The location also had an historic Native American presence during its short tenure as "Ransom City", a mid-19th century mining settlement. Ojibwe would occasionally visit the miners and families living here.

Rock Harbor Lodge

Situated in Snug Harbor at northeast end of Rock Harbor, the Rock Harbor Lodge has been in business in some shape or form since 1902. A number of Grand Portagers have worked for the lodge complex following park establishment.

Pickerel Cove

Pickerel Cove is a narrow waterway on island's north shore near its northeast end. The cove is approximately 2 miles in length and hosts a campground at its southwest terminus. Contact-period artifacts including glass trade beads frequently used by Ojibwe were located near the campground.

Lane Cove

Located on the north shore at northeast end of island, Lane Cove is well-protected from open waters of Lake Superior. It hosts a popular remote campground on its southern shoreline. Historic period artifacts such as gunflints and trade beads were located here as part of archaeological assessment.

Belle Isle

Belle Isle is a narrow island on the north shore and hosts a large campground which is popular among park boaters and paddlers. The campground location has been used repeatedly through time, ranging from Woodland-period use to a historic lodge complex. Belle Isle is best known as an auxiliary fishery related to American Fur Company operations in the 1830s. The company employed local Ojibwe throughout their island operations and we presume some of them worked at Belle Isle during this era.

Washington Harbor

Approximately 4.5 miles long, Washington Harbor is the west end's largest sheltered waterway. The Windigo Ranger Station is situated at the harbor's northeastern terminus and is the Park's second largest visitor port. This same location hosted an 1890s mining settlement named

Minong

Keweenaw, MI

Name of Property

County and State

Ghyllbank, which later became a private resort enclave known as the Washington Club.

Numerous archaeological sites are dotted along the harbor and surrounding relict shorelines. A number of Ojibwe trappers would move into the Island's interior through Windigo. The island's oldest known occupation site is located near the harbor's entrance.

Grace Island

Grace Island is a small island just outside of entrance to Washington Harbor. The island was adjacent to an auxiliary fishery operated by the American Fur Company in the 1830s. The Company employed local Ojibwe throughout their island operations including the station here on west end. William Ives noted an "Indian Camp" on Grace Island during his 1847 survey of the archipelago. The island hosted a commercial fishery up through the 1940s.

Grace Point

Was the site of an American Fur Company fishery station whose men traded with Ojibwe camping on Grace Island.

Washington Club, Windigo Inn

The Washington Club was a private resort enclave owned by a group of wealthy Duluth-area businessmen. The complex was purchased from the Wendigo Copper Company, which had conducted exploration work in the Windigo area during the 1890s. For a short time the NPS operated a small lodging operation at this location, which was known as the Windigo Inn. Grand Portagers were employed at the Inn between the 1960s and 1980s. The operation was discontinued by the mid-1980s and related buildings were demolished.

Grace Harbor

Grace Harbor is a large bay at the island's western end. The harbor is bounded by a string of islands on its north side, the main island composing its southern shoreline. Commercial fisheries were once prevalent in this area, beginning with American Fur Company operations at Grace Point. Separate fisheries were established on Washington, Barnum and Booth islands. The harbor was, and remains, a popular fishery among local Ojibwe.

Passage Island

Situated approximately 4 miles northeast of Blake Point, Passage Island is one of the island's more remote locales. A historic lighthouse was placed at the island's southwestern tip in 1871 and still serves as a sentinel for ships passing through the gap between the island and Blake Point. Devil's Club, an arctic disjunct, is found in abundance on Passage Island. The plant is considered a rare species on Isle Royale, its presence on Passage most likely related to absence of moose browse. Devil's Club was used by local Ojibwe for medicinal and ceremonial purposes.

Minong

Name of Property

McCormick Reef & Rock

Keweenaw, MI

County and State

McCormick Reef and Rock are located on the south shore of the island between Point Houghton and Long Point. The two locations are known for excellent fish habitat and thus became traditional fishing locations. Gill netting, a common Ojibwe fishing technique, was practiced here up to park establishment.

Singer Resort

Located on Washington Island outside of Washington Harbor, the Singer Report was a resort complex that operated during the first three decades of the 20th century. Grand Portager William Drouillard worked for the resort as a fishing guide. The complex was demolished in the years following park establishment; however, a few resort cottages are still extant and in good repair.

Sugar Mountain & Trail to Siskiwit Bay

Sugar Mountain is located at the western end of the island and is a highpoint along the Greenstone Ridge. A historic sugarbush (used by multiple generations of a Grand Portage family) and related access trail was identified below Sugar Mountain as early as 1847 and continued to be used through the 1870s mining efforts in which Ojibwe traded syrup with copper miners. A trail ran from Siskiwit Bay up to the sugarbush, part of which was repurposed by the Island Mining Company and then integrated into today's trail system.

Island Mine

Located on a conglomerate bedrock exposure between Siskiwit Bay and Sugar Mountain, the Island Mine was in operation between 1873 and 1875. Despite extensive development the operation failed to locate a viable copper lode. Mine residents frequently encountered local Ojibwe making their way between the sugarbush and Siskiwit Bay. The Ojibwe sometimes sold or traded fish and moccasins to those living at the mine.

Contributing Object

Linklater Canoe:

As the last Ojibwe residents of Minong, Jack and Tchi-Ki-Wis Linklater used this canoe while traveling about Isle Royale. Most commonly Jack Linklater used the canoe to guide wealthy patrons around the archipelago. Photographs document Linklater using the canoe in Rock Harbor, McCargoe Cove, and Siskiwit Bay. The canoe has a particular shape of a "long-nose

Minong

Name of Property

Keweenaw, MI

County and State

Ojibwe" canoe. The long nose shape is particular to the canoes Ojibwe made in the Minnesota boundary waters region.⁴²

The canoe is unusual in that it is made of birch bark and then covered with painted canvas. Canoes are more typically made of birch bark or wood and canvas but not both. Thus the canoe is a technological hybrid – mostly of American Indian technology and materials but also canvas and a few nails to hold the gunnel plate in place. Jack Linklater's father and grandfather were canoeemen, both having traveled in canoes hauling trade goods for the Hudson Bay Company. Mrs. Linklater's Ojibwe parents were also "canoe people."⁴³

We know from photographs that it was built prior to 1924, likely by Mrs. Linklater. She was a gifted craftsman, particularly known as a canoe builder, paddle maker, beader, and moccasin maker. She was also a known traditionalist and "medicine woman" or a member of the Midewiwin Society.

The canoe is fifteen feet and six inches long and is catalog no. 1971 in the Isle Royale National Park museum collection.⁴⁴ It is possible it was built first as a birch bark canoe and the canvas was added later, which had an impact of keeping moisture trapped between the canvas and bark and thus became very heavy to carry.

Jack Linklater would often use this canoe with one patron, Frank Warren, when they were photographing and filming moose. Warren was one of the influential advocates who sought national park status for Isle Royale and was a wildlife devotee. Linklater and another paddler would often pursue swimming moose to get close-ups of them, while Frank Warren photographed from the shore. On a few occasions, Linklater would use his bush knowledge and built a wooden blind in the front of the canoe to paddle very close to moose. The blind kept the moose from recognizing the paddlers in the canoe as they approached. Linklater also used this canoe to guide Dr. Frank Oastler on a 1929 trip through the interior of the Island when Oastler agreed to investigate and report if Isle Royale was of national park caliber.

The Linklater Canoe is significant as is the largest remaining artifact created and used by Ojibwe on Isle Royale. Appropriately, it is an artifact capable of traveling over Lake Superior waters and accessing Isle Royale's inland lakes. As a traditionalist, Mrs. Linklater would have sought calm water while in this canoe and likely propitiated Mishepesu prior to any paddling across open water or long traverses of Lake Superior. It is also the only example remaining (with Isle

⁴² Warren Family Photograph Album # 4, Isle Royale National Park Museum, Houghton, Michigan; oral history with Milford and Myrtle Johnson, interviewed by Westy Farmer, Crystal Cove, Isle Royale, September 17, 1974; and Edwin Tappan Adney and Howard I. Chappelle, *Bark Canoes and Skin Boats of North America*, (Washington: Smithsonian, 1964), 125-26.

⁴³ Biographical Sheets for William Linklater [B.] and William Linklater [E.], Hudson Bay Company Archives, Provincial Archives of Manitoba, Winnipeg, Manitoba and Jon Nelson, "Shirley Peruniak: Quetico Park Naturalist," January 25, 2010, www.jon-nelson.com.

⁴⁴ Personal communication from Warner Wirta, July 24, 2001, Duluth, Minnesota to Tim Cochrane, Isle Royale Vernacular Boat Archives, June 12, 1990, Isle Royale National Park, Houghton, Michigan. Mr. Wirta was Mrs. Linklater's grandson. Mrs. Linklater also made miniature birch bark canoes for sale in the same long nose Ojibwe shape.

Minong

Name of Property

Keweenaw, MI

County and State

Royale credentials) of the first type of boat used to travel to and from Isle Royale across Lake Superior.

Minong
Name of Property

Keweenaw, MI
County and State

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

Minong
Name of Property

Keweenaw, MI
County and State

Areas of Significance

(Enter categories from instructions.)

ETHNIC HERITAGE: AMERICAN INDIAN

SOCIAL HISTORY

MARITIME HISTORY

RELIGION

Period of Significance

1790-present

Significant Dates

1790-present

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

Grand Portage Band of Lake Superior Chippewa (Ojibwe)

Architect/Builder

N/A

Minong

Name of Property

Keweenaw, MI

County and State

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

Minong (Isle Royale) is eligible for nomination to the National Register of Historic Places as a Traditional Cultural Property (TCP) under Criterion A for its connection to the traditional beliefs and practices of the Grand Portage Band of Lake Superior Chippewa (Ojibwe). Prior to the treaty era, Minong was part of the traditional use area of the North Shore Ojibwe. The area expanded southward to the present-day Beaver Bay, Minnesota, west to Saganaga Lake (Minnesota-Ontario border), northeast to part of Black Bay (Ontario,) and east to Minong, (Isle Royale, Michigan). For hundreds of years, the Portage Band has been fishing the inland waters of Minong, and the deep and cold waters of Gichigami. Minong is significant to the Grand Portage Band because it is a place where they can connect and practice their traditional heritage that has included hunting and trapping, maple sugaring, fishing, plant gathering, spiritual practices, and is also important to their economic viability. The Ojibwe name for Isle Royale is Minong, which translates to “the good place” and since the 1790s, and likely even earlier the North Shore Ojibwe have utilized the island’s resource and continue to use them today.

Period of Significance

The period of significance begins in the 1790s with the first written documentation by John Tanner; in his book he refers to the Grand Portage families utilizing Minong’s resources for subsistence activities, such as fishing, plant gathering, and hunting.⁴⁵ The Band continues to use the island today for fishing, plant gathering, spiritual practices, and economic opportunities.

Criteria Considerations

Minong remains a traditional cultural property to the Grand Portage Band of Lake Superior Chippewa and thus the period of significance extends to present day. John Tanner’s account of use of Minong in 1794, is the beginning point for the period of significance, despite its use likely having predated this time. Members of the Band continue to use the Island because its proximity and thus incorporation into their economic interests, and retains excellent fishing, plant gathering, and is a spiritual/religious place. Grand Portage Band members continue to practice traditional religious activities at Minong and believe the archipelago to be vital as the place where numerous manitous dwell in the water and on land.

⁴⁵ The period of significance is dependent upon dateable evidence that directly relates the Grand Portage Band to Isle Royale. We know of no oral history accounts by Band members that detail a pre-1790 presence on Isle Royale. Older archeological evidence suggests Ojibwe use of Minong earlier than 1790, however, it is unclear if those archeological resources came from Grand Portage people or other Ojibwe or the Cree – a closely related tribe. Further complicating the opportunity to assign an earlier start to the period of significance is the controversy of when Ojibwe people moved westward into the Lake Superior region and points further west. Because of these issues, the period of significance chosen starts with the first known written document of Ojibwe on Minong, circa 1794.

Minong
Name of Property

Keweenaw, MI
County and State

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

John Tanner's *A Narrative of the Captivity and Adventures of John Tanner*, describes Ojibwe use of Minong. Tanner refers to the North Shore Ojibwe as "Muskegoes," who he traveled with to Minong. He recounted the following:

We had been but a few days at the [Grand] Portage, when another man of the same band of Muskegoes, invited us to go with him to a large island in Lake Superior, where he said, were plenty of Caribou and Sturgeon, and where, he had no doubt, he could provide all that would be necessary for our support. We went with him accordingly; and starting at the earliest appearance of dawn, we reached the island somewhat before night, though there was light wind ahead. In the low rocky points about this island, we found more gull's eggs than we were able to take away. We also took, with spears, two or three sturgeons, immediately on our arrival; so that our want of food was supplied. On the next day, Wa-ge-mah-wub, whom we called our brother in-law, and who was, in some remote degree, related to Net-no-gua, went to hunt and returned at evening, having killed two caribou. On this island, is a large lake, which it took us about a day to reach, from the shore; and into this lake runs a small river. Here we found beaver, otter, and other game; and as long as we remained in the island, we had an abundant supply of provisions. We met here the relations of We-ge-mah-wub in eight canoes; with whom we at length started to Portage. We were ten canoes in all, and we started, as we had done in coming, at the earliest dawn of the morning. The night had been calm, and the water, when we left the island was perfectly smooth. We had proceeded about two hundred yards into the lake, when the canoes all stopped together, and the chief, in a very loud voice, addressed a prayer to the Great Spirit, entreating him to give us a good look to cross the lake. "You," said he, "have made this lake, and you have made us, your children; you can now cause that the water shall remain smooth, while we pass over in safety." In this manner, he continued praying for five or ten minutes; he then threw into the lake a small quantity of tobacco, in which each of the canoes followed his example.⁴⁶

Despite the reference to a "generic" spirit name, or Great Spirit, the chief mentioned by Tanner is addressing the Mishepesu as they are appealing to the Manitou for a safe crossing. This account demonstrates area Ojibwe's multi-use of Minong, both as a place for subsistence activities in the eighteenth century as well as appropriating spiritual beings that could affect travel to Minong. Travel to Minong was common at this time, as evidenced by an event that took place ten years later. In the early summer of 1804, a Grand Portage Indian woman gave birth to her daughter who later had the married name of Mary LeDuc. Mary's mother was Grand

⁴⁶ Tanner, *A Narrative of the Captivity*, 45-46.

Minong

Keweenaw, MI

Name of Property

County and State

Portage Ojibwe, and her father, Alexis Bruneau, a canoe man for a fur company.⁴⁷ Family travel and thus births on Minong continued, for example, as Band member Antoine Fillison was born on Isle Royale circa 1837.⁴⁸

Prior to the treaty era, Minong was squarely within the traditional use area of the North Shore Ojibwe. This area expanded northeast to Black Bay (Ontario), east of Minong (Isle Royale), south to the present day Beaver Bay area, and west to Saganaga Lake. Minong was a place for subsistence activities, a place for spiritual retreat and the island has always been important to the livelihood of the North Shore Band. With the coming of the international border, the North Shore Band was effectively split into the Grand Portage Ojibwe and the Fort William [Ojibwe] First Nation.⁴⁹ Fort William [Ontario] First Nation people also continued to use Minong, but were hampered by the effects of the new border and the growth of the cities of Port Arthur and Fort William (now called Thunder Bay) hedging into their reserve.

During the eighteenth century, the Grand Portage Band fully participated in the Great Lakes fur trade. French fur traders started moving into the area in the 1730s and began using the Grand Portage Trail, or Gitche Onigaming, "the Great Carrying Place." By the 1740s, the French Fur Trade had reached its height and by 1754 the French were engulfed in the Seven Years' War with England. After the 1763 Treaty of Paris and the end of the war, England had gained control of Canada from France. In 1779, an English company known as The North West Company set up their summer headquarters on the North Shore of Lake Superior at the eastern terminus of the Grand Portage Trail. The large and aggressive company operated in Grand Portage until 1802, when they relocated their summer headquarters to Fort William, present day Thunder Bay, Ontario. While the headquarters was removed from Grand Portage, a series of small fur trade outposts continued to trade with area Ojibwe.

In the 1820s and '30s, the American Fur Company operated a small trading post at Grand Marais and alternately at Grand Portage. But in 1836, the American Fur Company started a commercial fishing operation in Grand Portage and a year later on Isle Royale. They operated their commercial fishing venture on Isle Royale from 1837 to 1841. The company relied heavily on the Ojibwe for fishing information at Isle Royale that even AFC president, Ramsay Crooks wrote: "Avail yourself of Indian information, and use Grand Portage Indians knowledge of Isle Royale fishing to site fish stations."⁵⁰ Many of the fishing stations that AFC set up were located near or at traditional fishing grounds of the Ojibwe. These included stations at Card Point, Checker Point, Siskiwit Bay, and Belle Isle. During this time, the local Ojibwe were employed by the company to fish and process their catch. In 1837, Portage chiefs reported that there were

⁴⁷ Joy Reisinger, ed., "A Register of the Men, Women and Children of the Half-breed," *Lost in Canada? Canadian American Journal of History & Genealogy* 16, no. 1 (Spring 1991): 39.

⁴⁸ Obituary for Antoine Fillison, *Cook County News Herald*, June 10, 1926. Although a Grand Portage Band member, Fillison like so many other Band members lived his adult life in Chippewa City, outside of Grand Marais, Minnesota which is located some 30 miles from his allotment within the Grand Portage Reservation.

⁴⁹ Nelligan, "History of the Thunder Bay Areas Missions," 21.

⁵⁰ AFC Papers, Ramsay Crooks to Lyman Warren, February 28, 1837 and Crooks to William Brewster, September 8, 1836, quoted in Cochrane, *Minong*, 97.

Minong

Keweenaw, MI

Name of Property

County and State

“upwards of one hundred men with their families fishing at the Isle Royale for the Yankees.”⁵¹

During these years, people lived on the island with their families for an extended period of time and some families even wintered on Minong. The Grand Portage Ojibwe hunter, Medishean, and family stayed on Minong for the winter of 1832-1833.⁵² As a result, life began and ended on the island; twelve children were born on Minong and some lost their lives including twelve-year-old Josephite Aiakodjiwang.⁵³ A week after her passing, family “pulled a sledge over the ice from Todd Harbor bringing her body back to the Mission of Immaculate Conception.”⁵⁴ In the course of those years, many Ojibwe including Waisaw Bahgwatchinnini, Louis Rivet, John Sayer, and Jean Bte Passigard made a living fishing on Minong for the AFC.⁵⁵

Roughly a decade later, Hugh H. McCullough employed hundreds of Grand Portage and Fort William Ojibwe to fish Isle Royale waters. Originally McCullough came to Isle Royale in 1848 to mine copper from a Todd Harbor location. However, when faced with diminished economic returns from mining he started a large-scale fishing operation, essentially taking over American Fur Company’s Siskiwit Bay commercial fishing station. For the Ojibwe, this provided a subsequent economic opportunity from the fur trade. In the heyday of McCullough’s operation, he employed over three hundred Ojibwe from the Grand Portage and Fort William Bands.⁵⁶ In the Fort William [Ontario] Mission Diary, a Jesuit remarked “All the Savages from here, except for some women, leave to fish at Isle Royale.”⁵⁷ From mid-summer into the autumn, Ojibwe caught trout and whitefish for McCullough’s operation. A premium was put on fishery grounds that were sheltered from wind and waves, and aggregated near “pick up” points where the barreled fish could be transported to larger freight carrying vessels. Effectively this meant scattered Ojibwe fishermen working in Siskiwit Bay, Todd Harbor, and likely Rock Harbor, Wright Island, and Belle Isle. North Shore Ojibwe became accustomed to a cash economy, as McCullough paid his workers two to three dollars a barrel.⁵⁸

The commercial and subsistence fishing on Isle Royale continued for many decades.⁵⁹ And they were done in unison as a commercial fisher would also have to provide food—often fish—for his family. After the demise of McCullough’s large scale operation in 1857, commercial fishing waned on Isle Royale for a number of decades. Several factors curtailed commercial fishing including: access to markets, the Panic of 1857, the Civil War, and a lack of on-shore

⁵¹ Fort William Post Returns, August 22, 1837, B.231/a/17, Hudson Bay Company Archive (HBCA), Winnipeg, Manitoba.

⁵² Fort William Post Returns, May 23, 1833, B.231/a/13, Hudson Bay Company Archive (HBCA), Winnipeg, Manitoba.

⁵³ “Baptismal Records, 1835-1887, kept in LaPointe and Bayfield Indian Missions,” transcribed by John L. Schade, *Lost in Canada? Canadian-American Journal of History & Genealogy* 17, no. 3 (Summer 1994): 111, 114-115, 118, and 18, no 2 (Fall 1995): 75, quoted in Cochrane, *Minong*, 97.

⁵⁴ Cochrane, *Minong*, 37 and The Diary of the Mission of Immaculate Conception, February 18, 1854, and February 27, 1857.

⁵⁵ Cochrane, *Minong*, 98-99.

⁵⁶ *Ibid.*, 41.

⁵⁷ Diary of the Mission of the Immaculate Conception, July 23, 1850.

⁵⁸ Philip V. Scarpino, *Cultural Resources on Isle Royale National Park: an Historic Context* (Indiana University/Purdue: Indianapolis, 2010), 41.

⁵⁹ Cochrane, *Minong*, 102-105.

Minong

Name of Property

Keweenaw, MI

County and State

transportation to move fish to population centers. However, the fishery continued at a relatively low level until the late 1870s and 1880s.”⁶⁰ Ojibwe continued to travel to Minong as one entry of a U.S. Naval Surveyor in 1867 suggests: “Six canoes and a Mackinaw loaded with Indians and their families came up harbor today and encamped opposite us [in Rock Harbor].”⁶¹

Minong and Gichigami—Isle Royale and Lake Superior—are significant to the economic sphere of the North Shore Ojibwe. Fishing is the strongest and continuing tie to Minong and is culturally one of the most important aspects of traditional Ojibwe life. Even the Fish clan is numerically a dominant clan at Grand Portage. Some Ojibwe believe fish are a gift given to humans by the Fish clan.⁶² Historically and today the most prominent food source for the Grand Portage Band are the fish caught in Lake Superior. In the eighteenth and nineteenth centuries, “fish were a much more important part of North Shore Ojibwe diet than big game.”⁶³ Or as one Isle Royale mining investor reported of Grand Portage Ojibwe on Minong, “they live almost entirely on fish and so do their large dogs....”⁶⁴ The Ojibwe were renowned for their knowledge of Gichigami and fishing, including knowledge of important fishing grounds, techniques, and abilities. Fishing techniques were diverse and included catching fish with gill nets, hooks, spears, and in streams with weirs and fish traps for brook trout.⁶⁵ Gill nets could be set in very shallow or moderate water depths. Important fishing grounds, such as in Siskiwit Bay, were used repeatedly by Ojibwe fishers and their families, developing a nuanced knowledge of the fishery resource.

There was much overlap between subsistence and commercial fishing historically and that continues today. Ojibwe and fur trade company employees fished for food and eventually for a market. Ojibwe fishing technology and knowledge were infused with innovations such as salting fish and making barrels to store the fish in brine. Eventually, Ojibwe made their own barrels and used wattap, or split spruce root, in lieu of metal hoops. Before long, Portage Ojibwe caught lake trout, siskiwit, and whitefish and put them in salt and barrels. Or as one Jesuit father observed in 1850:

From the beginning of October to the 10th or 15th of November, we live in complete solitude. Everyone [the Ojibwe they are proselytizing] is away fishing; it’s the land’s harvest time. During that period, they salt down from 2 to 12, 15, 16, 20, and even 25 barrels of fish per family, depending on the numbers and the resources of each family.

⁶⁰ Ibid., 42.

⁶¹ Lieutenant Green Diary, July 28, 1867, “Lake Survey,” U.S. Navy, Benjamin Cheynoweth Collection, Michigan Technological University, Houghton, Michigan.

⁶² Eddie Benton-Benai, *Sacred Water: Water for Life*, ed. Lea Foushee and Renee Gurneau (Lake Elmo: North American Water Office, 2010), 107. Eddie Benton-Benai is a respected elder from the Lac Courte Oreilles Band of Ojibwe.

⁶³ Cochrane, *Minong*, 9.

⁶⁴ A. Myers, “A Journey to Siskowit Mine in 1851,” *The Historical Society of Pennsylvania*, Philadelphia, Pennsylvania. Copy at Isle Royale National Park Library, Mott Island.

⁶⁵ Sarah Barr Christian, *Winter on Isle Royale, A Narrative of Life on Isle Royale During the Years of 1874 and 1875*, unpublished manuscript, Minnesota Historical Society, St. Paul, Minnesota, 21 and Mrs. Henry Conary, “Early Life On Isle Royale,” *Daily Mining (Houghton, MI) Gazette*, June 21, 1939.

Minong

Keweenaw, MI

Name of Property

County and State

Then, at the end, they hang out to freeze as many as 50, 100, or 200 fish, and in this way they have fresh fish throughout the winter....⁶⁶

Isle Royale fish caught and barreled by Grand Portage Ojibwe often were stored in Wauswasugoning Bay, Grand Portage. Barely above the high water mark, Portagers would dig out pits for their barrels, line the pits with birch bark, and then cover them with soil. The cold temperature from Lake Superior and the salt would preserve these fish for long periods of time.⁶⁷

The "Indians of Mississippi and Lake Superior" signed the 1842 Treaty of La Pointe shortly after the American Fur Company closed their fishing venture on Isle Royale.⁶⁸ Known as the "Copper Treaty," "the Chippewa Indians of the Mississippi and Lake Superior's" ceded land including "all the islands in said lake," to the United States, which included Minong.⁶⁹ A problem with the 1842 treaty was that the U.S. Indian Agent did not invite the Grand Portage leaders to the meeting at La Pointe. Minong was then ceded to the United States without Grand Portage Ojibwe's consent or knowledge.⁷⁰ As a response to the 1842 treaty, in 1843, the Grand Portage Chiefs protested and devised a proposal to cede Isle Royale to the United States for seventy-five thousand dollars over twenty-five years.⁷¹ Alfred Brunson, the new Indian sub-agent at La Pointe advised the Grand Portage chiefs that if they wished the agreement to succeed they should lower their price to "\$60,000, in 24 annual payments of \$2,500."⁷² Brunson during this time reported to General Walter Cunningham that there was a band of Ojibwe living on Minong and they needed to be factored into treaty negotiations.⁷³ The proposal was denied and it was not until 1844 when a settlement would be agreed upon. Indian Agent Robert Stuart drew up a compact to handle the Isle Royale cession. It was agreed by all parties that the United States Government would pay "four hundred dollars worth of gun powder, & one hundred dollars worth of fresh beef."⁷⁴ For the North Shore Ojibwe, the Isle Royale Compact was one in a sequence of treaties that would seize their traditional lands.

The U.S. government was anxious to start copper mining on Isle Royale and began issuing three square mile leases to mining companies. By 1847 eleven companies were operating on the Island. This was the beginning of a boom and bust mining economy. The first wave of American copper mining ventures on the Isle Royale came to a standstill in 1855. The second wave originated during the Second Industrial Revolution, 1873-1881 and the third wave in 1889-1893.

⁶⁶ Father Nicholas Fremoit letter to Reverend Micard, February 2, 1851 in *Letters from the New Canada Mission: 1843-1852*. Translated by William Lonc S.J. and George Topp S.J. Early Jesuit Missions in Canada 6, (Ontario: William Lonc, 2004), 275.

⁶⁷ Ellen Olson, personal communication with Tim Cochrane, Grand Portage, Minnesota, August 23, 2002.

⁶⁸ Charles J. Kappler, ed., *Indian Affairs: Laws and Treaties, vol. 2, Treaties, 1778-1883* (Washington DC: Government Printing Office, 1904), 542-45.

⁶⁹ Ibid.

⁷⁰ Brunson to J. D. Doty, November 20, 1843, La Pointe Agency, National Archives.

⁷¹ "Petition," of the Grand Portage Chiefs, La Pointe, September 14, 1843, La Pointe Agency, quoted in Cochrane, *Minong*, 125.

⁷² Brunson to J. D. Doty, November 20, 1843, La Pointe Agency. National Archives.

⁷³ General Walter Cunningham to Hon. James Madison Porter, Secretary of War, October 2, 1843, 28th Cong., 1st sess., 1843, Exec. Doc., serial no. 438, p. 286.

⁷⁴ Cong. Rec., 28th Cong., 2nd sess., Exec. Doc., Cong. 1844, serial no. 469.

Minong

Name of Property

Keweenaw, MI

County and State

The final mining, rather "exploration" era was brought on by the growing electrical industry that relied on copper, however, a viable copper source was not identified and the Company went bust after investors lost interest.⁷⁵

Over the nineteenth century, the Grand Portage Ojibwe witnessed the boom and bust economies of commercial fishing and copper mining on Minong. After AFC fishing operations had ceased, they continued to use the Island for subsistence, but also looked for new economic opportunities with mining companies and commercial fishing operations. Separate from McCullough's fishing operation; it is unclear how many of the Ojibwe worked for smaller operations that were often (Euro-American) family based. However, some records show that they were employed or worked for them in different capacities.

In terms of numbers, the high point of Portage Ojibwe use and residence on Minong came in the nineteenth century. At one point, in the 1830s, there were so many Ojibwe at Isle Royale that Father Franz Pierz opened a third mission on "Ile Royale."⁷⁶ Later, during the boom of the McCullough fishing operation "...all the people of Pigeon River [an alternate name for Grand Portage people]... were assembled for fishing."⁷⁷ Quite a number of Portage families traded with miners on Isle Royale in the 1870s as well. Later a third recorded surge in Portage Ojibwe men's presence occurred when the NPS recruited fire fighters during the 1948 forest fire near and around Lake Desor. But more commonly a family or two would travel to Minong spend much of the summer there, and return in the early fall months before Gichigami becomes notoriously unpredictable and dangerous.

Portage Ojibwe are opportunistic users of Minong. For example, Andrew Jackson Scott, Sr. (1845-1931), known more commonly as "Jack Scott," and his Grand Portage family were employed to spear sturgeons on Minong for a Wisconsin Company, "but butchering and rendering the huge, 300 to 400 pound carcasses was more than he could stomach; after a few weeks, his disgust at the slaughter forced him to quit."⁷⁸ Alternately, Ojibwe might be employed to "guard" mining claims, scout for timber for barrel staves, operate small vessels, take care of isolated structures, work at Scandinavian-immigrant fisheries, and guide sports fishermen or guide parties to valuable resources such as sandstone deposits or gemstones, i.e. greenstones. While some Ojibwe worked for the mining and fishing outfits, others used their traditional skills and knowledge as part of a mixed economic strategy. Many Ojibwe continued to use Minong for subsistence activities such as hunting caribou, trapping lynx, beaver, and marten, collecting berries and plants, maple sugaring, and fishing.⁷⁹ Some Ojibwe took an opportunity to trade or sell goods to miners, fishermen, and others on the Island. According to the *Mission of Immaculate Conception Journal* Ojibwe families became mainstays to nearby mining operations

⁷⁵ Scarpino, *Cultural Resources on Isle Royale*, 30.

⁷⁶ Father Franz Pierz letter to Father Skopee, September 20, 1838 in *Central-Blatt* 27, 250. It is not known where on Minong this small mission was located.

⁷⁷ Father Nicholas Fremiot letter to Father Ambroise Rubillon, September 27, 1850 in *Letters from the New Canada Mission: 1843-1852*, 187.

⁷⁸ William Raff, *Pioneers in the Wilderness: Minnesota's Cook County, Grand Marais and the Gunflint in the Nineteenth Century* (Grand Marais, Minn.: Cook County Historical Society, 1981), 28.

⁷⁹ Woodland Caribou were last seen on the island in 1925, while the Lynx was effectively killed off in the 1930s.

Minong

Keweenaw, MI

Name of Property

County and State

such as the Pishke family at Todd Harbor and the Cawinabinesis family at the Siskowit Mine.⁸⁰ In addition, the Pigeon River Ojibwe set up a camp at Grace Point to fish for miners associated with Wendigo Copper Company operations.⁸¹

Maple sugaring was done both for subsistence and for trade. An "Indian sugar camp" is first reported by the first survey of Isle Royale in 1847.⁸² During the spring season some miners would buy or trade with the Ojibwe for maple sugar. Living in the Island Mine settlement off Siskiwit Bay in 1875, Sarah Christian wrote:

There was a camp of Indians on the north side of the Island, but they had not come down during the winter into our "Location." In the early spring we went on snowshoes to visit them a time or two, taking with us gifts of tobacco and tinned food. We were cordially welcomed and they showed us their process of making maple sugar.⁸³

The sugaring area for the Ojibwe was along the Greenstone Ridge and appears to have been repeatedly used by the Bahgwatchinnini or Bushman family.⁸⁴ Each family would have a recognized "sugar bush" that was honored by others so that no family would encroach on the other's sugar bush. Very commonly a family would cache their maple sugar kettles and equipment in the sugar bush vicinity and these items would be "respected" by others and left in place. This appears to have been the case at this sugar bush on the Greenstone Ridge.⁸⁵ And for their close Ojibwe kinsmen to the west, at Bois Forte, the "owner" of the sugar bush often descended through the mother's totem.⁸⁶ To date, we have documented Grand Portage Ojibwe who came to Minong were from the caribou and bullhead or fish totem.⁸⁷

Similarly, some fish camps, like the sugar bush, were recognized as that of a particular family. Other Ojibwe might use this area but only after seeking permission from the "owner" of the fish camp, which was essentially a traditional location from which a family would fish. It is highly likely that the Bushman family had a traditional fishing camp in Siskiwit Bay. Grand Portage elder Ellen Olson remembered that both her grandfathers (Bushman or sometimes phonetically spelled Bah-gwatch-e-ne-nee and Alex LeSage) fished for siskowet, whitefish, and trout at

⁸⁰ Mission of Immaculate Conception Diary, October 5, 1853, quoted in Timothy Cochrane, *Minong*, 99.

⁸¹ Lawrence Rakestraw, *Commercial Fishing on Isle Royale, 1800-1967* (n.p.: Isle Royale Natural History Association, 1968), under "Subsequent Fisheries," accessed February 11, 2015, http://www.nps.gov/parkhistory/online_books/isro/rakestraw/index.htm. "Pigeon River Ojibwe" is an alternate name for Grand Portage Ojibwe.

⁸² William Ives, "Survey of Isle Royale, 6 June 1848," General Land Office. Copy available at Isle Royale National Park Archives, Houghton, Michigan.

⁸³ Christian, *Winter on Isle Royale*, 25.

⁸⁴ Cochrane, *Minong*, 84.

⁸⁵ Personal communication with Roy Oberg, Timothy Cochrane Notes, 1980. Roy talked with some CCC "boys" who had unwittingly found sugar maple kettles at this site (and who took them home as souvenirs).

⁸⁶ Albert B. Reagan, "Plants Used by the Bois Fort Chippewa (Ojibwa) Indians of Minnesota," *The Wisconsin Archeologist* 7, no. 4 (July 1928): 233.

⁸⁷ Cochrane, *Minong*, 13.

Minong

Keweenaw, MI

Name of Property

County and State

Minong. As noted earlier, foster father was born shortly after the family canoed back to Grand Portage from Minong. The Bah-gwatch-e-nee family has a long history of use of Minong.⁸⁸

Fish, plants, cedar mats, moccasins, and other objects found or made on Minong were often brought back to the mainland and then traded or given away. For example, when caribou couldn't be found and killed, dried whitefish from Minong waters was brought back and traded with the Hudson Bay Company clerks in Fort William, Ontario.⁸⁹ Mats comprised of the inner bark of cedar were made on Minong and traded with copper miners and later with people who owned summer cottages before the park was established. Plants harvested on Minong were brought back and traded or gifted to friends and kinsmen in need.⁹⁰

Shipping and transportation on Lake Superior improved after the St. Mary's Falls Canal (Soo Locks) located between Lake Huron and Lake Superior opened in 1855. During the mid to late nineteenth-century, steamship traffic along the North Shore between Duluth and Port Arthur (Thunder Bay, Ontario) increased with frequent stops at Grand Portage and Isle Royale. This improved fishing operation and brought more tourists to the Island. By the 1860s and '70s, Isle Royale began receiving its first tourists after the last wave of mining began to wane. Excursion boats took visitors to the Rock Harbor lighthouse and Siskowit Mine for picnics.⁹¹

A renewed interest in commercial fishing prompted a new boom in the mid-1880s on Isle Royale. The Chicago-based A. Booth Packing Company, a wholesale fish business, opened an office in Duluth and began running freight vessels up the North Shore and to Isle Royale. A tide of Scandinavian immigrants, some with fishing knowledge from the old country, arrived on the North Shore of Minnesota. The presence of Booth Company and more fishers on the North Shore revived the industry. This meant new prospects for the Grand Portage Band as well as competition for their fishing "stations" or traditional locations.

The resort and recreation period began in earnest on Isle Royale in the 1890s. After copper mining was deemed unprofitable, the British syndicate—the Isle Royale Land Corporation, Limited (owner of the last mining effort) sought to divest its Island interests, selling some of their lands to the New York based Island Copper Company and later to recreational users and timber interests.⁹² By this time the Booth Company ran the *Hiram R. Dixon* with regular stops at Grand Portage and Isle Royale twice a week.⁹³ In 1893, proprietor John F. Johns opened the

⁸⁸ Personal communication with Ellen Olson, August 23, 2002, Grand Portage, Minnesota.

⁸⁹ "Fort William Post Returns, July 24, 1824, copy held at the Thunder Bay Historical Museum Society, Thunder Bay, Ontario.

⁹⁰ Fort William Post, July 24, 1824, Series B 4/2/1, Hudson Bay Company Paper, 1823-1971, Thunder Bay Historical Museum Society, Thunder Bay, Ontario; Cornelius G. Shaw Diary, August 3, 1847, Bentley Historical Library, University of Michigan, Ann Arbor; and personal communication with Billy Blackwell, January 30, 2014, Grand Portage, Minnesota.

⁹¹ Lawrence Rakestraw, *Commercial Fishing on Isle Royale, 1800-1967* (n.p.: Isle Royale Natural History Association, 1968), under "Fishing in the Twentieth Century," accessed February 11, 2015, http://www.nps.gov/parkhistory/online_books/isro/rakestraw/index.htm.

⁹² Le Roy Barnett, "Isle Royale: Many Owners, Many Ambitions," *Chronicle: Membership Magazine of the Historical Society of Michigan* 37, no. 1 (Spring 2014): 20-23.

⁹³ Carolyn Gilman, *Grand Portage Story*, (St. Paul: Minnesota Historical Society Press, 1992), 125.

Minong

Keweenaw, MI

Name of Property

County and State

Johns Hotel on today's Barnum Island (formerly Johns Island) in Washington Harbor. Johns would fish and overwinter from his home in Grand Portage. Other people saw similar opportunities and Captain Walter P. Singer opened the Island House Hotel in 1902, while wealthy Duluth businessmen bought the old headquarters of the Wendigo Mining Company and turned it into the private outdoor club named the Washington Club. The Island House Hotel was relatively large scale and thus provided new economic opportunities for Band members other than fishing and mining.

By the 1890s five passenger ferries ran to the Isle Royale from communities around Lake Superior.⁹⁴ The *SS America*, an 183' steamship owned by the Booth Steamship Company (1902-1909) and later Booth Fisheries Company (1909-1928), along with the *Iroquois*, owned by Singer, were stalwart and relatively elegant vessels serving Isle Royale.⁹⁵ The *America* made deliveries to Grand Portage and Isle Royale three times a week between April and December. The *America* docked and unloaded supplies, mail, and visitors to Pete's Island in Grand Portage before heading to Fort William and then Isle Royale (**photo #24**).

While some twentieth century Portagers may have traveled to Minong by the *America*, many of them would make the trip by Mackinaw boats and gas boats or by dogsled during the winter. During the late nineteenth century to the middle of the twentieth century Portagers continued to cross the lake for subsistence activities. In one account from the winter of 1912, a young-inexperienced trapper, Blyden Hawver traveled to the icebound Isle Royale. Noticing the young trapper's difficulties, Ojibwe trappers Bill Howenstine, John Zimmerman, and Billie Fortune taught him how to use a tumpline and toboggan to trap and possibly supplied him with moose-hide moccasins to wear.⁹⁶ Paul Cyrette, who would become Tribal Chairman at Grand Portage, would fish Washington Harbor in the 1930s and overnight at Sophie's Bay, Washington Island.⁹⁷ The management of Isle Royale by the Michigan Department of Conservation and then the National Park Service curtailed and ultimately ceased legal trapping and hunting. However, some hunting was still performed after park establishment, albeit clandestinely. During a late ferry vessel run circa the 1970s, Captain Roy Oberg and William "Bucko" Bushman (Grand Portage Band member) shot a moose and brought it back to Portage. It had been kept relatively fresh by submerging it in cold lake water.⁹⁸ Family and friend told similar subsistence stories

⁹⁴ Karen Mudar and Dave Conlin, "NPS Investigates Sunken Ships in Isle Royale NP," NPS Archeology Program, February 17, 2015, accessed February 17, 2015, <http://www.nps.gov/archeology/sites/npsites/IsleRoyale.htm>.

⁹⁵ *SS America* was built by the Detroit Dry Dock Company in April 2, 1898 and served Duluth, Isle Royale, and Thunder Bay, Ontario. It sunk offshore of Isle Royale on June 7, 1928. The wreck was listed on the National Register of Historic Places in 1984.

⁹⁶ Blyden Hawver Diary, 1912, Isle Royale National Park Archive, Houghton, Michigan.

⁹⁷ Stanley Sivertson interview by Tim Cochrane, Duluth, Minnesota, October 14, 1988. Copy of the interview is at the Northeast Minnesota Historical Center, University of Minnesota-Duluth, Duluth, Minnesota.

⁹⁸ Duane "Butch" Deschampe interviewed by Tim Cochrane and Ashley Brown, Grand Portage, Minnesota, November 5, 2014. Sinking meat and foods in cold, deep Lake Superior water was an impromptu method of cooling and preserving meats and canned goods during the fall and even winter.

Minong

Name of Property

Keweenaw, MI

County and State

which were passed down over the years, although these are the exceptions to the rule of showing great deference to park rangers and earlier game wardens.⁹⁹

Often the mainland offered limited employment opportunities and unemployment on the Grand Portage Reservation was very high for many decades. Hence, many Grand Portage Band members sought employment on Isle Royale and elsewhere. Sometimes these employment opportunities were sporadic and untraditional. Some of these opportunities relied on the Grand Portage Band's extensive knowledge of Minong, something some outsiders lacked. For example, in January of 1918 two young fishermen from Hovland, Minnesota went missing after they "drifted off in a gale of northwest wind while lifting herring nets near Hallow Rock." Their relatives thought that they may have made it to the shore of Isle Royale. The brothers of the two missing men engaged two Grand Portage community members, Paul LaPlante and Godfrey Plante to help them get to the Island and look for the lost men. "The party started out from Grand Portage yesterday morning with a dog team and toboggan and equipped with food and clothing for a long stay if it should be necessary. They will follow the north shore to Victoria [Ontario] Light and will go across the ice from there, a distance of 15 miles."¹⁰⁰ The men returned two weeks later but did not find any trace of the missing men.¹⁰¹

A similar situation arose in the winter of 1930 when another man went missing. To assist with the search for this man, the Coast Guard turned to a Grand Portage Band Member. "Willie Drouillard was left off on the Island by a Coast Guard cutter and snowshoed along the entire Island checking fish camps for the missing man. Drouillard's intimate knowledge of the Island came from his work as a lumberjack and fisherman, but his woodsman's skills made him the ideal solo searcher."¹⁰² Grand Portage Band members were again called on to help quell a forest fire that broke out on the Island in 1948. Butch Deschampe recalls that his Uncle Roger Deschampe, Norman Deschampe Sr., Patrick Olson, and a lot of the "younger guys" went to fight the forest fire on Isle Royale.¹⁰³

Select Grand Portage families have extended histories of being on Minong. One of the best-documented histories is that related to the Drouillard/LaPlante family. William Drouillard (1884-1964) (**photo #25**) spent a good deal of time on the Island. In the early twentieth century, aside from him being selected for a search and rescue operation, William fished extensively at Minong and served as a fishing guide for the Singer's Resort, worked as a timber-cruiser, and

⁹⁹ The proximity of Grand Portage Band members to Isle Royale and the widespread knowledge that the National Park Service rangers leave Isle Royale in October for the winter months suggests Band members could easily hunt there and not be caught. They have not done so, nor are there few stories of such activities.

¹⁰⁰ "Party Searching for Lost Fishermen: To Search Isle Royale for Woods and Skadberg Who Went Adrift in Storm," *Cook County News Herald*, January 30, 1918.

[http://newspapers.Minnesotahs.org/web/inhsnews/web/imu.php?request=access&page=10661569&title=The Cook County news-herald \(Grand Marais, Cook County, Minn.\)&date=1918-01-30&edition=1](http://newspapers.Minnesotahs.org/web/inhsnews/web/imu.php?request=access&page=10661569&title=The%20Cook%20County%20news-herald%20(Grand%20Marais,%20Cook%20County,%20Minn.)&date=1918-01-30&edition=1).

¹⁰¹ "Searchers Returning: No Trace of Fishermen," *Cook County News Herald*, January 30, 1918.

[http://newspapers.Minnesotahs.org/web/mhsnews/web/imu.php?request=access&page=10661578&title=The Cook County news-herald \(Grand Marais, Cook County, Minn.\)&date=1918-02-06&edition=1](http://newspapers.Minnesotahs.org/web/mhsnews/web/imu.php?request=access&page=10661578&title=The%20Cook%20County%20news-herald%20(Grand%20Marais,%20Cook%20County,%20Minn.)&date=1918-02-06&edition=1).

¹⁰² Cochrane, *Minong*, 28.

¹⁰³ Duane "Butch" Deschampe interviewed by Tim Cochrane and Ashley Brown, Grand Portage, Minnesota, November 5, 2014.

Minong

Keweenaw, MI

Name of Property

County and State

later served as a deckhand for Sivertson's boat fleet.¹⁰⁴ Drouillard's life is indicative of many Grand Portage Ojibwe in the first half of the twentieth century; he found employment on Isle Royale because travel there was common while steady employment on the mainland was hard to come by. This was also the case for Drouillard's nephew and mother, Adam Roach LaPlante and Isabelle Drouillard who both worked at the Johnson Resort in Chippewa Harbor.¹⁰⁵ Tragically, Adam Roach would drown in the spring of 1933 at Wright Island, making him one of the last Ojibwe to perish on Isle Royale. Since he had overwintered two years at Chippewa Harbor, he may also have been the last Ojibwe to trap furbearers on Minong.¹⁰⁶ Adam Roach's grandfather, Paul LaPlante, was a noted boat builder who sold mackinaws and then gas boats to Isle Royale fishermen.¹⁰⁷ As an experienced mariner, Paul LaPlante occasionally sailed to Isle Royale.

Grand Portage Ojibwe used to trap beaver, otter, and other fur bearers on Minong. As early as 1834, Isle Royale had a reputation for a "great quantity of beaver & reindeer [caribou]." Grand Portage member, Alex LeSage trapped on Isle Royale circa 1910. He had a trapping cabin in the interior of Isle Royale near Mt. Ojibway.¹⁰⁸

Since mainland employment was sparse, one extended Grand Portage family delved into a pulp log salvage operation on the north side of Isle Royale during the World War II era. At the time, large rafts of pulp sticks were towed by tugs across Lake Superior to a paper mill in Ashland, Wisconsin. Occasionally a raft might break up in rough seas and thousands of eight-foot pulp sticks would then float astray until deposited on shore. For three or four years, the extended Corcoran/Scott family collected these stray pulp logs, corralled them in new rafts, and then resold them. It was an innovative way to make money and permitted them to work for themselves on Minong.¹⁰⁹

The Linklater family is often recognized as the most well-known Ojibwe to live on Minong. John and Tchi-ki-Wis Linklater were on Minong most years in the first three decades of the twentieth century (**photo # 26**). They were following a tradition of both grandparents who had gone to and watched Ojibwe leaving for Minong many decades before. And Tchi-ki-wis had been to Minong with her grandmother when she was a child, circa 1880.¹¹⁰ John guided on Isle Royale for well-to-do families such as the Frank Warren family and patrons of the Rock Harbor

¹⁰⁴ Edward Olson interview by Tim Cochrane and Ashley Brown, Grand Portage, Minnesota, November 19, 2014.

¹⁰⁵ Cochrane, *Minong*, 56.

¹⁰⁶ *U.S. Indian Census Rolls, 1885-1940: year: 1932 to 1933, roll: M595_74; Line: 2, Agency: Consolidated Chippewa; Adam Roach Obituary, Cook County News Herald, May 3, 1933. His obituary stated that prior to his death, he had been at Chippewa Harbor continuously and "Adam had not been home in a year and half."*

¹⁰⁷ Cochrane and Tolson, *A Good Boat Speaks for Itself*, 84-88.

¹⁰⁸ Lyman Warren letter to Ramsay Crooks, October 16, 1834, American Fur Company Papers, New York Historical Society, New York. Roy Oberg interview by Tim Cochrane, Grand Portage, Minnesota, October, 15, 1988. Violet Johnson Miller interview by Tim Cochrane, Ahmeek, Michigan, October 12, 1988. Copies of these two interviews are at the Northeast Minnesota Historical Center, University of Minnesota-Duluth, Duluth, Minnesota.

¹⁰⁹ Ellen and Ernie Olson interview by Timothy Cochrane, Grand Portage, Minnesota, April 25, 2006; Dick Anderson interview by Tim Cochrane, Grand Portage, Minnesota, October 16, 1988.

¹¹⁰ Reuben Hill letter to Carol Maass, Larson, Minnesota, February 16, 1984, Copy at Isle Royale National Park Archives, Houghton, Michigan.

Minong

Keweenaw, MI

Name of Property

County and State

Lodge.¹¹¹ Linklater even set a back-country trail over the spine of Minong on which he guided tourists back to Rock Harbor. He is remembered distinctly in many oral histories collected at Isle Royale in the 1960s, despite having died in 1933. Linklater was a sought after guide for the growing number of academic researchers coming to Isle Royale particularly in the 1920s (**photo #27**). John Linklater would rise to some regional acclaim as a role model for the Canoe Country conservationist and writer, Sigurd Olson. Eventually the Linklaters began their own commercial fishing business on Minong. With a partner, they purchased a preexisting commercial fishery on Birch Island in McCargo Cove. They operated their fishery using pounds nets, a somewhat uncommon fishing technology on Isle Royale at that time. Tchi-ki-wis used her traditional skills to make “miniature birch-bark canoes and cedar mats for the growing tourist trade.”¹¹² The Linklaters were the last native occupants of Minong and learned to thrive and adapt in a post-traditional era.

In the 1920s, towards the end of the National Conservation Movement, the Citizens Committee of Isle Royale became concerned with threats to the island’s natural resources and began to push for the preservation and conservation of the archipelago by either State or Federal Government. Through committee efforts, along with others, Isle Royale National Park was established on April 3, 1940, later becoming a congressionally designated Wilderness Area in 1976. Following the creation of the new island park, the National Park Service took over all concessions and resorts. The Windigo Inn, which included some of the Washington Harbor Club buildings, opened and employed Portagers like the Hendricksons, Deschampes, and Louie Olson.¹¹³ Betty Lou Hoffman and Effie McLean worked at Rock Harbor Lodge, located on the northeast end of the Island. Betty recalled working primarily as a dishwasher when she was fifteen, while Effie worked as a manager.¹¹⁴ For many years Portagers were employed by Island resorts during the summer, whereas others worked for transportation and supply services.

Commercial Transportation

As late as the 1880s the extended Flatt family from Grand Portage would paddle birch bark canoes to Minong and then would spend the summer there.¹¹⁵ However, commercial transportation and privately owned gasoline powered vessels eventually supplanted canoe and mackinaw boats crossing to Minong from Grand Portage. Particularly important was the sinking of the *SS America*, which foundered off of Washington Harbor, Isle Royale in 1928. Following the sinking of the *America*, H. Christiansen & Sons ran the *Winyah* and other vessels to the Island until 1943. The *Winyah* provided dependable steamer service, as did a handful of smaller boats, to Isle Royale. As smaller boats became more usual, many would begin and end their trip to Isle Royale from Grand Portage. Grand Portage designated itself as the “Gateway to Isle Royale” in the 1930s (**photo #28**).

¹¹¹ Scarpino, *Cultural Resources on Isle Royale National Park*, 28.

¹¹² Cochrane, *Minong*, 157-158.

¹¹³ Edward Olson interviewed by Ashley Brown and Timothy Cochrane, Grand Portage, Minnesota, November 19, 2014.

¹¹⁴ Betty Lou Hoffman interviewed by Timothy Cochrane, Grand Portage, Minnesota, January 9, 2007.

¹¹⁵ Billy Blackwell interviewed by Tim Cochrane, Grand Marais, Minnesota, December 30, 1998; Personal communication with Nancy Lienke and Tim Cochrane, Grand Portage, Minnesota, June 11, 2002.

Minong
Name of Property

Keweenaw, MI
County and State

Almeda Thompson and her son, Jim Garner, non-Indians from Duluth, provided daily roundtrips to Isle Royale from Lucky Star Landing in Grand Portage Bay. Lucky Star was the first service that provided tourist trips to Isle Royale from Grand Portage. From 1934 to 1936 they could carry up to eight passengers on a Chris-Craft speedboat. In 1937, they upgraded to a cruiser, which caused economic hardship, leading to bankruptcy at the end of the season.¹¹⁶ The following year, Grand Portage Band member Albert Duhaime was hired by Superior Vacation, Inc. to captain the *Colleen* and provide passenger service to the Island.¹¹⁷ The *Colleen* met its demise when it developed engine trouble and Duhaime crashed it on the shore of Grand Portage.¹¹⁸ That same year, in 1937 the Sivertson family saw an opportunity and began running the *Disturbance* to haul supplies, freight, mail, and passengers to the Island. By the mid-1940s two boats ran to Isle Royale from Grand Portage, these included the *Blackhawk* owned by Ralph Thompson and the *Disturbance*.

Over the twentieth century the Sivertson's lines or later the "Grand Portage—Isle Royale Transportation Line" included the *Disturbance*, *Hiawatha*, *Voyageur I*, *Voyageur II*, and the *Wenonah*.¹¹⁹ For over half a century the Sivertson fleet played a significant role in employing and transporting Band members to Isle Royale.

A rapport developed amongst the Sivertson family and the people of Grand Portage and for over sixty years the family employed Portagers and provided free rides to Portage children thus continuing the connection between Portagers and Minong. From 1953 to 1967 Band member Ed Olson captained the *Disturbance* and *Voyageur I*. Olson recalled that he gave free rides to some of the local Portagers, his young relatives Butch and Dean Deschampe, and his nephew Tim Smith. Tim Smith worked for Edward and the Sivertsons one summer to earn enough money for his first bicycle.¹²⁰ Joe Deschampe was one of those local children who received free rides from the Sivertson fleet. Joe recalled that when he was really young he would bring fish to Stanley Sivertson for a free ride. Joe said he and his friend Mike Hendrickson were not the best kids and would "raise hell on the boat and Stan would chase them off when they docked at Washington Harbor."¹²¹

¹¹⁶ Lloyd Hendrickson interviewed by Gordon Lindemann, April 16, 1980, interview OH-0051-1980, transcript, Oral History, Cook County Historical Society, Grand Marais, Minnesota.

¹¹⁷ Isle Royale National Park – Michigan Park Brochure, 1941, Glimpses of Park Brochures Collection, National Park Service, accessed March 19, 2015, http://www.nps.gov/parkhistory/online_books/brochures/1941/isro/index.htm.

¹¹⁸ Hendrickson interview and Duane "Butch" Deschampe interviewed by Ashley Brown and Timothy Cochrane, Grand Portage, Minnesota, November 5, 2014.

¹¹⁹ Sivertson's fleet originated with the *Disturbance* (1937- c.1942), which ran from Axel Oberg's private residence. The *Hiawatha* (substitute boat), *Voyageur I* (c.1942-1952), *Voyageur II* (1970-present) docked from Melby's marina, while the day boat the *Wenonah* (1964-2006) left from the National Park Service dock.

¹²⁰ Edward Olson interviewed by Ashley Brown and Timothy Cochrane, Grand Portage, Minnesota, November 19, 2014.

¹²¹ Joe Deschampe interviewed by Ashley Brown and Timothy Cochrane, Grand Portage, Minnesota, November 6, 2014.

Minong

Name of Property

Keweenaw, MI

County and State

The Sivertson operation was not the only outfit servicing Isle Royale. Several Portagers started their own businesses to take advantage of Isle Royale economy. Paul Cyrette (Bushman) owned a business and would haul gasoline from Grand Portage to the fishing families at the Island, while Samuel Deschampe and Johnny LaPlante ran a supply boat out to the Island. Butch Deschampe recalled a story told about his father; Samuel Deschampe and Johnny LaPlante ran out of fuel coming into Hat Point and drifted on the lake for two days. They wound up floating back to Isle Royale and were towed back to Grand Portage.¹²²

By 1971, the Band was looking for more economic and employment opportunities and opened the Grand Portage Marina to provide a place for boats and visitors to leave from Grand Portage to Isle Royale National Park for fishing and diving expeditions. The marina operates May to October and is the only outlet outside of the state of Michigan to sell Michigan fishing licenses to fish at Isle Royale. The marina has provided constant seasonal jobs to Portagers over the last forty-four years. The Grand Portage-Isle Royale Transportation Line provides ferry service to Isle Royale National Park and has continually employed Portagers as deckhands, captains, and as office staff.

Enduring Traditions

Over the past three centuries, the strongest and most enduring Portage tradition with Minong is fishing. Fishing is a fundamental part of Grand Portage life. They are among a number of bands known as “Ke-che-gumme-win-in-e-wug” or Great Lake Men and considered to be marine people.¹²³ They have been using the cold-deep water around Minong and the inland lakes of Minong to provide food for their families.

The fishing was first of all the number one way of survival around Grand Portage, more than even moose and deer hunting. Fish was probably the number one thing... Isle Royal [sic], called Minoung [sic], is a good place to live, with lots of berries. A huge, huge island, it was a great fishing area. There were many Indians living there... There was a great amount of fishing there.¹²⁴

Fishing is engrained in Portagers lives. Many Portagers grew up on the lake and learned to fish at a young age from their fathers, such as Joe Deschampe and his father Butch Deschampe. Joe and Butch are both commercial fishermen and continue to fish around Minong at traditional spots: Fisherman’s Home, Siskiwit Bay, McCormick’s Reef, Fisherman’s Reef, Grace and Washington Harbor. Fishing knowledge is passed down generation to generation. Joe Deschampe has learned much of his knowledge from his father Butch, and Herman Hendrickson before he passed away. Hendrickson passed his knowledge to Joe because he wanted Joe to teach his grandson about fishing including topics such as where and when to set, water depths, types of fish, etc.

¹²² Duane “Butch” Deschampe interviewed by Ashley Brown and Timothy Cochrane, Grand Portage, Minnesota, November 5, 2014.

¹²³ A. Myers, “A Journey to Siskowit Mine in 1851,” The Historical Society of Pennsylvania, Philadelphia, Pennsylvania. Copy at Isle Royale National Park Library, Mott Island.

¹²⁴ Billy Blackwell in *Sacred Water: Water for Life*, edited by Lea Foushee and Renee Burneau (Lake Elmo: North American Water Office, 2010), 336.

Minong

Name of Property

Keweenaw, MI

County and State

Hendrickson acquired his knowledge from the previous generation, such as the Bushman family. Joe “hopes the knowledge that he has learned from Herman and his father is passed on to other people.”¹²⁵ William Drouillard’s great-grandson Bill Dahl continues to fish around Minong. Dahl keeps up a tradition amongst Portagers when traveling to the Island. He regularly camps where he anchors his boat, which is normally at Washington or Grace Harbor.¹²⁶ Similarly, the Deschamps will stay at Fisherman’s Home or sleep on their boat overnight. These traditions persist despite there being no formal “home” or property to which Portagers can claim as their own, or base out of so as to be able to leave gear on the Island between trips.

Many Portagers continue to fish at Minong because they believe the fish are unique. One way they are thought to be unique is the trout being locally adapted to Minong. Portage Ojibwe and the Scandinavian-immigrant fishermen of Isle Royale recognized a folk taxonomy of lake trout, which is not fully recognized by academically trained fish biologists.¹²⁷ Butch Deschampe believes that the fish from the waters around Minong taste different, particularly the Redfin [trout], which are leaner and have a more appealing taste. Another type of lake trout, known as frogeyes, is thought to have more meat. Deschampe believes the fish are oilier because of the abundance of herring and smelt, whereas the fish closer to Grand Portage are “drier.”¹²⁸

Fish are not the only unique entity found at Minong. The late Theresa Thibault’s family used to travel to Minong to collect and then trade select plants when back on the mainland.¹²⁹ Rick Anderson, Ellen Olson, and Billy Blackwell have attested that the plants are different from mainland species. Ellen’s adoptive father Alex Posey would take her to Minong in the spring to harvest skunk cabbage. She said that “the shoots of the plant were used, along with chopped mint in a vegetable soup and broth.”¹³⁰ Rick Anderson has studied the plants on the Island, and said “there are some real powerful medicinal plants out there that would have been used historically.”¹³¹ Isle Royale flora is unique; certain plants like “Devil’s Club” are only found in three islands in Lake Superior and especially on Minong. Some of Devil’s Club special properties were discussed by elder Walter Caribou.¹³² It is also noted for being antibacterial and antimicrobial properties.¹³³ Plants from Minong were and are considered especially potent because of what elders call a “marine climate.”¹³⁴ Plants were once gathered by the Ojibwe both for nourishment and for traditional ceremonies. These plants included pipsissewa, devil’s club,

¹²⁵ Joe Deschampe interviewed by Ashley Brown and Timothy Cochrane, Grand Portage, Minnesota, November 6, 2014.

¹²⁶ Bill Dahl interviewed by Ashley Brown and Timothy Cochrane, Grand Portage, Minnesota, November 11, 2014.

¹²⁷ Cochrane and Tolson, *A Good Boat Speaks for Itself*, 52.

¹²⁸ Duane “Butch” Deschampe interviewed by Ashley Brown and Timothy Cochrane, Grand Portage, Minnesota, November 5, 2014.

¹²⁹ Personal communication with Billy Blackwell, Grand Portage, Minnesota, January 30, 2014.

¹³⁰ Ellen Olson discussion with Isle Royale Employees and Timothy Cochrane, Grand Portage, Minnesota, February 3, 2014.

¹³¹ Rick Anderson, interviewed by Ashley Brown and Timothy Cochrane, Grand Portage, Minnesota, November 4, 2014.

¹³² Gilbert Caribou personal communication with Tim Cochrane, Grand Portage, Minnesota, May 10, 2005.

¹³³ Rick Anderson, interviewed by Ashley Brown and Timothy Cochrane, Grand Portage, Minnesota, November 4, 2014.

¹³⁴ Ellen Olson discussion with Isle Royale National Park employees and Timothy Cochrane, Grand Portage, Minnesota, February 3, 2014.

Minong

Keweenaw, MI

Name of Property

County and State

Jack in the Pulpit, Solomon's Seal, sugar maple (aninnaatig), blueberry (miin), yarrow (adjidamo`anuk), bloodroot, wild ginger, and wild sarsaparilla (bebamabik).¹³⁵

Other than the collecting of berries, plant gathering on Minong is not permitted in deference to the restrictions placed on plant gathering within a national park. The "Code of Federal Regulations," currently allows the collection of berries only, and yet, the Grand Portage Band continues to be concerned with the wellbeing of native plants on Minong due to their traditional importance. Trips are sometimes made, in part, to check up on particular plants. All forms of berries –blueberries, raspberries, thimbleberries, strawberries –were and are picked, sometimes dried, and consumed immediately or later off the island.¹³⁶

Only a few Portagers come to Minong to collect "greenstones" and red carnelian stones. The first recorded mention of collecting greenstones was in 1874.¹³⁷ Greenstones are found on select beaches on the northeastern end of Isle Royale while carnelians are found around Siskiwit Bay. Red carnelians may have been used in rattles used in ceremonies.¹³⁸ Greenstones were collected by Grand Portage Ojibwe and many park visitors until a ban was instituted in 2000.

Portage families continue to have strong ties to Minong. Rick Anderson's great grandfather, Andrew Jackson Scott "Jack Scott, Sr." commercially fished for sturgeon, delivered mail, and served as Justice of the Peace at McCargoe Cove, when Isle Royale was populated with copper miners. Scott eventually brought his wife, Catherine Boyer Scott to the island where one child was born (**photo #29**). The Scott and Corcoran families continued to use the island including three or four years in the 1940s when they ran a pulp salvage operation on the north side of Isle Royale, which was based at Todd Harbor. Anderson's mother and father, Dick and Lou, frequented Wright Island off Malone Bay. They spent many summers visiting the island, as documented in several family photographs, including one of Dick and Lou (pregnant) in a rowboat in 1949; Greenstone Ridge is visible in the background (**photo #31**). Another photograph shows Dick and Lou eating off an upside-down fish box (**photo #32**). Dick Anderson frequently ran his boat to Wright Island in the 1970s. Rick Anderson's connection to the Island was reinvigorated when he worked as a deckhand for Roy Oberg on the *Voyageur II* from 1976 to 1978 (**photo #33**). Rick continues his family's tradition and travels annually to Minong for his retreat. Or as Rick put it: "They just saw that [Minong] as part of the "hood" (or neighborhood).¹³⁹

Many other Portagers like Anderson continue to use the island for subsistence and traditional activities; Bill Dahl and Joe Deschampe both continue to travel to Minong to fish where their

¹³⁵ Rick Anderson, interviewed by Ashley Brown and Timothy Cochrane, Grand Portage, Minnesota, November 4, 2014; Personal communication with Billy Blackwell and Calvin Ottertail, Grand Portage, Minnesota, May 17 2005.

¹³⁶ Personal communication with Ellen Olson, Grand Portage, Minnesota, August 23, 2002.

¹³⁷ William Jeffrey, "Early Life at Isle Royale, 1873 and 1874," *Daily (Houghton) Mining Gazette*, June 21, 1939; George R. Fox, "The Ancient Copper Workings on Isle Royale," *Wisconsin Archeologist* 10 no. 2 (1911): 100; *Cook County Herald*, September 1, 1894.; Personal communication with Ellen Olson, Grand Portage, Minnesota, May 6, 2015.

¹³⁸ Rick Anderson personal communication with Tim Cochrane, Grand Portage, Minnesota, February 3, 2014.

¹³⁹ Ibid.

Minong

Keweenaw, MI

Name of Property

County and State

ancestors fished and made a living. Ellen Olson recalls her family's relationship with Minong including taking trips with her adoptive father to harvest plants in the mid-twentieth century. The Band continues to support and aid in teaching younger generations about these traditions and its history with the island. In the summer of 2014, the Grand Portage Kids Camp took a trip to Isle Royale; for twenty some children, it was their first time traveling to the island (**photo #34 and 35**). It is important to many Portagers that the children learn about their connection and history with Minong.

Minong and Traditional Ojibwe Beliefs

Minong is associated with traditional Ojibwe beliefs. These associations include certain manitous and spiritual qualities. Sources that mention these beliefs consist of scholarly and literary works, folklore, first-hand accounts, and oral histories. Many of these beliefs are passed down from generation to generation.

Crossing Lake Superior

Before making a lake crossing to Minong many Portagers will stop to make an offering to Gitche Manitou or Mishepeshu for calm waters and a safe journey. During a 1794 journey from Minong to Grand Portage, John Tanner, a Euro-Americans raised as an Ojibwe recounted that they had "proceeded about two hundred yards into the lake...then the chief addressed a prayer to the Great Spirit, entreating him to give us a good look to cross the lake."¹⁴⁰ The chief continued to pray for five or ten minutes and then made an offering of tobacco to the lake. There are similar stories referenced in Ojibwe oral history that mention sacrifices to the lake. In the last two decades of the nineteenth century, the Flatte family made repeated trips to Minong for the summer months. With each trip they would leave an "awfully big offering" at the Spirit Tree.¹⁴¹ Band member, Billy Blackwell was told a story about crossing the lake to Isle Royale by a 102-year-old elder. Before the elder and her family traveled to Isle Royale they would make a sacrifice to Mishepeshu for a safe trip.¹⁴² Being old did not override the desire or the ritual preparations to go to Minong.

Leaving kinnikinnick (or tobacco), ribbon, copper, or historical vermilion to manitous is a traditional belief and practice that is taught to younger generations.¹⁴³ Visiting Manido Gee-zhigance, "Little Spirit Cedar Tree" (also known as the Witch Tree) is a common practice of the Grand Portage Ojibwe, especially before making a lake crossing. The Little Spirit Cedar is a 500-year-old, gnarled-twisted cedar tree found on the edge of Lake Superior. It is alternately called the Little Spirit Tree, Spirt Tree, and by some "the Witch Tree." Historically many Ojibwe and Voyageurs (most likely Metis voyageurs) would leave a gift at the tree to appease

¹⁴⁰ Tanner, *Narrative of the Captivity*, 46.

¹⁴¹ Howard B. Scott, *The Witch's Tree of the Grand Portage*, (privately printed, 1975), 3; personal communication with Billy Blackwell with Tim Cochrane, Grand Marais, Minnesota, December 30, 1998.

¹⁴² Personal communication between Billy Blackwell and Ashley Brown, Grand Portage National Monument Heritage Center, March 19, 2014

¹⁴³ Vermillion, also known as cinnabar is a mercury-containing red pigment traded during the Fur Trade era.

Minong

Keweenaw, MI

Name of Property

County and State

the tree's spirits before crossing the lake. The Grand Portage Band's website reaffirms the belief in the tree and says, "For centuries the tradition was to pass by the tree before starting a journey and offerings to the gods or Great Spirit were left at the base of the Little Spirit Cedar in return for safe travels."¹⁴⁴ Dick Anderson and his son Rick always left tobacco at the Spirit Tree before their crossing to Isle Royale. Rick stated that when he goes out to Minong for his annual retreat, "I go to the Witch Tree first and drop some tobacco" for "flat" or calm water.¹⁴⁵ Alan Aubid also mentioned, "the lake was powerful and his mom taught him to always leave tobacco for the spiritual beings."¹⁴⁶ This tradition continues today.

Underwater Manitou, Fish, and Copper

Prayers were and still are made prior to crossing Lake Superior to and from Minong. Prayers indirectly address Mishepesu, the dominant underwater Manitou or spirit being who is known as an underwater lynx or lion. As part of traditional practice, Mishepesu cannot be directly named during the summer months when he is most alert, active, and nearby.¹⁴⁷ Mishepesu is a critical member of traditional Ojibwe beliefs. Mishepesu is a particularly powerful manitou and has to be treated with respect and appropriate actions. He is associated both with the waters off Hat Point and Isle Royale. With his serpentine movement and massive tail, he is able to create sudden lake squalls capable of drowning the unwary or disrespectful individuals. Mishepesu is the leader of all underwater creatures be they spiritual or 'ordinary', i.e. fish. He controls fish and prayers are made to entreat fishing success in addition to a safe crossing.¹⁴⁸

In effect, the offerings and prayers ask for compassion from Mishepesu. As the spirit keeper of the waters, Mishepesu's compassion can mean a safe lake crossing and the bountiful harvest of fish. Compassion from Mishepesu can also mean safe navigation, including travel through high seas or the thick fogs associated with the spring months when the lake water is cold and the air temperature relatively warm.¹⁴⁹ Safe navigation is difficult in fog as it is quite possible to become disoriented and "miss" Minong during a 15 to 20-mile paddle from the north shore. It is possible to lose direction and end up in open seas.

Mishepesu is also the owner and protector of copper, including the many veins of raw copper scattered throughout Minong. Appropriately, Mishepesu is most often thought to have a tail made of copper. Copper, or miskwabik, is an important aspect of Ojibwe culture and belief. For the North Shore Ojibwe, including the current Grand Portage Band and Fort William First Nation, the closest source for copper is Minong. The Ojibwe venerate this metal because it is thought to bring good luck hunting, health and wellness, and possibly even status to a person or

¹⁴⁴ "The Little Spirit Cedar," April 14, 2014, <http://www.grandportage.com/witchtree.php>.

¹⁴⁵ Rick Anderson, interviewed by Ashley Brown and Timothy Cochrane, Grand Portage, Minnesota, November 4, 2014 and Dick Anderson interview, Grand Portage, Minnesota, October 16, 1988.

¹⁴⁶ Alan Aubid, interviewed by Ashley Brown and Timothy Cochrane, Grand Portage, Minnesota, November 4, 2014.

¹⁴⁷ Smith, *The Island of the Anishnaabeg*, 97.

¹⁴⁸ *Ibid.*, 96-111.; Christopher Vecsey, *Traditional Ojibwa Religion and Its Historical Changes*, (Philadelphia: American Philosophical Society, 1983), 74-75.

¹⁴⁹ Brito, "The Witch Tree Complex," 67.

Minong

Keweenaw, MI

Name of Property

County and State

their family. The abundance of native copper at Minong and particularly at Island places such as McCargoe Cove means Mishepesu has a great interest in Minong. Further, because of Minong's plentiful fisheries of lake trout, siskiwit, whitefish and other species, Mishepesu is a fundamental spirit being to respect while on Minong's waters.

Traditional Ojibwe adizookaan, or stories, told in the winter months, recount the power, domain, and actions of Mishepesu. As part of a legend told by Penassie of the Fort William First Nation and recorded by William Jones, the underwater lynx tries to capsize a canoe with three women. However, the one woman used her "dream-power" to break his tail and beat him off with a paddle.¹⁵⁰ In *Wisconsin Chippewa Myths & Tales* there is a story narrated by Peter Martin, about the "Underwater Lion." In Peter Martin's version of the story, two women want to cross a "big lake," with a "big island of mud in the center" to attend a medicine dance on the other side of the lake.¹⁵¹ They attempt to go straight across the lake, and on their way they cross the island of mud where they "hit a hole of clear water."¹⁵² From the clear hole of water a lion presented himself and "switched his tail across the boat." The girl with the cedar paddle struck the tail, and part of it fell in the boat. When the girls picked up the piece of tail, it was a solid piece of copper.

The Ojibwe's reverence for copper was widespread and some Ojibwe from the Lake Superior region carried copper with them.¹⁵³ Mishepesu and copper were also known for their healing powers. Further, Mishepesu is evoked in certain levels of the Midewiwin Ceremony, one of the principal religious ceremonies of the Ojibwe people. An Ojibwe from Fond du Lac told a protestant minister that "... he has heard the copper-tailed lion roar." Further, he believed copper was an object of spiritual significance, possessed healing properties, and could bring good luck when hunting. He recounted that he had a piece of Mishepesu's tail and goes on to disclose "an officer once asked me to give it to him, but I refused. If I should give it away, I should dream that the copper-tailed lion was biting me all over my body, & should become sick."¹⁵⁴

Band member Alan Aubid said he thinks "copper has lost its value to people," but that he is still interested in copper. He has heard "that it was not good to take copper from Minong unless you give something to the Manitou, something living, like a dog." Alan learned from his father that "there are many underwater spirits, and certain ones travel via tubes to get from one lake to another," and he believes, "the underwater spirit can never be caught because he is a master of his environment, Lake Superior."¹⁵⁵

¹⁵⁰ William Jones, "Ojibwa Tales from the North Shore of Lake Superior," *The Journal of American Folklore* 29, no. 2 113 (Jul.-Sep., 1916): 387.

¹⁵¹ Victor Barnouw, "Animal Tales," in *Wisconsin Chippewa Myths and Tales and Their Relation to Chippewa Life* (Madison: University of Wisconsin, 1977), 132.

¹⁵² *Ibid.*, 132-33.

¹⁵³ Edmund F. Ely, "Fond Du Lac: A Hopeful Conversation," in *The Ojibwe Journals of Edmund F. Ely, 1833-1849*, ed. Theresa M. Schenck (Lincoln: University of Nebraska Press, 2012), 245.

¹⁵⁴ *Ibid.*, 245.

¹⁵⁵ Alan Aubid, interviewed by Ashley Brown and Timothy Cochrane, Grand Portage, Minnesota, November 4, 2014.

Minong
Name of Property
On Minong

Keweenaw, MI
County and State

The Island is believed to possess spiritual attributes. Historical accounts from Jesuit missionary records (despite their bias) indicate the traditional use of Minong by the local Ojibwe. Today, Band members continue to use Minong as a place for dreams and spiritual retreats.

In June of 1853, Jesuit Father Fremiot left the Mission of Immaculate Conception (located up the Kaministiquia River) with “two Indians” heading to Isle Royale. By the third day of their journey, they arrived at Washington Harbor. Fremiot writes in the *Mission of Immaculate Conception Diary*, “The Band of the River Tourtres (Pigeon River, nearby Grand Portage) have been there for some time.” Prior to Fremiot arriving Joseph Memashkawash, Pierre Attikons, and two strangers from Rainy Lake were preparing a “shaking tent divination ceremony” when “the songs and drums were stopped by old Memashkawash. He broke and threw Joseph’s drum in the water.”¹⁵⁶ This event is the first of its kind to be written down and documented.

In an interview with Band member Alan Aubid, he said that he had learned from elders that traditional ceremonies were to be done on “pure ground, a place that hadn’t been spiritually corrupt and away from any distractions, like an island.”¹⁵⁷ He learned from his mother, who heard from her grandfather, Pete Stevens that they would send Ojibwe children out to Minong to fast because of the seclusion. He also mentioned that his mother June Evans would retreat to the Island for medical reasons. Alan and other Band members still utilize Minong for fasting, spiritual retreats, and to “consult the spirits.” Anna Deschampe said that she visits the island, not for long hikes but for spiritual reasons.¹⁵⁸

Tradition Today

During the summer of 2000 the Grand Portage traditional drum and singers group, including then Secretary-Treasurer, Gilbert Caribou of the Tribal Council, traveled to Rock Harbor to perform songs and prayers for the Millennial Celebration. Gilbert Caribou, a direct descendant of a signatory of the 1844 Isle Royale Compact, gave prayers in Ojibwemowin and explained the significance of the drum to park staff and visitors. As the drum keeper, he also chose to bring the “home drum” or what one Grand Portage singer would call “the heartbeat of the community.” Gilbert’s choice of a home drum versus a traveling drum is significant. A home drum is not often taken over water, but as Minong was and is Portagers’ home, Gilbert and the drum group deemed it the right thing to do. The Portagers’ drum group was excited and there was a soaring mood among the singer/drummers as they knew they were bringing the traditional drum to their home place, Minong.¹⁵⁹ In a talk later that day Gilbert said “We still think of Isle Royale as our homeland.”¹⁶⁰

¹⁵⁶ Father Fremiot, *Mission of Immaculate Conception Diary, 1853*, in Cochrane, *Minong*, 88.

¹⁵⁷ Alan Aubid, interviewed by Ashley Brown and Timothy Cochrane, Grand Portage, Minnesota, November 4, 2014.

¹⁵⁸ Alan Aubid and Anna Deschampe interviewed by Ashley Brown, Grand Portage, Minnesota, April 22, 2014 and personal communication with Donovan Dahmen, July 13, 2000, Isle Royale, Michigan.

¹⁵⁹ Personal communication with Erik Carlson, Grand Portage, Minnesota, April 29, 2015. Erik was one member of the Grand Portage traditional drum group that went to Rock Harbor, Isle Royale in 2000. Not surprisingly, when not drumming members of the drum group fished. The Grand Portage Tribal Council assisted the drum group to go

Minong
Name of Property

Keweenaw, MI
County and State

Ceremonies on the Island continue today and on July 31, and August 1, 2015, there was the repatriation event of returning culturally unidentified remains to Isle Royale by the Grand Portage Band and Keweenaw Band. Grand Portage hosted a memorial feast on the evening of July 31 to honor the remains of native peoples who were buried on Isle Royale over 600 years ago. The next day, two Band vessels transported the remains to their place of original internment. Leaving the mainland, both vessels stopped and tobacco was spread on the waters to recognize and ask for the blessing of the underwater manitou.

Conclusion

The Grand Portage Band has a long and continuing history with Minong, which is part of the traditional use area of the North Shore Ojibwe. During the eighteenth and nineteenth centuries, the Band depended heavily on the Minong for subsistence activities, such as hunting and trapping, fishing, and gathering. For them, it has been one of the constant places for economic and traditional viability. Beginning in the nineteenth century the American Fur Company depended on the local Ojibwe for their knowledge of fishing sites island-wide. Mining companies also took advantage of the Ojibwe's knowledge and began hiring them as guides and miners. The Ojibwe's traditional knowledge about Minong allowed them to survive and thrive in the ever-changing boom and bust economy on the archipelago.

Traditionally, Grand Portage Ojibwe believe that Minong is a place of purity, or ritual cleanliness, and potency. Ojibwe have had important dreams there. Plants from the marine climate have a particular potency and are deemed especially clean. Fish from Minong's waters are thought to be both plentiful and particularly pure and good tasting. Today most Portagers traveling to Minong stop in near shore waters and address strong lake spirits that control the fish in the waters and conditions on its surface.¹⁶¹

Grand Portage has also maintained a strong economic tie with Minong through time. The Island has provided food, goods, and materials to trade with others, but also significant economic opportunities such as jobs. Some of the Portagers mined, fished, worked at resorts, and captained boats to and from the Island. Today, the Grand Portage Band continues to have strong economic connections to Isle Royale including employment opportunities at two marinas, the Grand Portage Lodge, and the Grand Portage-Isle Royale Transportation service based out of Grand Portage. The latter is a successor to the Sivertson Brother's operation which operated out of Grand Portage for more than three-quarters of a century. In 1946, the Band attempted to bid on ferry service to Isle Royale.¹⁶²

to Isle Royale by paying for their travel expenses and the use of the Band's vessel. *Moccasin [Grand Portage] Telegraph*, December 1999.

¹⁶⁰ Gilbert Caribou, (talk, Isle Royale, MI, July, 2000).

¹⁶¹ Ellen Olson interview, April 25, 2006; Billy Blackwell interview, January 20, 2014; and Dick Anderson interview, October 16 1988.

¹⁶² *Cook County News Herald*, September 19, 1946. The Band sought to secure a loan for "two motor boats for trips to Isle Royale..." However, they were unable to secure the loan soon enough to provide this service to Isle Royale.

Minong
Name of Property

Keweenaw, MI
County and State

One of the most important continuing economic ties is the Tribal Self Governance Act agreement between Isle Royale National Park and Grand Portage Band of the Minnesota Chippewa Tribe. The agreement is possible because of the cultural, geographic and historical nexus between Isle Royale and the Band. In effect, the NPS recognizes the Band's "lasting connection" to Isle Royale, which is formalized in the agreement, the first of which created in 2011. The agreement allows Grand Portage Band to manage and/or complete a number of projects and activities at Isle Royale. Since 2011, 64 projects have been negotiated and agreed upon. The majority of the projects are marine related, especially boat repair, boat equipment, specialized boat operations, and vessel purchases. However, many separate service contracts are processed through the Band.

Minong is ever present in the cultural landscape of the Grand Portage people. Anna Deschampe said that Minong has been always prevalent in her life because she could see it every day from her house growing up and it was part of her "everyday landscape." Anna views the Island as a "spiritual place."¹⁶³ Minong provides cultural viability for the Grand Portage Band. Fishing is the longest continuing tradition associated with the Island. Joe Deschampe, Bill Dahl, and many others still travel to Minong to fish at locations once frequented by their ancestors. An informant said fishing is not only an important food source but the act of fishing itself is most important.¹⁶⁴ For Rick Anderson, Minong provides a place where he can connect with his family's roots and explore the archipelago's unique wilderness and its ties to Ojibwe culture.

The dispossession of Isle Royale continues to be an important issue to some Band members. In 2006, a candidate for Reservation Tribal Council stated "We still have a tie to Isle Royale. Our Grand Fathers were not present or were not signatories on the document that gave Isle Royale to Michigan. Our ancestors traveled to and from the Isle Royale for generations before anyone else set foot on the island."¹⁶⁵ Chairman Norman Deschampe continues to be concerned with the Band's connection to the Island. He said "Years ago, it was the economics of living and finding your food there—fish, caribou, and maple sugar—or maybe a job. Food from the Island was and is traded and bartered. We were part of the economic system then and remain interested today."¹⁶⁶ Band members concern themselves with what happens on Minong and participate in National Park Service meetings regarding the management of Isle Royale National Park. The interest in Minong is growing and children are learning about their ancestral land and their ancestors' history with the archipelago. Though ownership of Minong has changed it is and continues to be the traditional cultural land of the Grand Portage Band of Lake Superior Chippewa.

¹⁶³ Alan Aubid and Anna Deschampe interviewed by Ashley Brown, Grand Portage, Minnesota, April 22, 2014.

¹⁶⁴ Interviews with Grand Portage Band Members by John O. Anfinson, Grand Portage, Minnesota, January 25, 26, 28, 1994.

¹⁶⁵ Wally Deschampe, Campaign Letter for Grand Portage Tribal Council, 2006.

¹⁶⁶ Deschampe, "Foreward," ix, in Cochrane, *Minong*.

Minong
Name of Property

Keweenaw, MI
County and State

Minong
Name of Property

Keweenaw, MI
County and State

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Minong

Name of Property

Keweenaw, MI

County and State

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County and State

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Minong

Name of Property

Keweenaw, MI

County and State

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Minong
Name of Property

Keweenaw, MI
County and State

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- State Historic Preservation Office
 - Other State agency
 - Federal agency
 - Local government
 - University
 - Other
- Name of repository: _____

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreage of Property 189,665 (133,788 acres land and 55,877 acres water)

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates (decimal degrees)

Datum if other than WGS84:

(enter coordinates to 6 decimal places)

Minong
Name of Property

Keweenaw, MI
County and State

Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

- | | | |
|--------------|-----------------|-------------------|
| 1. Zone: 16n | Easting: 323532 | Northing: 5305528 |
| 2. Zone: 16n | Easting: 403554 | Northing: 5348252 |
| 3. Zone: 16n | Easting: 420821 | Northing: 5337700 |
| 4. Zone: 16n | Easting: 337398 | Northing: 5295032 |

Verbal Boundary Description (Describe the boundaries of the property.)

The nominated property is defined as follows: the terrestrial lands and inland waters of Minong or Isle Royale National Park, which also includes a quarter-mile "ring" outward from the lands and peripheral islands of Minong.

Boundary Justification (Explain why the boundaries were selected.)

The area of the Traditional Cultural Property includes all the terrestrial lands and inland waters of Minong, which is now part of Isle Royale National Park. The TCP boundary also includes a "ring" of Lake Superior waters that surround Minong. The ring extends outward towards deeper water one quarter mile out from the lands and satellite islands of Minong. The boundary is drawn conservatively to encompass the near Island waters, relatively shallow Lake Superior waters, which were/are traditionally fished and which traditional religious activities did and continue to occur. Traditional gill netting of trout and particularly siskiwit occurred in many large harbors, bays, and sheltered waters of Minong. These are the same areas that Grand Portage fishers continue to catch fish with hook and line. These relatively "close" or inshore waters are where traditional prayers were and are made to Ojibwe lake spirits, particularly Mishepesu prior to lake crossings.

Essentially the boundary is comprised of the distance from shore where both subsistence (fishing) and spiritual actions (traditional beliefs evoking powerful manitous blessing) occur. Tanner talked of placating lake spirits 200 yards off shore. This practice continues more than 220 years later, although the exact location is never measured or quantified by practitioners. Dick Anderson explained the sense of awe that accompanies many crossings:

Minong
Name of Property

Keweenaw, MI
County and State

You get a very peculiar feeling when you leave the land mass, and of course, Lake Superior is very clear. And you can see into a pretty good depth. And you leave Hat Point [by the Spirit Tree] and you see... The bay here is shallow and you are seeing the bottom and all of a sudden everything just goes into blackness. You are talking five, six, seven hundred feet of water out there. You remember that [chuckling].¹⁶⁷

Or, as was reported about Tchi-ki-Wis Linklater, she was very wary of the lake, but despite this earnest concern repeatedly traveled to Minong and canoed along its shores virtually every week she was there. Mrs. Linklater remembered as a child the offerings that were made prior to crossing over to Minong.¹⁶⁸ Billy Blackwell and others instruct that tobacco must be placed on the waters to seek safe crossing from Mishepeshu when leaving the mainland or Minong.¹⁶⁹

Historically, Grand Portage Band members employed gill nets in Minong water's at a limited depth. Gill nets made of traditional materials such as nettle or cedar twine or later cotton nets, with wooden floats and stone sinkers were best used in waters less than 180 feet deep and more typically less than 120 feet deep. There was a limit to the early technology particularly nettle or cedar twine used as anchor ropes, the limit being approximately 150 feet.¹⁷⁰ Pulling a net full of fish from great depths was extremely difficult work and greater water depths usually coincide with more exposed waters – exposed to Lake Superior storms and big seas. Fishing from a birch bark canoe or mackinaw boat – historic watercraft—made Ojibwe fishers especially vulnerable to dangerous lake conditions as it was difficult to get off the water when sudden squalls would come. All these factors together suggest a depth limit to commonly fished “grounds” which can vary by bottom topography. In the majority of cases, these depths are not exceeded by more than a quarter mile off shore.¹⁷¹ Sheltered bays and harbors such as Siskiwit Bay, Washington Harbor, Rock Harbor, Tobin Harbor, Todd Harbor, McCargoe Cove/Brady Cove were traditional fishing grounds. These harbors and bays contain known Grand Portage Ojibwe fishing camps at: Grace Island, Checker Point, Hay Point, Wright Island, Indian Point/Birch Island, Merritt Island, near where Bangsund Fishery is now located in Moskey Basin.¹⁷²

¹⁶⁷ Dick Anderson interview with Tim Cochrane, Grand Portage, Minnesota, October 16, 1988.

¹⁶⁸ Ellen Hanson interview with Tim Cochrane, Floodwood, Minnesota. October 11, 1988.; George A. West, *Copper: Its Mining and Use by the Aborigines of the Lake Superior Region* (Westport: Greenwood Press, 1970), 31.

¹⁶⁹ Personal communication with elder Billy Blackwell, Grand Portage, Minnesota, June 27, 2006 and 7 February 7, 2014.

¹⁷⁰ J. G. Kohl, *Kitchi-Gami: Wanderings Round Lake Superior* (Minneapolis: Ross and Haines, 1956), 31.; W. Vernon Kinietz, *The Indians of the Western Great Lakes 1615 – 1760* (Ann Arbor: University of Michigan Press, 1940), 29. The American Fur Company in the late 1830s also confirmed that 180 feet was the maximum depth at which they could fish and 90 to 120 feet was more common. The American Fur Company adopted many Ojibwe fishing techniques and knowledge. Lyman Warren letter to Ramsay Crooks, February 10, 1835, American Fur Company Papers, New York Historical Society, New York.

¹⁷¹ Personal communication with Norman Deschampe, Grand Portage, Minnesota, April 23, 2015.

¹⁷² William Ives, Isle Royale Survey Notes 1847 and 1848, General Land Office. Copy held at Isle Royale National Park Archives. A notable exception to this depth is found on the north side and south side of Minong where water depths are deep very near shore. This area, however, particular around Todd Harbor and McCargoe Cove was one

Minong

Name of Property

Keweenaw, MI

County and State

Together, these two factors: (1) areas of where blessings were/are sought from lake manitous and (2) traditional fishing grounds delineate a Traditional Cultural Property boundary of one quarter mile off the outer islands of the archipelago.

of the main "entry and departure places" to Minong or the mainland. The other area on the south side is between Saginaw and Schooner Island. Thus, this water would also be a traditional place where lake spirits would be addressed in ceremonies. So, between the two main border criteria – water depth and distance from shore – it still makes sense to draw the boundary at a quarter mile off shore.

Minong
Name of Property

Keweenaw, MI
County and State

11. Form Prepared By

name/title: Ashley Brown/Historic Preservationist, Tim Cochrane/Superintendent, Grand Portage National Monument
organization: National Park Service
street & number: 170 Mile Creek Rd.
city or town: Grand Portage state: MN zip code: 55605
e-mail: cochrane@boreal.org
telephone: 218-387-2353
date: 7/13/2016

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Minong

Name of Property

Keweenaw, MI

County and State

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

1. Name of Property: Passage Island
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: US Army Corps of Engineers
5. Date Photographed: 2012-May
6. MI_Keweenaw_Minong_0001: Oblique aerial photo of Passage Island. Camera direction is northeast.
7. Photo 1 of 37.

1. Name of Property: Rock Harbor
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: US Army Corps of Engineers
5. Date Photographed: 2012-May
6. MI_Keweenaw_Minong_0002: Oblique aerial photo of Rock Harbor including the historic Rock Harbor Lodge.
7. Photo 2 of 37.

1. Name of Property: Wright Island
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: US Army Corps of Engineers
5. Date Photographed: 2012-May
6. MI_Keweenaw_Minong_0003: Oblique aerial photo of the eastern end of Wright Island. Camera angle is pointing North.
7. Photo 3 of 37.

1. Name of Property: Wright Island

Minong

Keweenaw, MI
County and State

Name of Property

2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: US Army Corps of Engineers
5. Date Photographed: 2012-May
6. MI_Keweenaw_Minong_0004: Oblique aerial photo of the western end of Wright Island. Camera angle is pointing North.
7. Photo 4 of 37.

1. Name of Property: Checker Point
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: US Army Corps of Engineers
5. Date Photographed: 2012-May
6. MI_Keweenaw_Minong_0005: Oblique aerial photo of Checker Point in Siskiwit Bay. Location of the American Fur Company Commercial Fishing Post, and traditional fishing area for the Ojibwe. Camera angle is pointing southwest.
7. Photo 5 of 37.

1. Name of Property: Siskiwit Bay
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: US Army Corps of Engineers
5. Date Photographed: 2012-May
6. MI_Keweenaw_Minong_0006: Oblique aerial photo of Siskiwit Bay. Traditional fishing area for the Ojibwe and access to inland trails. Camera angle is pointing north.
7. Photo 6 of 37.

1. Name of Property: Washington Harbor and Booth Island
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: US Army Corps of Engineers
5. Date Photographed: 2012-May
6. MI_Keweenaw_Minong_0007: Oblique aerial photo of Booth Island and Washington Harbor. On the left is part of Grace Island. This was a location for the American Fur Company's Commercial Fishing post where many local Ojibwe worked. Camera angle is pointing south.
7. Photo 7 of 37.

Minong

Name of Property

Keweenaw, MI

County and State

1. Name of Property: Grace Island
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: US Army Corps of Engineers
5. Date Photographed: 2012-May
6. MI_Keweenaw_Minong_0008: Oblique aerial photo of Grace Island. Traditional campground for the Ojibwe. Camera angle is northwest
7. Photo 8 of 37.

1. Name of Property: Barnum and Washington Islands
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: US Army Corps of Engineers
5. Date Photographed: 2012-May
6. MI_Keweenaw_Minong_0009: Oblique aerial photo of Washington Island (far) and Barnum Island (close). Camera angle is looking south.
7. Photo 9 of 37.

1. Name of Property: McCargoe Cove
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: US Army Corps of Engineers
5. Date Photographed: 2012-May
6. MI_Keweenaw_Minong_0010: Oblique aerial photo of the entrance to McCargoe Cove. Traditional safe harbor for the Ojibwe, access to Birch Island campground, and inland trails. Camera angle is pointing North.
7. Photo 10 of 37.

1. Name of Property: McCargoe Cove
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: US Army Corps of Engineers
5. Date Photographed: 2012-May
6. MI_Keweenaw_Minong_0011: Oblique aerial photo of McCargoe Cove. Camera angle is pointing southeast.
7. Photo 11 of 37.

Minong

Name of Property

Keweenaw, MI

County and State

1. Name of Property: Todd Harbor
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: US Army Corps of Engineers
5. Date Photographed: 2012-May
6. MI_Keweenaw_Minong_0012: Oblique aerial photo of Todd Harbor. Camera angle is pointing south.
7. Photo 12 of 37.

1. Name of Property: Fisherman's Home
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: Ashley Brown
5. Date Photographed: 2015-September-5
6. MI_Keweenaw_Minong_0013: Looking southwest towards the Rude Family's fish houses and dock at Fisherman's Home. A popular place for Portagers to stay when fishing today at Isle Royale around McCormick's Rocks and McCormick's Reef.
7. Photo 13 of 37.

1. Name of Property: Fisherman's Home
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: Ashley Brown
5. Date Photographed: 2015-September-5
6. MI_Keweenaw_Minong_0014: Looking southwest towards the entrance of Fisherman's Home.
7. Photo 14 of 37.

1. Name of Property: Lake Superior
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: Ashley Brown
5. Date Photographed: 2015-September-5
6. MI_Keweenaw_Minong_0015: A quarter mile out from the southern shore of Isle Royale looking southeast towards Keeweenaw Peninsula. This is the shortest distance between the Keweenaw Peninsula (Michigan) and Isle Royale (approximately 42 miles).
7. Photo 15 of 37.

Minong

Name of Property

Keweenaw, MI

County and State

1. Name of Property: McCormick Rocks
 2. City or Vicinity: Isle Royale
 3. County: Keweenaw State: MI
 4. Photographer: Ashley Brown
 5. Date Photographed: 2015-September-5
 6. MI_Keweenaw_Minong_0016: Looking northeast towards McCormick Rocks—traditional fishing grounds for the Grand Portage Ojibwe.
 7. Photo 16 of 37.
-
1. Name of Property: McCormick Reef
 2. City or Vicinity: Isle Royale
 3. County: Keweenaw State: MI
 4. Photographer: Ashley Brown
 5. Date Photographed: 2015-September-5
 6. MI_Keweenaw_Minong_0017: Looking northeast towards McCormick Reef—traditional fishing ground.
 7. Photo 17 of 37.
-
1. Name of Property: North Rock
 2. City or Vicinity: Isle Royale
 3. County: Keweenaw State: MI
 4. Photographer: Ashley Brown
 5. Date Photographed: 2015-September-5
 6. MI_Keweenaw_Minong_0018: Looking north towards North Rock. Possible area to historically collect gull's eggs. Prehistoric copper mine here also.
 7. Photo 18 of 37.
-
1. Name of Property: North Rock
 2. City or Vicinity: Isle Royale
 3. County: Keweenaw State: MI
 4. Photographer: Ashley Brown
 5. Date Photographed: 2015-September-5
 6. MI_Keweenaw_Minong_0019: Looking down at a copper pit on North Rock.
 7. Photo 19 of 37.
-
1. Name of Property: Lake Superior/Washington Harbor

Minong

Keweenaw, MI
County and State

Name of Property

2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: Ashley Brown
5. Date Photographed: 2015-September-5
6. MI_Keweenaw_Minong_0020: Looking southeast towards Washington Harbor. This would be the appropriate distance from land to leave tobacco or make an offering before continuing a lake crossing.
7. Photo 20 of 37.

1. Name of Property: Lake Superior
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: Ashley Brown
5. Date Photographed: 2015-September-5
6. MI_Keweenaw_Minong_0021: Looking west towards Grand Portage. This is the opposite view from photograph 20. A good stopping point to make an offering to the spirits for safe lake crossing.
7. Photo 21 of 37.

1. Name of Property: Minong
2. City or Vicinity: Grand Portage
3. County: Cook State: MN
4. Photographer: Ashley Brown
5. Date Photographed: 2015-October
6. MI_Keweenaw_Minong_0022: The view of Minong from Grand Portage. Susie and Lucille Islands are in the foreground and Minong is in the distance. The archipelago is visible on clear days. The photograph was taken from the Mt. Josephine overlook looking at the southern side of the Island. Camera angle is east.
7. Photo 22 of 37.

1. Name of Property: Minong
2. City or Vicinity: Grand Portage
3. County: Cook State: MN
4. Photographer: Ashley Brown
5. Date Photographed: 2015-October
6. MI_Keweenaw_Minong_0023: View of Minong from Mt. Josephine overlook on Highway 61. Lucille and Susie Islands are in the foreground. Camera angle is east.

Minong

Name of Property

Keweenaw, MI

County and State

7. Photo 23 of 37.

1. Name of Property: *SS America*
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: Unknown
5. Date Photographed: circa 1920s
6. MI_Keweenaw_Minong_0024: The *SS America* was a dependable vessel that serviced Grand Portage and Isle Royale.
7. Photo 24 of 37.

1. Name of Property: William Drouillard
2. City or Vicinity: Grand Portage
3. County: Cook State: MN
4. Photographer: Unknown
5. Date Photographed: circa 1920s
6. MI_Keweenaw_Minong_0025: William Drouillard outside his house in Grand Portage. Drouillard is a well document Grand Portage resident who frequented the Island for employment. (Courtesy of Bill Dahl).
7. Photo 25 of 37.

1. Name of Property: Minong
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: Unknown
5. Date Photographed: c. 1920
6. MI_Keweenaw_Minong_0026 : John and Tchee-Kee-Wis Linklater guiding campers in the 1920s.
7. Photo 26 of 37.

1. Name of Property: Minong
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: unknown
5. Date Photographed: c. 1928-1929

Minong

Keweenaw, MI

Name of Property

County and State

6. MI_Keweenaw_Minong_0027 : John Linklater guiding a researcher on Isle Royale circa 1928-1929. (Oastler Collection: Album B, p. 45, Isle Royale National Park, Houghton, MI)

7. Photo 27 of 37.

1. Name of Property: Gateway Sign

2. City or Vicinity: Grand Portage

3. County: Cook State: MN

4. Photographer: Unknown

5. Date Photographed: Unknown

6. MI_Keweenaw_Minong_0028 : "Historic Grand Portage: Gateway to Isle Royale" sign. This sign was once located along the old highway to attract visitors to the area and to Isle Royale. The sign is now in storage at the Grand Portage Museum.

7. Photo 28 of 37.

1. Name of Property: Catherine Scott

2. City or Vicinity: Isle Royale

3. County: Keweenaw State: MI

4. Photographer: Unknown

5. Date Photographed: c. 1890

6. MI_Keweenaw_Minong_0029 : Catherine Scott mending fish nets. Location of photograph is unknown, but could have been taken on Minong. (Cook County Historical Society, B390.)

7. Photo 29 of 37.

1. Name of Property: Scott Mackinaw Boat

2. City or Vicinity: Grand Marais/Chippewa City

3. County: Cook State: MN

4. Photographer: Unknown

5. Date Photographed: c. 1910-1920

6. MI_Keweenaw_Minong_0030: The Scott Family's Mackinaw boat was used for trips back and forth to Isle Royale. This was also a very common style vessel that other Ojibwe would use to travel back and forth to Isle Royale. (Cook County Historical Society, C003.)

7. Photo 30 of 37.

Minong

Keweenaw, MI
County and State

Name of Property

1. Name of Property: Siskiwit Bay
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: Unknown
5. Date Photographed: 1949
6. MI_Keweenaw_Minong_0031: Dick and Lou Anderson in skiff with Greenstone Ridge in distance.
7. Photo 31 of 37.

1. Name of Property: Wright Island
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: Unknown
5. Date Photographed: 1949
6. MI_Keweenaw_Minong_0032: Dick and Lou Anderson eating off a fish box on Wright Island at the Holte's Fishery.
7. Photo 32 of 37.

1. Name of Property: Washington Harbor/Windigo
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: Unknown
5. Date Photographed: 1979
6. MI_Keweenaw_Minong_0033: Rick Anderson unloading gear off the Voyager II at Chippewa Harbor.
7. Photo 33 of 37.

8. Name of Property: Hat Point Marina
9. City or Vicinity: Grand Portage
10. County: Cook State: MN
11. Photographer: Mary Ann Gagnon
12. Date Photographed: 2014
13. MI_Keweenaw_Minong_0034: Grand Portage Kids Camp loading onto the *Sea Hunter III* for their annual trip to Isle Royale.
14. Photo 34 of 37.

Minong

Name of Property

Keweenaw, MI

County and State

1. Name of Property: Washington Harbor/Windigo
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: Unknown
5. Date Photographed: 2015
6. MI_Keweenaw_Minong_0035: The Grand Portage Kids Camp on their annual trip to Isle Royale. The photograph was taken at Windigo.
7. Photo 35 of 37.

1. Name of Property: Manido Gee-zhi-gance
2. City or Vicinity: Grand Portage
3. County: Cook State: MN
4. Photographer: Mary Ann Gagnon
5. Date Photographed: 2015
6. MI_Keweenaw_Minong_0036: Manido Gee-zhi-gance or the Little Cedar Spirit Tree is located on the northern side of Hat Point in Grand Portage, Minnesota. Taken during the 2015 Grand Portage Kids Camp trip to Isle Royale.
7. Photo 36 of 37.

1. Name of Property: Isle Royale
2. City or Vicinity: Isle Royale
3. County: Keweenaw State: MI
4. Photographer: Frank Warren
5. Date Photographed: circa 1930
6. MI_Keweenaw_Minong_037: John "Jack: Linklater and unknown man and the "Linklater Canoe in foreground." From the "Frank and Alice Family Photograph Album," Isle Royale National Park, Houghton, Michigan.
7. Photo 37 of 37.

Minong
Name of Property

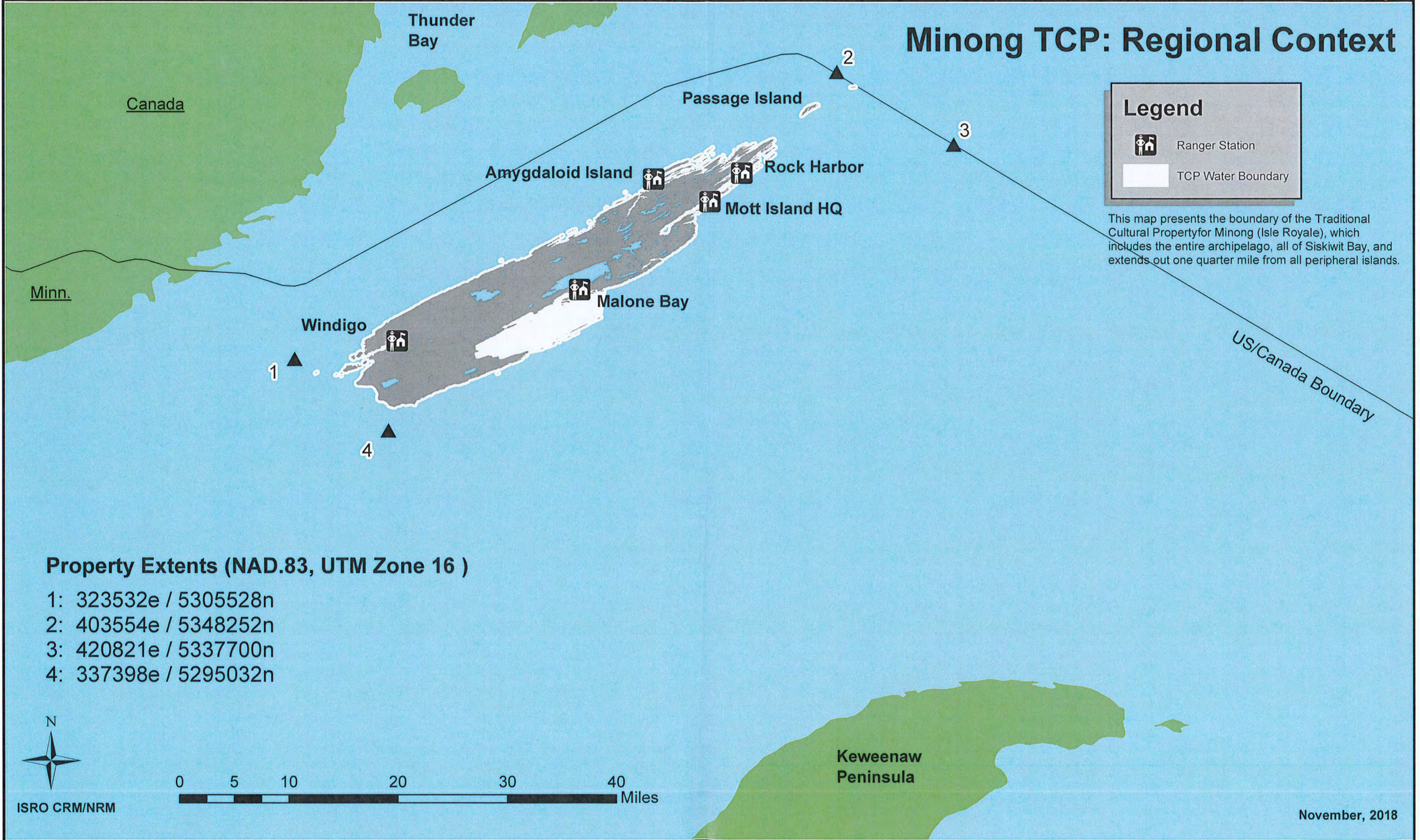
Keweenaw, MI
County and State

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.



Minong TCP: Regional Context



Legend

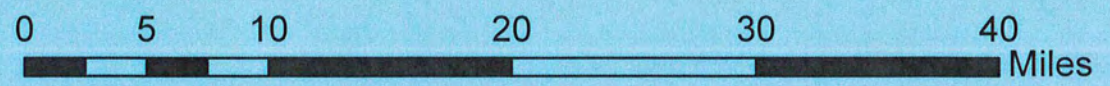
- Ranger Station
- TCP Water Boundary

This map presents the boundary of the Traditional Cultural Property for Minong (Isle Royale), which includes the entire archipelago, all of Siskiwit Bay, and extends out one quarter mile from all peripheral islands.

Property Extents (NAD.83, UTM Zone 16)

- 1: 323532e / 5305528n
- 2: 403554e / 5348252n
- 3: 420821e / 5337700n
- 4: 337398e / 5295032n

ISRO CRM/NRM





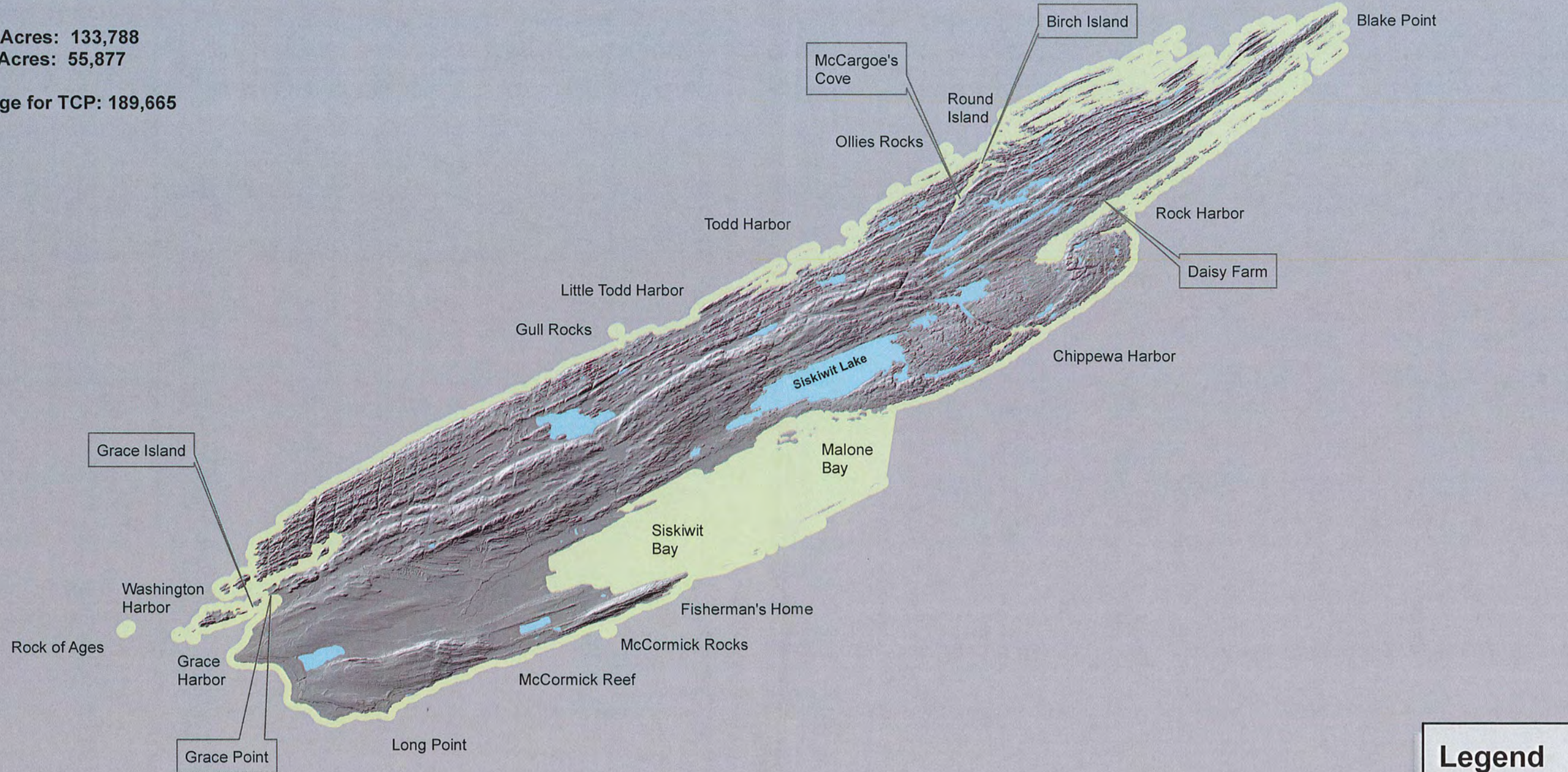
Minong: Traditional Cultural Property

This map presents the boundary of the Traditional Cultural Property for Minong (Isle Royale), which includes the entire archipelago, all of Siskiwit Bay, and extends out one quarter mile from all peripheral islands.

TCP Island Acres: 133,788

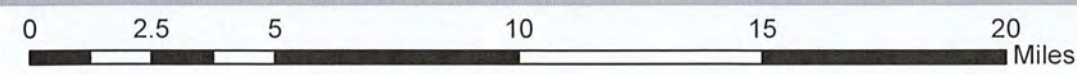
TCP Water Acres: 55,877

Total Acreage for TCP: 189,665



Legend

- TCP Water Boundary



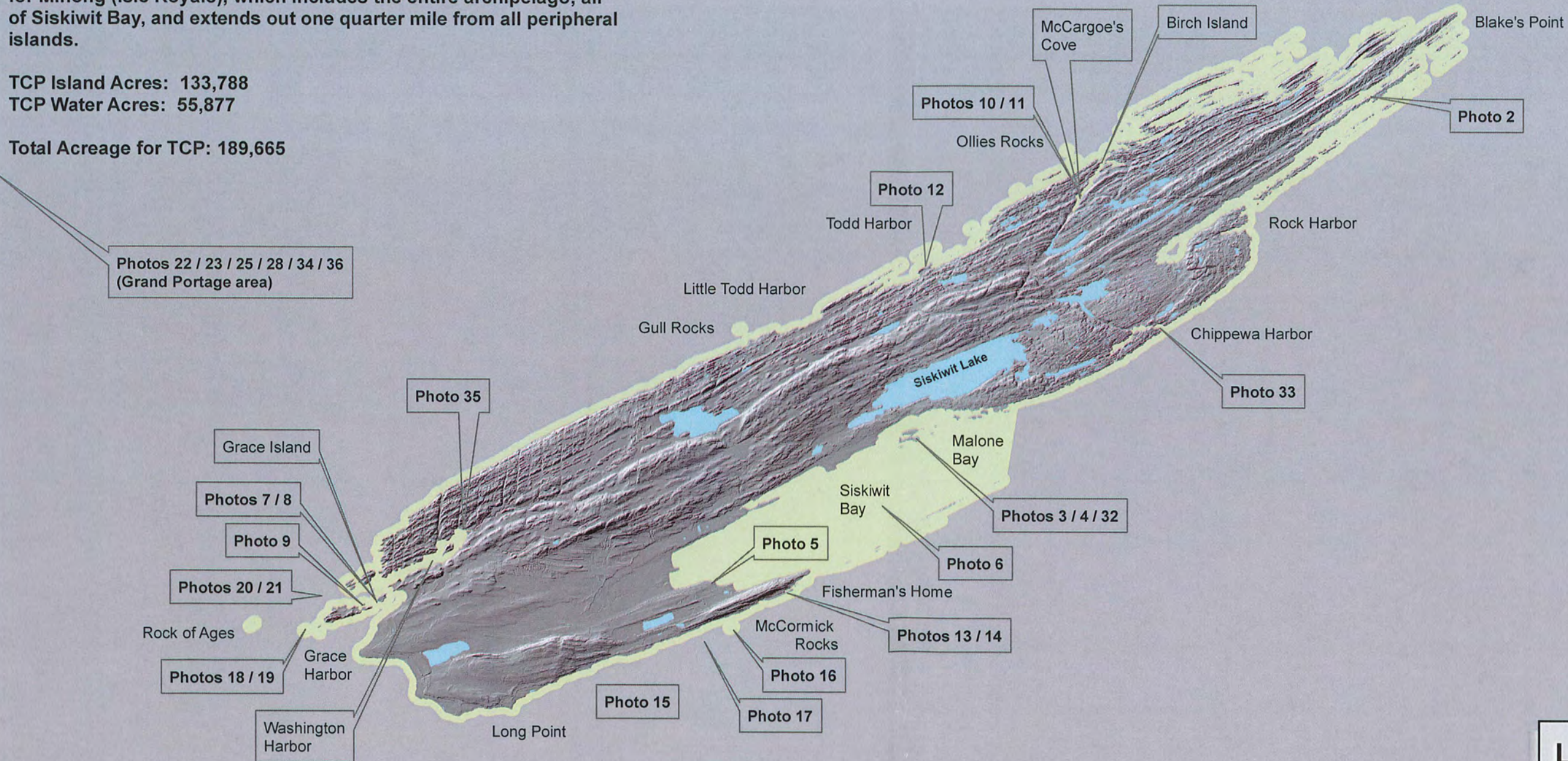
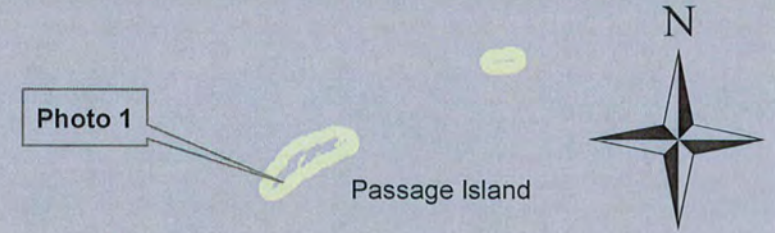


Minong: Traditional Cultural Property - Keyed Photographs


This map presents the boundary of the Traditional Cultural Property for Minong (Isle Royale), which includes the entire archipelago, all of Siskiwit Bay, and extends out one quarter mile from all peripheral islands.

TCP Island Acres: 133,788
TCP Water Acres: 55,877

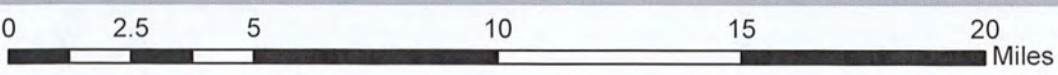
Total Acreage for TCP: 189,665



Legend

 TCP Water Boundary

Photos not keyed as locations are unknown:
24 / 26-27 / 29-31 / 37



















































AMERICA

UNITED STATES & DOMINION
TRANSPORTATION COMPANY.

DULUTH-PORT ARTHUR ROUTE

AMERICA



100



John and Tchee-Kee-Wis Guide Campers



HISTORIC



Grand Portage

GATEWAY TO
ISLE ROYALE

5
MILES

MODERN FOR
VACATIONS

TURN RIGHT



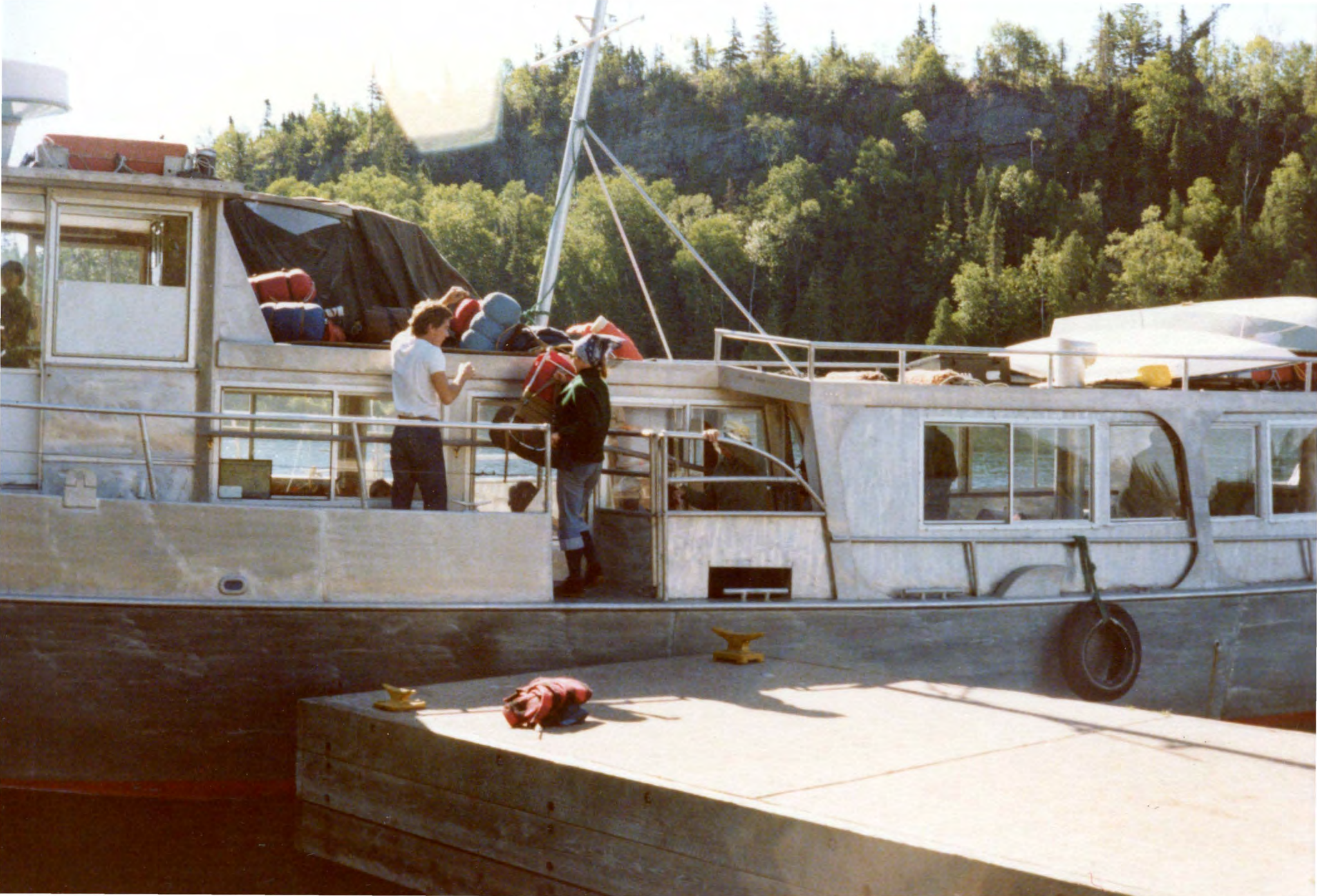
500 FEET















WELCOME
TO
ISLE ROYALE
NATIONAL PARK

WINDIGO

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

A group of approximately 25 people, including adults and children, are posing for a group photo in front of the sign. The group is arranged in several rows, with some people sitting on the gravel ground in front of the sign. The background consists of a dense forest of green trees.





UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action: Nomination

Property Name: Minong

Multiple Name: _____

State & County: MICHIGAN, Keweenaw

Date Received: 12/10/2018 Date of Pending List: 12/28/2018 Date of 16th Day: 1/14/2019 Date of 45th Day: 1/24/2019 Date of Weekly List: _____

Reference number: SG100003341

Nominator: Federal Agency, SHPO

Reason For Review:

- | | | |
|---------------------------------------|--|--|
| <input type="checkbox"/> Appeal | <input type="checkbox"/> PDIL | <input type="checkbox"/> Text/Data Issue |
| <input type="checkbox"/> SHPO Request | <input type="checkbox"/> Landscape | <input type="checkbox"/> Photo |
| <input type="checkbox"/> Waiver | <input checked="" type="checkbox"/> National | <input type="checkbox"/> Map/Boundary |
| <input type="checkbox"/> Resubmission | <input type="checkbox"/> Mobile Resource | <input type="checkbox"/> Period |
| <input type="checkbox"/> Other | <input checked="" type="checkbox"/> TCP | <input checked="" type="checkbox"/> Less than 50 years |
| | <input type="checkbox"/> CLG | |

Accept Return Reject 1/24/2019 Date

Abstract/Summary Automatic listing due to Federal government shutdown
Comments: _____

Recommendation/ Accept / A
Criteria

Reviewer Jim Gabbert Discipline Historian

Telephone (202)354-2275 Date 1-29-2018

DOCUMENTATION: see attached comments : No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.



United States Department of the Interior

NATIONAL PARK SERVICE
Isle Royale National Park
800 East Lakeshore Drive
Houghton, Michigan 49931-1869

IN REPLY, REFER TO:

October 23, 2018

1.A.2

Joy Beasley, NPS Federal Preservation Officer
Attn: Chief Historian
1849 C Street NW
Washington, District of Columbia 20240

Dear Ms. Beasley,

On behalf of Isle Royale National Park, I am pleased to present to you this final draft of the Traditional Cultural Property National Register of Historic Places nomination for Minong, the Anishinaabeg (Ojibwe) term for Isle Royale. The nomination was authored by Timothy Cochrane and Ashley Brown. The nominated property is defined as follows: the terrestrial lands and inland waters of Minong or Isle Royale National Park, which also includes a quarter-mile "ring" outward from the lands and peripheral islands of Minong.

The Minong TCP nomination highlights traditional use of Minong by regional Ojibwe, specifically the Grand Portage Band of Lake Superior Chippewa. The Band's use of Minong is lasting, and the report identifies how families and Band members have maintained connections to the island for generations, despite having ceded the property as part of the 1842 Treaty of La Pointe. Fishing, a predominant island history, is woven into much of the narrative; however, many other subsistence activities are also captured in the discussion through historic documentation as well as more recent interviews with members of the Grand Portage tribal community.

The Park believes that Minong is a suitable candidate for TCP nomination and has consulted with the Grand Portage Band of Lake Superior Chippewa on its merits. The nomination was reviewed by cultural resources staff at the Midwest Regional Office as well as Todd Walsh, the Interim National Register Coordinator at MI SHPO. This revised draft incorporates recommendations and commentary provided by Walsh. All parties are in agreement and desire that the nomination be forwarded to the Keeper with MI SHPO support.

Enclosed also is an archival copy of the nomination's signature page (Pg. 1) that was signed by Brian Conway, Michigan's State Historic Preservation Officer. If the Federal Preservation Officer concurs that the Minong TCP meets the National Register criteria, we request that you sign on the upper signature line and forward this copy to the Keeper.

Thank you for your time and consideration. Do let me know if you should have any questions about the nomination or Minong's suitability as a Traditional Cultural Property.

Sincerely,

Phyllis A. Green
Superintendent

Attachments: FINAL Minong TCP nomination, maps and photograph CD.
Supporting letter from Grand Portage Band of Lake Superior Chippewa.



GRAND PORTAGE RESERVATION TRIBAL COUNCIL

Phyllis Green, Superintendent
Isle Royale National Park
800 East Lakeshore Drive
Houghton, Michigan 49931-1895

Dear Superintendent Green:

We are pleased to enclose a signed National Register of Historic Places, Traditional Cultural Property nomination for Minong or Isle Royale. This is an important document as it makes transparent the historic and continuing ties between the Anishinaabeg of Grand Portage and Minong. It will also hopefully reaffirm the need for frequent government to government communications between your park staff and the tribe.

As a reminder, the nomination was prepared through our Tribal Self Governance Act agreement between the tribe, the Grand Portage National Monument and Isle Royale National Park. In addition, the signed nomination has been reviewed and affirmed by staff at Grand Portage National Monument, the Midwest Region Office of Cultural Resources, and Isle Royale.

We look forward to working with you in submitting this nomination to the Michigan State Historic Preservation Office and then to the Keeper of the National Register in Washington, DC. If you have questions about the nomination please contact me at (218) 475-0111. Thank you.

Sincerely,

A handwritten signature in cursive script that reads "Mary Ann Gagnon".

Mary Ann Gagnon
Tribal Historic Preservation Officer



United States Department of the Interior

NATIONAL PARK SERVICE
1849 C Street, N.W.
Washington, DC 20240



H32(2280)

Memorandum

To: Keeper of the National Register of Historic Places

From: Acting, NPS Federal Preservation Officer *Stephanie Stephens*

Subject: National Register Nomination for Minong, Isle Royale National Park,
Keweenaw County, MI

I am forwarding the National Register Nomination for Minong Traditional Cultural Property, also known as Isle Royale National Park. The Park History Program has reviewed the nomination and found it eligible under Criterion A, with Areas of Significance of Ethnic Heritage: American Indian, Social History, Maritime History, and Religion. Criterion Consideration A for Religious Properties also applies.

The State Historic Preservation Office (SHPO) and chief local elected official(s) were sent the documentation on May 3, 2018. Within 45 days, the SHPO x supported supported with comments did not respond. Any comments received are included with the documentation.

If you have any questions, please contact Kelly Spradley-Kurowski at 202-354-2266 or kelly_spradley-kurowski@nps.gov.