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REDACTION DATE _7/11/2024_ (IF APPLICABLE)

NOTES:

FILE (PROPERTY) NAME: Rock Island Site II

LOCATION (STATE/TERRITORY): Wisconsin

LOCATION (COUNTY/PARISH): Door County

NRIS#: 100009834_NHL

1. NAME AND LOCATION OF PROPERTY

Historic Name: Rock Island Site II

Other Name/Site Number: A,otonatendïe / 47-DR-128

Street and Number (if applicable): N/A

City/Town: Rock Island State Park **County:** Door **State:** WI

Designated a National Historic Landmark by the Secretary of the Interior, December 11, 2023

2. SIGNIFICANCE DATA

NHL Criteria: 6

NHL Criteria Exceptions:

NHL Theme(s): I. Peopling Places
1. Family and life cycle
2. Health, nutrition, and disease
3. Migration from outside and within
4. Community and neighborhood
5. Ethnic homelands
6. Encounters, conflicts, and colonization

Period(s) of Significance: ca. 1630–ca. 1766

Significant Person(s) (only Criterion 2): N/A

Cultural Affiliation (only Criterion 6): Historic Odawa, Huron, Tionontate (Petun), Potawatomi, and French

Designer/Creator/Architect/Builder: N/A

Historic Contexts: I. Cultural Developments: Indigenous American Populations
D. Ethnohistory of Indigenous American Populations
1. Native Cultural Adaptations at Contact

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Estimated Burden Statement. Public reporting burden is 2 hours for an initial inquiry letter and 344 hours for NPS Form 10-934 (per response), including the time it takes to read, gather and maintain data, review instructions and complete the letter/form. Direct comments regarding this burden estimate, or any aspects of this form, to the Information Collection Clearance Officer, National Park Service, 12201 Sunrise Valley Drive, Mail Stop 242, Reston, VA 20192. Please do not send your form to this address.

i. Native Adaptations to Northeastern Environments
2. The Changing Cultural Geography of the Northeast
d. Changing Settlement Types
2. Sedentary Villagers
3. Varieties of Early Conflict, Conquest, or Accommodation
b. Forced and Voluntary Population Movements

3. WITHHOLDING SENSITIVE INFORMATION

Does this nomination contain sensitive information that should be withheld under Section 304 of the National Historic Preservation Act?

_X_ Yes

__ No

4. GEOGRAPHICAL DATA

1. Acreage of Property: approx. 2.5 acres

2. Use either Latitude/Longitude Coordinates or the UTM system:

Latitude/Longitude Coordinates:
Datum if other than WGS84:
(enter coordinates to 6 decimal places)

Latitude: **Longitude:**

OR

UTM References:

Zone	Easting	Northing
[redacted]	[redacted]	[redacted]

3. Verbal Boundary Description: [redacted]

4. Boundary Justification: The boundary of Rock Island Site II conforms to the known extent of its cultural features, as revealed through systematic archeological survey and excavation by Lawrence University field researchers in the early 1970s. Based upon these survey data, the site limits are extrapolated to also extend to adjacent areas buried beneath active or stable sand dunes, where testing was not conducted owing to the massive overburden.

5. SIGNIFICANCE STATEMENT AND DISCUSSION

INTRODUCTION: SUMMARY STATEMENT OF SIGNIFICANCE

Rock Island Site II (47-DR-128) is an exceptionally well preserved, multi-component, stratified archeological site located along the southwestern shore of Rock Island in northern Door County, Wisconsin (Figures 1–3). Door County and the Door Peninsula derive their names from the dangerous water passage, which the French called *Porte des Mortes* (literally "Door of the Dead" or more loosely translated as "Death's Door"), from Lake Michigan into Green Bay; it passes between the northern tip of the Door Peninsula and nearby Washington Island. Rock Island, the next island in line north of Washington Island, is one of the eight known collectively as the Grand Traverse Islands situated between Green Bay and the main body of Lake Michigan. Rock Island Site II is marked by sand dunes and forest cover with substantial archeological remains preserved below the present ground surface (Figure 4). The site was occupied over four distinct time periods, spanning the years circa 1630 through circa 1766, based on radiocarbon dates and cross-dating of diagnostic artifacts and trade items. Those periods include: Period 1, the early Potawatomi occupation (post-1641 to pre-1650/51); Period 2, during the migration of Huron, Petun, and Odawa (Ottawa) peoples (1650/51 to 1653); Period 3, the recurring Potawatomi occupation (ca. 1670–1730); and Period 4 (1760–1770), the terminal historic Odawa occupation. Site deposits are generally over 1.0 m deep and include remnants of four structures, associated midden pits and hearths, three defensive palisades, intact and dense cultural stratigraphic layers, and an exceptionally large and rich artifact assemblage dominated by abundant exotic fur-trade items.

Rock Island Site II qualifies for National Historic Landmark (NHL) designation under NHL Criterion 6 for its extraordinary potential to yield information of major scientific importance on the ethnic identification of archeological remains and the westward migration of various Native American groups during the early seventeenth century and into the late eighteenth century including the Potawatomi, Huron, Petun, Odawa, Sauk, Fox, Menominee and Winnebago (today known as the Ho-Chunk). The site also holds the capacity to address critical theoretical issues of cultural continuity and change among several of these groups. The outstanding archeological integrity of this remarkable site presents the opportunity to focus on nationally significant questions about Native American and Euro-American interactions that add to the archeological knowledge of this dynamic period in American history. Rock Island Site II is significant under the theme "Peopling Places" of the NHL thematic framework (Little 1997; National Park Service 2000), as the site's location, extensive chronology, deep deposits, architectural features, and rich material culture offer a remarkable potential to address questions related to the migrations of several Native American groups, as well as the movements of certain French explorers and traders. The site also affords researchers the opportunity to examine subsistence practices, settlement systems, and demographics among these groups during the earliest period of contact between numerous groups indigenous to the Great Lakes region and European settlers and explorers. This outstanding significance has the potential for further refinement or expansion by oral traditions kept by descendent communities associated with this place.[1]

[1] When the term "Contact period" is used in this nomination, it refers to contact among Euro-Americans and Indigenous peoples during Colonial times in the region, from about AD 1600 until about AD 1820. In archeological scholarship, including the research conducted at Rock Island II, the term "historic" is used to distinguish the era after contact, following the "prehistoric" period. The use of these terms, however, implies an artificial distinction and division between European-influenced written history and an undefined Indigenous "before." While the period of Contact had a tremendous effect on all peoples involved, this conceptual division makes it nearly impossible to consider the continuity or survival of long-term Indigenous histories that span millennia before the arrival of European settlers.

PROVIDE RELEVANT PROPERTY-SPECIFIC HISTORY, HISTORICAL CONTEXT, AND THEMES. JUSTIFY CRITERIA, EXCEPTIONS, AND PERIODS OF SIGNIFICANCE LISTED IN SECTION 2.

Rock Island Site II

Rock Island Site II is located on the southern shore of Rock Island in northern Lake Michigan at the mouth of Green Bay, almost midway between the Garden Peninsula of Michigan's Upper Peninsula and the Door Peninsula of Wisconsin. Rock Island was apparently the site of a strategically placed trading station in the chain of islands, and also a place of refuge for various Native American tribes who settled on the island during the early seventeenth century and continuing into the late eighteenth century. The remains of four structures, associated trash midden pits and hearths, three defensive palisades of varying size, and a rich artifact assemblage were found intact 1.0 m beneath active sand dunes and thick forest. The Rock Island II site is located on lands occupied by Indigenous peoples for millennia including ancestors of the Forest County Potawatomi Community, the Menominee Indian Tribe of Wisconsin, the Lac du Flambeau Band of Lake Superior Chippewa Indians, the Ho-Chunk Nation, the Little Traverse Bay Band of Odawa Indians, and the Saginaw Chippewa Indian Tribe of Michigan. The island is among the homelands of the Menominee Indian Tribe of Wisconsin who, after difficult negotiations, ceded their claim to the Door Peninsula to the United States in the 1836 Treaty of the Cedars.

Historical Overview

The Door Peninsula, and the archipelago of islands extending northwards which includes Rock Island, was occupied by Indigenous peoples for millennia before contact with European settlers and traders. The years immediately following the initial European settlement of the Americas, sometimes referred to as the "Contact Period," began in the Great Lakes region with the arrival of Jesuit fathers in the region around AD 1630. It was during this time that Europeans and Native Americans experienced unprecedented changes in the patterns of their everyday lives. In the Great Lakes region of modern Wisconsin, a westward movement by many groups of people occurred during this time (Kellogg 1917 and 2007). The lands beyond Lake Michigan and south of Lake Superior were persistently used in pre-contact times as places of migration and settlement, a pattern that continued into the early Contact period (Mason 1981). The Door Peninsula in the northeastern sector of present-day Wisconsin was the major avenue of movement into the region. This route was followed by various Indigenous groups along with major explorers, traders, and settlers. Several archeological sites roughly contemporary with sites on Rock Island are known from the Door Peninsula and neighboring counties of modern Wisconsin.

The principal peoples of Wisconsin—the Menominee, Ho-Chunk (Winnebago), and Dakota—are believed by some to be direct descendants of the pre-contact Oneota Culture. Already by around AD 1500, many other peoples were migrating into the western Great Lakes region, owing to the pressures of increasing inter-tribal warfare in the East. The earliest of these was the Ojibwe, and by the mid-1600s, tribal groups such as the Sauk, Fox, Odawa, Huron, Potawatomi, Mascouten, and others, also had entered the territory that is now known to us as the state of Wisconsin (Smith 1973; http://www.wisconsinhistory.org).

The first European explorer to enter the region was Étienne Brûlé, who skirted the Lake Superior shoreline of Wisconsin in 1622–1623, but credit for first contact with Native Americans must go to Jean Nicolet (Nicollet). Nicolet may have met in 1634 with members of the Ho-Chunk tribe near where the modern city of Green Bay is situated. This fleeting contact was soon followed by the increasingly sustained and intensive efforts of fur traders and Jesuit missionaries, who vied for the allegiances of Native Americans for very different reasons. It

was the interests of fur trading that eventually won out, as the Jesuit fathers were expelled from this region by 1700, and trading interests continued to hold sway well into the next century (Smith 1973; http://www.wisconsinhistory.org).

Documentary References to Rock Island

The small village site archeologists now call Rock Island Site II is mentioned repeatedly in several written records related to the settlement of the Potawatomi tribe in the western part of the Lower Peninsula of Michigan. The earliest known mention of the site was in 1640 by the Jesuit missionary Fr. Paul le Jeune, who recorded that the Potawatomi migrated to eastern Wisconsin as early as 1634. The Jesuit father named the "Pouutouatami" tribe, among others, as the neighbors of the "Ouinipigou" (Winnebago), who lived at Green Bay, and acknowledged that he received this information from Jean Nicolet who visited Green Bay in 1634 (Thwaites, ed., *The Jesuit Relations and Allied Documents*). While this account of the Potawatomi in the area has been shown to be several years too early (Clifton 1977, Mason 1986), it confirms the tribe's early presence in the Great Lakes region. The Potawatomi relocation certainly occurred by 1641. Fr. Jerome Lalemont, in describing the events of that year, related that "the Pouteatami had abandoned their own Country and taken refuge with the Inhabitants of the Sault, in order to remove some other hostile Nation, who persecuted them with endless wars" (Thwaites 1896-1901[23]:225). Unlike the record of Fr. Paul le Jeune, Fr. Jerome Lalemont himself witnessed this relocation.

The Jesuit superior of the western missions, Fr. Claude Dablon, documented Lower Michigan as the home of the Potawatomi in his writings. In 1670, he states that the Potawatomi and Sauk tribes lived around Green Bay, "as foreigners, driven by their fear of the Iroquois from their own Territories, which lie between the Lake of the Hurons and that of the Illinois [Lake Michigan]" (Thwaites 1896–1901[55]:182). As indicated in this account, the proximate cause of the Potawatomi withdrawal was an on-again, off-again series of devastating wars with the "Iroquois," which were likely the Iroquoian-speaking Neutral Confederacy of southern Ontario. According to the Jesuit Fr. Jules Tailhan, editor of the memoirs of Nicolas Perrot (an early French agent), some Potawatomi natives established themselves on one of the islands at the mouth of Green Bay, but abandoned it by the time refugee Huron, Petun, and Odawa groups arrived on those islands around 1651 (Blair 1996). This claim has been supported by the Masons' archeological investigations on Rock Island (Mason 1976).

In the seventeenth century, the Iroquois, assaulting the Huron, forced into motion one of the greatest diasporas of North American history. Culminating in 1649-1650, the war parties of the Seneca, Cayuga, and their other Iroquois confederates caused the abandonment of the Huron towns and the wholesale removal of those tribes. The Iroquois next assaulted the towns of the Petun causing the Huron refugees and Petuns to flee into the Straits of Mackinac region where Lake Michigan meets Lake Huron. In anticipation of the continuing warfare, their military allies and trading partners—the Odawa—also fled the scene (Hunt 1940, Trigger 1976). Thus, Hurons, Petuns, and Odawas fled to, and remained on, Rock Island a year or two before fleeing further west. Nicolas Perrot recorded the immigrations of this refugee group and provided the earliest known use of the geographical designation, "Huron Island." They occupied what is now known as Washington Island [the first island to be encountered in the archipelago as one moves north of the Door Peninsula terminus and immediately south of Rock Island], along with neighboring islands, such as Rock Island, until 1653, when the Iroquois reappeared in the region.

During the second diaspora on the part of the Huron, Petun, and Odawa, a small group stayed on the island until approximately 1660. Louis de la Porte de Louvigny, a French lieutenant, recorded that the Petun resided in a combined Potawatomi-Sauk-Menominee village between approximately 1640 and 1660 (Thwaites 1902:3). The explorer Pierre-Esprit Radisson referred to the Huron and Odawa trading knives at the island between 1658 and

1660 (Adams 1961:iv, 89). Both Frenchmen could possibly be referring to the same group of people residing in the village.

The third and prolonged period of occupation by the Potawatomi tribe coincided with the arrival of French explorer René-Robert Cavelier, Sieur de la Salle, on Rock Island. In September 1679, expecting profits from fur trading, La Salle set out to meet his main party on *Le Griffon* [also referred to in some works as *The Griffin*] near the entrance to Green Bay. French documents record that the meeting place was at a Potawatomi village where the French had established a store with a large number of furs and skins. There has been much dispute as to the true location of this "Potawatomis Island" as there are eight islands at the mouth of Green Bay that could be potential candidates. Along with the archeological findings that date to the third occupation by the Potawatomi tribe, Rock Island is the best fit in accordance with French accounts. One account by Pierre François-Xavier de Charlevoix in his *Journal Historique* wrote, "The Pouteouatamis occupy at the present time one of their smallest islands… There is not, moreover, a tribe in Canada who have been more sincerely attached to the French than they always have been" (Thwaites 1902:409–410). The Potawatomi in particular developed trade among the French, Odawa, and other contemporary tribes. It was during the 1670s that the Potawatomi became the dominant people on the island and were joined by the French traders for the rendezvous with La Salle and *Le Griffon*. The various lines of documentary evidence converge on modern Rock Island as the likely location of these events.

The documentary records and archeological deposits also shed light onto the third and fourth period of the occupations on Rock Island. In the Claude Allouez account of 1669–1670, the Jesuit missionary specifically mentioned mixed villages composed of Potawatomi, Sauk, Fox, and Winnebago peoples. La Potherie also mentioned the Potawatomi living in a mixed village with other Native Americans. He states, "The Pouteouatemis, Sakis, and Malhominis [Menominees] dwell there; and there are four cabins, the remains of the Nadouaichs [Petuns], a tribe which has been entirely destroyed by the Iroquois" (Thwaites 1902:3). Thus, during the early Contact period on Rock Island, several tribes lived together in mixed villages. Rock Island continued to be inhabited by Native Americans at least to the end of the third decade of the eighteenth century. An Odawa presence on Washington Island in 1766 extends to Rock Island in the archeological record.

Probable Identification of Rock Island Site II as A,otonatendïe

Professor Emeritus Ronald J. Mason of Lawrence University in Appleton, Wisconsin, who directed the original archeological excavations at Rock Island Site II with his wife, Dr. Carol I. Mason, continues to search the available literature to gain insights on Rock Island Site II. He has spent many years since the excavations were completed researching various documentary evidence, such as *The Jesuit Relations* (Thwaites 1896–1901), as well as absorbing the secondary scholarly analyses of several important ethnohistorians, among them Bruce Trigger, James Clifton, W. Vernon Kinietz, and Conrad Heidenreich. Ronald Mason's exhaustive efforts at looking into the western Great Lakes' geography and chronology have led him to argue that the mid-seventeenth-century, inter-tribal, anti-Iroquois gathering place called by the name of "A,ontonatendïe" in the *The Jesuit Relations* (and referred to as "Huron Island" by French explorer Nicolas Perrot) conforms with the archeological evidence found at Rock Island Site II in the mid-seventeenth-century Period 2 stratum (Mason 2015).

Research Potential of Rock Island Site II

Over two decades ago, Patricia Rubertone (2000) lamented the relative dearth of archeological studies focused on Contact period Native American sites and argued cogently for the high potential that such sites hold for

productive research. Rock Island Site II would seem an ideal candidate to yield archeological data affecting theory, concepts, and ideas while offering new insights into this dynamic period of American history.

Rubertone (2000:430) points out that foundational research on Indigenous peoples can be traced back to the work of Quimby and Spoehr (1951) and their attempts to draw certain inferences about the processes of acculturation by looking at the relative frequencies of certain exotic artifact categories. Others, notably White (1974) and Cheek (1974), sought to refine that model by constructing numerical indices reflecting the proportions of European and traditional material culture. Fitting (1976b) and Ramenofsky (1998), on the other hand, have looked at the process of functional (and raw material) replacement in Native American artifacts of the early Contact period to draw conclusions about technological and evolutionary change. Rubertone (2000:430–431) notes, however, that numerous critics have challenged those notions as overly simplistic depictions of Native Americans as passive participants in the European trade, exploring other models for native consumer choices using cosmological concepts. Rogers (1990), for example, has argued that Arikara trade with Europeans was shaped in part by cultural values and in part by their view that exchange was an important social process that needed to be maintained. His work, and that of others, affirms the conclusion that acculturation is a complex process that requires consideration of multiple processes and contexts to understand it fully.

A major area of research emphasis at Rock Island Site II would certainly entail an examination of changing cultural adaptations during the early Contact period. Through comparison with late pre-contact occupation sites in the region, with special attention to relative frequencies of exotic European artifacts and traditional native material culture, one might determine the character and extent of culture change among Rock Island populations in the face of increasing interaction with both the French and other native groups. To what degree were subsistence practices changing in response to depletion of game animals and new demands of the fur trade? The proportions of certain species represented in the assemblages of several sites might shed light on such a question. The various groups occupying Rock Island Site II at different times moved into the area from elsewhere. Through comparison with sites of their traditional homelands, can different adaptations to a new environment be discerned in the archeological record at Rock Island? How did processes of culture change at Rock Island Site II differ from the experiences among Indigenous peoples elsewhere in the broader region, at sites such as St. Ignace Mission and Old Kaskaskia Village? To what degree is acculturation or creolization evident at Rock Island Site II? What generalizations can be drawn concerning cultural dynamics in the time of European contact by comparing data derived from these sites and others? Again, the relative proportions of certain artifact types among several comparative sites may help answer these and other questions of particular interest.

The nearly ubiquitous presence of European-made artifacts on native village sites, such as Rock Island Site II, during the early Contact period suggests rapid change in the character of native life. This is not to say that native cultural identity did not survive the new influences brought about by the fur trade, for there is evidence elsewhere to suggest that such items were incorporated into traditional practices, accommodating a persistence of long-standing patterns of cultural continuity in the face of profound outside pressures. How and to what extent is resistance to cultural change manifest in the adaptive reuse of European articles for traditional purposes at Rock Island Site II?

There is good evidence at Rock Island Site II of a small French presence as witnessed by the remains of several structures clearly built in the French style. No matter what the degree of cultural change evident among the native populations at Rock Island Site II, it is likely that change was not experienced exclusively by the various Indigenous groups that occupied the site. Is there evidence at the site bearing upon dramatic or subtle transformations among the intruding French traders as they adopted certain native practices in an attempt to cope with new and different environmental conditions? Artifact collections derived from clearly French

contexts at Rock Island Site II may be enlightening, especially when compared against collections from native features at the site and from French contexts elsewhere in North America.

Another area of Contact-period Native American archeological research that Rubertone (2000:435–439) assesses, which has particular relevance to the situation at Rock Island Site II, is what she refers to as "investigating native landscapes: ancestral homelands, cultural survival, and resistance." Earlier studies of this sort focused on using settlement and stylistic evidence to delineate geographical movements and continuities of native populations through time. She points out that the "cultural syncretism that may emerge from a blending and sharing of technologies and artistic traditions" in multiethnic colonial contexts is challenged by research that shows the maintenance of individual cultural differences. Again, she argues that the conclusion one must reach from these studies is that the construction of identity, even a creolized one, in pluralistic societies is more than a simple response to colonialism; it is a more complex and varied process. The challenge for historical archaeology, she writes, "is to understand the different experiences of those who survived not only European contact but also proclamations about acculturation, assimilation, hybridization, and resistance."

A general outline of the occupation sequence at Rock Island Site II has been established by Mason (1986), but further investigation of the site potentially could shed greater light on questions related to the peopling of this region throughout the early Contact period. Moreover, evidence from tribal oral traditions may facilitate an elaboration or refining of these chronologies. What tribal groups are represented at Rock Island Site II during the various occupation periods evident at the site, and how did they arrive at this particular place? If certain kinds and classes of material culture can be associated with known Indigenous peoples, movements of those ethnic groups may be discerned and better understood. It is well established that inter-tribal conflict accounted for mass movements of peoples into and across the Upper Great Lakes, but is there also evidence for catastrophic disease being a factor in compelling forced moves at Rock Island Site II during the early Contact period? To what extent did epidemics, such as the devastating scourge of smallpox, affect the demographic profile of site occupations at various times in its history? Burial evidence from Rock Island Site II, now repatriated, has already been helpful in recognizing patterns of mortality in the native population and may provide additional insights should the need arise to salvage additional burials from this locality, owing to such factors as exposure from dune erosion.

Although changes brought about in the early Contact period among native peoples may not have been as great as it has been sometimes argued, and even changes in lifeways can be interpreted as a means of persistence (Rubertone 2000), the processes that would ultimately result in profound cultural changes were first unleashed at this time. Indications of those processes may be present in the archeological record of Rock Island Site II. Archeological research provides a unique perspective on the native cultures that Europeans encountered in the Upper Great Lakes, setting in motion forces that would not take full effect until many decades had passed. Relatively few early Contact-period native sites have been excavated in the region, at least when compared against the high number that must have existed, and far fewer native sites of the nineteenth century have been examined for comparison with those of the seventeenth and eighteenth centuries. Nevertheless, viewed in the light of existing data derived from contemporaneous sites elsewhere in the region and beyond, as well as against pre-contact site data from localities throughout the Great Lakes—especially on the Door Peninsula of Wisconsin, Rock Island Site II can offer important insights into the effects of European contact on native culture in North America, affecting archeological theory, concepts, and ideas to a major degree.

It is encouraging to note that the study of Contact-period Indigenous peoples in the Upper (or Western) Great Lakes is currently gathering a new following, particularly among younger scholars of the past. At the 60th Annual Midwest Archaeological Conference, held in Iowa City, Iowa, October 6-8, 2016, a sponsored symposium was held entitled "Encounters, Exchange, Entanglement—Current Perspectives on Seventeenth-

and Nineteenth-Century Intercultural Interactions throughout the Western Great Lakes." Organized and chaired by Jessica Yann and Heather Walder then of Michigan State University, the symposium included contributions by six archeologists and a historian who together re-examined the thesis of George Irving Quimby's (1966) pivotal book *Indian Culture and European Trade Goods*, which continues to be cited and provokes thought more than fifty years after its original publication. Doubtless data derived from Rock Island Site II will help inform these new interpretations of Quimby's insightful scholarship and refine his conclusions.

Tribal Perspectives and Oral Tradition

While the material remains of human occupation at Rock Island II have already been explored through archeological methods, tribal oral traditions can provide new perspectives, interpretations, and information about the site's significance. Increasingly, historians, archeologists and descendent communities have collaboratively sought more robust, balanced understandings of the past lives of Indigenous peoples through the fundamental revisioning of the traditional goals, methods, stakeholders, and audiences for archeological research (Echo-Hawk 2000, Atalay 2006, Guebard 2016, Tushingham et al. 2019, Gould et al. 2020). These efforts demonstrate the capacity to augment or complement the findings of archeological methods with richer, multivocal evidence and perspectives. Archeological research conducted with Indigenous collaboration and the input of oral traditions can ask new research questions of sites such as Rock Island II.

The scientific evidence collected from archeological investigations can be said to be rigidly chronometric, physically enduring, and spatially precise. However, it is also frequently fragmentary, and subject to depositional and preservational bias, sampling error, and the "shifting paradigms of interpretation" (Crowell and Howell 2013: 5). While the abstracted appraisal of patterned cultural use at a place can provide scientific and humanistic insight, these methods of knowing are not likely to provide us with holistic knowledge of cultural, spiritual, or symbolic meaning of places situated in either historic or contemporary contexts.

Past archeological findings "can be given wholeness, relevancy, and value when it is augmented, challenged, or simply accompanied by memory from oral traditions or the traditional ecological knowledge of Indigenous peoples" (Tushingham et al. 2019). In contrast to the abstractions of archeological knowledge, oral traditions offer situated perspectives steeped in the specificity of peoples, events, and places. Embedded in Indigenous language and memory, knowledge from oral traditions of place is holistic, replete with cultural references and group perspectives (Gould et al. 2020:7). Such perspectives can offer a rich and critical counterpoint to the abstractions of archeological knowing. Indigenous oral traditions and archeological knowledge, though vastly different, can provide richer, more humanistic, and more discerning understandings of a place's significance when used together.

Recent archeological research integrating tribal perspectives challenge traditional paradigms of Fur Trade and Great Lakes archeology. This work moves away from approaches that distance this past from contemporary tribal experience and present the history as only visible in isolated and fragmented material evidence (Schneider and Hayes 2020; Silliman 2006). Contemporary tribal perspectives challenge old narratives that imply that colonial processes such as Removal and erasure were inevitable and complete. Instead, tribal perspectives focus on the social interactions and continuities within and between group identity across the *longue durée* history of the Great Lakes region, and into the present (O'Gorman and Lovis 2006).

Great Lakes archeology, reconceptualized through a tribal perspective, has moved away from models of acculturation and cultural integration. Some scholars consider the degree to which the relationships that developed between Indigenous groups and Europeans during the fur trade were derived from long practiced strategic efforts to navigate and cope with trade and conflict among and between Indigenous groups (O'Gorman

and Lovis 2006; Allard 2020). Scholar Michael Witgen (2012) proposes that the Great Lakes region and the vast interior of the continent remained largely an Indigenous space throughout the period of the Fur Trade, structured by Indigenous forms of social interaction, alliance, reciprocity and the fluidity of identities. Only by entering into these kinds of relationships during this time were European fur traders able to secure the aid and cooperation of Indigenous peoples (O'Gorman and Lovis 2006, Wittgen 2012, Allard 2020). In light of these insights, the history of peoples who lived at places such as Rock Island Site II should not be "defined or understood exclusively through their relationships with European empires" (Witgen 2012). Interpreted from a tribal perspective and with the input of oral traditions, material evidence from the settlements at Rock Island Site II can provide crucial understandings of these complex dynamics.

Comparative Context

General Vicinity

Several archeological sites in the general vicinity of Rock Island Site II may be useful sources of comparative data, especially with regard to adaptive differences that may be discernible among the sites. There are numerous pre-contact sites, ranging as far back as the Paleo-Indian period and continuing through the Woodland period, and at least forty-eight Post-contact sites known on the Door Peninsula south of Rock Island. Three in particular—the Mero site, the Heins Creek site, and the Hanson site—are well reported and thus deserve special mention here as potential comparative sites. Mero and Heins Creek were excavated in the summers of 1960 and 1961, whereas Hanson was excavated under emergency salvage conditions in 1990. Brief synopses of those key sites on the Door Peninsula are provided below.

Mero Site
The Mero site, which was discovered by the Masons, is located at North Bay on the Lake Michigan (east) side of the Door Peninsula. Partly excavated by the Masons, the stratified site's occupation periods span some 2,000 years. Here was defined the so-called Mero Complex, a regional phase of what archaeologists have come to call the Oneota Culture, dating to a period roughly bounded by the years AD 950 to 1600. The earliest occupation defined at this site, however, is one that was then entirely new to science, which the Masons called the North Bay Culture (ca. 150 BC to AD 300). Additional evidence was found of groups that had visited the site in the several centuries that lay between those two major periods (Mason 1966). The excellent integrity of the Mero site suggests that it would likely yield data comparable to those of Rock Island Site II.

Heins Creek Site
The Heins Creek site is located near the town of Baileys Harbor in Door County, Wisconsin, approximately three-quarters up the Door Peninsula, and is exposed among partly stabilized sand dunes along the Lake Michigan shore. Considered to be among the largest sites on the Door Peninsula, the Heins Creek site has been known to both collectors and archeologists since the early decades of the twentieth century. Study of collections from the site suggest that it was occupied over a large span of time, ranging from the Middle to Late Woodland periods, which would embrace the years 200 BC to AD 1000. Like the Mero site, Heins Creek is stratified and represents more than one human occupation (Mason 1966). Its integrity is also excellent, indicating its high potential to yield data that can be readily compared with data from Rock Island Site II.

Hanson Site
[redacted]

[redacted] It is unlikely that further excavation of the Hanson site would be productive, but the study of existing collections derived from the site may be able to shed light on remains from Rock Island Site II.

Midwestern Region

Two archeological sites in the Midwest, both of them NHLs of long standing, are early Contact period Native American occupation sites that may have yielded, or potentially could yield, comparative data relevant to the analytical interpretation and better understanding of Rock Island Site II; namely, the St. Ignace Mission in northern Michigan's Upper Peninsula and the Old Kaskaskia Village in north-central Illinois. Both possess outstanding integrity and contain archeological data that would be comparable to information derived from Rock Island Site II.

St. Ignace Mission NHL (Marquette Mission Site)
In the mid-1600s, the Huron were dispersed from their traditional homeland near Georgian Bay of Lake Huron. One group of them, the Tionontate (Petun) traveled as far west as Wisconsin, and relocated frequently, owing to continued pressures from the Iroquois, Sioux, and other native groups. Pushed east again, after 1665, from the mission at Chequamegon at the western end of Lake Superior, the Tionontate eventually settled near Father Marquette's mission at St. Ignace on the northern shore of the Straits of Mackinac in 1671. They remained in a village there for some thirty years, actively engaged in the fur trade, until they were persuaded to move some 300 miles south with Cadillac's founding of Detroit in 1701.

The specific location of the mission and associated villages was not known until a farmer turned up tantalizing evidence of an early Contact period occupation in 1877. The Reverend Edward Jacker explored the site soon thereafter in hopes of confirming it to be the mission complex, and by the turn of the century a monument had been erected and a city park set aside to commemorate Father Marquette's famous mission. Today, the park is situated among commercial and residential developments in the town of St. Ignace, Michigan.

The St. Ignace Mission, also known in the archeological literature as the Marquette Mission site, has been subject to professional archeological investigations intermittently since 1971. Site number 20MK82 was assigned to the alleged Marquette Mission site, which has never been confirmed archeologically, and site number 20MK99 is the number assigned to the adjacent and overlapping native village site, which has been the subject of numerous excavations and is very well known archeologically. The first professional excavations carried out at the site were conducted under the auspices of the Mackinac Island State Park Commission in 1971 and 1972 (Stone 1972; Fitting 1976a). That field work sought to gather basic information on the extent and character of the native occupation associated with the mission. A third season in 1973, funded by the Michigan History Division, focused on the remains of a longhouse and other major cultural features (Fitting 1976b). A decade later, in 1983, work resumed at the site, and more extensive investigations were carried out there over the next several years by staff and students from Michigan State University (Branstner 1984, 1985, 1986, 1991

and 1992). Dr. Jodie O'Gorman (2003), also of Michigan State University, carried out more recent work at the site in 2001.

Archeological evidence from the Tionontate (Petun) village suggests that cultural continuity was still strong for this group of the Huron tribe through the end of the seventeenth century. Artifacts recovered at the site reveal that not only were many traditional items retained in the material culture assemblage, but also many European items were adapted for traditional uses (e.g., projectile points were flaked from fragments of bottle glass and worn brass kettles were cut into articles of adornment). Other evidence related to subsistence practices and settlement patterning also points to the persistence of Huron cultural identity despite rapidly changing conditions. As Susan Branstner (1991 and 1992) concluded in her study of the Contact-period native site, the Huron seem to have readily incorporated exotic trade goods into their daily routine without having become dependent on them exclusively. Further, they appear to have adopted certain elements of Christian ritual without entirely abandoning their own systems of belief and cultural traditions.

Old Kaskaskia Village NHL (Grand Village of the Illinois, Zimmerman Site)
Located on the north bank of the Illinois River, near Utica between the modern-day towns of LaSalle and Ottawa, Illinois, is the site known as Old Kaskaskia Village (an NHL), which was the Grand Village of the Illinois visited by Jacques Marquette and Louis Jolliet, while ascending the Illinois River via the lower Mississippi River during their storied explorations of 1673. Within sight of the distinctive and massive landform called Starved Rock (also an NHL), where René-Robert Cavelier, Sieur de LaSalle (sometimes called Robert de La Salle), and Henri de Tonti (sometimes spelled Tonty) established Fort St. Louis a decade later. The village included seventy-three cabins occupied by Kaskaskia Indians, a branch of the great Illinois Confederacy. Occupied by various peoples before and after the momentous visit of Marquette and Jolliet, the site—better known in the archeological literature as the Zimmerman site (11LS13)—is today an archeological preserve (not open to the public) managed by the Illinois Historic Preservation Agency.

The site was initially investigated in 1947 as a joint endeavor of the University of Chicago and the Illinois State Museum. James A. Brown (1961) would later prepare a report of those investigations from the field records of the original excavators. Three more seasons of excavation would follow in the 1970s under the auspices of the LaSalle County Historical Society (M. K. Brown 1975). Then, in 1991, after state acquisition of the archeological site in that year, more intensive examinations of the site were undertaken in field seasons conducted there each year through the summer of 1996 (Rohrbaugh et al. 1998).

As with many early Contact-period Native American villages, archeological evidence shows that this spot on the Illinois River was occupied periodically long before Europeans entered the region. A major pre-contact component is associated with the Healy phase, which roughly dates to the second half of the thirteenth century. Although it cannot be shown that the early Contact-period occupants are direct descendants of those who occupied the site in pre-contact times, Brown (1961) notes that there are substantial differences between the two site assemblages. Houses, storage pits, and other cultural features also differ in size and shape between the two occupations, and subsistence activities seem to shift from one that was balanced between agriculture and small-animal hunting to one that focused more on the communal hunting of bison.

In 2010, the largest artifact sample from the site, excavated between 1970 and 1972 (and believed lost by the 1990s), was rediscovered and reanalyzed. This new study provided a much clearer picture of the mid-seventeenth-century occupation of the site, the nature of traditional technologies before European materials entered the region, and how the Illinois initially responded to European goods once they were available (Mazrim 2015).

6. PROPERTY DESCRIPTION AND STATEMENT OF INTEGRITY

Ownership of Property		Category of Property	
Private:		Building(s):	
Public-Local:		District:	
Public-State:	X	Site:	X
Public-Federal:		Structure:	
		Object:	

Number of Resources within Boundary of Property:

Contributing		Noncontributing	
Buildings		Buildings	
Sites	1	Sites	1
Structures		Structures	
Objects		Objects	
Total	1	Total	1

PROVIDE PRESENT AND PAST PHYSICAL DESCRIPTIONS OF PROPERTY
(Please see specific guidance for type of resource[s] being nominated)

Environmental Setting

Rock Island Site II is located on the southwestern shore of Rock Island in the northern reaches of Door County, Wisconsin. Rock Island is one of several islands forming an archipelago that separates Lake Michigan from Green Bay and is the northernmost of the Wisconsin group of islands. It is one of the eight islands and islets lying between the northern tip of the Door Peninsula in Wisconsin and the southern coast of the Garden Peninsula that extends down from Michigan's Upper Peninsula (Alesch and Kershner 1978). Also known as the Grand Traverse Islands, the islands themselves are the glacially worn remnants of the ancient drainage divide separating the Green Bay and Lake Michigan basins. Composed of dolomites of the Niagaran formation, bedrock is either directly exposed at the surface or covered by a veneer of Pleistocene ground moraine and more recently deposited sands and silts (Shrock 1940). Rock Island's concave southern shore is made up of rock ledges reducing to a gravelly bar to the west and forming low cliffs to the east. The archeological site itself is covered by a largely secondary forest and active near-shore sand dunes.

The soils of the region are products of their underlying parent material and native vegetation regimes. Derived from loess deposits and underlying glacial till, the soils reflect a mixed regime of forest vegetation and aeolian and lacustrine sands. Benign soil chemistry and rapidly draining sand matrices have made for excellent preservation of animal bone and antler at many of the archeological sites that are known on the island. The area is characterized as heavily forested with a stretch of sandy beach and dunes. A northern mesic forest of white birch, American beech, and sugar maple covers much of Rock Island, but cedar is also a common tree. Despite some logging that occurred in the past, the island flora is likely to be essentially the same sort as that present when Europeans first arrived here. Due to the relatively small size of the island, hunting alone could have supported only a small population. The most significant game animal present today is the deer, and the archeological record represents a much wider extent of animals that would have been hunted by early Contact-period occupants of the island, including beaver, bear, elk, and moose (Alesch and Kershner 1978:24). Of

course, the primary attraction of Rock Island for those who settled here was its great fishing potential, which is affirmed by profuse and varied fish remains in the archeological context (Mason 1986:20–26).

The climate of Rock Island is moderate with an annual mean temperature of forty-eight degrees Fahrenheit. The average annual number of frost-free days is approximately 145 on nearby Washington Island, where basic climatic data are recorded for the region. Recorded temperatures range from a low of negative thirty degrees Fahrenheit to a high of 114 degrees Fahrenheit. The mean annual precipitation is approximately twenty-eight inches, with an average winter snowfall totaling fifty inches. The immensity of the surrounding body of water generally insulates Rock Island and its neighbors from the extremes of summer heat and winter cold that is experienced in the interior parts of the country at this same latitude. Moderating effects of the waters also prolong cold weather in the spring and repress early frosts in the fall. The worst storms to hit Rock Island generally occur in the fall of the year, prevailing from the northwest.

Describe Present and Historic Physical Appearance

Rock Island Site II is located on the southern shore of Rock Island in northern Lake Michigan at the mouth of Green Bay, almost midway between the Garden Peninsula of Michigan's Upper Peninsula and the Door Peninsula of Wisconsin. Rock Island was apparently the site of a strategically placed trading station in the chain of islands, and also a place of refuge for various Native American tribes who settled on the island during the early seventeenth century and continuing into the late eighteenth century. The remains of four structures, associated trash midden pits and hearths, three defensive palisades of varying size, and a rich artifact assemblage were found intact one meter beneath active sand dunes and thick forest. Today the island is congruent with the entirety of Rock Island State Park, which is owned and administered by the Wisconsin Department of Natural Resources.

Archeological investigations from 1969 to 1973, headed by professors Ronald J. and Carol I. Mason with crews from Lawrence University in Appleton, Wisconsin, revealed the historic appearance of Rock Island Site II. Two French structures, buildings One and Two, were located in the southwest section of the site, and materials recovered from those structural remains indicate that both were integral to on-going French and Native American trade. A large, roughly pentagonal palisade—one of three palisades of varying ages delineated at the site—encompassed the two buildings. Building Three was located in the northeastern section of the site and was a multifamily or extended family longhouse. This building is associated with the Odawa tribe and was located outside of the palisades. Building Four, the remains of a house, was also located in the northeastern section of the site directly in association with Building Three. [redacted]

Archeological Investigations of Rock Island

Site Analysis

During the reconnaissance surveys carried out on Rock Island in 1969, three archeological sites were recorded in addition to the known nineteenth-century Euro-American fishing settlement. The localities were designated simply as sites I, II, and III; however, the multi-component early Contact-period Rock Island Site II was the main concern of the study during that and subsequent archeological field seasons (one of the two other sites was attributed to the Middle Woodland period, dated about AD 1 within the time range of 200 BC to AD 500, and the third site was deemed to be of the Oneota period, with a range of about AD 900 to the time of European contact). During the subsequent controlled excavations in 1970 through 1973 (Figure 5), approximately 18,850

cubic feet of earth and midden were removed from Rock Island Site II (Mason 1986). The excavation included a total of fourteen excavation units. Excluding the 80,000 unretouched chert flakes and cores, some 80,000 other artifacts were recovered during the course of those excavations. The biggest categories within this latter group are European trade goods, or items made from traded exotic materials, and fragments of Indigenous ceramics. Various materials were represented including lithics, glass beads, stone tools, native copper implements and articles of adornment, smoking pipes, ceramics, and artifacts fashioned of bone, antler, and shell. Over 60,000 recovered animal bones with cultural associations were sufficiently intact for identification at the class or lower taxonomic level. In addition, the Rock Island Site II excavations yielded approximately 1,000 paleobotanical specimens, such as seeds, husks, and cobs. It is known also that at least four anterior periods of site habitation occurred, owing to the diagnostic pre-contact debris present at the site.

Summary of the Investigations

The Rock Island Site II investigations, from 1969 to 1973, were an interdisciplinary undertaking involving the departments of Anthropology and Biology at Lawrence University, Appleton, Wisconsin (Mason 1986). Initial interest in the archeology of Rock Island developed out of the extensive work conducted on the Door Peninsula some years before by Ronald and Carol Mason, directors of the excavations at the Heins Creek and Mero sites (Mason 1966). Thus, for five field seasons, crews from Lawrence University excavated Rock Island Site II, and subsequently worked in the archeological laboratory at Lawrence cleaning, reconstructing, and cataloging the impressive collection of archeological specimens. Personnel from the Lawrence Geology Department and the U.S. Soil Conservation Service (now the Natural Resources Conservation Service) assisted in the research of minerals and conducted soil testing. Personnel from the University of Wisconsin also assisted in the ethnohistorical research of this unique multi-component archeological site.

1969 Preliminary Field Investigations

The archeological investigations began during the summer of 1969 with an initial reconnaissance survey and test pitting in the state park that covers the extent of Rock Island. These pits lay immediately behind the shore sand dunes just southeast of the beach and cemetery trails west of the Thordarson trail. This initial investigation revealed the extensive and well-preserved archeological data at the site pertaining to several different aspects of Rock Island's social and economic systems. The high artifact yield included European trade items and traditional Native American cultural remains. Preliminary laboratory analysis of the 1969 materials was conducted in 1970 by Lawrence University researchers. During this time, hypotheses were developed concerning the correlation of surface materials and previous locations of buildings and lanes.

1970–1973 Field Seasons, Investigations and Laboratory Analyses

In the summers from 1970 to 1973, several excursions were made by Lawrence University personnel and students to Rock Island Site II, one of several sites recorded in 1969 and the most interesting of the group. The major objectives of those field investigations included extending the survey area from 1969, mapping the architectural remains encountered, collecting artifact data, and conducting excavations and subsurface probing to identify buried structural remains and other features. Subsurface investigations were concentrated to intercept and corroborate the projections of the palisade lines and building walls. Laboratory analysis and processing of the field data began at the end of each field season and continued into 1974 (Mason 1986:13–23).

The entire project area was divided into units and investigated by pedestrian surveys and excavations. Following upon and concurrent with the test pitting, the site was excavated by digging excavation units composed of a variable number of standard five-foot squares. Each excavation unit was placed where testing had revealed heavy occupational debris, evidence of no or minimal post-depositional disturbance, physical

stratification of cultural and natural deposits, the presence of two or more cultural components, and the presence of architectural features such as wall trenches, concentrations of post molds, pits, graves, or stone aggregations. Excavation units were identified in a series by the letters of the alphabet and included an X-Unit J-K, as well as a J and a K; X-Unit M was focused on an aboriginal cemetery near the site. Of these, D and F were somewhat isolated from the others and yielded exclusively pre-contact material not relevant to the main early Contact period occupations of Rock Island Site II. However, the remaining excavation units ranged from about 200 to 2,000 sq. ft. in area and incorporated from 280 to 3,600 cu ft. of excavated soils.

Data collected during the survey and excavation portion of the project provided a basis for the preliminary evaluation of the site integrity. General categories of data collected included the identification of archeological remains of buildings and associated structures, evidence of the transportation networks, an aboriginal cemetery, and trash middens. Although the site has been impacted to a small degree by erosion due to the shifting sand dunes and other post-occupation activities, the survey data indicate that substantial portions of the archeological deposit are intact and possess outstanding integrity.

One of the goals of the archeological investigations of Rock Island Site II was to determine the quality and quantity of artifacts. The reconnaissance survey and excavation testing indicated that a large and diverse artifact assemblage was present with an overwhelming 140,000 artifacts recovered. Material culture concentrations were associated with the remains of the buildings, the midden pits below the ground surface, the palisades, and the Odawa cemetery. Surficial distribution data suggest that there is a high potential for subsurface artifact concentrations throughout the site.

Types and Functions of Major Archeological Features

Description of Archeological Structures

The Palisades

Three episodes of palisade construction and approximately 1,100 linear ft. of stockade (palisade footing trenches) were mapped at Rock Island Site II. The first palisade was by far the largest, encompassing 45,000 sq. ft., with a pentagonal shape and unequal sides (Figures 6–8). Charred posts, discolored wedging stones, and charcoal indicate that part of the fortification had been destroyed through burning. Incorporating part of the southwestern corner of the partly burned palisade, a newer and much smaller quadrilateral one encompassing 10,580 sq. ft. was constructed with the addition of fresh ramparts along the northern and eastern perimeters. This pattern suggests that enough of the southwestern corner of the original palisade survived the burning to be used later in the design of the newer structure. Finally, the western perimeter was retracted and yet another stockade line was erected between the north and south walls. This last stage of palisade construction measured only 6,800 sq. ft. in area and enclosed the site of two French-style structures; namely, buildings One and Two.

Along the palisade wall, two gates were located, both of which were simple abrupt breaks in the trench line. One of them served as the entrance for the first palisade and was situated in the center of the east rampart, whereas the other could have served the second, as well as the first stage. A possible entrance to the third stockade may have been in the center of the eastern wall where the footing trench gradually disappeared. However, many other entrances may have been present in the unexplored or inaccessible segments of the palisade line; there was no evidence of bastions. While no height of the palisades could be empirically established, historical descriptions suggest the fortifications could range eight to fifteen feet above the ground surface. Although only a limited number of artifacts were uncovered from within the palisade trenches, there is strong evidence for the Odawa-Huron-Petun tribes as the builders of the first palisade. Artifacts include European trade items and distinctive aboriginal ceramics and lithics.

Building One

The cedar-plank structure, designated as Building One (Figure 9), is situated to the southwest of the site adjacent to Building Two and within the stockades. This structure had a neat, sharp-cornered, rectangular plan, measuring twenty-one by thirty-two and a half feet, with a long axis orientation of southwest to northeast. It is unlike any known Native American structure ever reported in the archeology of Wisconsin or neighboring regions and certainly reflects European ideas in both form and construction. This structure had well-preserved V- to U-shaped wall footing trenches and post molds. Into the trench, vertical cedar planks had been set with their ends resting in the clean beach deposits at the bottom. Along the lakeward wall, beneath the dune flank, sections of the upright planks were sufficiently preserved that a few samples could be removed to the laboratory for preservation with the collections. Interestingly, it appears that the building was constructed without the use of nails. Irregularities in the positioning of the wall trench lines and the mixing of posts and planks suggest that utility played a far greater role in the construction of the building than did aesthetics. One obvious doorway was located on the southwest side of the building (Mason 1986:51-62). In view of the absence of hardware, it is assumed that the doorway may have consisted of a piece of rawhide on the wood frame, pivoting on the post by means of rope or rawhide ties. There is also evidence of lateral roof supports, partitions, and supports for storage racks.

Three definite midden pits were located within Building One. Two were small ovoid features containing midden materials, while the third pit was circular in plan. Two of the pits likely had a culinary function with evidence of burned animal bones and charred wood in them. A rectangular depression composed of post molds arranged around the periphery of one pit suggests an association of a structure just large enough for a sweat bath, a familiar feature at Iroquoian sites. Materials recovered from the building feature included a rich variety of French trade goods. In fact, Building One seems an integral part of the French and Indian trading relationship. A large amount of trade apparently occurred around this site and it is highly possible that this building was linked to such trafficking.

Building Two

Located directly north of Building One, Building Two was a French-style structure and was also apparently an integral part of the French and Indian trade. An orientation in line with that of Building One and the third palisade stage implies that all three structures were once part of an organized plan. Only two sides of the building remain and indicate that it was well centered between the east and west walls of the third palisade in conformity with Building One. The surviving length of the west wall was approximately twenty feet, only a foot shorter than that of Building One. Several preserved sections of cedar planking were discovered still standing upright and, similar to Building One, no nails were present. Thus, the post molds aligned adjacent to the wall trench must represent reinforcements or supports for the internal structure. An above-ground rock footing was used rather than a wall trench on the west wall, while the north wall consisted of free masonry involving limestone slabs.

While there was no evidence of midden pits, numerous post molds, charcoal-stained areas, and stones were uncovered. One interesting feature of Building Two was a square rock-outlined fireplace, which provides additional evidence that this was a French-built structure. The fire basin was shaped like a capital “D” and measured two and a half feet by three feet. Many of the rocks, virtually all of which were limestone slabs, were heat discolored and fractured. It was also filled with ash and sand, and contained only four grit-tempered plain sherds, one chert flake, and a deer phalanx.

Building Three

Building Three (Figure 10), located in the northeastern section of the site and southeast of the cemetery, was a multifamily or extended family longhouse that was used over several periods, mainly towards the late stages of

Native American occupation on Rock Island. The structure is associated with the Odawa tribe and is contemporaneous with the nearby cemetery, as indicated by the artifact assemblage. Quite different from the first two buildings herein described, this was a lighter structure that was less solidly anchored with smaller wall trenches. It was a post-and-pole framed structure that was likely covered with sheets of bark, hide, or woven mats. At least two hearths were located within the building. Numerous post molds were also uncovered, and some may reflect partitions and storage platforms. The structure was oriented with its long axis and main entrance facing south-southeast. Four midden pits were found in Building Three, and the artifacts recovered from those pits reflect at least three different periods of occupation (Mason 1986:103–114).

Building Four

Located in the northeastern section of the site, and directly in association with Building Three, Building Four is likely the remains of a house. Two discontinuous, but aligned, wall trenches reflect the remains of this structure. One of these trenches cut through the west wall of Building Three and therefore has to postdate it. These trenches were mapped; however, the areas immediately to the south and west remain unexcavated. The break between the ends of the two later trenches was sharp and clean, indicating another doorway (Mason 1986:107).

[redacted]

[redacted]

[redacted]

Artifacts and Ecofacts

The Rock Island Site II project investigations, from 1969 to 1974, have shown that the quantity of artifacts at the site is quite significant with over 80,000 specimens included in the inventory. Most were associated with the four buildings that were examined, the midden pits below the ground surface, the palisades, and the Odawa cemetery. Fine-screening resulted in the recovery of very small materials, such as debitage (i.e., stone flaking debris) and especially ecofactual specimens (charred seeds, fish scales, and small bones), essential to environmental and dietary reconstructions. Surficial distribution data suggest that there is a high potential for subsurface artifact concentrations throughout the site. Archeological investigations of Rock Island Site II provide a very well-controlled and sizable artifact sample by which to evaluate and characterize the material culture of these dynamic times.

Items recovered during all archeological investigations, as well as accompanying documents (e.g., notes, maps, and pertinent correspondence), are curated at Lawrence University in Appleton, Wisconsin. The collection remains of enormous research value, providing early Potawatomi, Huron, Petun, and Odawa comparative artifact data with which investigators may evaluate and characterize the material culture with that of the European trade goods in this multi-component site. Examination of this site and the overwhelmingly large artifact assemblage may shed light on the external relations among interacting communities over a broad region of the Great Lakes. The general content of the artifact assemblage from the site is summarized here.

Native American Ceramics

A prodigious 35,000 sherds were found, representing a minimum number of 336 ceramic vessels (Figure 11). These ceramics were classified into forty-five major types that span all four Rock Island Site II historic periods. The ceramics recovered from Rock Island Site II are generally characteristic of those found at early Contact period sites in the Great Lakes region, such as the Dumaw Creek site in Oceana County, Michigan, approximately midway up Lake Michigan's east coast, and various Huron and Petun sites in Ontario, Canada. Ceramics from the site reflect the widespread trade that occurred in the region.

Ceramics dating to the first historic period are identical to most wares of the later occupation of the Potawatomis (Period 3). Shell-tempered sherds were most commonly represented in this sample along with cord-marked body sherds. Bell Site Type II vessels, characterized by a hard, smooth finish, were also present in

Period 1 and 3 occupations. Ceramic decoration motifs typically include diagonal, double-knotted, and twisted-cord punctates.

Lithic Tools

Stone artifacts include chipped and ground-stone tools and flaking debris. Chipped stone tools included flint projectile points and end-scrapers. The chipped flint projectile points were overwhelmingly of the ubiquitous equilateral to isosceles triangular form. Most of these projectile points date to the ca. 1670-1730 Potawatomi occupation, whereas a smaller quantity was associated with the terminal Odawa middens and features of the 1760–1770 period. An even smaller number is ascribable to the 1651/52-1653 Huron-Petun Odawa occupation. While there is only a slight quantitative distinctiveness, there are subtle differences in the points among the three samples. Overall, there is a consistent trend over time for the points to decrease in bulk (Mason 1986:154–156). The site produced a relatively large number of flaking debris including some 80,000 unretouched flakes and cores.

Among the utilitarian items were wedges, bipolar cores, and notched limestone pebbles and cobbles identified as net sinkers. The tool-type wedges, or *pieces esquilles*, were abundantly represented in the middens from every component except for the early Potawatomi period. The function of these tools has been widely debated; however, they were likely used primarily in woodworking. Bipolar cores were also common on Rock Island, which generally attests to the relatively small parent source of raw materials on the island and why pebbles were so commonly used. Whether or not that was their sole function, the net sinkers were minimally and crudely modified to receive a line tied around the middle of the stones. They were present in every component yet sparse in the first Potawatomi occupation.

Other Stone Artifacts

Other stone artifacts may be either of Native or European manufacture and include a wide variety of catlinite pipestone (a distinctive red claystone originating in present-day southwestern Minnesota at quarry pits in what is today Pipestone National Monument) items. Aside from the manufacture of smoking pipes (see below), catlinite was also used in the making of bifurcated beads, as well as animal effigy and geometric pendants (Figure 12 left). The other major class of stone artifacts included European gunflints of both the blade and spall types.

Smoking Pipes

Fragmentary Native American clay pipes, European white clay (or, as they are sometimes called, “kaolin”) pipes, catlinite pipes (Figure 12 right), and pipes made of limestone and other stone material were uncovered at Rock Island Site II. The Native American clay pipes are either tempered with grit or there is no tempering material present in the paste. Forms range from trumpet-shaped to elbow pipes. Stone pipes often have a bowl, a constricted neck, and a keel at the base that is drilled to accept a reed stem for drawing the smoke. A perforation in the base may also be present for the attachment of a rawhide lanyard.

Bone Artifacts

Bone artifacts were the most copious classificatory group with over 60,000 bone specimens found with cultural associations and sufficiently intact for identification at the class or lower taxonomic level. While some doubtless represent food remains, many had been culturally modified into artifacts. Utilitarian types include bone arrowheads, scapula hoes and hoe fragments, bear mandible tools, fishhooks and harpoons, daggers, and spears—all suggestive of an economy reliant on both fishing and the harvesting of plant domesticates. Animal effigies dating to the second Potawatomi occupation include antler carvings of otter-like creatures. Bone was also fashioned into items of adornment, including hair pins.

Among the utilitarian items of particular interest are the unusual bear mandible tools. A curious and very conspicuous artifact, it is an implement made of the lower jaw of the black bear (*Ursus americanus*), with a hole cut through the ascending ramus. This tool would have been held in the hand around the corpus of the mandible while raw materials, such as strips of animal hide, inner tree bark, or vegetable substances, were processed by pulling them back and forth repeatedly through the hole in the mandibular ramus (wear patterns and polish around the edges of the hole suggest this). This artifact was entirely restricted to certain historic levels on the Island and dates to the Huron-Petun-Odawa and second Potawatomi occupations. Bear mandible tools like these Rock Island specimens are extremely rare and are known from only a handful of other sites in the Great Lakes region—among them the eighteenth-century trading post of Fort Ouiatenon (granted NHL status as part of a district in early 2021), which lies on a slight rise in the floodplain several miles down the Wabash River from Lafayette, Indiana, in Tippecanoe County (Martin 1986).

Botanical Remains

Over a thousand paleobotanical specimens were found at Rock Island Site II preserved in the footing trenches of the stockade lines, buildings, and the aboriginal cemetery. These remains included bark, seeds, husks, and cobs, among other plant items. Some sheets of birch bark appear to have been cut and may have been fashioned into boxes or other containers. Vegetable fiber was woven into cordage and fabric for various purposes. Other botanical items, such as hazelnut shells, corn kernels and cobs, squash seeds and stems, and beans, are doubtless the remains of food stuffs that complemented hunted game in the diet of Rock Island's occupants (Mason 1976:71).

European Trade Goods

The largest class of artifacts recovered from Rock Island Site II, totaling some 42,000 specimens, consisted of European trade goods or items made from trade materials, such as pendants cut from (presumably broken) trade silver bracelets (Figure 13). The numerous artifacts found at the site reflect the wide-ranging contacts these communities had with other peoples and suggest the extent to which they were integrated into the fur-trading system.

European trade goods included items fashioned from a wide range of materials, including lead, silver, brass, iron, and glass; many were used as grave furnishings. Lead materials were primarily sprue and other scrap from the casting of musket balls, but bale seals were also found. Silver items were articles of adornment, particularly circular ribbon brooches, pendants, and crosses. Similarly, brass artifacts largely served the same purpose and included twisted brass bracelets, hawk's bells, Jesuit finger rings, religious medallions, crosses and crucifixes, sheet brass tubes, and small baubles cut from sheet brass. Other items of brass were trade kettles and gun furniture, which for the most part were expended as grave offerings. Gun locks of iron, and even whole guns were also recovered from Native American burial plots. Other iron objects included fishhooks, strike-a-lights (fire steels), clasp (folding) and sheath knife blades, a pipe tomahawk, projectile points, and coffin nails.

Integrity and Comparable Sites

The Rock Island Site II has a very high level of archeological integrity, especially relative to other sites of its kind and age. The resources present can answer nationally significant questions about cultural dynamics and cultural identity in the early Contact period. Dense layers of cultural materials and features of primary deposition still abound in the site area. Known subsurface disturbance has been restricted to episodes of limited archeological testing by Lawrence University between 1969 and 1973. Following archeological testing, all units were backfilled and the site returned to its pre-excavation contours. These alterations have not affected the site's ability to convey its significance as a historic site associated with multiple periods of occupations by Native American tribes and the French fur trade. Approximately seventy to eighty percent of Rock Island Site II

remains untouched by archeological excavation, and, therefore, the site almost certainly still contains a wealth of unexploited field data useful in addressing a wide range of nationally significant research topics.

Several early Contact period sites in the general vicinity have been documented as yielding or having the potential to yield data comparable to that of Rock Island Site II. Five in particular including the Mero site, the Heins Creek site, and the Hanson site and two previously designated NHLs—St. Ignace Mission in northern Michigan and the Old Kaskaskia Village—have been documented and are discussed in detail above (see Comparative Context, pg. 10). The Mero site is located at North Bay on the Lake Michigan (east) side of the Door Peninsula. The so-called Mero Complex, a regional phase of what archaeologists have come to call the Oneota Culture was defined here dating to a period roughly bounded by the years AD 950 to 1600. The earliest occupation defined at this site, however, is one that was then entirely new to science, which the Masons called the North Bay Culture (ca. 150 BC to AD 300). The Heins Creek site is located near the town of Baileys Harbor in Door County, Wisconsin, approximately three-quarters up the Door Peninsula, and is exposed among partly stabilized sand dunes along the Lake Michigan shore. Study of collections from the site suggest that it was occupied over a large span of time, ranging from the Middle to Late Woodland periods, which would embrace the years 200 BC to AD 1000. Like the Mero site, Heins Creek is stratified and represents more than one human occupation (Mason 1966). Its integrity is also excellent, indicating its high potential to yield data that can be readily compared with data from Rock Island Site II. The Hanson site (47-DR-0185) reflects seventeenth-century Oneota/Winnebago burial activities, based upon the presence of certain associated funerary materials, such as conch shells and a catlinite Siouxan disc pipe (Overstreet 1993:129, 156–182). Salvage operations have largely removed burials and deposits of the site and therefore little remains of its integrity. Recent analyses of the collections from the site dates it to the period AD 1630 to 1700 (Rosebrough et al. 2012:1).

Two archeological sites in the Midwest, both of them NHLs of long standing, are early Contact period Native American occupation sites with components comparable to some of those found at Rock Island Site II. These include St. Ignace Mission in northern Michigan and the Old Kaskaskia Village in north-central Illinois. Both possess outstanding integrity and contain archeological components that would be comparable to information derived from Rock Island Site II.

Each of these sites has archeological data that overlap with one or more of the temporal and cultural components of the Rock Island II Site. As such, they have yielded or could potentially yield comparative data relevant to the analytical interpretation and understanding of the site's complex history. However, Rock Island II has much greater diversity in its feature assemblage, bearing directly on its ability to answer nationally significant questions regarding its past as a temporary locus for a variety of groups, serially or in pluralistic contexts, throughout a dynamic period of contact, migration, and acculturation. Moreover, the long history of excavations from Rock Island, and the resulting archeological collections further attest to the unique complexity, integrity and significance of its resources. Lastly, Rock Island Site II may hold national significance as the possible location of A,otonatendïe, the mid-seventeenth-century, inter-tribal, anti-Iroquois gathering place referred to in the *The Jesuit Relations* (Mason 2015). This possibility suggests that further research at the site has the unique potential to reveal aspects of the lost history of this nationally significant place. The existence of written documentary evidence referring to this location may also present an avenue of research questions evaluating the corroboration or dissonance between the written record and archeological findings.

Elements of Rock Island Site II

The approximately 2.5-acre site consists of numerous archeological resources and associated features. The site also consists of non-contributing features. The elements constituting Rock Island Site II include the following:

Contributing Resources

The single site includes the remains of the Odawa cemetery, multiple palisade lines, and buildings One, Two, Three, and Four. Building and structural foundations have been identified, as well as midden pit features and material cultural remains over the entire acreage. As such, the entire section represents one contributing resource: a multi-component early Contact-period archeological site. The four historic periods defined at Rock Island Site II, signaled by documentary sources and corresponding archeological deposits are: Period 1, the initial and short historical period occupation of the immigrant Potawatomi; Period 2, a short term residence by the westward-migrating Hurons, Petuns, and Odawa; Period 3, a prolonged era of Potawatomi use of the site; and Period 4, the terminal historical Odawa occupation.

There are several known late pre-contact occupation sites on Rock Island, some of which are in the general vicinity of Rock Island Site II, and some pre-contact materials have been recovered from Rock Island Site II. Although such a component would not relate to the specific qualities of contact occupation for which Rock Island Site II is being nominated as an NHL, any pre-contact component identified at the site would provide an excellent comparative context and, therefore, be considered a contributing resource.

Noncontributing Resources

Today the site lies within Rock Island State Park, a property administered by the Wisconsin Department of Natural Resources. The noncontributing resources consist of unpaved trails that traverse part of the site, interpretive signage, [redacted]

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Previous documentation on file (NPS):

_X_ Previously listed in the National Register (fill in 1 through 6 below)
__ Not previously listed in the National Register (fill in **only** 4, 5, and 6 below)

1. NR #: 72000050 (as part of Rock Island Historic District)
2. Date of listing: May 19, 1972
3. Level of significance: National
4. Applicable National Register Criteria: A__ B__ C__ D_X_
5. Criteria Considerations (Exceptions): A__ B__ C__ D__ E__ F__ G__
6. Areas of Significance: prehistoric, historic, architecture, commerce, early French Empire in Great Lakes, migrations of Indian tribes

__ Previously Determined Eligible for the National Register: Date of determination:
__ Designated a National Historic Landmark: Date of designation:
__ Recorded by Historic American Buildings Survey: HABS No.
__ Recorded by Historic American Engineering Record: HAER No.
__ Recorded by Historic American Landscapes Survey: HALS No.

Location of additional data:

State Historic Preservation Office: X
Other State Agency: Wisconsin Department of Natural Resources
Federal Agency:
Local Government:
University: Lawrence University, Appleton, Wisconsin
Other (Specify Repository):

8. FORM PREPARED BY

Name/Title: Dr. Vergil E. Noble, NPS Archeologist (retired)
with assistance from Ms. Holly Staggs, Intern

Address: 1000 Oxbow Drive
Ashland, Nebraska 68003

Telephone: 402-944-4176

E-mail: vnoble123@windstream.net

Date: January 25, 2021

Edited, and with contributions from:

Dr. Michael Roller, Archeologist
National Park Service
National Historic Landmarks Program
1849 C Street NW, Mail Stop 7228
Washington, DC 20240

Telephone: (202) 354-2125

E-mail: michael_roller@nps.gov

PHOTO INFORMATION

List of Photos and Photo Identification Information.

Name of Property: Rock Island Site II
County and State: Door County, Wisconsin
Name of Photographer: Mark Dudzik, WI DNR Departmental Archeologist
Photograph Date: on or about June 1, 2013
Location of Original Digital Files: WI DNR Cultural Resources Division

Photo Number	Description	Camera Direction
1	Northern limits of Rock Island Site II with historic pioneer cemetery fence in foreground.	NE
2	Looking south toward beach from historic pioneer cemetery at edge of Rock Island Site II.	S
3	Interpretive signage near palisade location.	S
4	West Beach Trail, looking north toward site from beach.	N

Photo Log

Ink and Paper Combination: **UltraChrome HD Pigment Inks** on **Moab Juniper Baryta Rag Glossy Fine Art Inkjet Print Paper** using an **Epson SureColor P600** printer

Photo 0001:
Rock Island Site II
Door County, Wisconsin
Photo courtesy of Mr. Mark Dudzik, WI DNR Departmental Archeologist
June 1, 2013
Image archived at WI DNR Cultural Resources Division.
Northern limits of Rock Island Site II with historic pioneer cemetery fence in foreground, view NE.
Image file name: WI_Door County_Rock Island Site II_001.tif

Photo 0002:
Rock Island Site II
Door County, Wisconsin
Photo courtesy of Mr. Mark Dudzik, WI DNR Departmental Archeologist
June 1, 2013
Image archived at WI DNR Cultural Resources Division.
Looking south toward beach from historic pioneer cemetery at edge of Rock Island Site II.
Image file name: WI_Door County_Rock Island Site II_002.tif

Photo 0003:
Rock Island Site II
Door County, Wisconsin
Photo courtesy of Mr. Mark Dudzik, WI DNR Departmental Archeologist
June 1, 2013
Image archived at WI DNR Cultural Resources Division.

Interpretive signage near palisade location, view south.
Image file name: WI_Door County_Rock Island Site II_003.tif

Photo 0004:
Rock Island Site II
Door County, Wisconsin
Photo courtesy of Mr. Mark Dudzik, WI DNR Departmental Archeologist
June 1, 2013
Image archived at WI DNR Cultural Resources Division.
West Beach Trail, looking north toward site from beach.
Image file name: WI_Door County_Rock Island Site II_004.tif

FIGURES

Figure Number	Description of Figure
1	Location of Rock Island in Lake Michigan (Mason 1986).
2	Location of Rock Island Site II on Rock Island (Mason 1986).
3	Washington Island NE 7.5' USGS Quad.
4	View North from Beach of Rock Island Site II Vicinity (photo courtesy Mark Dudzik, WI DNR).
5	Rock Island Site II Excavation Base Map (Mason 1986).
6	Pentagonal Palisade and Buildings within It (Mason 1986).
7	Trench 3, Excavation Unit I, Showing Palisade Footing and Strata (Mason 1986).
8	Palisade Footing Trench (Mason 1986).
9	Building One Floor Plan (Mason 1986).
10	Building Two Floor Plan (Mason 1986)
11	Building Three Floor Plan (Mason 1986).
12	Reconstructed Pot from Rock Island Site II (Mason 1986).
13	Catlinite Artifacts from Rock Island Site II (Mason 1986).
14	Bear Mandible Tools (Mason 1986).
15	Trade Goods and Items Made from Trade Goods (Mason 1986).



Photo 1. Northern limits of Rock Island Site II with historic pioneer cemetery fence in foreground.



Photo 2. Looking south toward beach from historic pioneer cemetery at edge of Rock Island Site II.



Photo 3. Interpretive signage near palisade location.



Photo 4. West Beach Trail, looking north toward site from beach.

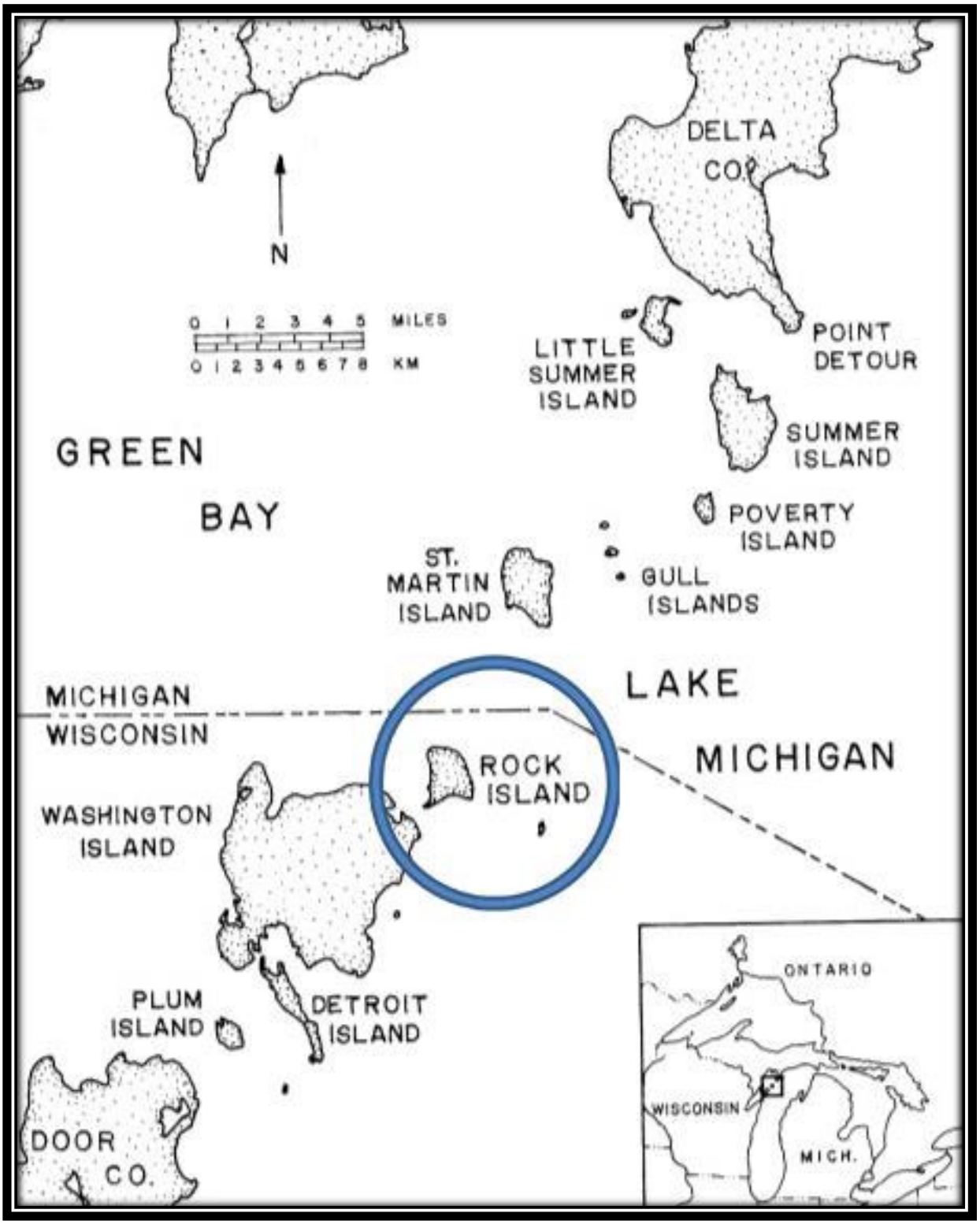


Figure 1. Location of Rock Island in Lake Michigan (Mason 1986, used with permission).

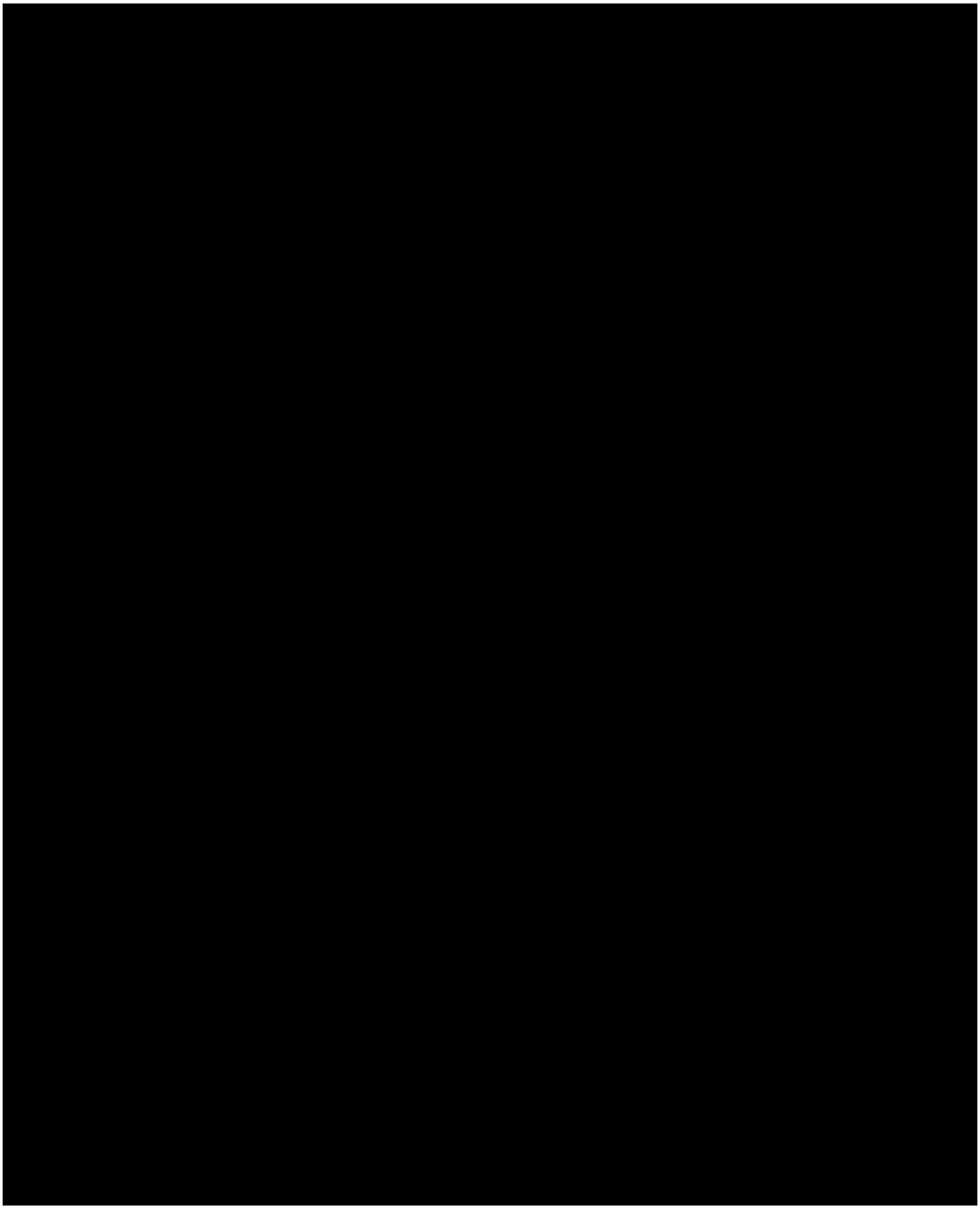


Figure 2. Location of Rock Island Site II on Rock Island (Mason 1986, used with permission).

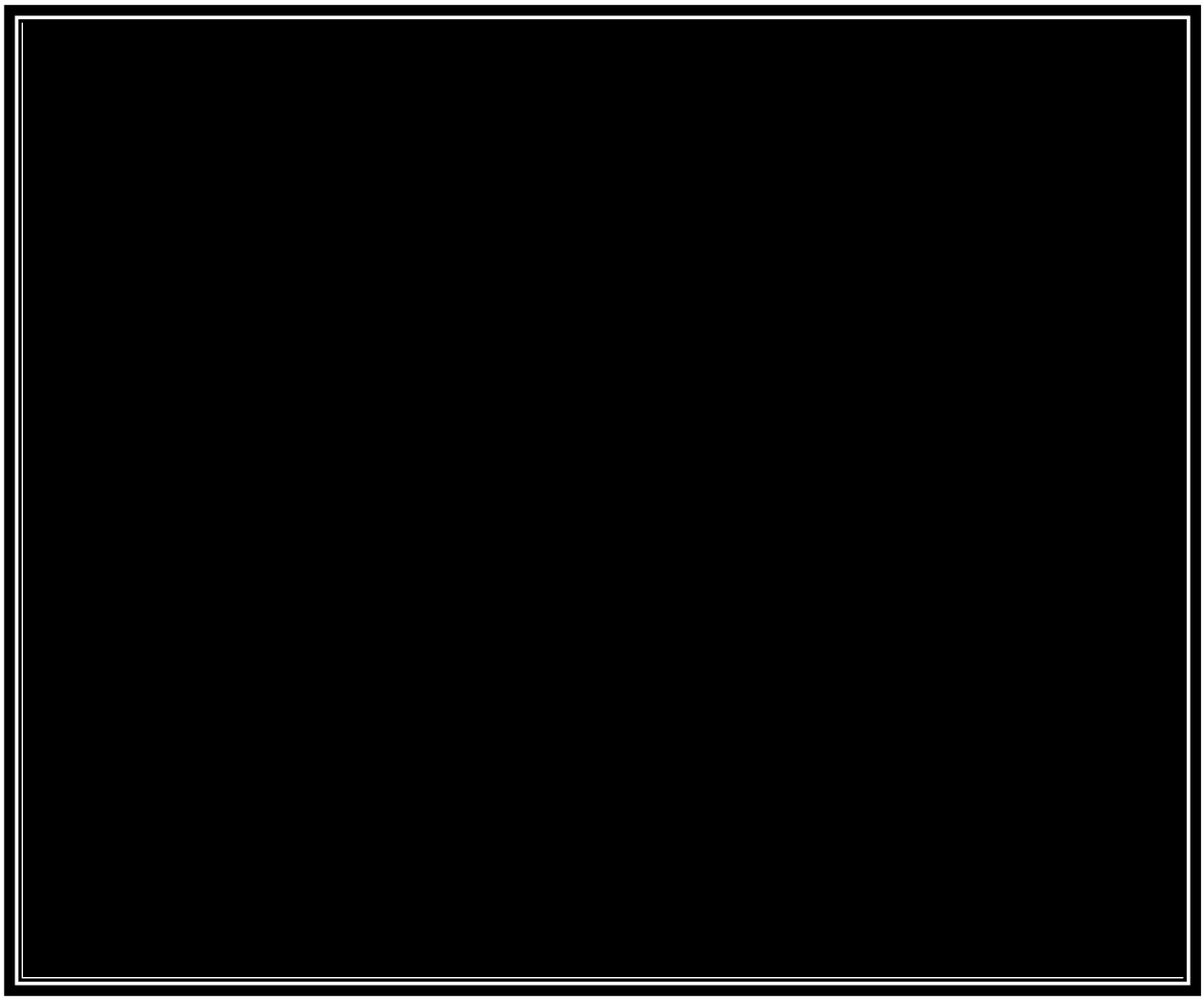


Figure 3. Washington Island NE 7.5' USGS Quad.

UTM References

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Figure 4. View North from Beach of Rock Island Site II vicinity (courtesy of Mark Dudzik, WI DNR, used with permission).

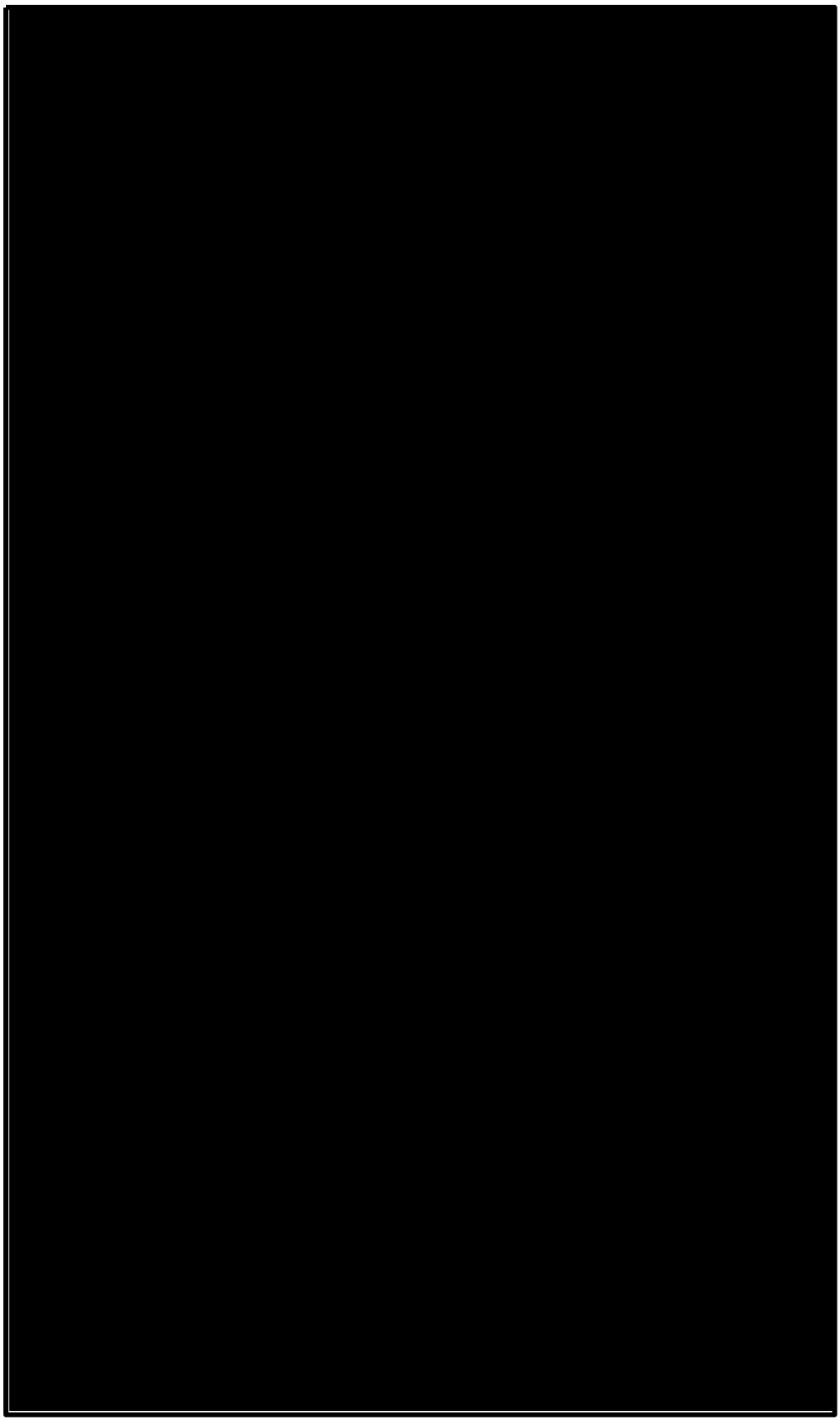


Figure 5. Rock Island Site II Excavation Base Map (Mason 1986, used with permission).

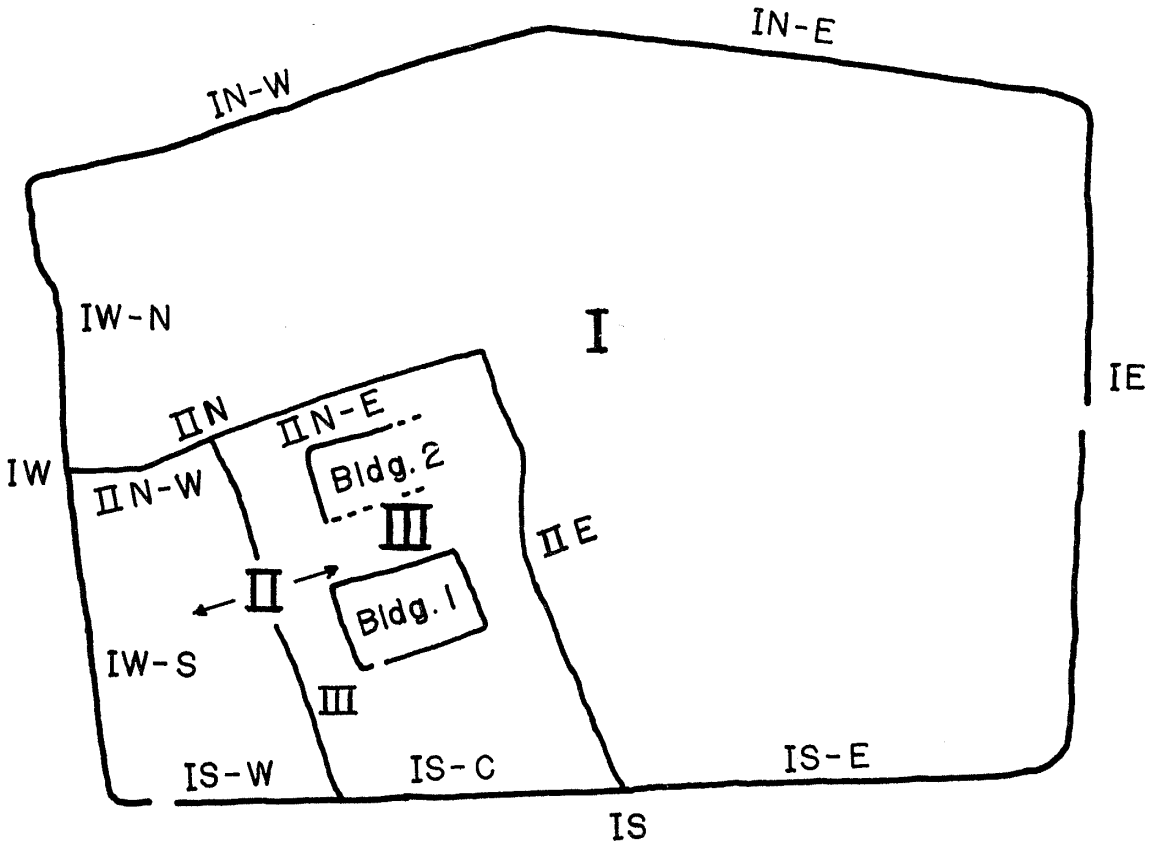


Figure 6. Pentagonal Palisade and Buildings within It (Mason 1986, used with permission).

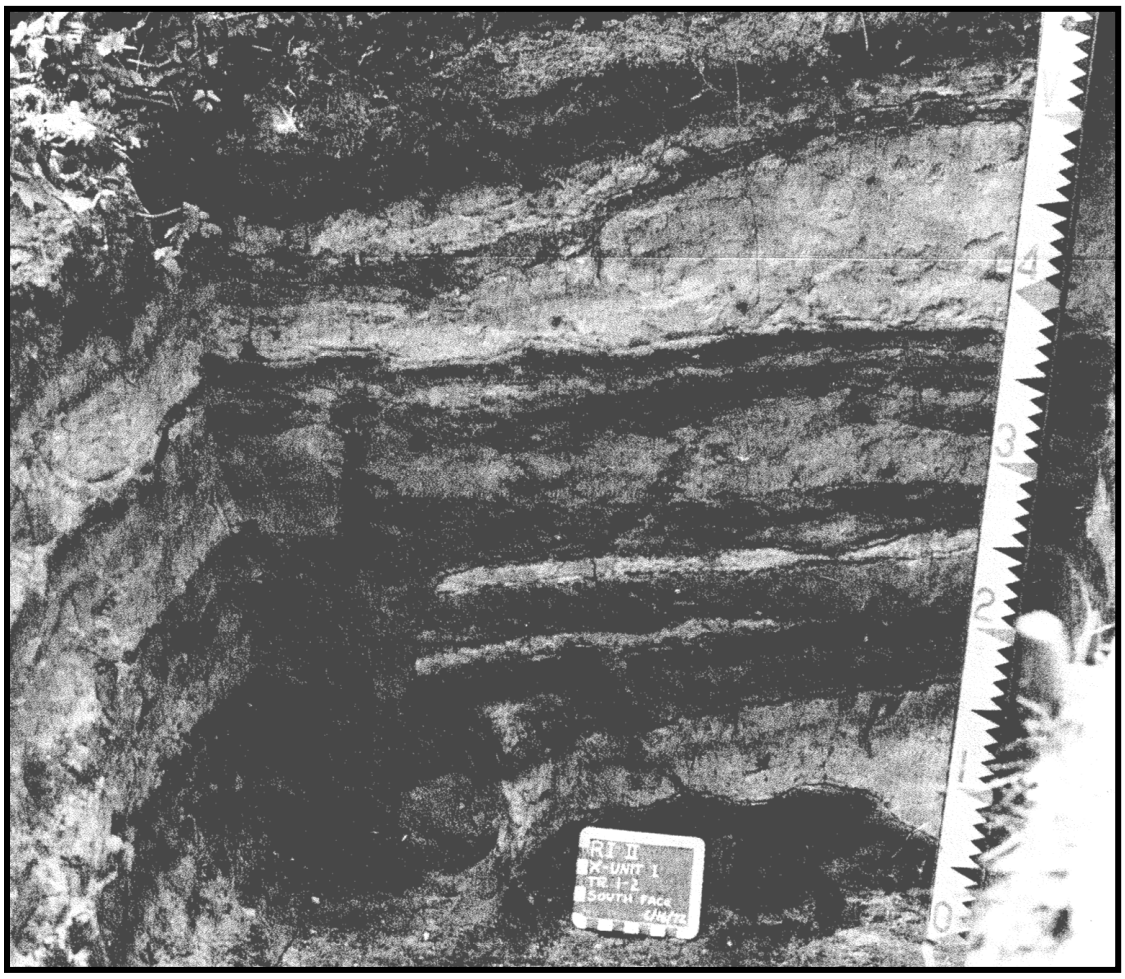


Figure 7. Trench 3, Excavation Unit I, Showing Palisade Footing and Strata (Mason 1986, used with permission).

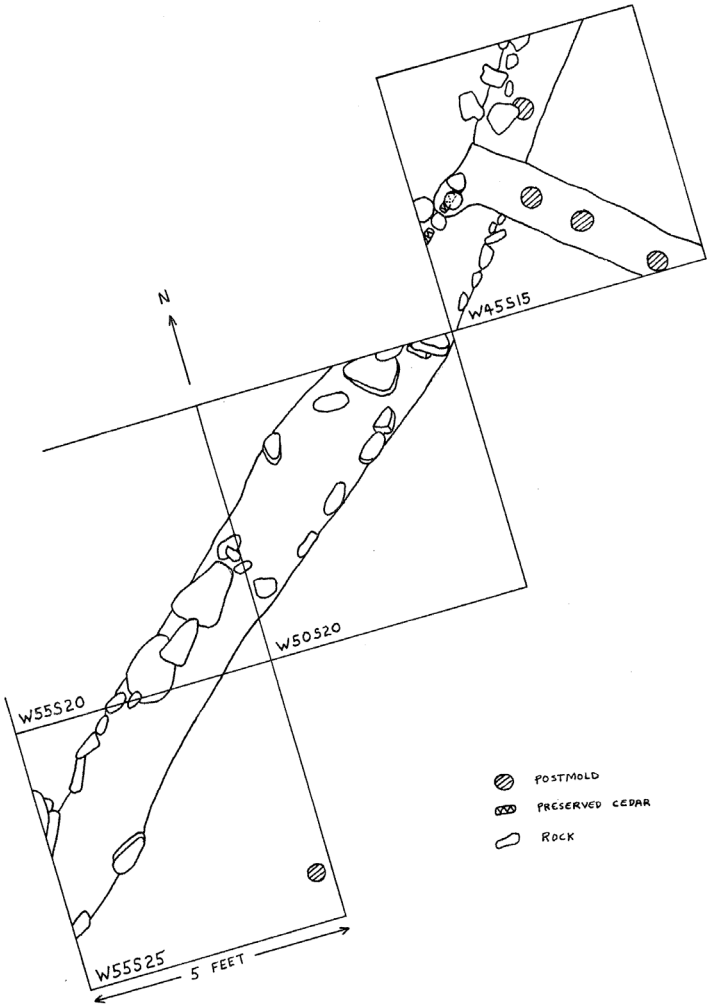


Figure 8. Palisade Footing Trench (Mason 1986, used with permission)



Figure 9. Building One Floor Plan (Mason 1986, used with permission).

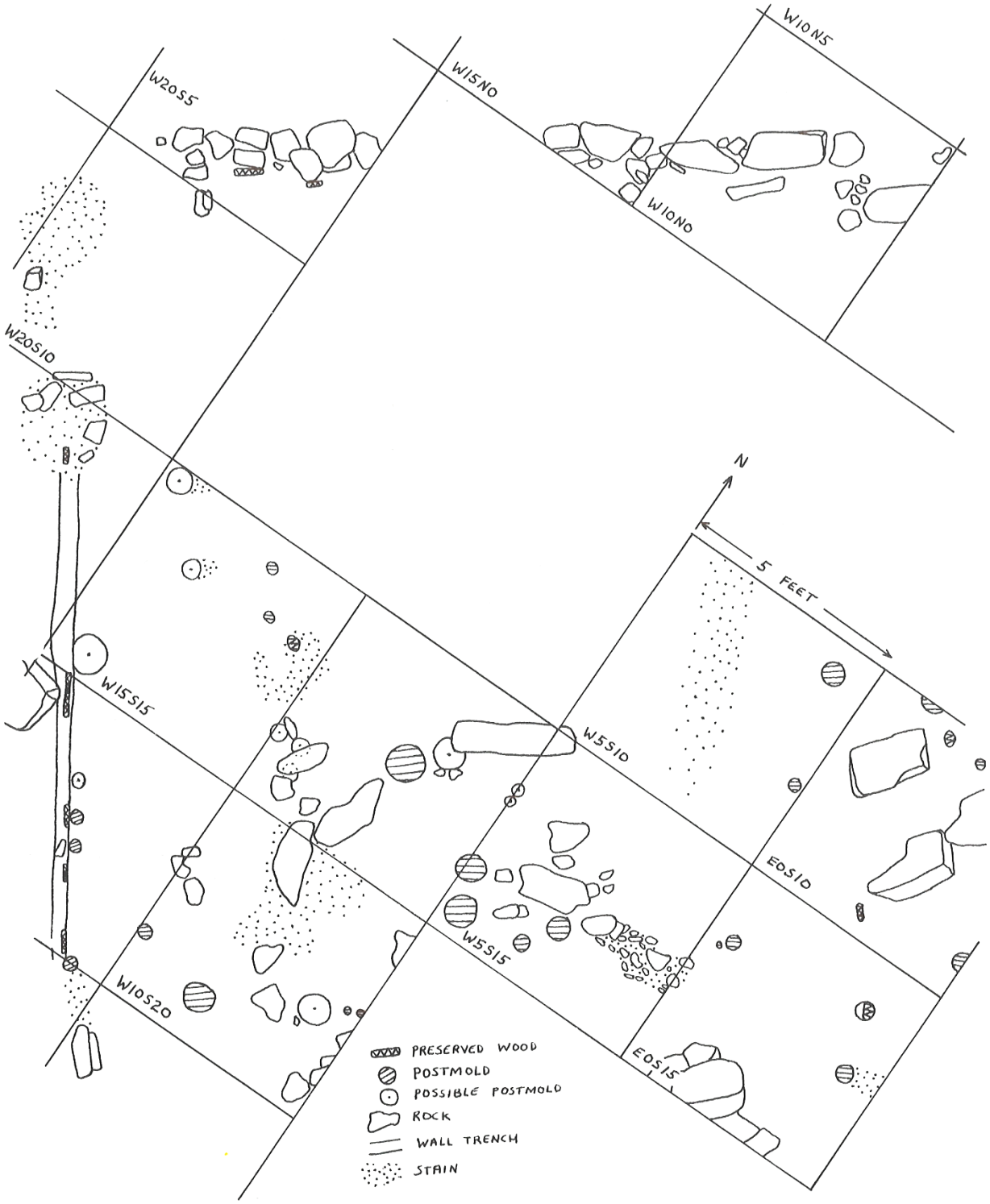


Figure 10. Building Two Floor Plan (Mason 1976, used with permission).

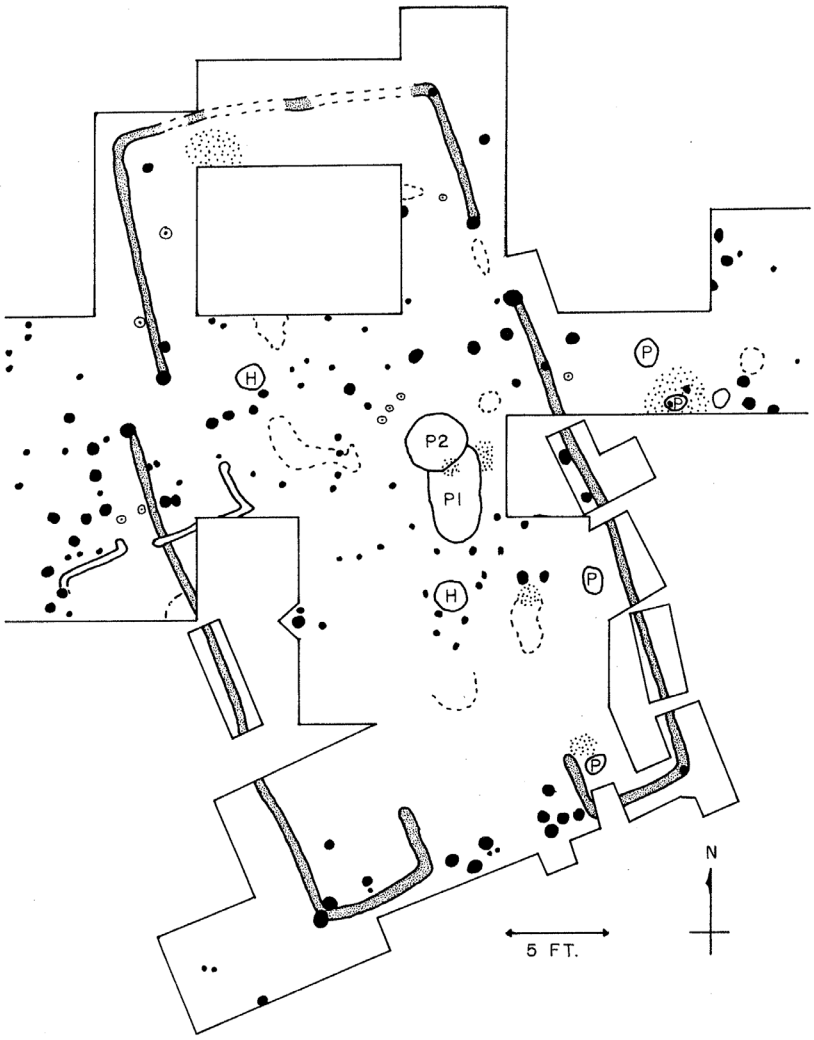


Figure 11. Building Three Floor Plan (Mason 1986, used with permission).



Figure 12. Reconstructed Pot from Rock Island Site II (Mason 1986, used with permission).

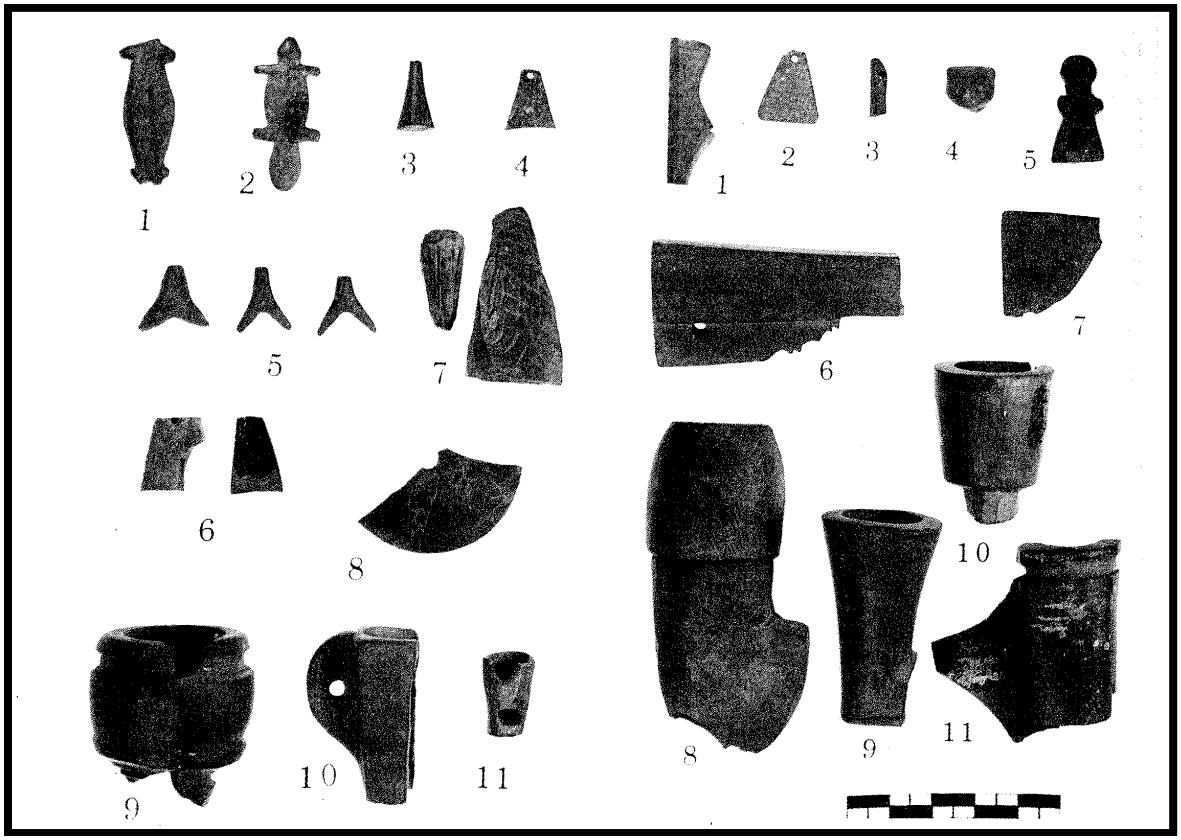


Figure 13. Catlinite Artifacts from Rock Island Site II (Mason 1986, used with permission).

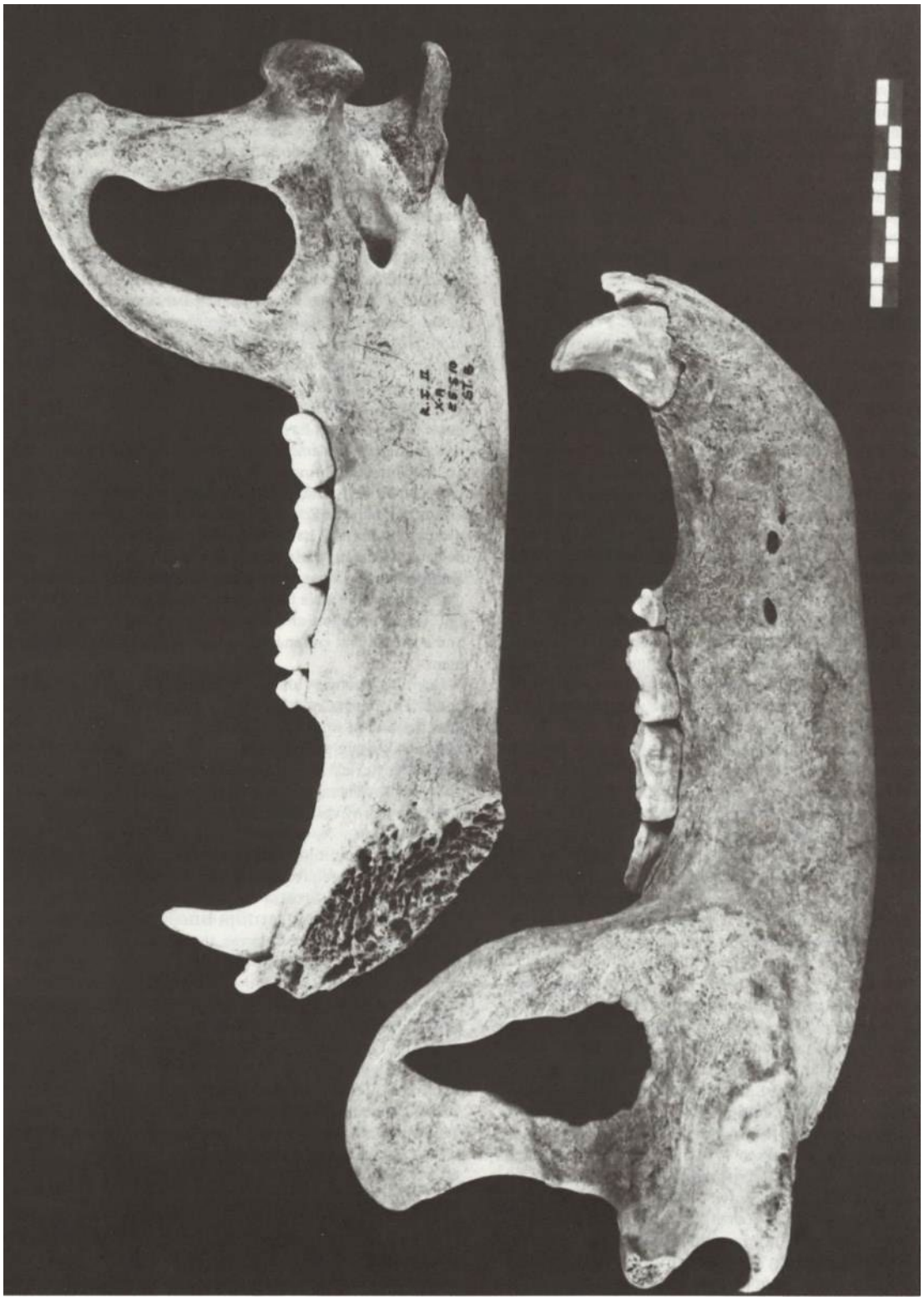


Figure 14. Bear Mandible Tools (Mason 1976, used with permission).

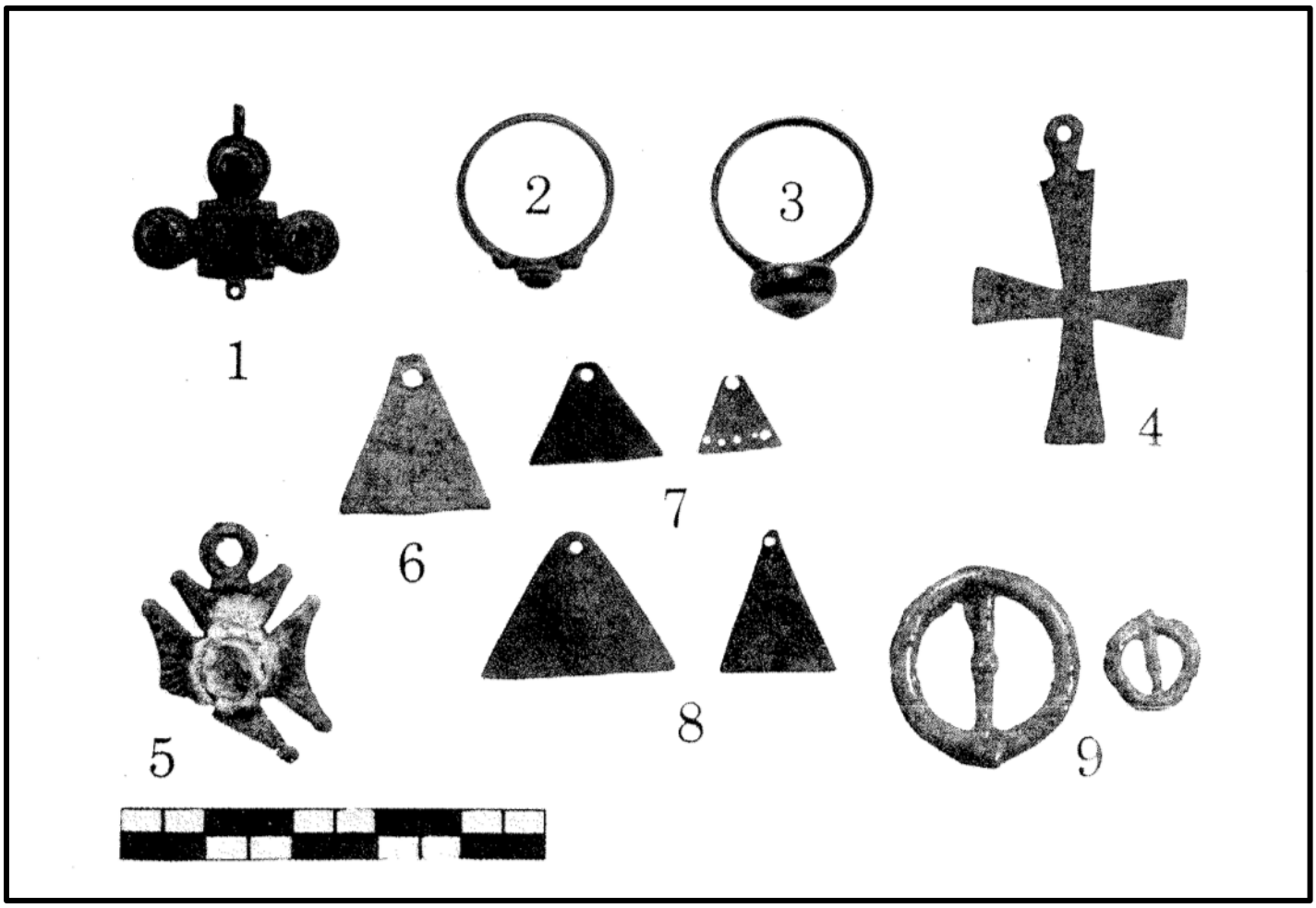


Figure 15. Trade Goods and Items Made from Trade Goods (Mason 1986, used with permission).