Wherever you discuss a year/date at a location—ask what was happening with American Indians?

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A. CONTEMPORARY STATUS OF AMERICAN INDIAN NATIONS OF WISCONSIN

1. UW--Madison is special as Wisconsin includes the most American Indian Nations (12) of any state east of the Mississippi River (within the ethnic--cleansing zone demarcated by the Indian Removal Act of 1830).
2. Wisconsin hosts the greatest diversity of American Indian Nations of any state east of the Mississippi River
3. Wisconsin hosts six Native American languages from three language families:
   a. Algonquian (Menominee, Ojibwe, Potawatomi, Munsee);
   b. Siouan: (Ho--Chunk);
   c. Iroquian (Oneida).
4. Our immediate tribal neighbors are the Ho--Chunk and Potawatomi Nations.
5. The Ho--Chunk called this place Dejope or Four Lakes. The Ho--Chunk villages of Old Turtle, Four Lakes, and Broken Arm have been transformed into Middleton, Madison, and Monona.
6. Dejope (Four Lakes) Residence Hall physically represents our shared future as it provides an example of shared cultural production between American Indians and non--American Indians today with its naming and interpretative features.
7. There are approximately 300 American Indian & Alaska Native students at UW--Madison.
8. The first known American Indian student was Milton Baines (Lakota) in 1904. The second known student was Thomas St. Germain (Lac due Flambeau Ojibwe) in 1905. However, the first American Indian student to graduate was not until Mary Dooley in 1946.
9. The Memoninee Nation is the oldest nation of the western Great Lakes, and the Ho--Chunk are the second--oldest American Indian nation, having lived here for “time immemorial,” with research describing possible Ho--Chunk cultural connections to the 3,500 year--old artwork of Gottschall Rockshelter, as well as to the 2,500 year--old mound earthworks in Wisconsin. The Ho--Chunk civic leaders and Ho--Chunk faculty at UW--Madison assert that they are the direct descendants of the Late--Woodland Society, or the effigy mound builders.
10. Our campus sits in the center of the treaty--recognized borders of the former 10 million acres of the Ho--Chunk Nation, lands ceded by six treaties between the Ho--Chunk Nation and the United States of America, including the fraudulent treaty of 1837.

11. Despite the best efforts of the USA, the Ho--Chunk Nation successfully resisted a 40--year, six military campaign effort to ethnically-- cleanse them from Wisconsin. The legacy of this ethnic-- cleansing attempt is central to our limited understanding of the effigy mounds today.

12. At the recent Effigy Mounds rally in January 2016, Ho--Chunk Nation civic leadership asserted that Capitol Hill was the former cultural center of their society, with 88 revered civic leaders buried on that glacial drumlin long before the creation of the city of Madison.

B. EVIDENCE OF 12,000 YEARS OF HUMANITY IN THE FOUR LAKES (DEJOPE) -- 5 Talking Points.

1. Our 2004 campus archaeological survey “2004 Archaeological Investigations on the University of Wisconsin--Madison campus” illuminated that we are the most archaeologically--rich campus of any university in the United States!

2. Our human story begins 12,000 years ago near Picnic Point and the Class of 1918 march (Archaeological Site DA413) noting human occupation at least 12,000 years ago, possibly 13,000 years ago, around large Lake Yahara (when all four lakes were one large lake) post--glaciation after the last ice age. Note: 100 FOOT TIMELINE ACTIVITY

3. Madison now appears to be an urban forest, however over millennia, humans maintained a Bur Oak Savanna through fire ecology in the Four Lakes. The 250+-year--old Bur Oaks are reminders of the former Oak Savannah and the fire ecology practices of former societies living on the lakeshore. “Picnic Point was a savanna that was perhaps originally maintained by fire and then kept open by grazing. When these two forces ceased to be a factor, the present day vegetation took hold of the area.” (Archaeological Investigations University of Wisconsin--Madison Campus City of Madison Dane County Wisconsin Prepared By: George W. Christiansen III).

4. The Lake Mendota shoreline features 21 archaeological sites and 9 village sites of human habitation (from “A Phase I Archaeological Survey of Muir Knoll, University of Wisconsin--Madison, Dane County, Wisconsin by Amy Rosebrough), including:
   a. Natatorium (DA124) & Eagle Heights (DA1234): 8,000 yr--old village sites.
   b. Picnic Point (DA122): 3,000 yr--old village sites. The entirety of Picnic Point is either workshop, habitation, or burial site.
   c. Porter Boathouse--former site of “prehistoric archaeological materials over distributed virtually all of the area...If these materials are in an undisturbed condition, it is likely that the site would be eligible for listing on the National Register of Historic Places.” (UW Crew House Archaeological Survey Engberg Anderson Project No. 95544.)
   d. Kronshage Hall (DA1238) is built upon an ancient village site.
   e. Conical, linear and effigy mounds now underneath:
      ii. Agriculture Hall

5. There is great debate on the peopling of the Americas. “It is clear that information pertaining to the earliest peoples of the New World is highly sought after and is of the utmost importance to resolving these research issues” (2004 Christiansen III):
   a. Early Paleo--Indian Stage (13,000 -- 10,000 BC): “Evidence for early Paleo--Indian occupation of Dane County is abundant.”
b. **Late Paleo--Indian Stage (10,000 – 7000 BC):** “In Dane County, Late Paleo--Indian sites tend to be located in the same locations as Early Paleoindian sites.”

c. **Early Archaic Stages (8000/5500 BC – 4000 BC):** “a number of sites in the Four Lakes area have produced Early Archaic projectile points... The pattern of site reuse continued through the Early Archaic, probably because of their ideal settings for taking advantage of a wide variety of resources.”

d. **Middle Archaic Stage (6000/4000 BC – 1500/1200 BC):** Middle Archaic stage in Wisconsin saw a number of technological innovations, including copper metallurgy... Despite the long duration of the Middle Archaic stage, relatively little is known of the actual lifeways of Middle Archaic people in the Four Lakes area.”

e. **Preston Phase (1500 – 1000 BC):** “Two sites in the Four Lakes Area have produced Preston Notched projectile points, 47DA5--Blackhawk Village and 47DA459--Beach Site

f. **Durst Phase (1000 – 500 BC):** “The Durst phase is the youngest of the Late Archaic phases” There are 11 sites with Durst Stemmed points in the Four Lakes.”

g. **Woodland Tradition—Early Woodland Stage (300 BC – AD 100):** The Early Woodland stage in south--central Wisconsin encompasses two distinct cultural phases:

   i. **Marion Culture stage (300 -- 250BC):** Residents of the area during the Early Woodland appear to be a variant of the Marion culture... **with artificially constructed mounds.**

   ii. **Lake Farms Phase (250 BC – AD 100):** Early Woodland saw an evolution in ceramics... Lake Farms phase sites in the Four Lakes area, indicate that late Early Woodland peoples may have lived in large warm--season camps surrounded by specialized resource processing and extraction sites...many Lake Farms phase sites are located near shallow lakes and marshes.”

h. **Woodland Tradition—Middle Woodland Stage (AD 100 – 500):**

   i. **Waukesha Phase (AD 100 – 300):** The Middle Woodland Stage in the Four Lakes Area is poorly known... What is known of the Waukesha phase people in the Four Lakes area comes from excavations at the **Outlet Site (47DA3) located where the Yahara River exits Lake Monona...** Waukesha phase peoples interred their dead in rectangular pits covered by large conical mounds.

i. **Woodland Tradition—Late Woodland Stage (AD 500 – 1050):**

   i. Noted for monumental earthworks that dotted the landscape-- ----the highly visible effigy mound mortuary complexes **typically located on elevated terraces near waterways, marshes and lakes.** Researchers suggest that the importance of the mounds lay in the process and ceremonies accompanying their construction and not only in their use as burial markers.

   ii. **the Effigy Mound culture is used as an umbrella term** that incorporates at least two phases, the Horicon phase in south--central Wisconsin and the Eastman phase in southwestern Wisconsin and several phases not yet completely defined in northwestern and north--central Wisconsin.

   iii. **The Late Woodland stage indicates a unique and well--developed stage with a complexity that is expressed not in material goods, but in ceremonialism and ritual.** The early portion of the Late Woodland was, in essence, a **continuation of the lifeways that had been gradually developing over the last thousand years.**

   iv. Bird mounds are most abundant in the higher elevations of the Driftless Area. **The association of specific animals with high and low elevations fits within a tradition concerning a tripartite division of the world into the**
1. “Upper World” (order, fire, lightning/thunder, warfare, birds),
2. “Middle World” (this world, balance) and
3. “Lower World” (chaos, water, springs and caves, healing and fertility, bears and water spirits).

v. Local landscape features also appear to have played a role in the structure of individual mound groups. “Panther” or Water Spirit mounds are often found near springs and deep lakes, features identified as portals to the underworld in the cosmology of eastern Native Americans. It appears that the Native Americans who built the effigy mounds were creating a symbolic landscape through the construction of various types of mounds.

vi. 1000 years ago, maize had become a mainstay for peoples who occupied the Wisconsin landscape. The adoption of more intensive horticultural economies apparently had profound affects on settlement patterns.

j. Horicon Phase (AD 700 – 1200): changes to ceramic material culture and ceremonial practices differentiate the Middle Woodland Waukesha Phase from the Late Woodland Horicon phase. The people of the Horicon phase are considered to be part of the Effigy Mound Culture because they buried their dead in animal shaped effigy mounds.

i. Effigy mound groups and habitation sites are ubiquitous around the Four Lakes area of Dane County. It is difficult to find a location adjacent to either of the four lakes, the Yahara River or any of the tributaries of the drainage that do not contain effigy or other types of mounds as well as habitation sites. The Four Lakes area is considered to be one of several “superclusters” of mounds and earthworks in Wisconsin.

ii. Horicon phase peoples utilized large habitation sites for socializing and ceremonial purposes and then occupied small sites at other times of the year.

k. Kekoskee Phase (AD 800 – 1200): Sometime around 1,100 years ago, significant changes took place on the landscape of southern Wisconsin. By 1,000 years ago, fully horticultural societies had arisen and the first sedentary villages in Wisconsin were occupied. Socio-political dynamics of southern Wisconsin became more complicated as sedentism took hold and diverse cultural groups either developed within, or moved into, southern Wisconsin.

i. Increased hostilities in the region demonstrated by evidence for violent conflict at a number of sites throughout the region (examples include Aztalan, Highsmith site, Weisner III, IV, Camp Indianola, etc.)

ii. By AD 1050, the terminal Late Woodland town of Aztalan was occupied by a group of Cahokian Middle Mississippians and Oneota settlements were springing up in northwestern, northeastern and southeastern Wisconsin.

iii. Site location preference was oriented towards environments where a variety of aquatic resources could be procured and were off major waterway.

l. Mississippian Tradition—Middle Mississippian (AD 1000 – 1250): Evidence of a Middle Mississippian presence in southern Wisconsin is confined to only a handful of sites, which has led researchers to the conclusion that it is largely an intrusive presence.

i. Middle Mississippian peoples were different from surrounding Late Woodland groups. They constructed monumental architecture that included platform temple mounds, large bastioned palisades and specialized public buildings.

ii. The small village of Aztalan metamorphosed into a 22--acre mixed Kekoskee/Middle Mississippian village with three platform mounds.
iii. Evidence for a Middle Mississippian presence in Wisconsin ceases shortly after AD 1250 when portions of Aztalan were apparently burnt.

m. Mississippian Tradition—Oneota (AD 1000 to 1600): Some Late Woodland communities appear to have adopted elements of Mississippian material culture and ideology, and evolved into a group of related cultures termed the Oneota.
   i. Oneota peoples adopted many elements of Mississippian material culture. The geographic distribution of Oneota villages was discontinuous, as not every Late Woodland stage group accepted new ideas.
   ii. The sudden pre-occupation with fortification systems that developed with the emergence of sedentary societies may be due in part to the close proximity that the culturally dissimilar terminal Late Woodland, emergent Oneota and Middle Mississippians found themselves in.
   iii. However, while terminal Late Woodland and Middle Mississippian sites in the area are frequently fortified, only a single fortified Emergent Oneota site has been noted to date.

n. Post European Contact Period—Native Americans (AD 1600 -- present): The ethnic affiliations of the Oneota communities have not yet been established, but their geographic location and material culture of the eastern Classic Oneota matches early European descriptions of the “Ouinipigou” (Ho--Chunk). It is very difficult in most cases to link historically known Native American residents of Wisconsin to pre---Euro---American cultural complexes. The association of the Ho--Chunk with the eastern Oneota, though tentative, still remains the strongest to date.
   i. It appears that Oneota populations had declined by Euro---American contact (presumably due to epidemic disease and an increase in regional conflict) and contact had been established with the Mesquakie, Pottawatomie and other groups being pushed westward by disturbances resulting from Euro---American colonization.
   ii. The early Post European Contact period, in a formal sense, is traditionally said to begin in 1634, when Jean Nicolet is believed to have landed at Red Banks on the shore of Green Bay. Nicolet had been sent as an envoy to the Ho--Chunk nation with the intent of establishing a peace treaty between their nation and the Ottawa, in order to facilitate the flow of furs into French territory.
   iii. As competition for those furs between native tribes and European groups increased, warfare and population movement accelerated. War parties from eastern fur---trading tribes began to attack the Ho--Chunk, whom Nicolet had failed to convince of the benefits of trade with the French. These parties carried epidemic diseases with them, and the resulting outbreaks killed nearly two---thirds of the Ho--Chunk.
   iv. Their major villages were located in eastern Wisconsin, and the Ho--Chunk also traveled the Driftless Area and across the Mississippi for buffalo hunts. The following decades were witness to the partial recovery of the Ho--Chunk population. By the 1800s, Ho--Chunk villages and campsites were established across southern Wisconsin. They began to mine lead in the Driftless Area, putting themselves at the center of a developing regional trade network. This activity, though economically advantageous in the short-term, inevitably drew the attention of white settlers and led to conflict between the Ho--Chunk and Euro---Americans who wished to claim the lead district for themselves.
   v. In 1829 and 1832, treaties were drawn up calling for the Ho--Chunk to abandon title to the lead district and relocate west of the Mississippi. A third treaty in 1837 stipulated
the removal of the Ho-Chunk to Iowa. The Ho-Chunk, suffering through another round of catastrophic epidemic disease, largely ignored these treaties, and the US began a series of forced relocations in 1840s.

vi. After the Black Hawk War of 1832, fur trade became less important and settlement of the area began in earnest. Soon traders began viewing the wilderness as developing frontier rather than a place solely for Indians and fur-bearing animals.

vii. Dane County was established in December of 1836, but the Euro-American presence in the area has been suggested to be as early as 1793 when a guide for Major Long claimed to have visited the area. Ebenezer Brigham, credited with being the first non-Native American settler in Dane County, had passed through the area in 1829 and was interested in it for its potential mineral resources rather than its agricultural possibilities.

viii. As early as the 1820s, lead mining attracted settlers to southwestern Wisconsin. Despite the success enjoyed by many, others who could not support themselves as miners turned to farming. The early American farmers of Dane County turned to cash crops, the most lucrative of which was tobacco.

ix. With the removal of the Ho-Chunk Nation in 1832, Madison was selected to be the site of the capital in November of 1836, and only thirty people were residing in what is now Dane County. With the continuing removal of the Ho-Chunk in 1837, by 1840 the population of Dane County was 314 but by the end of the Civil War the population grew to 43,992.
C. THE MOUND BUILDERS: EARLY, MIDDLE and LATE--WOODLAND SOCIETIES (17 talking points).

1. Our campus sits in the GEOGRAPHIC and CULTURAL center of the Early, Middle and Late--Woodland societies (Mound Builders) that radiates out from Dejope (Four Lakes) and spans over 20,000 square miles of southern Wisconsin, northern Illinois and eastern Iowa.

2. We have not fully recovered our understanding of the cultural meaning of the conical, linear and effigy mounds created by the Woodland societies over 1,800 years, but they are all considered burial sites, many are ceremonial sites, and the entire linear, conical and effigy mound system was constructed with functional placements that often indicate natural resources, astronomical observances, and/or communication and alignment with one another, sometimes over great distance.

3. The most common effigy mound forms can be divided into three groups:
   a. Beings that fly—birds (Upper World),
   b. Beings that walk the earth (Middle World)
      Note: Animal mounds representing geese, cranes and other water--loving birds, may have been associated with either a middle world or a liminal status.
   c. Beings that are associated with water (Lower world).

4. Heights such as Observatory Hill would have been associated with the Upper World. Many isolated bird mounds in the Driftless Area and Four Lakes Locality are indeed found on high ridges and ridge spurs.
   a. Bodies of water such as Lake Mendota and springs were considered entrances to the Lower World.
   b. The location of the Observatory Hill mounds, on the crest of a high hill overlooking Lake Mendota, links the site with both the Upper and Lower worlds, hence the Double--tailed Water Spirit and Bird effigies.

5. Linear and Conical mounds are the most prevalent type of mound in Dane County.

6. The most common types of effigy mounds in Dane County:
   a. Birds (representing the Upper World)
   b. Bears (Middle World) and
   c. Long--tailed panthers or Water Spirits (representing the Lower World)

7. Linear, conical and effigy mound earthworks were created between 2,500 and 700 years ago.
   a. Linear and conical mounds: up to 2,500 years ago (Early/Middle/Late)
   b. Effigy mounds: between 1,600 to 800 years ago (Late--Woodland only)

8. There were between 15,000--20,000 linear, conical and effigy mounds comprising this vast, often interconnected web of earth works.
   a. ~4,000 extant mounds remain in Wisconsin today.
   b. 36 extant linear, conical or effigy mounds on campus property today.
   c. 14 conical/linear/effigy mounds were destroyed by campus development, incl. North Hall, Bascom Hall, Muir Knoll, Agricultural Hall, Kronshage Hall

9. Historically, the biggest concentration of effigy mounds was along the shores of Madison’s four lakes, where the Mound Builders built some 1,500 earthworks.

10. Effigy mounds often contain evidence of the ritual use of fire, colored earth and water. The only consistency in burial regime was the preferred placement of the deceased near the
"heart" of the effigy, followed by alternative but anatomically significant locations such as the head, mid--body or “hip” of the mound.

11. **Effigy Mound burial regimes were quite variable:** cremations, articulated and bundle burials, pit burials, primary mound floor and primary mound fill burials.

12. **Mound construction ranged between:**
   a. Simple single--stage construction episodes using local soils placed over unaltered ground surfaces, to
   b. Multi--stage construction using colored non--local soils, placed over elaborately prepared mound floors.

13. **Grave goods were rarely included with burials, and were generally utilitarian in nature.** Few ceremonial items or “prestige items” have been associated within the mounds, with mostly ceramics decorated with cord, textiles, arrow points, copper awls, wedges, beads, and ceramic elbow pipes.

14. **The earthworks range from 10 feet in size to over 1,300 feet in size.**
   b. Length goose effigy Willow creek: 112 feet.
   c. Wingspan bird effigy North shore Lake Mendota: 624 feet.
   d. Wingspan bird effigy Wisconsin River was over 1,300 feet.

15. **Effigy mounds were not built evenly over this area, but rather were functionally created in over 90 clusters located in resource--rich areas, influenced by local topography, physical and nature features.**

16. **Mound sites are densest along rivers and along the shores of the larger lakes.**
   b. Lake sites: the Four Lakes (Mendota--Monona--Kegonsa--Waubesa), Lake Winnebago, the Oconomowoc Lakes, Lake Geneva, Lake Como, Butte des Mortes, Lake Winneconne and Lake Koshkonong.

17. **The linear, conical and effigy mounds were built to blend into local topography, often built up to 3--5 feet high of mound height:**
   a. Conicals were preferentially located on flat surfaces
   b. Effigies and linears seem to have often been purposefully placed on sloping ground.
   c. Elongate mound forms were placed either parallel or perpendicular to slopes.
   d. Animal forms were positioned with legs downhill, and heads pointed down--drainage.
   e. Bird mounds were positioned with heads down--drainage and are oriented either down--slope, up--slope, or parallel to the slope
D. LEARNING GOALS ADDRESSED BY THE FIRST NATIONS CULTURAL LANDSCAPE TOUR:

In examining the 12,000 year human history of campus and our shifting values and inclusivity as a university community, a question to ask is, “In offering place-- -based learning tours to students and the public, how do the campus-- -specific narratives we share fulfill, challenge, or neglect the Essential Learning Goals for students?”

American Association of Colleges and Universities (AAC&U) Essential Learning Outcomes:

1. Knowledge of Human Cultures and the Physical and Natural World-- -Focused by engagement with big questions, both contemporary and enduring
2. Personal and Social Responsibility-- - Anchored through active involvement with diverse communities and real-- -world challenges
   a. Civic knowledge and engagement—local and global
   b. Intercultural knowledge and competence
   c. Ethical reasoning and action

First-- -Year Goals for University of Wisconsin-- -Madison students:

1. Understanding yourself as a member of the socially diverse university community—If you are reaching this goal you are:
   a. Developing an awareness of and respect for differences between people.
   b. Beginning to understand the impact of people’s social background and characteristics such as gender, race/ethnicity, class, and where they grew up on their power, status, opportunities, and how you/others treat them.
   c. Becoming aware of university values and learning appropriate academic and community conduct.
2. Developing awareness of the impact of your personal choices—If you are reaching this goal you are:
   a. Becoming aware of your own values and how they are similar to and different from other people’s values.
   b. Behaving in an ethical and principled way.

American Association of Colleges and Universities (AAC&U) The Principles of Excellence:

1. Principle Four—Engage the Big Questions: Teach through the Curriculum to Far-- -Reaching Issues—Contemporary and Enduring—in Science and Society, Cultures and Values, Global Interdependence, the Changing Economy, and Human Dignity and Freedom
2. Principle Five—Connect Knowledge with Choices and Action: Prepare Students for Citizenship and Work through Engaged and Guided Learning on “Real-- -World” Problems
3. Principle Six—Foster Civic, Intercultural, and Ethical Learning: Emphasize Personal and Social Responsibility, in Every Field of Study
E. UW--MADISON FIRST NATIONS CULTURAL LANDSCAPE TOUR STOPS (WITH YEARFEATURED LANDMARK WAS CREATED) – 7 STOPS.

1) Memorial Union & Library Square Mall (1925):
   a. Questions to ask:
      i. Why did students dress up as American Indians and host the Pipe of Peace ceremoney on Library Square mall from 1891--1940?
      ii. What federal policy impacted American Indians when the Union was built?
      iii. Why don’t we host a Pipe of Peace ceremony as part of graduation weekend today?
      iv. Why has this campus activity slipped from our collective memory?
   b. UW--Madison students on campus are "playing Indian" on Library Mall during commencement weekend by hosting the Pipe of Peace graduation ceremony that lasts from 1891--1940. The Pipe of Peace was an important student life activity and when the Union was built in 1925, the Pipe of Peace is featured in the center of the Union Seal. The Pipe of Peace can be seen in the Union Seal built into the floor of the Memorial Union and all brass door handles. Students continued the American Indian imagery with the mural featuring the images of the 12 Native American men painted on the ceiling of the 2nd floor Union foyer. The Memorial Union is constructed during Assimilation period for Native Americans, and reflects Assimilation policy well. Native American children are in a youth incarceration system in 11 boarding schools in Wisconsin in an attempt to destroy Native American languages and cultures. At the same time students are enacting fake Native American ceremonies it is illegal for American Indians to engage in ceremonial practices. We ask the tour participants what compelled students to enact a made--up Native American ceremony on library mall. We also ask why our university community does not know about this 50--year tradition and why students do not continue it today.

2) North Hall and the Abraham Lincoln Statue (1851 & 1909):
   a. Questions to ask
      i. What is the first building of UW--Madison?
      ii. What federal policy impacted American Indians at the time this building was created?
      iii. What was underneath the first building of UW--Madison?
      iv. Who could attend UW--Madison in that building?
      v. What would students living in this building read about the American Indian nations of Wisconsin?
      vi. Who were the university presidents during the ethnic cleansing campaigns against the Ho--Chunk Nation and the Potawatomi Nation from 1832--1874?
      vii. What is a land--grant university?
      viii. Where did the land come from?
      ix. Who was the US president during the 1862 Dakota War?
   b. North Hall opened in 1851 during ethnic cleansing of Ho--Chunk & Potawatomi Nations. North Hall is a nationally registered historic landmark or sacred object that can’t be
altered in any way. (After visiting the effigy mounds on Observatory Hill later in the tour, I bring up the point that North Hall is built directly on top of two effigy mounds, or important cultural objects to the society living here prior to the Americans. Bascom Hall is also built on effigy mounds. Student can’t understand what this really implies until they visit the effigy mounds and see them in person). We also discuss the 1862 Morrill Act (Land Grant Act by President Lincoln). Topics covered include the Indian wars in the Great Lakes, with Dakota War of 1862 noted in the Camp Randall arch plaques, and the ethnic cleansing of Ho--Chunk Nation from Dejope (greater--Madison region) from 1832--1874. The students living in North and South Hall from 1848--1874 would have read about the widespread regional conflicts with the Ho--Chunk and other Native Nations in the Great Lakes. Land--grant universities of the Great Lakes come with prerequisite of ethnic cleansing of Native Nations due to 1830 Indian Removal Act and we discuss the 72 parcels of land for funding the university in 1848 that come from Ho--Chunk dispossession, as well as the additional lands from the Morrill Act.

3) **Chief Blackhawk marker by UW Class of 1888 by Social Sciences Building:**
   a. Questions to ask
      i. **The class of 1888 put up this marker in 1913--25 years after they graduated, how do we interpret the message they shared with us 102 years ago?**
      ii. **What message might students share today about the contest for the Great Lakes through wars and conflicts for land and resources?**
      iii. We discuss the UW Class of 1888 remembering the ethnic cleansing campaigns against the Sauk Nation and their civic leader Blackhawk. Again, the Sauk on the east side of the Mississippi River, officially the demarcation line of the national ethnic cleansing policy known as the Indian Removal Act of 1830. The treaty era officially ended in 1878, so students may be engaging in "imperialist nostalgia" or remembering the successful colonization of the Great Lakes, but students created the Blackhawk marker with guidance from Charles Brown, WI State Archaeologist. Notably, Apache civic leader Geronimo was captured in 1886 while they were students, the symbolic end of the Indian Wars. Importantly, we discuss how the class of 1888 could have told a story about the American Indian Nation here, the Ho--Chunk Nation, versus the Sauk Nation, by putting up the words, “Roaring Thunder, Ho--Chunk leader, successfully resisted and persevered against a 40 year military campaign to ethnically--cleanse the Ho--Chunk from this place.”

4) **Bur Oak Tree on Observatory Hill (“1750--present).**
   a. Questions to ask:
      i. **What type of tree is this?**
      ii. **What is a Bur Oak Savanna?**
      iii. **How was the Bur Oak Savanna created?**
      iv. **How old is this tree?**
      v. **How old is the United States of America?**
      vi. **How old is the state of Wisconsin?**
vii. **What societies have lived around this tree during its lifetime?**

viii. We discuss the fact that the Bur Oak trees on Observatory Hill are 240—260 years old and remind us of the former Bur Oak savanna that existed here prior to 1848 and the subsequent change of stewardship of the land that resulted in an urban forest. The Bur Oak is older than the United States as a political idea and almost twice as old as Wisconsin. The trees serve as time machines — the first half of tree's life is with Ho--Chunk Nation, and second half is with a mixed non--Ho--Chunk and Ho--Chunk society. We discuss the transformation of Dejope into Madison, or the transformation from a Bur Oak savanna into an urban forest. We share how the Oak savanna was created through millennia of fire ecology. We also discuss the transformation from a 99% Ho–Chunk society to a 99% non–Native American society, since Native Americans comprise 1% of Dane County population today.

5) **Chamberlain Rock (1925) & Tree of Peace (1988):**
   a. Questions to ask:
      i. **How did this boulder get here?**
      ii. **Where was the boulder originally located, and what was it originally called by students?**
      iii. **Why did we move it up to the top of the hill and re--name it?**
      iv. **What are the four elements in the symbol on the Tree of Peace marker?**
      v. We discuss the large boulder moved to the top of Observatory hill in 1925. The boulder reminds of a limit to human occupation during last ice age when glacial ice covered this area and created the glacial drumlins we call Bascom and Observatory Hill. We discuss the former single lake here, Lake Yahara, and the subsequent Four Lakes and wetlands — with wetlands that used to dominate the area prior to their landfill to create Madison. We discuss the renaming of the “niggerhead” by examining the 1925 Wisconsin State Journal article describing the two--day project to dig up the boulder (called the “niggerhead” in quotes in the WSJ article) at the bottom of Observatory Hill and relocate it to the top of the hill to become Chamberlain Rock. For the Tree of Peace we examine the symbol of the Haundensauene Confederacy and discuss why the tree was planted in 1988 by Mohawk elder Jake Swamp in the middle of the spearfishing controversy. The turtle symbolizes Turtle Island (Earth), the roots represent the different nations, cultures, and languages of the confederacy, the tree represents their political union, and eagle on top of the tree is looking towards the future. We share the message of the Tree of Peace is “peace and strength.” A united student body is strong, and a divided student body is weak. I share that we have two cultural objects from two different communities spanning over 1,200 years in the same place with the bird effigy and the Tree of Peace.
6) Observatory Hill: Double–tailed Water Spirit and Bird Effigy Mounds (1,200--1,500 years ago):
   a. Questions to ask:
      i. Why did we register this location as a Nationally Registered Historic Place?
      ii. Who built these earth works?
      iii. How long ago were they built?
      iv. Where else are mounds like these built?
      v. Are there other mounds like these ones?
      vi. Why were these mounds built?
    vii. ACTIVITY – 100 FOOT TIMELINE with 12,000 years of human occupation
    viii. Points discussed include — Dejope is the geographic and cultural center of the Effigy Mound society with a presumed unique mound—double–tailed water spirit on Observatory Hill. The Effigy Mounds are a vast system of burial mounds spanning thousands of square miles, presumably radiating out from Dejope. We showcase the mound groups on campus and around the Four Lakes. With the 12,000 year human occupation of Dejope and with the Woodland societies creations, today, we are the most archaeologically–rich campus of any in the United States. (Reminder, North Hall is built directly on top of two effigy mounds, or the important cultural objects to the society living here prior to the Americans. Agriculture Hall and Bascom Hall are also built on effigy mounds.) I remind people that from this location you could have seen the two effigy mounds below on lower Observatory hill (now destroyed), as well as seen the effigy mounds by the Natatorium, the WARF building and Kronshage Hall and the effigy mounds on Bascom Hill. The mounds were “in communication” with one another—visible to one another.

7) Dejope Residence Hall, First Nations Fire Circle & Willow Creek Effigy Mounds:
   a. Questions to ask:
      i. Why was this residence hall named in this way?
      ii. Why did we include the four round interpretative signs?
      iii. What elements are built into the floors of the first floor?
      iv. Why is there a birchbark canoe in the dining area?
      v. What do the textiles in the reception area represent?
      vi. Why do we include the 11 seals of the federally--recognized American Indian Nations of Wisconsin in the building design?
    vii. What do the symbols on the 11 tribal nation seals represent?
    viii. We discuss our shared future – Dejope Residence Hall is the first UW building modeling Diversity and Inclusion framework for First Nations. Named by Ho--Chunk Nation, it incorporates interpretative components highlighting effigy mound landscapes, Ho--Chunk applique textiles, features an Ojibwe birchbark canoe, as well features the 11 contemporary First Nations in Wisconsin. The tribal seals include names of self--reference, as well as clan symbols of the different nations. We often do crayon rubbings of the 11 Native Nation tribal seals to remind students of the great diversity of First Nations in Wisconsin. Simply bring blank 8.5x11 paper and crayons.