



**WISCONSIN**  
UNIVERSITY OF WISCONSIN-MADISON

# **PRESERVING HO-CHUNK HISTORY AND CULTURE IN PARKS**



Photo by Stephanie Nelson / UW-Madison

## **ENVIRONMENTAL STUDIES 600: CULTURE AND CONSERVATION: LIVING HO-CHUNK HISTORY IN MONONA PARKS**

**SPRING 2017**





*Bill Quackenbush, a Ho-Chunk Tribal Historic Preservation Officer, taught students how to build a Ciporoke (Round-Dwelling). Source: Quick 2017.*



*Prairie restoration and oak tree management practices are utilized in Woodland Park. Source: McBride 2017.*

Please visit our website:

**[LINK TO BE CREATED](#)**

## Partnership in Culture, Community, and Education

### About Us

In the spring of 2017, a cohort of UW-Madison Nelson Institute students in an Environmental Studies Capstone, "Culture and Conservation: Living Ho-Chunk History in Monona Parks," partnered with the Ho-Chunk Nation and the City of Monona Parks and Recreation Department to assist with cultural resource management preservation and education in Monona. The course instructor and project contact person is Jessie Conaway ([jessie.conaway@wisc.edu](mailto:jessie.conaway@wisc.edu)).

Students provided support in the development and design of park signage with Ho-Chunk representation, educational curricula for children, web education materials, maps, and recommendations for a cultural management plan.

### Contact Us

Monona Parks and Recreation Department

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**UniverCity Alliance**  
UNIVERSITY OF WISCONSIN-MADISON



*A linear Mound in Woodland Park. Source: McBride 2017.*

## Ho-Chunk Nation Cultural Management and Preservation in Monona Parks

*Designed and written by Nelson Institute students August McGinnity-Wake, Abby Sherman, and Maddie Bridge in collaboration with Ho-Chunk Nation and Monona Parks and Recreation Department*



## Ho-Chunk History and Ecosystem Management in Monona, WI

The ecosystems in the Monona Parks are naturally oak savanna, wetlands, and prairie. In recent centuries, natural ecosystems have been diminished due to development. There has been deliberate effort to restore prairie and oak savannas in Woodland Park. Removal of invasive species and the use of fire ecology encourage natural growth of these native landscapes.

There are two linear mounds built by Ho-Chunk ancestors located in Woodland Park.

Ecosystem restoration pairs well with the management of Ho-Chunk Mounds in the area. These Mounds were originally constructed in an oak savanna environment.



*Oak savanna in Woodland Park.  
Source: McBride 2017.*



*UIW Madison students, with Ho-Chunk Nation Tribal Historic Preservation Officer Bill Quackenbush, learned how to use a ground penetrating radar (GPR) machine which could provide information on whether or not a Mound contains subsurface items.  
Source: McBride 2017.*

## Practicing Cultural Respect

Being a culturally - responsible citizen includes the following etiquette:

- Respect the 5 foot buffer surrounding the Mounds.
- Avoid walking on the Mounds and designated cultural sites.
- Keep pets off the Mounds.

## Ho-Chunk Nation and Mounds

Ho-Chunk ancestral homeland extends from the Illinois River to *Moga Shooch* (Red Banks) near Green Bay, WI.

There are more Mounds built by Indigenous People in Wisconsin than in any other region of North America. (There used to be 15,000 - 20,000. Now roughly 4,000 Mounds remain).

- The earliest Mounds are estimated to have been built around 500 BC (conical).
- Around 800 AD, Indigenous People began building effigy Mounds. They were built in the shape of birds, turtles, bears, panthers, and other animals.

Indigenous People created Mounds to express physical and spiritual lifeways. It is important to continue to regard these sites as was intended when they were originally created.

By learning about historic and contemporary Ho-Chunk use of Mounds, the Monona community will become more culturally informed.

## Ho-Chunk Language and Culture Map of the Four Lakes Region: Madison and Monona, Wisconsin, and Surrounding Communities

Place names are amalgamations of how a place has been inhabited and revered. Place names can also be misleading, and investigation into their meanings reveals layers of history and culture.

The lake region of what is now known as Madison and Monona, Wisconsin, is called Teejop (phonetic spelling is De Joep), “Four Lakes,” by Ho-Chunk People. In collaboration with the Ho-Chunk Tribal Historic Preservation Officer and Language speakers, we created this map that features Ho-Chunk place names and stories about De Joep, a hub of Ho-Chunk ancestral homelands.

**Wąq̄ksik sij,** *wild rice is integral to the health, wellbeing and livelihoods of the Ho-Chunk People.*

Wetlands bordering the lakes of De Jope were once large expanses of rich landscapes, providing habitat for a wide range of flora and fauna.

In the Ho-Chunk Creation Story, the People received the gifts of Tobacco and Fire for use in ceremonies. They then shared these gifts with others. *Peec*, “**fire**” is central to the identity of Ho-Chunk People, serving as a powerful tool in both agriculture and traditional practices.

Utilizing fire as a traditional means of landscape management prevented overgrowth of understory plants and invasive species, while protecting entire ecosystems from complete destruction in the case of an inadvertent wildfire.

Historically and today, the Ho-Chunk People shape and contribute to the land they occupy, including use of controlled burns in oak savanna ecosystems.

De Jope has been continuously occupied through the Paleo, Archaic, historic and contemporary periods.





# Woodland Park Signage - 1

## History of the Ho-Chunk Nation and Burial Mounds

### History of the Ho-Chunk Nation

The Ho-Chunk people have inhabited this region for more than 12,000 years, following the retreat of the Laurentide Ice Sheet at the end of the Ice Age. *Ho-Chunk* originates from the word *Hochungra*, which means “People of the Big Voice” or “People of the Sacred Language.” Ho-Chunk ancestral homelands stretch from the Illinois River to *Moogasuc*, near present-day Green Bay. The Ho-Chunk endured a series of forced removals by the U.S. Government between 1832 and 1870. Ho-Chunk people have communities throughout southern and central Wisconsin, and a reservation in Nebraska. Ho-Chunk is a Sovereign Nation with their own government and services operating out of Black River Falls, Wisconsin.



Scan me for more  
information



about the History  
of the Ho-Chunk  
Nation



### What Are Burial Mounds?

Between 1,500 and 2,500 years ago, ancestors of the Ho-Chunk people constructed thousands of earthen mounds in linear, conical and effigy forms. Effigy Mounds were built in the form of symbols and spirits in Ho-Chunk cosmology. The Dane County area, known to the Ho-Chunk Nation as *Dejope* or the Four Lakes Region, originally contained one of the highest concentrations of burial mounds in the world, at more than 1,500 mounds. At present, over 75 percent of these mounds have been destroyed due to the theft of burial items, the use of heavy machinery for agriculture and economic development.

As cultural resources and human burial sites, these ancient constructions are of great importance to the Ho-Chunk Nation to this day. In 1985, all Wisconsin human burial sites received a series of legal protections under Wisconsin Act 316, which recognized the destruction or invasion of all burial sites as a criminal act. The leadership of the Ho-Chunk Nation played a critical role in the passage of this act and continues to advocate on behalf of the protection of all burial sites and other cultural resources across Wisconsin.



## Woodland Park Signage - 2

### Fire Ecology: Rising From The Heat

#### Overgrowth Before Burn



Fire is an integral part of the natural life cycle of an oak savanna ecosystem, like the one in Woodland Park. Ho-Chunk People, Native to the Monona area, traditionally use fire ecology to protect medicinal plants by clearing the adjacent area, and to fireproof areas around settlements, lessening the risk of uncontrolled wildfires. The Ho-Chunk Department of Natural Resources uses prescribed burns today to manage their Tribal lands, restoring and maintaining prairie and savanna ecosystems.



Credit: Joshua Mesner

Friends of the park  
(Jon and Peggy Traver) burning  
April 14, 2017

Scan Me To See a Video of



Fire Ecology in Action

Native oak savanna and prairie plants have deep roots that survive these fires and get a "head start" in regrowth ahead of non-native / invasive species. Oak trees adapted specifically to survive fire, with tough bark that insulates the inner "cambium" layer which carries food and water. To this day, Woodland Park is burned seasonally to maintain a healthy oak savanna ecosystem.



<https://oaksavannas.org/>

#### New Growth After Burn

# Woodland Park Signage - 3

## Life in Woodland Park

Woodland Park consists of 16 acres of mature oak savanna. It lies in what Ho-Chunk People call *Teejop* (Dejope) which is where many species of plants and animals live.

### The Elements of Life

Wii - SUN

In 2005 and 2014, over 1000 non-native trees were removed from the park to allow greater access to water and sunlight for natives oak trees, wildflowers, and grasses

MAA - EARTH

The glaciers that receded from this area deposited a thick layer of glacial drift, which consists of a mix of sand, silt, clay, gravel, and rocks - sand predominates this area.

Nii - WATER

Woodland Park is in the Yahara River-Lake Monona watershed. The forest canopy, intercepts rainfall which allows it to slowly permeate into the ground.

Scan me for an interactive tree ID key



To discover what species of trees are around you



*Caašgegu*  
White Oak



*Haassucke*  
Raspberry



*Pajagu*  
Shagbark Hickory



*Pexhišuc*  
Bloodroot



*Waazii*  
White Pine

Here are Ho-Chunk names for some animals and plants. Can you spot these around the park?



*Hąąk*  
Woodchuck



*Coosge*  
Woodpecker



*Šjikokok*  
Robin



*Wašereke*  
Fox



*Kereju*  
Red Tail Hawk





Brittney Brakebill, Alex Friedlen  
ES 600, Culture and Conservation: Living Ho-Chunk History in Monona Parks  
Professor Jessie Conaway  
Project Proposal- Winnequah and Ahuska Parks  
5/5/17

The goal of this project is to educate visitors of the parks about Ho-Chunk language, history, and culture. Ahuska and Winnequah parks are situated on ancestral Ho-Chunk land. Educating park visitors about the Ho-Chunk is done in the spirit of collaboration and a shared future amongst the Ho-Chunk, the City of Monona, and the University of Wisconsin-Madison. The most important impression we intend to leave with the park visitors is that Ho-Chunk history and culture are still alive, growing, and changing, and not just part of the past.



# Part I: Ahuska Park Signage



## Placement of Signage (numbered on map above):

1. This placement was chosen due its proximity to the parking lot where the Farmer's Market takes place.

### **Content:**

Ahuska Park gains its name from the Ho-Chunk term "Ahuska", which in English means "White Wing". The Whitewing Family was the last Ho-Chunk family to live on the land that is now Ahuska Park before the Ho-Chunk forced removals began in the mid-1800s. The Ho-Chunk People have inhabited this land and its surrounding areas for nearly 12,000 years. The Monona Parks memorialize Ho-Chunk cultural resources, including historic village sites, family homesteads, and Mounds.

*Teejop* (Dejope, Four Lakes) is the Ho-Chunk word describing the four successive lakes of the Yahara River: Lake Kegonsa, Lake Waubesa, Lake Monona and Lake Mendota. These lakes were formed by the melting of glaciers that retreated around 12,000 years ago. Ahuska Park sits on land that was originally a wetland bordering Upper Mud Lake, which is located to the south across the highway. Wetlands are traditionally used by the Ho-Chunk for hunting, gathering, and fishing.

*(Ahuska Park Signage continued)*



This image should be included on the sign.

Include a QR code to link to the webmap.

## **2. Sign located at the entrance of the Veteran's Memorial.**

### **Content:**

Many Native communities hold Veteran's in very high regard, they are often treated with the same respect as Tribal Elders. Native peoples serve in the military at a higher rate per capita than other groups of people in the U.S. (A list of Native Veterans would be good for this sign, but no record of Ho-Chunk Veterans was made accessible to us). The Historical Society has many images of Ho-Chunk Veterans that could be included on this sign.

## **3. Way-finding Sign is located on the playground.**

### **Content:**

The way-finding sign will include the Tennis courts, Football/Soccer field, Baseball field, War Memorial, playground, farmers market, and Mud Lake. These kinds of signs have been introduced in other ancestral lands with the purpose of creating interest and respect for the Native history on the land. They remind visitors that the Ho-Chunk presence in the area continues to this day, and is not just a part of history.



## Part II: Winnequah Park Signage



### Placement of Signage (Numbered on Map Above):

#### **1. This sign will be located near the gazebo.**

##### **Content:**

*Teejop* (Dejope, Four Lakes) describes the four successive lakes of the Yahara River: Lake Kegonsa, Lake Waubesa, Lake Monona and Lake Mendota. These lakes were formed by the melting of glaciers that retreated nearly 12,000 years ago. The land here was originally a wetland and would have been used by the Ho-Chunk to grow and harvest food like wild rice. Winnequah Park is no longer a wetland because of non-Native intervention, not through natural processes, and is no longer used by the Ho-Chunk for traditional purposes.



Include a QR Code to the webmap.

## 2. Scavenger hunt sign placed on playground.



### **Content:**

This sign will be children-oriented and include a scavenger hunt to encourage children to be aware of the Native plants in their community. The first portion of the scavenger hunt will challenge children to locate 5 different plants in the park. This promotes active, hands-on learning and gives kids an opportunity to learn words in the Ho-Chunk language.

- **Dandelion, *Xawizi* (translates to “making wine”):**





- Black Elderberry, *Hicocox* (translates to “hollow stem”):



- Birch Tree, *Nahaska* (translates to “white skinned tree”)



- Staghorn Sumac, *Hazni Hu* (translates to “Berries with water leaking out”):



- Swamp Dogwood, *Masigusge* (translates to “arrow wood”):





The second part of the scavenger hunt will be featuring animals. Pictures of the animals will be hidden on the wooden playground for children to locate.

- Squirrel, *Zik*



- Elk, *Huwa*



- Bear, *Huc*



- **Fish, *Ho***



- **Buffalo, *Cexji***



This concludes the content of the Scavenger Hunt. In addition to this, way-finding signs will be included to locate the tennis courts, gazebo, playground, and creek. Other buildings to be considered are the police station and the library.

## References

1. Jessie Conaway, Professor of the ES 600 Course is the designated contact person for this project ([jessie.conaway@wisc.edu](mailto:jessie.conaway@wisc.edu)).
2. Bill Quackenbush
3. Jake Anderson





Grace Spella, Nicole Krueger, Zoe Hines

Jessie Conaway

Culture and Conservation: Living Ho-Chunk History in Monona Parks

Ho-Chunk Nation Cultural Preservation through the Monona Parks and Recreation Website

#### Table of Contents

1. UW-Madison Nelson Institute Collaboration
2. Ho-Chunk Nation Culture and History
3. Burial Mound Etiquette and Management

#### **New Tab on Website**

**UW-Madison Nelson Institute Collaboration**

**Slideshow at top of Tab:**



*Ho-Chunk Tribal Historic Preservation Officer Bill Quackenbush instructs students from the Nelson Institute on how to construct a typical Ciporoke in Woodland Park.*



*Ho-Chunk Tribal Historic Preservation Officer Bill Quackenbush shows students from the Nelson Institute how to read a Ground Penetrating Radar equipment, used to look at Mounds.*



*This is one of the maps created by the mapping team. It highlights Ho-Chunk presence in the Dejeo-Four Lakes-area.*

The UniverCity Alliance between the Ho-Chunk Nation, UW-Madison Nelson Institute with Monona Parks and Recreation presents a unique opportunity for these three partners to learn from one another about collaboration and communication in the context of Monona Parks and the influence of the Ho-Chunk Nation. Participating students produced cultural outreach projects. The students were part of an Environmental Studies capstone class, *Living Ho-Chunk History in Monona Parks*, facilitated by the UW-Madison Nelson Institute. Each project utilizes a different approach to cultural preservation, to increase the recognition of the Ho-Chunk Nation, their history and the importance of their continued presence within the Monona community.

Below is a brief overview of each project:



**Woodland Park Signage:** Signage was created in the park that reflected both an ecological and cultural perspective of the Woodlands Park landscape. Signs explained fire ecology and Mound management, culture, and etiquette. Additionally, the signage included Ho-Chunk language to aid in the cultural interpretation of places within the park.

→ QR Code on new Woodland sign “Life in Woodland Park”, links to Plant ID Info.



( link for your own reference: <http://eekwi.org/veg/treekey/index.htm> )

**Ahuska and Winnequah Park Signage:** Similar to the signage project for Woodland Park, signs were created throughout these parks that explained significance to the Ho-Chunk Nation. These signs also explained land coverage past and present.

QR Code for Ahuska Park Memorial Sign with pictures of Ho-Chunk Veterans:



**Curriculum Project:** This project focused on creating new curriculum about the Ho-Chunk Nation for non-Native students. This curriculum properly represented Native American culture and history in a way that Native American people want to be represented. The goal of this project was to create curricula that will break down harmful stereotypes that create a gap between Native and non-Native students.

→ Placeholder for Curriculum link to their project here

**Cultural Management Plan/Brochure :** The cultural management team crafted recommendations for the Monona Parks and Recreation Department on how to better preserve and maintain Ho-Chunk resources within the parks. This team created a brochure that educated the public about Native culture and positively influenced

perceptions of cultural landscapes. The goal of the brochure was to create accessible information that accurately described appropriate Mound preservation.

→ Placeholder for Brochure link:

<https://drive.google.com/file/d/0Bzn2kFEHONpTVUtXZVVITHFodU0/view>

**Cultural Resources Map:** Student mappers created maps to highlight Ho-Chunk presence in the Dejope-Four Lakes-area. Additionally the team created a map that displayed the different trails at Woodland Park.

### **New Tab on Website**

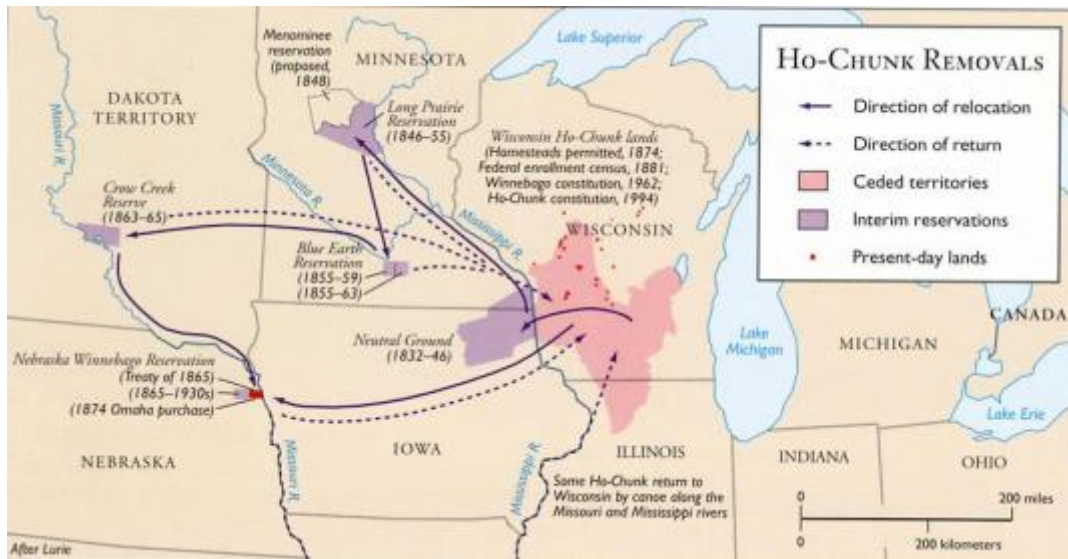
**“Native Culture and History in Monona Area”**

**Slideshow at top of Tab:**



*Studio portrait of three Ho-Chunk Women in Black River Falls (Source: Charles Van Schaick, date unknown, Wisconsin Historical Society)*

<http://www.wisconsinhistory.org/Content.aspx?dsNav=Ny:True,Ro:0,Nrc:id-4294956401-dynrank-disabled,N:4294963828-4294955414&dsNavOnly=N:1142&dsRecordDetails=R:IM62328&dsDimensionSearch=D:Ho-Chunk+,Dxm:All,Dxp:3&dsCompoundDimensionSearch=D:Ho-Chunk+,Dxm:All,Dxp:3>



*Ho-Chunk removals and present day lands. (Source: Black River Falls High School)*  
<http://www.brf.org/rykken/ho-chunk-studies-research/>



*Moš'ok (Linear Mound) at Paac (Woodland Park), 4/22/17, Gillian McBride*





*Black ash woven baskets were commonly made in the early 1800s by Ho-Chunk women as a for home uses. By the late 1800s, they were sold to tourists as a source of income.*  
(Source: Kohler Foundation, 2017)

<http://www.kohlerfoundation.org/preservation/other-artists/ho-chunk-baskets/>



*Family Tree by Ho-Chunk artist, Harry Whitehorse, 2001. This piece depicts several Ho-Chunk people carved into a caašgegu (white oak) holding traditional foods in order to honor the Ho-Chunk who previously occupied the space which is now in a schoolyard.*  
(Source: Harry Whitehorse Gallery, 2001)

<http://www.harrywhitehorse.com/gallery5.htm>

The *Hoocqk* (Ho-Chunk) have occupied the *Teejop* (Four Lakes) area for thousands of years. Oral history states that the Ho-Chunk's first fires were lit in *Mogasuc* (Red Banks) in Green Bay, and they are believed to be the first inhabitants of the Great Lakes Region (Quackenbush, 2017). They had been previously called *Ouinipegouek* (Winnebago) which means "People of the Stinking Water" referring to the great amount of algae that grows in the Fox River and Lake Winnebago (Loew, 2013). The Otoe, Missouri, Iowa, and Siouan Tribes originated from the Ho-Chunk and refer to them as their Grandfather Tribe. These Tribes diverged around 1570, following issues after other Tribes migrated to the Great Lakes region from the East Coast. This created conflicts with land space and they had nowhere to expand. The Tribal name for Ho-Chunk means "People of the Big Voice" which refers to the four tribes that originated from them who they believe they represent.

The Nation is made up of different clans categorized by earth, "those who are below", or sky, "those who are above". The clans include the *Waukanja* (Thunder), *Caxsep* (Eagle), *Manape* (Hawk), *Wakcexi* (Water Spirit), *Ho* (Fish), *Waukau* (Snake), *Sukjak* (Wolf), *Huc* (Bear), *Ca* (Deer), *Huwa* (Elk), *Cexji* (Buffalo), and *Recuge* (Pigeon). Members of the various clans have different duties within the Nation. The war chiefs are from the Bear Clan, of the earth division, and the peace chiefs are from the Thunderbird Clan, of the sky division.

The earliest human inhabitants in southern Wisconsin relied on mammoths and mastodons for food as the last of the *nyux harukq* (glaciers) retreated. Around 800 BC, cultivation of native vegetation for food became more refined and there was an expansion of rituals, likely focusing on burial, which may have been the start of *Moš'ok* (Mound) building in the Madison area (Birmingham, 1994). The *Moš'ok* were conical and linear, often for the purposes of more than one burial. The Outlet *Moš'ok*, located at Indian Mounds Park in Monona, is the last remaining conical *Moš'ok* of what used to be a group of 19 conical and linear *Moš'ok* once located in this area. *Paac* (Woodland Park) in Monona contains two linear *Moš'ok* on top of a hill which was common for *Moš'ok* building. Through time, with greater social and economic changes, people began building many *Moš'ok* in the shapes of animals, often representing the different clans of the Tribe. They served as a gathering place for various activities to integrate the land and spiritual worlds.

The French first made contact with the Ho-Chunk in the 17th century, when there were 12,000 to 20,000 Tribal members who lived on about 10.5 million acres of land (Quackenbush, 2017). Intermarriage was common and encouraged. There was also a lot of trade; the Europeans sought fur while the Native people sought manufactured goods such as guns and utensils. It is around this time which the Ho-Chunk were believed to have become patrilineal, previously being matrilineal, because of the influence of the Europeans and involvement in fur trade which was seen as a male dominated activity (Loew, 2013). The Ho-Chunk fought alongside the French and British in wars following the first contacts. There was a dramatic decrease in Ho-Chunk population, mostly due to imported European diseases.

In the beginning of the 19th century, the US Government recognized the Ho-Chunk as a Sovereign Nation who had the right to own 10.5 million acres of land (Quackenbush, 2017).

Several treaties, such as the Treaty of Peace and Friendship of 1817, were signed with the US as an attempt to maintain peace, but soon after, the US Government changed its position. From 1825 to 1837, the Ho-Chunk were coerced into signing new treaties that forced them to cede their territories (Quackenbush, 2017). They were forced to relocate to reservations in Iowa, Minnesota, South Dakota, and Nebraska. The condition of some reservations were not ideal and the Sioux Tribe, who were not friendly with other Tribes, had surrounded the Ho-Chunk in South Dakota. Many Ho-Chunk had walked back to their homes in Wisconsin after forced relocations. These acts of resilience demonstrate the Ho-Chunk Nation's powerful connection to their ancestral lands.

Today, the enrollment number for the Ho-Chunk Nation is 7,300 who mostly live in Southern and Central Wisconsin as well as Minnesota and Illinois. They run many businesses such as gaming, wellness centers, and hotels and offer many services like dental and health. The Ho-Chunk Government includes four branches; the General Council (this includes all members of the Tribe to give everyone a voice), Legislature, Executive, and Judiciary.

→ QR Code linked to “Creation Story” video below from the Woodland “Ho-Chunk Nation and History of Mounds” sign.



(Link for your reference <https://www.youtube.com/watch?v=iI5zCWAEwhA> )

→ Placeholder for “Cultural Resources Map” here

### New Tab on Website

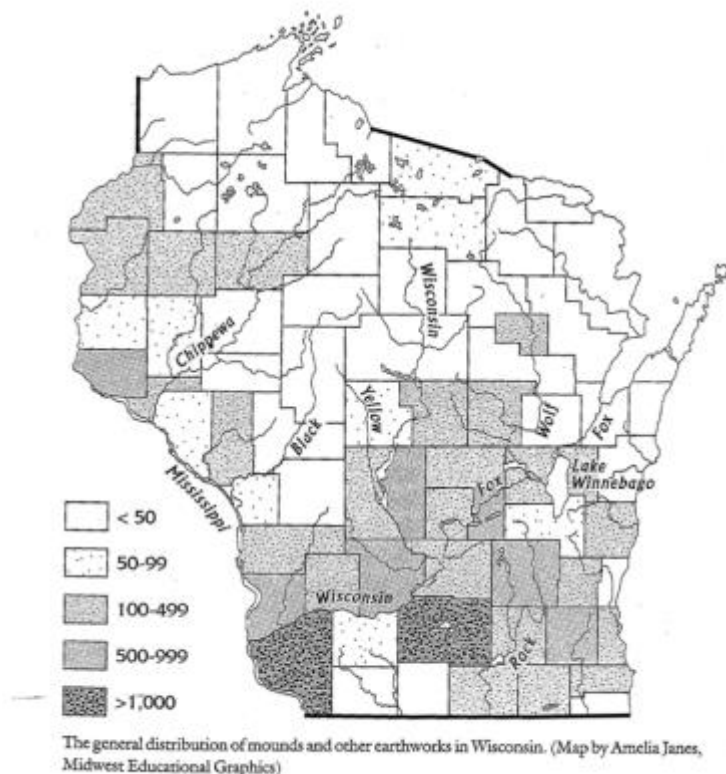
“Burial Mounds Management/Etiquette”

**Headings on New Tab:**



## Cultural Significance and Mound Background

Many citizens are unaware of the presence of Ho-Chunk *Moš'ok* (Mounds) in the Monona area. Much of Dane County sits on higher ground near bodies of *nij* (water), which is the desired placement of *Moš'ok* due to reliable food and *nij* resources in the area when the *Moš'ok* were built. Therefore, there are many *Moš'ok* that need preserving in the Monona area. The maps below reveals the concentration of *Moš'ok* in the *Teejob* (“Four Lakes”) Dane County area compared to the rest of Wisconsin. An integral part of their culture, Ho-Chunk ancestors ensured the development of effigy, conical, linear, and *waxee* (burial) *Moš'ok* in the Monona area as spiritual and physical expressions of the Ho-Chunk Nation between 650 and 1200 CE. They are used for ceremonial purposes connecting current Ho-Chunk members to their ancestors or places of spiritual connections with the Creator. *Moš'ok* also have served as relations to constellations. These *Moš'ok* were also used for marking areas to help Tribes navigate through the land while marking the territory of those who built it. Some are in the shape of animals or spirits, such as panthers, geese, bears, deer, or water spirits (Native American Mounds in Madison and Dane County). Several *Moš'ok* in the shape of animals represent different clans of the Ho-Chunk people. The *Moš'ok* depict Ho-Chunk’s spiritual connection and reliance on their natural environment, as well as life renewal. Ho-Chunk ceremonies and activities surrounding the *Moš'ok* integrate Tribal members and Clans, strengthening their identity and beliefs.



Source: *Indian Mounds of Wisconsin* by Robert Birmingham, created by Amelia Janes

In Monona, *Paac* (Woodland Park) and Indian Mounds Park hold *Moš'ok* that continue to be sacred to the Ho-Chunk Nation. Indian Mounds Park consist of the Outlet *Moš'ok*, pictured below. This *Moš'ok* is a Large Burial *Moš'ok* on the south shore of Lake Monona.



<http://www.wisconsinhistory.org/Content.aspx?dsNav=N:4294963828-4294955414&dsRecordDetails=R:IM38947>

Unfortunately, almost 80% of *Moš'ok* have been destroyed. Many of these *Moš'ok* have been violated due to non-Tribal members being unaware of the cultural significance of the *Moš'ok*. Some *Moš'ok* have been excavated for archaeological research. Others have been removed due to residential development in the area or the spread of agricultural practices. In the past, there was a lack of public understanding about Native histories and cultural preservation which led to the loss of these impressive structures. Continued public education concerning the importance of these sites is crucial. The map below shows the known number of *Moš'ok* in the *Teejob* area.

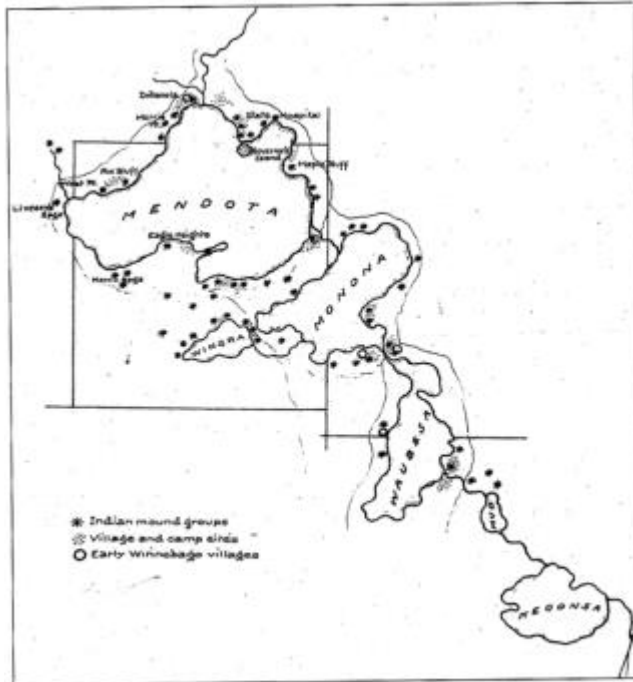


Figure 3.6. Map made by Brown of Four Lakes mound groups and other sites at the beginning of his research.

Source: created by State Archeologist Charles Brown

\_\_\_\_\_The resilient Ho-Chunk Nation, who have preserved and advocated for these sacred sites, continue to take action towards safeguarding the *Moš'ok*. *Moš'ok* that have survived and *do* remain have been well maintained and must be fought for continued existence. Relations have improved in recent years due to joint efforts by the Ho-Chunk and non-Tribal members who strive to increase public understanding of Ho-Chunk culture, Native presence, and respect for the *Moš'ok*. Due to the relevance of these *Moš'ok* to the Ho-Chunk culture, proper etiquette and management must be facilitated in collaboration with the Monona Parks and Recreation Department, the Ho-Chunk Nation, and citizens of the city of Monona. Public education is key in raising awareness to protect the sanctity of these cultural resources.

Proper etiquette concerning the *Moš'ok* includes a five foot buffer between a *Moš'ok* and any other trail or disturbance for ensured preservation of the *Moš'ok*. Aside from maintenance, pedestrians also should not walk over the *Moš'ok*. Lastly, awareness of the cultural importance of the *Moš'ok* to the Ho-Chunk Nation should be encouraged in order to encourage respect and preservation of the remaining *Moš'ok*. To find out more details about proper behavior and respect concerning *Moš'ok*, click [here](#) for the “Ho-Chunk Nation Cultural Management and Preservation in Monona Parks” pamphlet from the Nelson Institute at UW-Madison.

→ **“[here](#)” is the Placeholder for Mound Etiquette Tri Fold Brochure from Cultural Management Team**

(link for your reference:

<https://drive.google.com/file/d/0Bzn2kFEHONpTVUtXZVVITHFodU0/view> )



In order to respect the Ho-Chunk Nation, their presence in Monona, and the cultural significance of the Moš'ok, we must aid in enforcing culturally appropriate etiquette for the continued preservation of the Ho-Chunk culture.

### Burial Mounds Management

Installation of proper management of today's Moš'ok can ensure their continued existence. Moš'ok today have often been threatened and should be protected as a cultural resource. Due to their importance, the Ho-Chunk Department of Heritage Preservation composed a plan for proper tree and ground management around the Moš'ok. You can see their plan highlighted below. Preventing erosion and the control of invasive species is also key in managing the Moš'ok. Signs in the appropriate area should reveal to pedestrians the State law and appropriate behavior concerning the Moš'ok, such as remaining on the current trail. Signs should also include the cultural significance that the Moš'ok represent to the Ho-Chunk Nation (Wisconsin Department of Natural Resources). Furthermore, prescribed burns have been revealed to be a valuable asset to the preservation of the Moš'ok. The sacred soil residing in these areas such as Kingsley Bend have been prescribed burns in order to control invasives encroaching on the Moš'ok and also to restore an oak savanna to the area (Jerede, 2013). Enacting these management plans are vital for the continued preservation of the Ho-Chunk culture as well as the health of the parks in Monona.

→ QR Code *Peec* (Fire) Ecology linked to here from the “Fire Ecology: Rising from the Heat” Woodland sign



(link for your reference: <https://www.youtube.com/watch?v=cWCQdNfVX8w> )

## **Burial Mound Preservation and Maintenance**

### Naa (Tree) Maintenance

Tree removal: benefit: (1) promote light for growth of protective grass; (2) prevent tree falls and loss of integrity of mound.

- Phase I. Remove all hazard dead leaning trees, decayed trees, trees with excessive branch loss.
- Phase II. Remove all trees on mounds. Contact the HCN Cultural Resources Division regarding the management of any oaks within your proposed project.
- Phase III. Remove all trees within five feet of mounds. Contact the HCN Cultural Resources Division regarding the management of any Oaks within your proposed project.

- Phase IV. Create an Oak savannah/White Pine grove or native grassland area.
- Considerations: remove all low land trees that have surface roots and no taproots.

Note:

- All tree cutting in and around the mound site(s) is only done when the ground is completely frozen to eliminate ground disturbance.
- No vehicles should ever be driven across or on the mound specific.
- No removal of stumps from the mounds or buffer area.
- All new growth/suckers from stumps should be hand cut for removal, to limit growth of woody vegetation. Limited amounts of scoring into the trunk area can be conducted, in order to expedite the decaying process.

### **Ground Maintenance**

Natural means: Prescribe burn – setting the area to fire.

Benefit:

- Reduces the woody plants
- Lowers the pH
- Promotes growth of protective grasses
- Low costs

Negative

- Not always possible due to fire hazards or low fuel load.

Mechanical: Mowing alternatives:

- Hand mow at a high setting to minimize ground disturbance
- Mow around the mounds regularly and push mow mounds only in early spring to promote grasses and to remove emergent seedlings.

Benefits: higher grass on mounds – discourages pedestrian traffic and provides a protective cover.

### **Additional Considerations**

- No signage or large construction within the sound and viewscapes
- Use natural predators for rodent issues

(Ho-Chunk Department of Heritage Preservation: Cultural Resources Division. “Burial Mound Preservation and Maintenance.” 2007)

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ES 600

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HCN Sovereignty, History, and Culture Curricula  
May 1, 2017

## **Culture and Conservation: Living Ho–Chunk History in Monona Parks**



### Introduction:

In order to help students in Wisconsin become more familiar with their neighbors, the sovereign Native Nations, our group within the environmental studies 600 capstone created four lesson plans for K-5 students to be used within Wisconsin classrooms. These lessons will include age-appropriate, culturally-relevant information such as information about Native American cultures, worldviews, geography, history, art, and sovereignty, all of which will meet Act 31 requirements. The lessons will incorporate multi-media resources (The Ways videos), to engage students, as well as outdoor education when possible. Information for our lessons will come from online resources and informal informational interviews we will conduct with Ho-Chunk Nation cultural resources departments, Ho-Chunk Nation elders and youth, and Madison public school educators. We will also have an opportunity to “test-drive” these lessons in our own classroom, as well as a classroom in Monona, depending on their availability. In the future, the curriculum will be made available to the public on a tab through the Monona Parks website: (<http://mymonona.com/250/Parks-Recreation>).

For course and project information, contact Jessie Conaway ([jessie.conaway@wisc.edu](mailto:jessie.conaway@wisc.edu)).

## **Lesson 1: Native History and Sovereignty**

### *Part 1: Lesson Framework*

#### *Engaging Hook*

Who do you think lived on the land you live on before you?

*Show map of ancestral homelands - put a pinpoint on where your school is.*

*(<https://theways.org/map>)*

Long before the European invaders arrived, Native Americans called this land home. It was only through Treaties that they signed with the United States government that their land was taken from them and they were forced to move away from their homes. These treaties were often coerced through language barriers and miscommunication between the Native Americans and European invaders.

#### *Central Focus*

There are two central focuses for this lesson:

- 1) To show the connection between language and culture
- 2) Give a concrete and relatable example of how treaties were often unfairly negotiated when lands were being taken from Native Americans

#### *Formative Assessment/s or Evidence of Understanding/Learning*

Telling a story of a tradition using the student's first language.

Successfully completing the treaty activity and completing discussion questions after.

#### *Content Objective(s)*

- Part 1: Students will be able to give an example of the importance of language by explaining a tradition in their family using their first language
- Part 2: Students will be able to
  - Understand that treaties are contracts between nations
  - Understand some of the difficulties of treaty-making
  - Be able to identify the importance of mutual understanding in treaty-making

### *Part 2: Lesson Procedure*

#### *Materials & Texts*

- Computer with internet
- Projector
- Pencil and paper
- Printed out Fundamental Fourteen Worksheets (linked below)

#### *Procedure*

## Part 1

- Think of terms specific to Wisconsin
  - Words such as “bubbler,” “baggie”
  - Classroom specific words: “circle-time” any others?
- Show video (Start at 1:19 <https://theways.org/story/waadookodaading>). Talk about how language is used in this video. Why was language important to their tradition of making maple sugar?
- Ask students to think of traditions specific to their family or culture, write down a story about this tradition in their first language (**This is subject to change depending on how comfortable students are speaking in their first language in a classroom setting. If students do not feel comfortable doing this, give them the opportunity to write their story and only require one or two students to share with the class**).
  - If they are not comfortable writing, they can verbally state their story to their partner.
  - Pair share (turn to a partner and talk about their family or culture’s tradition in a common language)
- One Ho-Chunk word that is closely tied to cultural activities is *Ciporoke* (pronounced Chee-po-tah-kay). “*Ciporoke*” means “round dwelling” in Ho-Chunk, and it is a structure that was used as a home for a family during the maple sugaring season in the 1300’s and is still used as an important part of Ho-Chunk culture and tradition today.  
(<http://www.friendsofmackenzie.org/a-helping-hand-with-ciporoke-construction/> )

### Structured Practice and Application

- Take-home activity for language:
  - Coloring page with picture of animals or common object with Ho-Chunk word for animals/object under it (<http://www.coloring.ws/animals.html>; [http://www.native-languages.org/hochunk\\_animals.htm](http://www.native-languages.org/hochunk_animals.htm))

## Part 2

Before beginning, say: People lived in America long before Europeans started calling it America. Even though we call the people who are Native to this land Native Americans, they may not prefer to be called that. Some prefer American Indians, and others prefer First Nations. For our purposes, we will refer to this group of people as Native Americans, however if you are ever unsure of how to address a person who is Native to America, it is best to just ask them what term they prefer.

- Define a treaty: A treaty is a written contract between two sovereign groups
- Define sovereign: Ability of a government to rule itself. Every country is sovereign. The United States recognized Indian Nations as sovereign when they signed treaties with them. Indian Nations still possess sovereignty. Native people who are enrolled tribal members and live in the United States are legally citizens of *two* governments: their own



Indian nation and the United States of America. This is because Indian governments existed before there was a United States. (Loew, Patty. *Indian Nations of Wisconsin: Histories of Endurance and Removal*. Second Edition. Chapter 4, 47-49).

- Say: Have you ever played a game with a brother, sister, cousin, or friend when they knew the rules to the game but you didn't? Did you find that they kept changing the rules so they would win? This is what happened when the United States government took land away from Native people. Native people didn't know the rules of the game, so the U.S. government could change the rules whenever they wanted to so they would win the land.
  - Activity where students role play coming up with a treaty to utilize the playground. One group is unequally larger than the other and the smaller group already owns the playground but are willing to let the larger group use the playground. Students utilize Fundamental Fourteen worksheet to create a classroom treaty (<https://media.dpi.wi.gov/amind/pdf/classroom-activities-on-chippewa-treaty-rights.pdf>).
  - Explain how the activity relates to the treaties signed between the U.S. government and the Ho-Chunk Nation
    - One of the first treaties the Ho-Chunk signed with the U.S. government was the Peace and Friendship Treaty. The Ho-Chunk signed this treaty because more than ten thousand miners had illegally invaded the area, and the Ho-Chunk hoped that by signing this treaty and establishing clear boundaries of their land, they could protect it
    - 1837: The U.S. government offered the Ho-Chunk land that they described as more desirable and that they had eight years to prepare to move. Only after the tribe received a written copy did they discover that the treaty actually said that they only had 8 *months* to prepare to move. The U.S. government wanted them to move to land in present-day Minnesota so they could act as a buffer between the Dakota and Ojibwe, who were enemies. Some Ho-Chunk refused to leave, however, and the Wisconsin Ho-Chunk today are the descendants of this “renegade” group. (Loew, Patty. *Indian Nations of Wisconsin: Histories of Endurance and Removal*. Second Edition. Chapter 4, 47-49).
    - Digital version of the Treaty of 1837: (<http://digital.library.okstate.edu/kappler/vol2/treaties/win0498.htm>)
      - “Government meets with clan representatives (leaders stayed behind) who lacked the authority to enter into land negotiations for their clan, force them to give up land, are told they have 7 years to leave, actually only have 8 months.”
- Discussion questions for Treaty activities
  - How was the treaty unfair?

- If this treaty hadn't happened what do you think the state of Wisconsin would look like now?
- Compare the treaty you made for class with the Treaty of 1839, do you think the treaty you made for class is better or worse than this treaty? Why?

## **Lesson 2: Knowledge Systems (Field Trip)**

### *Part 1: Lesson Framework*

#### *Engaging Hook*

Quick game of telephone. Explain how this game essentially exemplifies oral tradition. Be sure to note, however, that instead of words or phrases being passed from person to person, entire stories are passed on. Additionally, instead of whispering these stories from one person to the next, elders tell the stories to the children, who will in turn tell them to their grandchildren, and so on.

#### *Central Focus*

The central focus of this lesson is to understand how knowledge is historically passed along within the Ho Chunk Nation. These knowledge systems include how history, culture, traditions, and directional information is passed along from Tribal Member to Tribal Member.

#### *Formative Assessment/s or Evidence of Understanding/Learning*

Ability to understand the purpose of wayfinding signs will be demonstrated by using them. Understanding of knowledge systems and the importance of oral tradition will be assessed using discussion questions.

#### *Content Objective(s)*

- Students will be able to:
  - Understand how information can be passed along in oral cultures
  - Understand Ho Chunk historically navigated utilizing wayfinding signs

### *Part 2: Lesson Procedure*

#### *Materials & Texts*

- Pictures of wayfinding sign
- A piece of treasure (something small like a bag of candy or fruit to share)
- Stones - flat and big enough so that it is easy to paint on
- Paint
- Paint brushes
- Contact Ho-Chunk Nation too see where a *ciporoke* is located in Monona/Madison

- Piece of wood with holes drilled into it or pegboard
- Willow branch
- String

### *Learning Tasks*

#### Procedure

- Ask: How much do you know about your past? Do you know the names of your great grandparents? What their job was? How many siblings they had? Do you know when your family came to America?
- Explain: Many people know very little about their ancestors, but Native Americans know much more about their past and this shapes them and connects them to certain places - just like how if you know where your family came from that connects you to that place.
- Explain: One way the Ho-Chunk communicated across generations using the things they had in a certain place was through wayfinding signs. The Ho-Chunk used wayfinding signs to get from one place to another. They knew the wayfinding signs would point them in the right direction because of cultural knowledge passed on through oral tradition (reference the game of telephone)
  - Show pictures and examples of the wayfinding signs that may have been historically used (show example from Woodland Park)
  - Place willow branch into a hole in the wood, then use a piece of string to bend the branch over. Explain that this is how the Ho-Chunk would have bent trees to create navigational markers which would tell people which way they should go (similar to road signs today)
- Have students paint rocks with Ho-Chunk words and pictures of what the words mean (i.e. paint a sun and write the Ho-Chunk word for sun; see attached resource for list of English words translated to Ho-Chunk)
- Split the class into two groups. Have one group make a path with the rocks leading to the *ciporoke* (or other destination if this is not available). Let the other group try to reach the destination using their “wayfinding” signs.
  - When students get to the *ciporoke* or end destination, explain how a *ciporoke* is made, and tell historic and current uses of these kinds of structures.
  - Talk about how stories are told in this space. If a Ho-Chunk community leader is available, ask them if there is a story they could share with the class in this space. If not, talk about what kinds of stories that the kids are familiar with they would share in this setting.

## **Lesson 3: Mounds**

### *Part 1: Lesson Framework*

#### *Engaging Hook:*

What are some things that are really important to you? What about things important to your family? How do you keep them safe? Native Peoples living in Wisconsin used to build giant Mounds in different shapes. These Mounds are very important to the Ho-Chunk for a few reasons. They can be burial sites, like a cemetery, or they can have spiritual or religious purposes. Regardless, we must always remember to pay these Mounds with respect.

<http://www.education.wisc.edu/docs/act31-documents/effigyMoundactivity.pdf?sfvrsn=2>

#### *Central Focus*

The central focus is to give students a basic understanding on the different Mounds used within the Ho Chunk People and foster sensitivity for these Mounds.

#### *Formative Assessment/s or Evidence of Understanding/Learning*

Ability to understand the significance of Mounds as cultural resources.

Demonstrating understanding over what is and is not acceptable when dealing with Effigy Mounds.

#### *Content Objective(s)*

- Students will be able to:
  - Identify how origins and stories shape who we are/what we do
  - Understand the three different types of Mounds as well as identify what they represent (conical burial/animal effigy)
  - Understand the etiquette when dealing with Mounds

### *Part 2: Lesson Procedure*

#### *Materials & Texts*

- Computer/pictures to show the different Mounds
- Handout provided
- Paper as well as drawing materials
- Native American Mounds in Madison and Dane County  
<https://www.cityofmadison.com/planning/landmark/NativeAmMounds.pdf>

#### *Learning Tasks*

##### *Procedure*

- Explain the three different Mounds: Linear, effigy, conical



- Linear- These are long and straight.



(<https://www.flickr.com/photos/chefranden/3677150528>)

- Effigy- These can be in a number of different shapes.



(<https://commons.wikimedia.org/wiki/File:Effigy-Mounds-Great-Bear.jpg>)

- Conical- These are like rounded pyramids

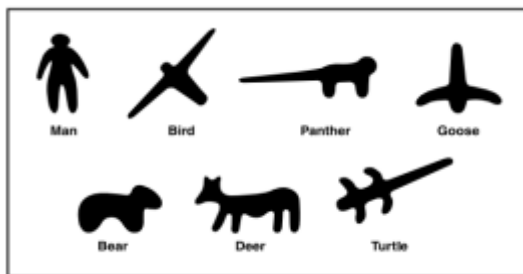


([https://upload.wikimedia.org/wikipedia/commons/thumb/2/20/Ranger\\_Station\\_Mound%2C\\_southern\\_side.jpg/1280px-Ranger\\_Station\\_Mound%2C\\_southern\\_side.jpg](https://upload.wikimedia.org/wikipedia/commons/thumb/2/20/Ranger_Station_Mound%2C_southern_side.jpg/1280px-Ranger_Station_Mound%2C_southern_side.jpg) )

- Say: All of these Mounds MAY contain burial remains, although there may not be for several reasons. The Mound may have not been used as a burial site. But, it's also possible that someone had dug up the Mound and disturbed what was buried underneath. Many Mounds have been destroyed for various reasons. Some Mounds have been

destroyed so people could use the land it was built on. Some people destroy them out of curiosity, because they want to see what's inside.

- Present some facts regarding the Mounds. It is recommended that the instructor read “Native American Mounds in Madison and Dane County” which can be found at this web address:  
<https://www.cityofmadison.com/planning/landmark/NativeAmMounds.pdf>
  - Started building Mounds about 2,500 years ago and ended around AD 1100.<sup>1</sup>
  - Vary greatly in size; some can be more than a quarter mile long and others no bigger than a small hill.
- What they are used for in the past and present
  - Feast
  - Living
  - Tradition
- Explain how all of them are important but they each mean something different, whether or not we know the exact reason doesn't matter entirely.
- Some theories:
  - They were used as platforms to put houses on.
  - They were used to mark graves.
  - They were used to represent important people
  - They were used to bury Tribal members
  - They represented powerful spirits that protected cornfields and villages.
  - They were used to hide hunters or soldiers while they fired arrows.
  - They were used as warehouses to store important objects.
- Birds and animals symbolized by effigy Mounds most likely refer to spirits as well as actual animals. Native Americans divide the universe into Upper and Lower worlds. Birds inhabit the Upper World, while animals and Water Panthers inhabit the Lower world. Clans with bird names and animal names in Native societies are divided the same way, and sometimes live in separate parts of the same village. Ho-Chunk people have identified some Mounds as Thunderbirds and Water Panthers.<sup>2</sup>



<sup>1</sup> Robert A. Birmingham, *The Spirits of the Earth: The Effigy Mound Landscape of Madison and the Four Lakes*. (University of Wisconsin Press: Madison, WI, 2010) 3.

<sup>2</sup> Ibid., 11

- Go over Mound Etiquette
  - Respect the Mound: no walking on it, no playing on it, no digging up the Mound, do not throw anything onto the Mound.
- Go to Woodland park and observe a Mound,
  - Note the features, what kind of Mound do they think it is? Why do they think it was built here? How old do they think it is?
- Have the children partner up to do the “Your Worldview - Effigy Mound Project” handout.
  - Here they will build their own hypothetical Mound that reflects who they are, as well as help them understand how significant Mounds are as cultural resources for the Ho-Chunk Nation.
  - Directions are on the worksheet.
  - Once the children have filled out their sheets and drawn their Mounds, have them go around and share what their Mound is, who built it, and why.

#### Structured Practice and Application

- Discussion questions
  - What stories/places are important to you and your family?
  - What other things do you treat with respect and why?

## **Lesson 4: Land Restoration and Fire Ecology in Ho Chunk Culture**

### *Part 1: Lesson Framework*

#### *Engaging Hook*

Raise your hand if you think fire is bad or scary? Raise your hand if you have ever seen a fire in person? Okay, well we are going to learn more about how fire can be good!

#### *Central Focus*

The central focus of this lesson is to highlight how the natural world is comprised of relationships between different living and non-living entities, as well as how we can use an understanding of these relationships to protect the environment.

#### *Formative Assessment/s or Evidence of Understanding/Learning*

Ability to understand the historical and present-day role of fire ecology within the Ho Chunk Tribe and how fire ecology interacts with WI species.

#### *Content Objective(s)*

Students will be able to:

- Identify the benefits of fire ecology
  - Including safety when dealing with such fires
- Place the Ho-Chunk within a contemporary setting. (Ho-Chunk as contemporary, rather than historic)
- Understand how Ho-Chunk utilize fire ecology in the past and present
- Understand how the natural world reacts to fires and other disruptions
- Represent the natural world as a dynamic series of interconnected parts

## *Part 2: Lesson Procedure*

### *Materials & Texts*

- Computer to show video of fire
- Pictures of controlled burn in woodland park
- Materials to build a good vs bad fire (natural resources and litter)
- Game cards that have WI species on them for the game that shows the relationship between species and fires

### *Learning Tasks*

#### Procedure

- Show a video of fire ecology and ask students if they think this good or bad.  
(<https://www.youtube.com/watch?v=VpEOqwGHT0s&list=PLSf0Fg64Zphp3ZSADTrFlNAdVJLZj5Nwg>)
  - They will most likely say bad, and so then we will explain how it actually not bad if it is controlled and that the Ho Chunk have utilized this method of restoration in the past and present.
- Explain the difference between a **good fire** and a **bad fire**
  - Good fire:
    - Controlled flames, no litter, natural resources, gives nutrients back to the soil, low flame height
    - These controlled fires give nutrients so that more plants can grow, it gets rid of bad stuff (undergrowth, diseased plants/trees), gives other plants a chance to grow so that there are more types of plants/animals in the area, gives new homes to more animals, and create better habitat for humans.
  - Bad fire:
    - Uncontrolled flames, plastic water bottles/other litter where the burn is happening, fire in a place that isn't ready or doesn't need the benefits of fire ecology.
- Ho chunk use it specifically to clear for villages and passages, to get rid of pests, and to hunt because it is easier to see the animals if there are not a lot of trees.



- The fire that Ho Chunk have used in the past and the present would be considered a good fire because it is bringing more good than bad, it is controlled, it helps the Ho Chunk succeed, and it helps more species than just people.
- Go to Woodland Park and look at places where fire ecology was used OR build a good vs. bad fire (have natural supplies and litter supplies and ask students to construct what a good fire would look like)
- Relationships between WI species with fire
  - Now that we've learned a little about fire, let's play a game that will help us understand even better how fire affects the animals in the forest! We are going to play the Great Escape Game! This is how it works. Someone is going to pretend that they are a certain animal. They will have to act like the animal would act. Then, the person has to act out what the animal would do if there were a fire. Then, we all have to guess which animal we think that person is acting like. So, the animals we have to choose from are the Fire Education Team animals. I'll put the names of all the animals up here on the board so that we can remember all nine of them. Now, I need nine volunteers. (Pick nine students. Take the students to the side. Pass out the Fire Education Team playing cards. Each student should receive one. The card that the student is holding is the one that they will act out.) Now, you have to really act like the animal would act! Then, I'll ask you to show us – without using any words or sounds – what the animal would do if a fire started. Then, we'll give the rest of the class a chance to guess! (Go through each of the nine volunteers and let the class figure out which animal is being acted out. After the class guesses the right animal, explain what that animal does when there is a fire. Information on this is available on the back of each animal card.)  
[https://www.fs.usda.gov/Internet/FSE\\_DOCUMENTS/stelprdb5107845.pdf](https://www.fs.usda.gov/Internet/FSE_DOCUMENTS/stelprdb5107845.pdf)
    - Explain the relationship between fire and WI species, how some may benefit, how some may escape.
    - The species that can be used for the activity, along with their relationship to fire ecology:
      - Oak Tree - survive because thick bark and deep roots protect the trees!
      - Woodpecker/Bird - Fly away & come back because they can eat the beetles from dying/dead trees
      - Turtles/Tortoises - Burrow, dig a hole/tunnel in the ground and stay in it until it is safe
      - Beetles - die and that may be a good thing because they may be infecting/causing disease on the trees that hurt the trees a lot
      - Frogs/Amphibians - water or mud to stay safe
      - Wolves - run away from the fire and come back when safe

### *Structured Practice and Application*

- What are ways to make sure only good fires happen? (don't litter, call someone if it looks uncontrolled)
- Give me one example from the activity of what an animal would do if they were in a good fire?

## **Resources for Instructors**

### Preliminary Readings:

Loew, Patty. *Indian Nations of Wisconsin: Histories of Endurance and Removal*. Second Edition.

- This will help provide some context of the various Indian Tribes in Wisconsin. One of the most important aspects of this book is its inclusion of “Native Perspectives”, which is necessary for someone trying to provide a holistic education on matters of tribal sovereignty and cultural preservation.

Act 31- University of Wisconsin-Madison: School of Education

- <http://education.wisc.edu/soe/about/resource-service-units/student-diversity-programs/american-indian-curriculum-services/why-act31/why-act-31-sample-main-page>
  - This site contains the standards set forth by Education Act 31, as well as provide some information with which one might become more familiar with the reasons behind the requirements. It also contains a link to other lessons and resources, should you wish to further address the topics approached in these lessons.

### Lesson 1:

- Teaching resources:
  - Map of ancestral homelands
    - <https://theways.org/map>
- Procedure:
  - Maple Sugar Video
    - <https://theways.org/story/waadookodaading>
- Activity:
  - Treaties and Treaty-Making (Part 1)
    - <https://media.dpi.wi.gov/amind/pdf/classroom-activities-on-chippewa-treaty-rights.pdf> (pg.8)
  - Take Home Coloring Activity
    - Ho-Chunk animal words:
      - [http://www.native-languages.org/hochunk\\_animals.htm](http://www.native-languages.org/hochunk_animals.htm)
    - Printable coloring pages
      - <http://www.coloring.ws/animals.html>

### Lesson 2:

- N/A

### Lesson 3:

- Reading:
  - Native American Mounds in Madison and Dane County
    - <https://www.cityofmadison.com/planning/landmark/NativeAmMounds.pdf>
      - This will provide the reader with a general understanding of the history and variety of Mounds in Wisconsin, as well as provide the instructor with an understanding of where Mounds are located.
- Activity:
  - Our Worldview - Effigy Mound Project worksheet
    -

#### Lesson 4:

- Procedure:
  - Video of fire ecology
    - <https://www.youtube.com/watch?v=VpEOqwGHT0s&list=PLSf0Fg64Zphp3ZSADTrFINAdVJLZj5Nw>
- Activity:
  - Fire and the Animals of the Forest Activity (pg. 17)
    - [https://www.fs.usda.gov/Internet/FSE\\_DOCUMENTS/stelprdb5107845.pdf](https://www.fs.usda.gov/Internet/FSE_DOCUMENTS/stelprdb5107845.pdf)

Translations\*\*\*:

English	Ho-Chunk/meaning	Notes
Tree	Naa	
Sun	Wii	Haaṗwira—the day sun
Flower	Xaaṽioxere	Xaaṽi--grass, hoxere—boiling of
School	Waagaxhajoci	Waagax—paper, d,hoci--house
Grass	Xaaṽi	
River	Nii	
House	Cii, hoci	cii—house,dwelling, hoci—to live in
Moon	Haaḥewii	Haaḥe—night, wii--sun

Star	Wiiragųsge	
Earth	Mąą, hikoroke	Mąą--land, earth hikoroke--grandmother
Water	Nĭĭ	

\*Translations provided by Cecil Garvin and Chloris Lowe of the Ho Chunk Language Division.

\*\*Further translations can be found at: <http://www.native-languages.org/hochunk.htm#language>



## ABOUT THE UNIVERCITY YEAR

UniverCity Year is a year-long partnership between UW-Madison and one community in Wisconsin. The community partner identifies sustainability and livability projects that would benefit from UW-Madison expertise. Faculty from across the university incorporate these projects into their courses with graduate students and upper-level undergraduate students. UniverCity Year staff provide administrative support to faculty, students and the partner community to ensure the collaboration's success. The result is on-the-ground impact and momentum for a community working toward a more sustainable and livable future.

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