

Unique Cultural LANDSCAPE

10,000 YEARS OF HUMAN PRESENCE

Oral histories, songs, and traditions of the Ho-Chunk Nation as well as traces of human presence—speartips, pottery, and charred seeds—uncovered by archaeologists document 10,000 years of human presence along the shores of Lake Waubesa.

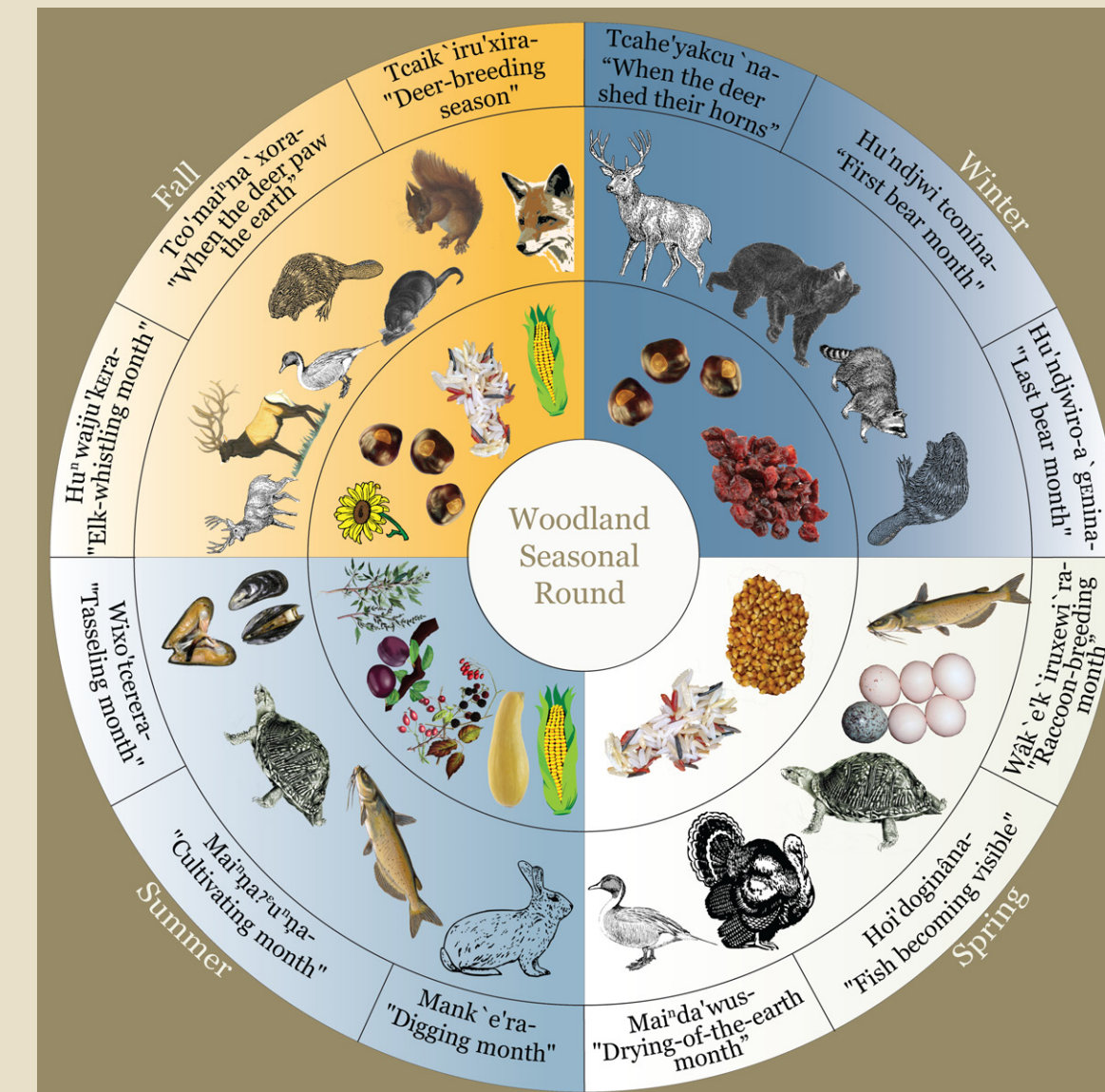


Waubesa and Kramer contracting-stem points

RESOURCES OF A MARSH-LAKE COMPLEX

The receded glacier and warmer climate created an interwoven landscape of lakes, marshes, streams, and oak savanna that provided important food resources throughout the year.

People moved seasonally around the Four Lakes, setting up camps to take advantage of game, fish, mollusks, waterfowl, nuts, and other resources. Wild rice was once abundant on Lake Waubesa, harvested in early fall. Nine Springs Creek and the lakes were used as navigation systems to transport goods.

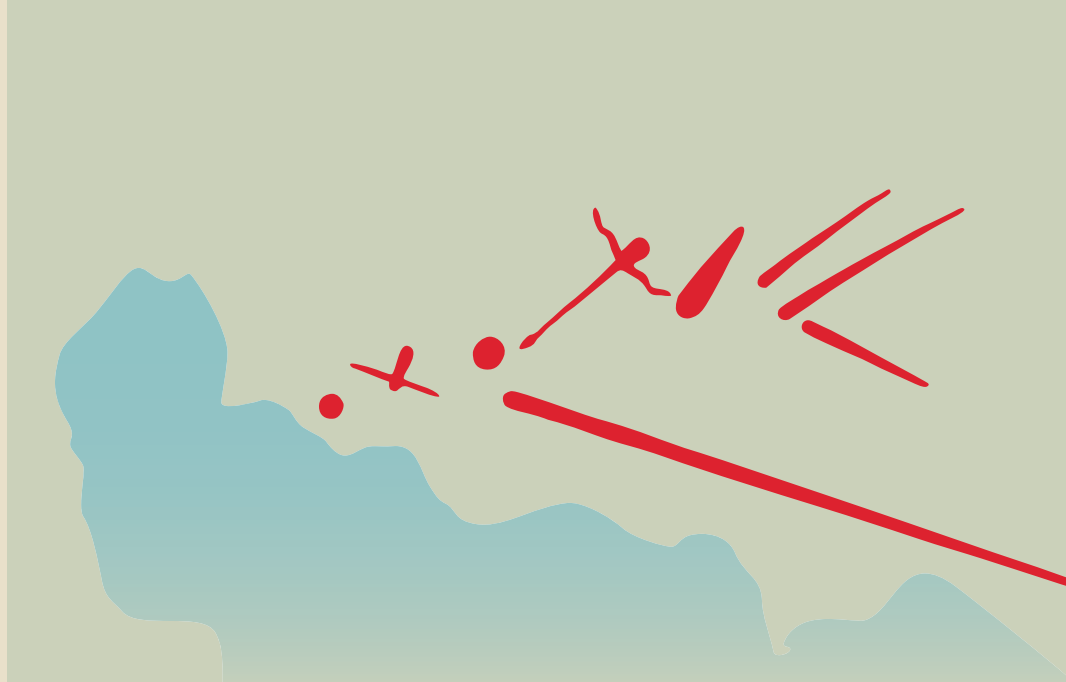


As their ancestors did "since time immemorial," the Ho-Chunk occupied camps here in accordance with seasonal resources.

WOODLAND RESIDENTS OF NINE SPRINGS

THE MOUND BUILDERS

About 1,000 years ago, Woodland-era Indigenous People built earthen mounds in this area. Here, near Lake Waubesa and large marshland, underworld images were prevalent, reflecting the watery landscape.



Mounds are protected by law. Two are preserved at Capital Springs on a scenic drumlin overlooking Nine Springs Marsh. They are both water creatures—a snake-like linear mound and a mink mound—that seem to be emerging from the marshlands below.

Part of the McConnell mound group near Saqhocat'jira ("lake of reeds") or Lake Waubesa, as recorded in 1912.

HOKAK: PEOPLE OF THE BIG VOICE IN TEEJOP, THE FOUR LAKES

People of the Ho-Chunk Nation, a First Nation of Wisconsin, are descendants of the ancient people. They lived in villages strategically situated around the Four Lakes, and occupied seasonal camps in accordance with plant and animal resources at different *wira* (months). They also grew and harvested corn and squash. Social, political, and religious life were in rhythm with the seasons.



Above The Ho-Chunk applique depicts, in part, both earth and sky.

Left Broad-leaf Arrowhead *Sagittaria latifolia* Sijoro ("rice round")

Because Sijoro tubers grow underwater, harvest was by canoe or by wading in water and dislodging tubers with the toes. Tubers kept well and were cooked by baking in hot ashes. Like the potato in texture but sweeter, Sijoro was an excellent source of carbohydrates.

FORGED REMOVAL, HO-CHUNK RESILIENCE, AND A RETURN HOME

Beginning in 1825, the Ho-Chunk were forced to cede their lands and leave Wisconsin. Many Ho-Chunk over the years continuously returned home. In 1963, the Ho-Chunk established a tribal government to better care for themselves comprised of four branches: the general council, executive, legislative, and judicial. Their tribal office is in Black River Falls, Wisconsin.



Orson Lyon's 1834 PUBLIC LAND SURVEY records an American Indian trail and three abandoned Indian lodges a mile east of here on the Lake Waubesa shore.

The Lake Farms Archaeological District is listed in the National Register of Historic Places, and preserves the unique cultural landscape encompassing Capital Springs Recreation Area.

