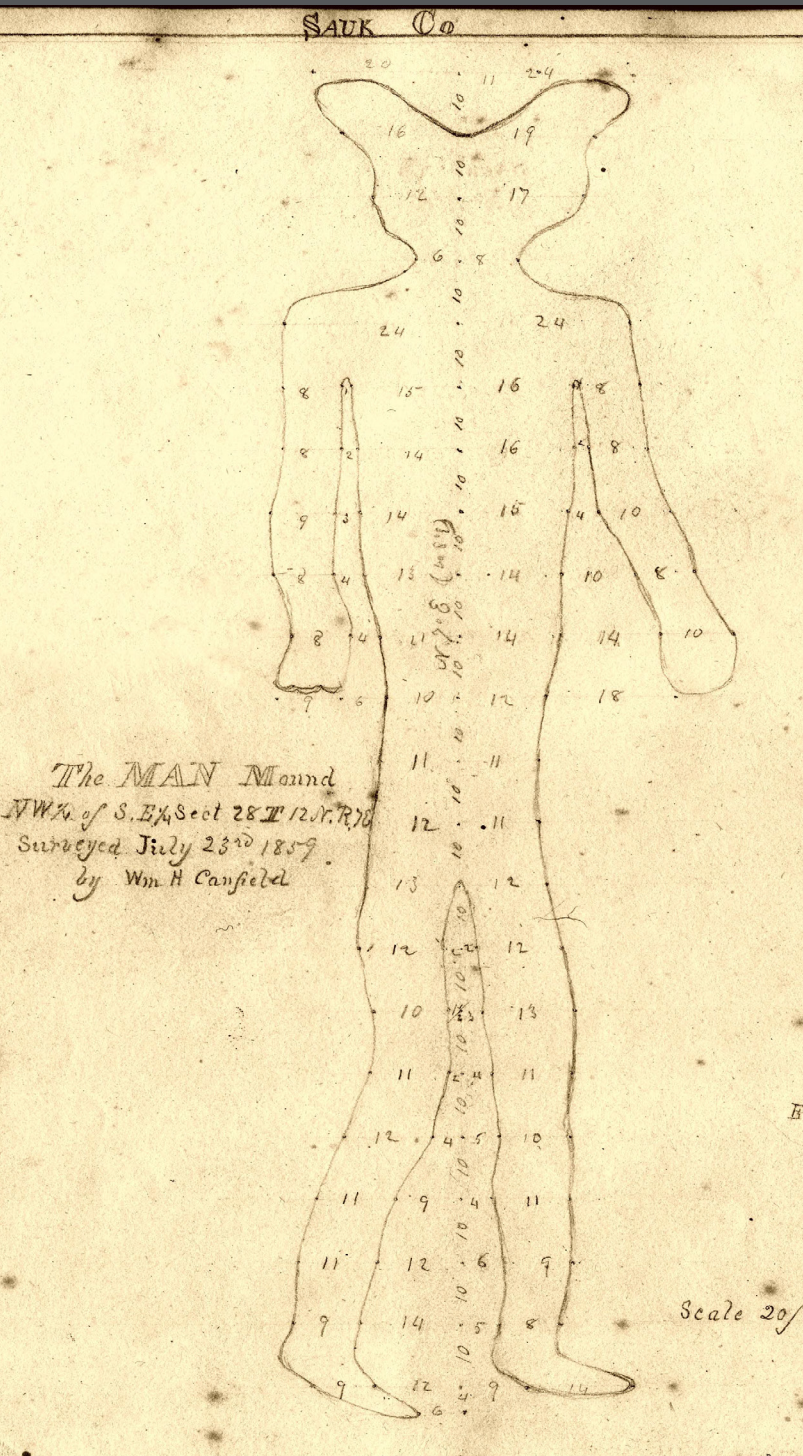


Man Mound National Historic Landmark

MASTER PROPERTY PLAN

2020 - 2040



Foreword

Dear Sauk County Residents,

At the time of this writing (fall of 2020), the Sauk County Historical Society has owned the land where Man Mound is located for 113 years. This is roughly less than ten percent of the time that Man Mound has existed given the estimates that it could be over 1,250 years old. The land was purchased in 1907 in conjunction with the Wisconsin Archeological Society and with help from the Wisconsin Federation of Women's Clubs. It was one of the earliest preservation efforts of its kind in the country with the intent of saving the mound for future generations.

Sauk County has been a partner with the Sauk County Historical Society in the maintenance of Man Mound and its surroundings for over seventy years. It is a relationship for which the historical society is thankful. Collaboration with the Ho-Chunk Nation began in 2008 with the centennial celebration of Man Mound Park and continued with the dedication of the mound as a National Historic Landmark in 2016. This collaborative effort continues providing much needed cultural insight into the sacred nature of Man Mound and all mounds and practical help on mound maintenance.

The Man Mound National Historic Landmark Master Property Plan is the result of cooperation by all three parties to codify best stewardship practices for Man Mound and its surroundings, define the roles of the parties involved, and create future goals. The Sauk County Historical Society Board of Directors wishes to thank the staff from the Sauk County Land, Resources and Environment Department for leading the process and creating the final plan. This collaborative effort between Sauk County, the Ho-Chunk Nation, and the Sauk County Historical Society ensures the preservation of Man Mound for generations to come, and strengthens the principle of stewardship of unique works created by Indigenous Peoples.



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acknowledgments

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Special Thanks:

A special thanks to members of the public who took the time to attend informational meetings and/or offered feedback.



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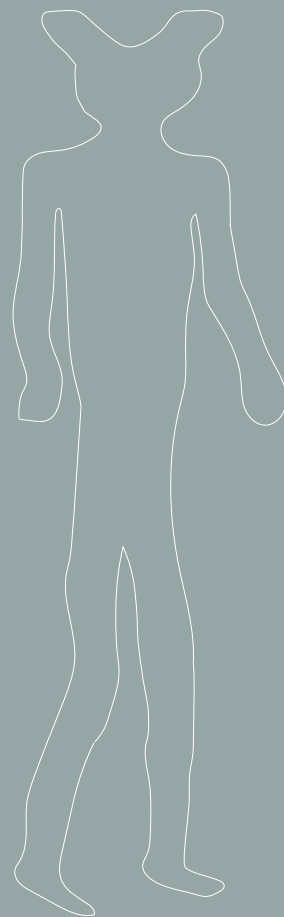
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Intergovernmental Maintenance Agreement

National Historic Landmark Nomination



“We are pleased to note the increasing interest that is being manifested in the discovery and preservation of this class of relics of a people long since forgotten, of which the Man Mound is considered of the greatest interest and importance of all of Wisconsin’s celebrated emblematic earthworks.”

- John M. True, Dedication of Man Mound Park, Aug. 8, 1908



Aerial view of Man Mound 2018- Credit: Mike Johnsen

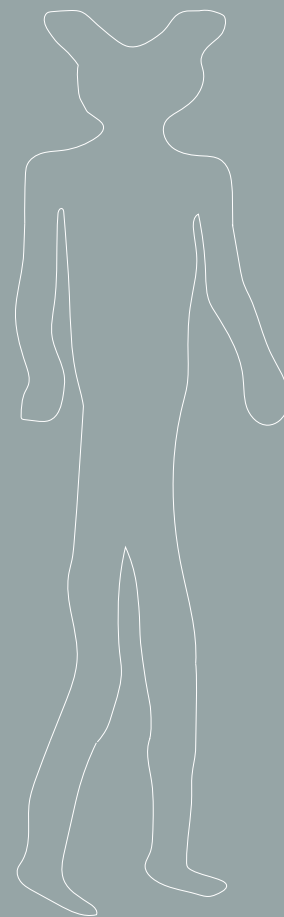
INTRODUCTION

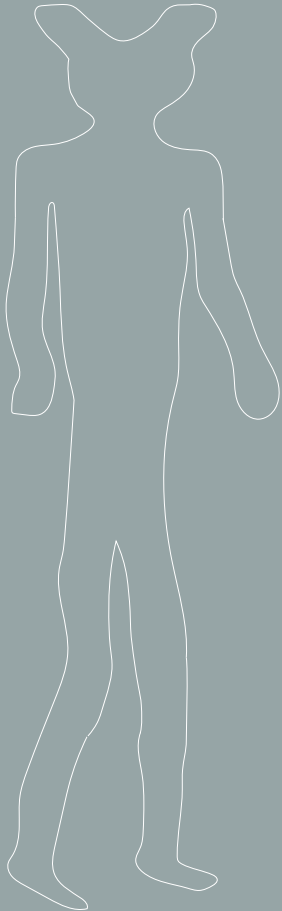
Man Mound National Historic Landmark is a small 1.78 acre park recognized on the National Register of Historic Places and is listed as a National Historic Landmark. The park and the road on which it sits were both named for the rare anthropomorphic shaped effigy mound, commonly known as the Man Mound. Located in the Town of Greenfield, east of the City of Baraboo, the park is nestled among farmland, and wooded hills.

The Sauk County Historical Society has been an owner of the property since it was purchased for preservation in October of 1907 and has been partnering with Sauk County for over 50 years to manage the property as part of the County Park System. The Historical Society as the owner of the property, is responsible for the preservation of the site for its significance as a historic burial site. As the site is privately owned property the Society has the authority for its use, maintenance, and enhancement. Sauk County maintains the property as part of the County Park System for the enjoyment and edification of local and visiting citizens.

The Sauk County Historical Society with the assistance of the Sauk County Land Resources and Environment Department has created the following master plan for Man Mound National Historic Landmark for the future management, preservation, enhancement, and expansion of services available at this historically and culturally significant landmark. The master planning process was designed for community involvement and purposed with the following objectives: cultural heritage and education, outdoor recreation opportunities, management techniques, and fiscal responsibilities. The plan strategizes maintenance and property improvements over the next 20 years to be implemented through the partnership between the Sauk County Historical Society and Sauk County Land Resources and Environment Department and with consultation from the Ho-Chunk Nation.

Through the planning process, three main priorities were identified. First and foremost, the preservation of the mound as a cultural and historic landmark with priority on all current and future management strategies. The preservation of Man Mound is reflected in the other priorities of reestablishing the historical landscape and land acquisition. By restoring a natural grass landscape, the Man Mound shall be observed as it once may have been by its creators, while the strong rooted vegetation will stabilize the soil, reduce the need for mowing, and thereby reduce compaction. Land acquisition will assist in the restoration or preservation of the surrounding viewscape and protect adjacent cultural resources. The Ho-Chunk Nation Tribal Historic Preservation Office serves an advisory role to the Historical Society and Sauk County on matters pertaining to the management of the property, along with the area's history, culture, and language. The property is maintained through an agreement between the Historical Society and Sauk County which stipulates activities and allowed maintenance techniques as described herein.





PROPERTY HISTORY

The Man Mound property was purchased through fundraising by the Sauk County Historical Society, the Wisconsin Archeological Society and the Federated Women's Clubs of Wisconsin in 1907 and dedicated as a park the following year. Man Mound National Historic Landmark is named after the rare, man-shaped effigy mound found on the property, originally measuring about 214 feet long by 48 feet wide. The effigy mound, commonly known as the Man Mound is the only remaining anthropomorphic shaped effigy mound in the world and dates back to AD 750-1200.

The Effigy Mound Builders began plying their skills as early as 300 AD, and continued the practice until around 1400 AD when they either abandoned the practice or were assimilated into other indigenous cultures. They subsisted primarily by hunting, fishing, and gathering wild vegetables and berries.

There have been many different mound forms documented through time. The oldest variation is an earthen dome-shape known as "conical." These can range in different size and height depending on the number of individuals interred (some conical mounds could have between a dozen to hundreds buried). Conical mounds can be dated as far back as roughly 500 BC. Gradually through time, countless different geometric shapes would be constructed. Some of the most evidenced shapes include linear (long rectangular shaped), and bi-conical mounds (conical mounds linked with one another by linear mounds in between). The last known constructed mounds are effigy, which are mounds built in the shape of different animals including birds, bears, turtles, and long-tailed creatures. While it is unknown the purpose of the effigy mounds, it is speculated that they may have been a representation of different clans in addition to being of highly sacred ceremonial significance. Effigy mounds are unique to a small area of the Upper Midwest. This includes southern Wisconsin, southeastern Minnesota, northeastern Iowa, and portions of northern Illinois.

Others have speculated that they may also have had religious significance or acted as guardians of the village. At one time over 900 mounds existed in Sauk County alone. Over 75%, have subsequently been plowed under, erased by floods and destroyed by looters or construction. One early Honey Creek farmer noted that, "we were rather irked by the large number of Indian mounds we had to plow down. There must have been at least 25 on our land....Some were shaped like animals and some like birds, and all were from three to five feet high...I suppose we should not have destroyed them. But they were then regarded merely as obstacles to cultivation, and everybody plowed them down."

The Man Mound was first recorded and mapped by pioneer surveyor W. H. Canfield in 1859. His survey of the mound was published that same year by the naturalist Increase Lapham. The original survey recorded the full figure of the mound at 214 long with prominent, westward pointing feet. Man Mound was partially destroyed in the mid 19th century when the lower parts of its legs were leveled for road construction and the feet became part of an orchard and later pastureland.

In 1905, H.E. Cole, local historian and photographer, and A.B. Stout, science teacher at Baraboo High School, conducted an archaeological survey of area mounds and the Man Mound in particular. They discovered during their survey that the remaining body of the mound was to be committed to the plow, by the current owner. The two men launched an immediate appeal to the Wisconsin Archeological Society and the newly formed Sauk County Historical Society in an effort to obtain the property upon which the mound was situated.

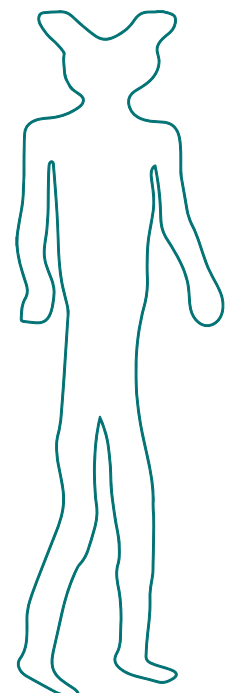
A committee was formed and a movement organized to raise the \$225 needed to purchase the property. Among those on the committee, were H.E. Cole and Jacob Van Orden, local banker and owner of the home where the SCHS museum is now located. Donations of small amounts between \$1 and \$15 were suggested so that many people could participate in the acquisition. The Federated Women's Clubs of Wisconsin and the Wisconsin Archeological Society helped procure funds. By the end of 1907, the money had been raised and the property purchased. Cole immediately began clearing the land of vines and brush, seeding grass, setting boundaries and installing hitching posts. Jacob Van Orden donated a plaque designed by architects Ferry & Clas of Milwaukee to commemorate the mound's discovery and preservation.

On August 8, 1908, a group of 200 assembled at the Warren Hotel in downtown Baraboo, and then proceeded to the site of Man Mound Park to dedicate the land and the marker. "...Vehicles of every description being in waiting and the trip through the picturesque county began", noted a reporter. "A cloud of choking dust enveloped the queue of travelers as they traveled to the site over the dirt roads in their open-air autos and horse-drawn carriages."

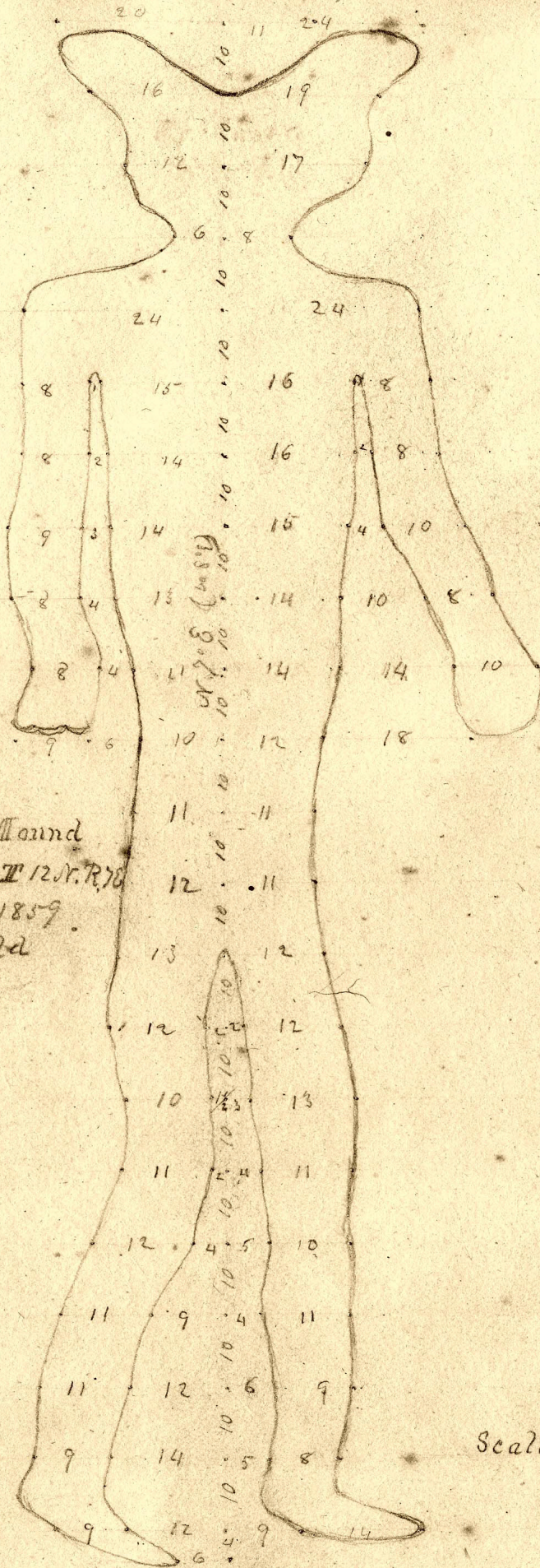
The Man Mound was added to the National Register of Historic Places in 1978 with a new nomination being written and accepted in 2010 which included the land where the feet were located. In 2016 the property became a National Historic Landmark. Most of Man Mound Park is owned by the Sauk County Historical Society with an L-shaped piece to the east of the parking lot being owned by Sauk County. The majority of the property is a catalogued burial site monitored by the Wisconsin Historical Society. The entire park is maintained by the Sauk County Parks and Recreation division under the maintenance agreement included in appendix A.



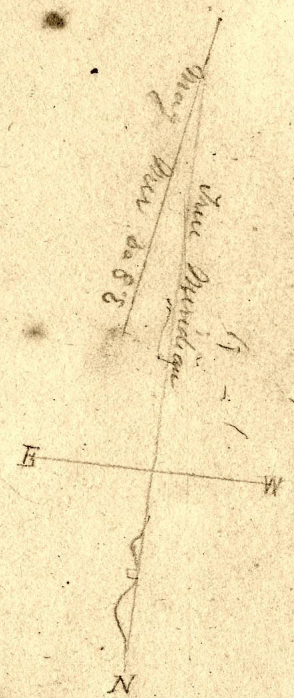
Commemoration of Man Mound Park August 8, 1908 - Credit: Sauk County Historical Society



SAUK CO



*The MAN Mound
On NW 1/4 of S. E. 1/4 Sect 28 T. 12 N. R. 18
Surveyed July 23rd 1859
by Wm H Canfield*



Scale 20 ft to the Inch

LOCATION & SURROUNDING LANDSCAPE

The park is located in the Town of Greenfield, less than two miles from the Baraboo city limits. The surrounding landscape is primarily agricultural cropland and pasture with wooded hillsides. There is slight development pressure due to the location near the city and proximity to major thoroughfares. Currently, there is a residence and active farming operations across the road. An old schoolhouse, which once utilized the park as a play area, is located along the eastern property boundary and is now a residence.

The Man Mound as is visibly intact today, is 150' in length, 48' width, and 3' at its highest point from the base. Although the area of the feet is on the northside of Man Mound Road on private property, all visible remnants were destroyed in the 1800s from agricultural practices. Due to the park's status as a protected catalogued state burial site and National Historic Landmark, nothing on the site may pierce the soil. As such, everything placed on the property is weighted to sit atop the ground, including all signage, benches, and dedication markers.

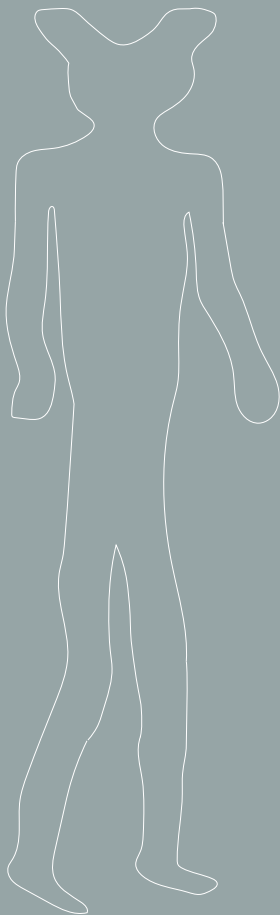
The property has a gravel parking lot off of Man Mound Road with space enough for 4 vehicles to safely park. Due to the high speed traffic on Man Mound Road and the slight topographic changes along the road, it is important for vehicles to be able to turn around rather than back out of the parking area. The Park is identified by an address and large sign identifying it as Man Mound National Historic Landmark. There are also signs along Man Mound Road notifying people of the presence of the park.

OUTDOOR RECREATION OPPORTUNITIES

The park is designed and purposed with quiet contemplation rather than a variety of outdoor recreation options. There are opportunities for visitors to sit on benches placed in the mound viewing area to reflect on the Man Mound. The original 1908 plaque commemorating the dedication of the park is still located within the viewing area along with the 2016 National Historic Landmark designation. Also in the viewing area are interpretive signage panels that provide a history of the mound, its significance, and preservation. Large oak trees shade picnic tables on the east side of the park, accompanied by a merry-go-round, and pit toilet. Native plants allow for foraging opportunities along the edge of the woods and foodstuffs for wildlife.

The majority of the park is currently vegetated in lawn turf grass, with the mound having longer, no mow fescue being seeded on top of existing legume and grass species. There are mature white oak, hickory, basswood, black cherry and red maple trees scattered throughout the entire park. Along the south and west property lines, the periphery of moderately wooded area allows for the growth of black caps, raspberries, and ferns. The mound also has ferns growing in sections consistently shaded by the proximity of the trees, which causes instability in the soil underneath. Any planting or seeding done on the mound or within the original park boundary must be done without disturbing the soil underneath. Tree removal may also only be cut down to the soil grade, but no lower, allowing visitors to see the stumps of the old growth trees which once shaded the park.

The soils on-site consist of well-drained silt loams to silty clay loams on slopes between 2 to 6 percent, originating from glacial till material. Due to the silt content of the soils onsite, it is important to keep vegetative cover to avoid erosion even in low to no slope conditions. The high susceptibility to erosion causes land disturbing activities to have a negative impact on soil health and stability. Maintenance activities should only be conducted during dry weather as the soil is easily compacted during wet conditions. The soil is well suited for grasses, legumes and trees, thus supporting the proposed no-mow fescue on the mound.



PLANNING PROCESS

This master property planning process was designed and conducted through the partnership between the Sauk County Historical Society and the Sauk County Land Resources and Environment Department. The Historical Society as the property owners, are responsible for the preservation of this site as a historical burial site and National Historical Landmark. As the site is a privately owned burial site, the Sauk County Historical Society has the authority for its use, maintenance, and enhancement with certain oversight from the Wisconsin Historical Society as a cataloged burial site. Sauk County maintains the property as part of the County Park System for the enjoyment of local and visiting citizens. Through the planning process, effigy mound experts and the Ho-Chunk Nation Tribal Historic Preservation Officer were consulted on mound preservation and surrounding property management techniques to design a new maintenance agreement between the Society and County which emphasizes priorities identified in the Master Plan.

The planning process began in March 2020 between the Historical Society Sacred Sites Committee and the Sauk County Planning and Zoning and Parks divisions of the Land Resources and Environment Department. The planning team worked cooperatively to inventory the Man Mound property and develop priorities for current and long-term maintenance. Through this process, the Intergovernmental Maintenance Agreement (Appendix A) was developed in order to restructure the partnership between the two agencies and cultivate maintenance strategies to meet the property priorities. The development of the Man Mound National Historic Landmark Master Plan was done in conjunction with the Yellow Thunder Memorial Master Plan as both properties are owned by the Historical Society and maintained by Sauk County.

The priorities and maintenance strategies for these two properties were presented by the Sacred Sites Committee to the public on June 25, 2020 at the Sauk County History Center. This Master Planning Concept Review was well attended by the public, allowing for dialogue exchange between the Sacred Sites Committee and public. The biggest concern of members of the public was the transition of the Man Mound from turf grass to the no-mow fescue, and the surrounding buffer area. This brought to the attention of planning staff the need for temporary educational signage to explain the transitional vegetation period. Members of the public expressed gratitude for the opportunity to learn about the properties and request further information.

The final draft of the plan was approved at the Sauk County Historical Society Board on November 16, 2020 and again at a public hearing with the Land Resources and Environment Committee on November 24, 2020. Prior to approval at the public hearings, the plan was presented to the Board and Committee for review, along with the draft plan being posted online on the Sauk County Historical Society and Sauk County Land Resources and Environment Department webpages for public viewing and comment. The Sauk County Board of Supervisors gave final approval on December 15, 2020.

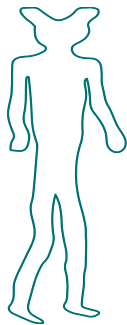
RELATIONSHIP TO THE SAUK COUNTY OUTDOOR RECREATION PLAN

As a part of the Sauk County Parks system, this Master Plan meets the priorities and objectives of the Sauk County Outdoor Recreation Plan (SCORP). In particular, Man Mound Park and Yellow Thunder Memorial are listed as an objective under the Partnership priority to work cooperatively with the Historical Society for the future planning of the properties. The Man Mound National Historic Landmark Master Plan meets the following additional priorities and objectives of the Outdoor Recreation Plan:

- **Priority:** Further development of the County Park System
 - **Objective:** Develop Master Plans for Sauk County Properties
- **Priority:** Resource Management and Stewardship
 - **Objective:** Community Education
- **Priority:** Partnerships
 - **Objective:** Expand County Planning Services
 - **Objective:** Intersect with other units of government and non-government organizations (NGOs)
 - **Objective:** Future Management of Man Mound Park and Yellow Thunder Memorial



Man Mound 1910 - Credit: Sauk County Historical Society



STRATEGIC PLANNING

The Man Mound National Historic Landmark shall be preserved for the future cultural, historical, and educational enrichment of all who visit. To achieve this goal, the following priorities have been identified for the long-term maintenance of the park: mound preservation, restoration of the historical viewscape, and land acquisition.

Mound Preservation

The main priority for maintaining the park is the preservation of the mound itself. Mound preservation specialists from Effigy Mounds National Monument, along with the Ho-Chunk Nation Tribal Historic Preservation Officer were consulted on mound maintenance and preservation strategies. Maintenance techniques utilized will be as stated in the Intergovernmental Maintenance Agreement included in Appendix A.

Reducing compaction and encouraging uniform grass coverage is paramount for stabilizing the mound. This will be accomplished through the removal of trees near the mound to reduce the risk of destructive falls and to increase the amount of sunlight reaching the mound, promoting a more homogeneous vegetative cover. Trees shall be removed only as stipulated in the Intergovernmental Maintenance Agreement.

A no-mow native fescue species will be employed for reseeding throughout the mound for uniform vegetative cover. Due to the site being a catalogued burial site, there can be no ground disturbance, even to plant seed plugs. Also with the highly erodible soils onsite, it is not pertinent to kill the vegetation by other means. Therefore, all seeding must be done on top of existing vegetation in the hopes that it shall gradually outcompete for establishment. This shall make switching from the existing turf lawn on the mound to a no-mow fescue slow, but will be best for long-term care and preservation. The no-mow fescue will create a strong, cohesive root bed, stabilizing the soil, while reducing the need to mow more than a few times a year for weed and woody vegetation suppression.

A buffer of the same fescue blend shall also be established around the perimeter of the mound. The buffer is designed to reduce the amount of visitors walking on the mound, and to create a more natural, sinuous border as it may have once looked when it was first constructed. It is recommended that any vegetative transition area be accompanied by temporary signage explaining the process and importance of the transition.

Restoration of Historical Viewscape

A viewscape is the spatial arrangement of the landscape as seen from a specific vantage point. The way in which the visible corridor is arranged changes how the viewer interprets and interacts with the vantage point. In this case, the mound is the main vantage point and the surrounding landscape creates the visual corridor. At the time of Canfield's original survey, the area was documented to contain oak savanna, and a similar habitat is likely what was present at the time of construction.

Beyond the mound, no-mow natural grasses shall be planted in flowing borders in the area identified in Exhibit A of the Intergovernmental Maintenance Agreement. The strong rooted natural grass vegetation stabilizes the soil and reduces the frequency of mowing. This addition will create a more enjoyable and educational landscape for visitors. Signage shall be added adjacent to the natural grass area to inform visitors of its historical and ecological context.

Land Acquisition

When feasible, land should be acquired surrounding all sides of the mound for protection against development and restoration of a natural grass viewscape. Land acquisition will assist in the restoration of the surrounding viewscape for an immersive educational experience, and protect adjacent cultural resources. Easements with surrounding landowners are another option to maintain either agriculture production or greenspace while limiting development near park boundaries.

General Park Improvements

In order to successfully accomplish the three main priorities proper communication to the public is vital. Interpretive and educational signage is key to convey information to visitors both at the landmark and directional signage off-site. The Sauk County Park's sign shall be updated to remove the word "park" to emphasize that this is a National Historic Landmark. The sign will be sandblasted and painted over, the word will then be replaced with a metal or plastic cut out of the Man Mound. Through the cooperation of Town, County, and State Highway Departments, the historical markers and directional signage will be updated to state "Man Mound National Historic Landmark". The emphasis of the landmark dedication is to portray the cultural and historical significance of this property and to highlight that this is a sacred site.



Top: 1908 Dedication Plaque, Middle: County Parks Sign, Bottom: 2016 National Historic Landmark Designation
Credit: Sauk County Historical Society

The vault toilet located in the southeast corner of the park shall be removed due to disrepair and general misuse. The tank shall be pumped and removed, or buried in accordance with Wisconsin Department of Natural Resources guidelines. The rest of the picnic area will remain intact, but immobilization of the merry-go-round is recommended for the safety of visitors. Once immobilized, the benches and metal will be refreshed to accentuate the historic company logo. This will create more seating and preserve another piece of local history.

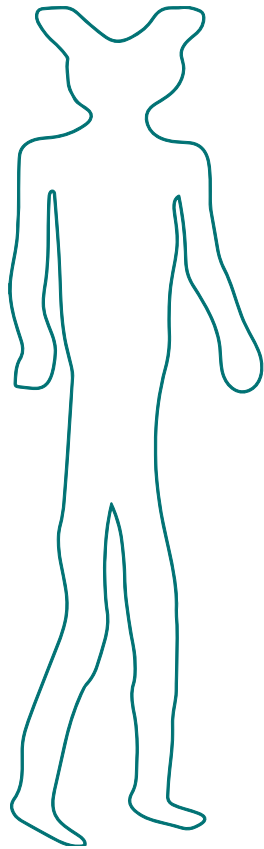


Man Mound 2019 - Credit: Sauk County Historical Society

IMPLEMENTATION

Implementation of the strategic planning goals shall take time and money from both the Sauk County Historical Society and Sauk County Parks Recreation Division. Currently, the County budget accounts for the general maintenance and staff time. Fixture installations such as signs will need supplemental funds. The following tasks are outlined to achieve the strategic planning initiatives and ultimate goal of preserving this National Historic Landmark for the future cultural, historical, and educational enrichment of all who visit. Tasks that are listed as “on-going” are considered a part of general maintenance which may be carried out for an indefinite amount of time until it is no longer necessary. “Immediate” tasks should be implemented within 1-3 years, and “pending” within 3-5 years. All “future” actions may be implemented as funds become available and an opportunity presents itself.

Task	Priority	Responsible Party	Project Scope	Estimated Cost
Mound Vegetation Transition	Ongoing	LRE Parks	Continuous seeding of the mound for fescue establishment and mowing to control weeds and pests.	\$200 annually
Temporary Signage	Ongoing	SCHS	Post temporary signage during tree removal or during vegetative transition to explain the process.	\$20 per transition period
Natural Grass Area	Immediate	LRE Parks	Convert turf grass to native WI grasses with a sinuous border .	\$1,000 annually
Vault Toilet Removal	Immediate	LRE Parks	Pump and remove or bury the concrete tank. Removal of structure.	\$1,000
National Historic Landmark Designation	Immediate	SCHS/LRE Parks	Remove the word park from the County sign and replace with a cutout of the Man Mound. Work with Highway Depts. to update road signage.	\$200 for County sign \$75-100 per roadway sign
Merry-go-round	Immediate	SCHS/LRE Parks	Immobilize merry-go-round and paint.	\$500
Interpretive Signage	Pending	SCHS	Additional signage shall be added with information on the cultural landscape.	\$3,000 per panel
Tree Removal	Future	LRE Parks	Trees shall be removed as stated in the Maintenance Agreement.	TBD upon the amount removed
Easements/Land Acquisition	Future	SCHS/LRE Parks	When feasible, property shall be acquired surrounding the NHL through easements or land acquisition.	TBD



Intergovernmental Maintenance Agreement

Property Map

National Historic Landmark Nomination

**AGREEMENT BETWEEN SAUK COUNTY AND SAUK COUNTY HISTORICAL SOCIETY
FOR THE MANAGEMENT OF MAN MOUND NATIONAL HISTORIC LANDMARK AND
YELLOW THUNDER MEMORIAL**

THIS AGREEMENT is made by and between Sauk County, a political subdivision of the State of Wisconsin ("County"), and the Sauk County Historical Society ("SCHS").

RECITALS:

WHEREAS, the County and SCHS wish to enter into an agreement to manage and maintain the Man Mound National Historic Landmark and Yellow Thunder Memorial properties as part of the Sauk County Park System; and,

WHEREAS, both Properties are catalogued burial sites and furthermore, Man Mound is on the National Register of Historic Places and listed as a National Historic Landmark; and,

WHEREAS, the County is willing to undertake this venture to maintain and enhance these Properties as detailed in their Property Master Plans with the cooperation and assistance of SCHS; and,

WHEREAS, the County is willing to manage and maintain the Properties cooperatively with SCHS to preserve and promote the historical and cultural significance of the Properties; and,

WHEREAS, in order to carry out these responsibilities and facilitate intergovernmental cooperation, the County and SCHS hereby agree to this management agreement ("Agreement") to carry out the responsibilities necessary to implement the Man Mound National Historic Landmark and Yellow Thunder Memorial Property Master Plans.

NOW, THEREFORE, THE PARTIES COVENANT AND AGREE AS FOLLOWS:

Section I. Authority. This Agreement is authorized pursuant to the authority contained in Wis. Stat. ch. 23, Wis. Stat. §§ 66.0301, 59.03, and 59.56 and other applicable legal authorities. This Agreement constitutes the entire agreement and understanding between the parties, and supersedes all offers, negotiations and other agreements concerning the subject matter contained herein.

Section II. Parties to this Agreement. The parties to this Agreement are the County and SCHS, working in conjunction to maintain and improve the Man Mound National Historic Landmark and Yellow Thunder Memorial properties in accordance with the Property Master Plans.

Section III. General Purposes. The County and SCHS desire to implement the Man Mound National Historic Landmark and Yellow Thunder Memorial Property Master Plans as part of the Sauk County Parks System and as historical, catalogued burial sites. The County and SCHS have entered into this Agreement to create a framework whereby they shall work cooperatively and in good faith to implement the Property Master Plans with fiscal and operational responsibilities shared in the manner outlined within this Agreement between the County and SCHS.

Section IV. Definitions.

1. "County" means Sauk County
2. "SCHS" means Sauk County Historical Society
3. "Parties" mean the County and Sauk County Historical Society
4. "Plans" means the Man Mound National Historic Landmark Property Master Plan and the Yellow Thunder Property Master Plan.
5. "Properties" mean Man Mound National Historic Landmark and Yellow Thunder Memorial.

Section V. Obligations of the County.

The County shall do all of the following:

1. The Sauk County Parks and Recreation Manager, or their designated County staff, shall maintain the Properties in conformance with this agreement and the Plans.
2. The County shall work with SCHS to implement the management strategies identified in sections VIII and IX of this agreement.
3. The County shall work cooperatively and in good faith with SCHS regarding work to be performed to maintain and facilitate project implementation as indicated in the Plans. All work contracted and performed by the County shall be approved in advance by the SCHS, be consistent with the Plans, and meet or exceed all Wisconsin Burial Site standards in Wis. Stats. Ch. 157.70.
4. The County shall maintain benches, fencing and County park signage as originally placed by the County for public use, and the clearing or maintaining of vegetation on the Properties as noted in sections VII and VIII of this agreement.
5. The County shall repair the Properties if they are damaged as a result of the County's negligence or willful misconduct. Upon expiration or termination of this Agreement, the County shall restore the Properties to substantially the condition in which they existed upon start of this Agreement.

Section VI. Obligations of Historical Society.

The SCHS shall do all of the following:

1. SCHS Executive Director or board designee shall serve as a liaison between SCHS and the County as well as with members of the public regarding the implementation of the Plans.
2. SCHS board of directors and staff shall work cooperatively and in good faith with the County regarding work to be performed to maintain and facilitate project implementation as indicated in the Plans. All work contracted and performed by the County shall be approved in advance by SCHS, be consistent with the Plans and meet or exceed all Wisconsin Burial Sites legislation, Wis. Stats. Ch. 157.70.

3. SCHS shall work cooperatively and in good faith with the County in developing an annual budget amount to finance the maintenance of the Properties and the implementation of the Plans.
4. SCHS shall place and maintain all interpretive signage placed on the Properties.
5. SCHS shall keep the Properties open to the public as part of the County Park System. The Properties shall be subject to County park regulations.

Section VII. Maintenance of Man Mound National Historic Landmark by Sauk County.

1. The County shall not perform any ground disturbing activity.
2. Vegetation maintenance shall include mowing, seeding, and tree removal. Stumps will not be removed below the existing grade.
3. The County's removal of trees shall abide by the following:
 - a. The County shall maintain trees with the primary objective of preserving the effigy mound by reducing destruction from falling trees, and damage caused by root growth, while increasing sun exposure for homogeneous vegetative cover. Trees located within Zone TI as designated in Exhibit A may be removed for mound preservation purposes by the County, however, the County may only remove trees under frozen ground conditions and after receiving permission from SCHS and Wisconsin Historical Society Division of Historic Preservation, and pursuant to Wis. Stats. s. 157.70. The removal of identified trees within Zone T1 may be subject to time and budget priorities and weather conditions.
 - b. Trees located outside of Zone TI as designated in Exhibit A may be removed by the County, with notification to SCHS and the Wisconsin Historical Society Division of Historic Preservation, when deemed a hazard tree by the Sauk County Parks and Recreation Manager, a certified arborist, or a Wisconsin Department of Natural Resources Forest Ecologist. The County may also remove a tree with permission from SCHS and the Wisconsin Historical Society if the tree's height is equal to or greater than the distance from the base of the tree to the mound. Additionally, trees with less than a two inch (2") diameter at breast height (4.5') may be removed by the Sauk County Parks and Recreation Manager or their designee with notification to SCHS.
 - c. If it is necessary to remove trees, then trees shall be removed by the County under frozen ground conditions, and after providing notification to SCHS and the Wisconsin Historical Society Division of Historic Preservation, and pursuant to Wis. Stats. s. 157.70.
4. A no-mow fescue turf blend will be implemented by the County for the mound and surrounding buffer area as designated in Exhibit A. Seeding will take place any time there is soil exposure from natural ground disturbance or vegetation die off.
5. The mound and surrounding buffer area will be mowed two-four (2-4) times per year by the County for weed and woody vegetation suppression, or as needed for pest management. A

mowing height of four-five inches (4-5") shall be performed with a sting-line trimmer, tractor/zero turn riding mower, or push mower.

6. Vegetative litter, including leaves and large sticks, shall be removed from the mound by the County on an as needed basis to reduce accumulation and avoid smothering.
7. The restored natural grass area as designated in Exhibit A shall be seeded by the County with a native plant mix and mowed as needed for weed suppression.
8. The remaining turf area not designated for special maintenance shall be mowed by the County as needed. The County shall not be responsible for maintenance of areas located within the Town of Greenfield's right-of-way for Man Mound Road.
9. The use of herbicides, pesticides and other chemical treatment is not allowed for any vegetative treatment or pest control.

Section VIII. Maintenance of Yellow Thunder Memorial by Sauk County

1. The County shall not perform ground disturbing activity, within ten feet (10') surrounding the monument.
2. Vegetation maintenance shall include mowing, seeding, or planting.
3. The restored prairie area as designated in Exhibit B shall be established by a professional restoration company. The County will maintain the area with a native prairie mix and burn, or mow each year as needed for weed and pest control.
4. A mowed buffer area shall be maintained as needed around the perimeter of the property to restrict vegetative interference between adjoining agricultural fields.
5. A circular turf path as designated in Exhibit A shall be mowed and seeded as needed by the County.
6. Trees shall be maintained by the County with the primary objective of preserving the monument while providing shade for visitors. Trees may be pruned, removed, or replaced when deemed necessary or hazardous by the Sauk County Parks and Recreation Manager, a certified arborist, or a Wisconsin Department of Natural Resources Forest Ecologist. If a tree is deemed to be hazardous, the County may remove the tree without prior approval from SCHS.

Section IX. Fiscal Responsibilities

1. The County shall be responsible for all costs associated with maintenance related activities as listed in sections VII and VIII including: mowing, re-seeding activities, tree removal, tree planting, regrading of gravel in the parking area, installation of County Park signs, fences, benches, and staff time.
2. SCHS shall be financially responsible for additions, replacement, maintenance, or repair of equipment and fixtures on the Properties, including but not limited to signage, interpretive panels,

and benches. If the County incurs any costs or expenses relating to equipment or fixtures on the properties, SCHS shall reimburse the County for all costs and expenses.

3. SCHS shall be financially responsible for necessary land acquisition and obtaining necessary easements.
4. The County may, in its sole discretion, lend and/or provide funds to SCHS, assist SCHS in land acquisition or obtaining easements, provide staff time or expertise, or provide any other services or equipment.

Section X. Amendments

1. Amendments to this Agreement shall be in writing and with approval by the Sauk County Board of Supervisors and SCHS Board.
2. The Parties shall negotiate in good faith to amend this Agreement if either of the Properties are expanded through easement or land acquisition.

Section XI. Duration of Agreement and Withdrawal.

1. The duration of this Agreement shall be for a term of twenty (20) years unless otherwise withdrawn from as provided herein. Upon expiration, this agreement may be renewed for an additional ten (10) years with resolution from both parties' governing boards.
2. This Agreement may be terminated on thirty (30) days prior written notice as follows: by either party upon a default of any covenant or term of this Agreement by the other party, which default is not cured within sixty (60) days of receipt of written notice of default, except that this Agreement shall not be terminated if the default cannot reasonably be cured within such sixty (60) day period and the defaulting party has commenced to cure the default with such sixty (60) day period and diligently pursues the cure to completion. All written notice for termination shall be acted on by resolution of the aggrieved party's governing body.
3. Neither the County, nor SCHS, shall be obligated to reimburse any party for disbursement of property, chattel, cash, or financial instruments upon withdrawal of either party from this Agreement.
4. Either party may withdraw from this Agreement by providing the other party written notice of the intent to withdraw one year prior to the withdrawal date.

Section XII. Administration.

1. Each party shall be responsible for the actions of its own employees or officers while such employees or officers are engaged in work associated with the Properties.
2. Both parties represent and warrant that their use of the Properties and their personal property located thereon is in compliance with all applicable, valid and enforceable statutes, laws, ordinances and regulations of any competent government authority.

3. It is intended that the preservation, operations, repair, and maintenance of the Properties shall be financed through a combination of grants, County funding, and SCHS as provided for herein.

IN WITNESS WHEREOF, the County and SCHS have caused this Agreement to be executed by their respective names and duly authorized representatives as authorized by a resolution duly passed by the governing body of the party.

FOR SAUK COUNTY



Chairperson, County Board

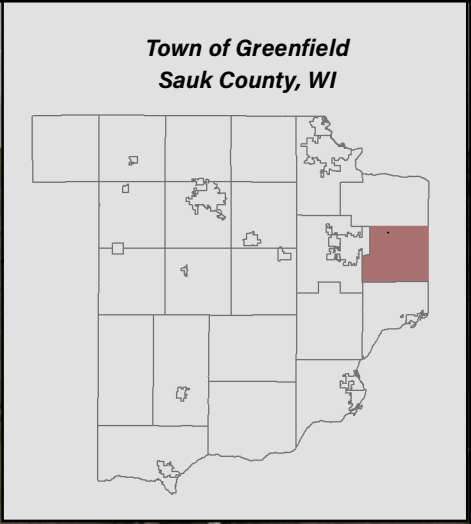
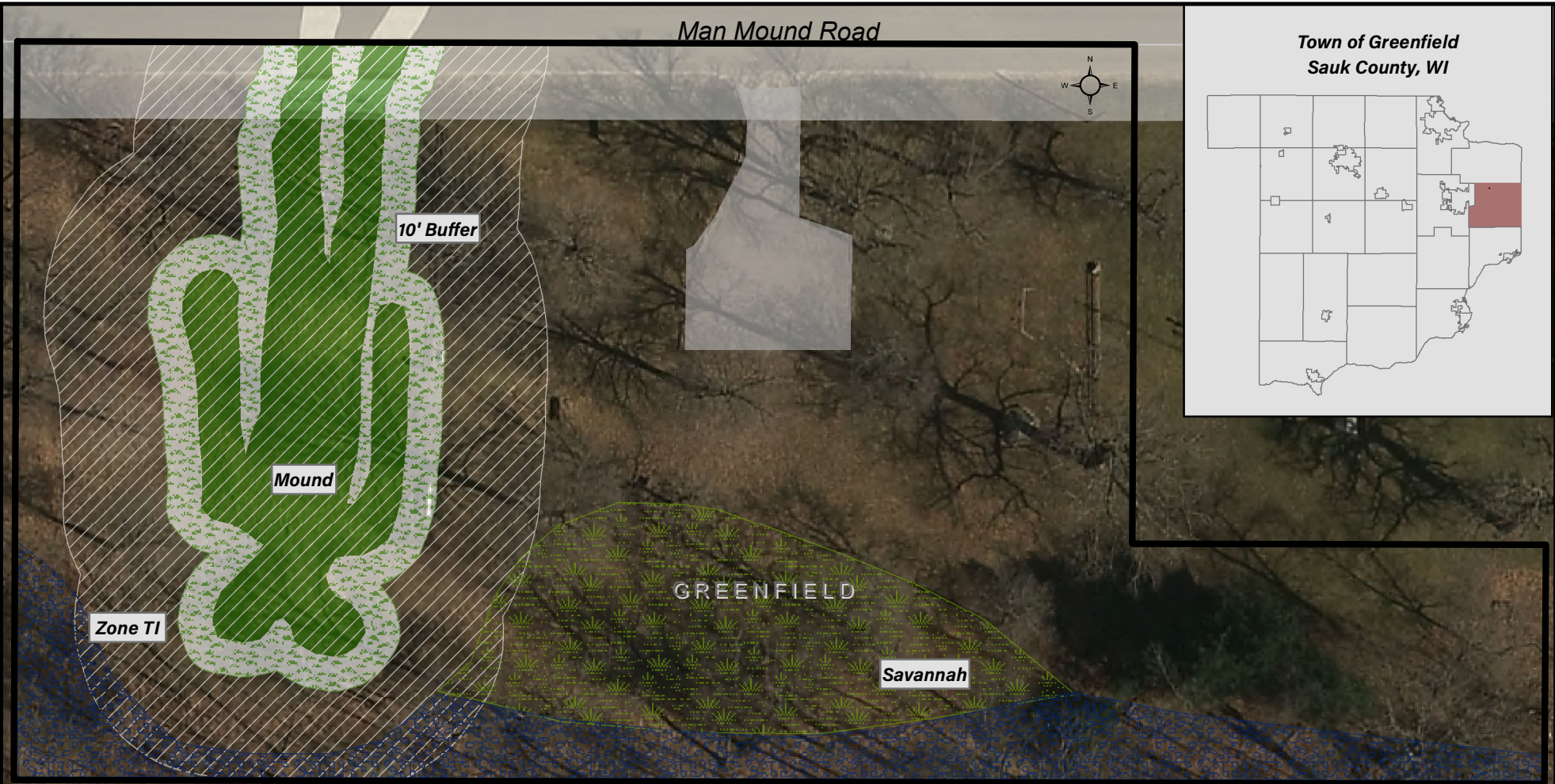
Date: 1/4/21

FOR SAUK COUNTY HISTORICAL SOCIETY



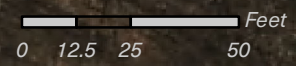
President, SCHS Board of Directors

Date: 1-12-21



Legend

	Park Boundary	Management	
	Roads		Mound
	Town		Buffer
	Road ROW		Zone T1
			Savannah
			Forage Area
			Parking Area



NATIONAL HISTORIC LANDMARK NOMINATION

NPS Form 10-900

USDI/NPS NRHP Registration Form (Rev. 8-86)

OMB No. 1024-0018

PROPERTY NAME

United States Department of the Interior, National Park Service

National Register of Historic Places Registration Form

1. NAME OF PROPERTY

Historic Name: Man Mound

Other Name/Site Number: Greenfield Man Mound, Man Mound Park

2. LOCATION

Street & Number: Man Mound Road

Not for publication: N/A

City/Town: Town of Greenfield

Vicinity: N/A

State: Wisconsin County: Sauk Code: 111 Zip Code: 53913

3. CLASSIFICATION

Ownership of Property

Private: ___
Public-Local: X
Public-State: ___
Public-Federal: ___

Category of Property

Building(s): ___
District: ___
Site: X
Structure: ___
Object: ___

Number of Resources within Property

Contributing

1

1

Noncontributing

0 buildings
___ sites
___ structures
___ objects
0 Total

Number of Contributing Resources Previously Listed in the National Register: 1

Name of Related Multiple Property Listing: Late Woodland Stage in Archaeological Region 8

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4. STATE/FEDERAL AGENCY CERTIFICATION

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this ____ nomination ____ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property ____ meets ____ does not meet the National Register Criteria.

Signature of Certifying Official

Date

State or Federal Agency and Bureau

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

Signature of Commenting or Other Official

Date

State or Federal Agency and Bureau

5. NATIONAL PARK SERVICE CERTIFICATION

I hereby certify that this property is:

- ____ Entered in the National Register
- ____ Determined eligible for the National Register
- ____ Determined not eligible for the National Register
- ____ Removed from the National Register
- ____ Other (explain): _____

Signature of Keeper

Date of Action

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6. FUNCTION OR USE

Historic:	Religion Funerary	Sub:	Ceremonial Site Graves/ Burials
Current:	Landscape Agriculture/Subsistence	Sub:	Park Agricultural Field

7. DESCRIPTION

ARCHITECTURAL CLASSIFICATION: Other: Mound

MATERIALS:

Foundation: N/A
Walls: N/A
Roof: N/A
Other: N/A

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Describe Present and Historic Physical Appearance.**Introduction and Summary**

The Man Mound (47SK27, also known as the Greenfield Man Mound) is the only surviving monumental earthen anthropomorphic effigy in North America. The effigy depicts a horned humanoid figure, feet to the north and head to the south, walking towards the west. It was constructed by participants in the effigy mound ceremonial complex during the Late Woodland period (ca. AD 700–1200). The site is located within Man Mound County Park and an adjoining pasture, northeast of Baraboo, Wisconsin, in Section 28, Town 12N, Range 07E, in the civil township of Greenfield (Figure One). In 1907 the mound became one of the first archaeological sites purchased for preservation purposes in the United States.

The Man Mound is significant under Criterion Four as the only surviving monumental earthen structure in North America that depicts a humanoid figure. The mound exhibits a higher degree of anatomical detail than other known humanoid effigy mounds, and is an excellent example of effigy mounds in general. The mound also represents a deviation from the usual practice of constructing zoomorphic, rather than anthropomorphic, mounds. The form of the mound is similar to depictions of horned shamanic or spirit beings documented across the continent, executed at much smaller scales in a wide range of media. As such, the Man Mound may represent an important figure not only in the effigy mound ceremonial complex, but in Native American world views as a whole.

The site is significant under Criterion Six as the only known surviving Late Woodland ritual site centered around a monumental anthropomorphic sculpture. The site has yielded and is likely to yield information of major scientific importance, shedding light upon Late Woodland stage societies in the Eastern United States. The site preserves information helpful in reconstruction of Native American religious beliefs and practices, social structure, the expression of identity through symbol and style, the iconography of horned figures, and reconstruction of the effigy mound ceremonial complex itself.

Description

The Man Mound is a monumental bas-relief earthen sculpture of a horned humanoid figure. The head of the effigy points towards the south, and it appears to be ‘walking’ westward. Two horns (or horns on a headdress) extend from the top of the head, which appears to be shown face-on. The upper right arm is held parallel to the torso; the lower arm angles somewhat towards the body, and the hand angles slightly away. The upper left arm angles slightly away from the body, while both the lower arm and hand angle away more sharply still. Both legs are held in line with the body, knees slightly bent towards the west, with the right leg bent more than the left leg. Survey measurements obtained in the 1850s show that the figure, as originally built, had prominent feet that pointed westward (Canfield 1859a). The heel of the left foot was raised as though the figure was taking a step forward. The full figure was 214 feet (65 m) in length. The top of the mound is relatively flat, with the exception of a shallow depression over the ‘chest’ of the figure.

Today the existing mound is somewhat smaller. Portions of the lower limbs of the figure have been damaged. A paved rural road flanked by drainage ditches cuts east-west through the lower legs. This road, now known as Man Mound Road, was constructed soon after the mound’s discovery ca. 1859/1861. The original feet of the mound, located north of Man Mound Road in a cow pasture, have been worn level with the ground surface by bovine trampling. The missing portions of the mound are now represented by white painted legs on Man Mound Road and white plastic cut-outs of the feet in the pasture north of the road.

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The rest of the figure, from the knees to the horned head, is intact and well-defined. This portion of the Man Mound is preserved within the western half of Man Mound County Park. The mound has been seeded with low-maintenance prairie grasses that are periodically weed-whipped, and is clear of trees and shrubbery. The remaining portion of Man Mound County Park is covered with a mixture of mowed lawn, scattered shade trees, and a few ornamental shrubs. The mound is separated from the eastern half of the park by a wooden post and rail fence. The park is bounded on its western and southern sides by forest, on its eastern side by a residential lot, and on its northern side by Man Mound Road.

A bronze and stone commemorative marker, placed at the site during the park's dedication in 1908, sits immediately east of the rail-and-post fence near the entrance to the mound area. It was moved to that location during the 2008 centennial re-dedication ceremony, and originally had been placed near the western property line of the park on the other side of the Man Mound. A more recent historic marker supported by a pole base is located next to the 1908 marker. Neither marker is included in the count of contributing resources because of the markers' small scale. A small gravel parking lot is located east of the fence. The far eastern section of the park contains playground equipment originally associated with the Hoege Schoolhouse, which still stands as a private residence just east of the park boundary.

Environmental Setting

The Man Mound, like most other known Late Woodland (ca. AD 700–1200) effigy mounds, is located within the expanse of Settlement Era (ca. 1830s) oak savannah. The savannah was bounded on the north by the transition to northern hardwoods and conifer forest (Curtis 1959:15–17), on the south and west by the 1830s tree line and the transition to open tall-grass prairie, and on the east by Lake Michigan. Within the savannah, a patchwork of oak stands and barrens, prairies, sheltered hardwood forests, and wetlands offered a range of resources to both human and non-human residents (Curtis 1959; Finley 1976).

The eastern boundary of the savannah is the only ecological boundary that can be said with complete certainty to have remained the same in the centuries between the erection of the last effigy mounds and the initiation of the federal General Land Office surveys in the 1830s, though a similar savannah mosaic has been inferred for the Late Woodland period (Griffin 1994). The period of effigy construction coincided with the warm and wet conditions of the Neo-Atlantic (AD 700–1300) (Birmingham and Eisenberg 2000:101; Cleland 1966:31). The ranges of turkey, deer, rabbits, opossums, and other species shifted northward during the Neo-Atlantic (Cleland 1966:33–34). At the onset of the “Little Ice Age” or Neo-Boreal, circa AD 1300, annual mean temperature declined sharply, even as average precipitation continued to increase. The result was heavy snowfall and major spring flood events, which were particularly severe in western Wisconsin (Knox 1988).

The Man Mound is located on the northern flanks of the Baraboo Hills, at the far eastern boundary of the unglaciated Driftless Area (Figure Two). The Baraboo Hills are an erosion-resistant monadnock formed by a Precambrian quartzite and rhyolite syncline. The syncline is mantled with Cambrian conglomerates, sandstones, dolomites, and other sediments. Cambrian sediments were removed from higher elevations by erosion during the Pleistocene, exposing the quartzite core of the range (Martin 1965:57–59; Schultz 1986:62–67). The exposed portions of the syncline form an east-west oriented basin. The two raised sides of the basin form the North and South Ranges of the Baraboo Hills.

The center of the basin is occupied by the Baraboo Valley, an area of eroded Cambrian bedrock buried beneath Quaternary sediments. The Baraboo River flows through the valley, entering the valley from the northwest through a narrow gorge in the North Range (the Upper Narrows) and exiting northeastward through a second gorge (the Lower Narrows). The Baraboo River then flows eastward, paralleling the North Range for approximately six miles (10 km) before joining the Wisconsin River. Prior to the Wisconsinian glaciation the

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Wisconsin River flowed southward through the Baraboo Hills. During the last glacial advance moraines deposited by the Green Bay lobe of the continental ice sheet blocked the original course of the river through the Hills. The abandoned gorge through the unglaciated South Range now contains Devil's Lake, the largest natural lake within the Driftless Area (Mickelson 1997:45). The modern Wisconsin River runs southward until it encounters the moraines on the north side of the North Range, then flows around the east end of the Baraboo Hills before turning and flowing westward into the Driftless Area south of the Baraboo Hills.

The Man Mound is located approximately two miles (3.2 km) west of the Lower Narrows of the Baraboo River, at the northern base of an east-west trending ridge of Precambrian and Cambrian strata. The ridge lies between the main Baraboo Valley to the south and an unnamed side-valley (Figure Three). The North Range forms the northern wall of the unnamed valley. Conglomerates and quartzites are exposed on the south side of the North Range facing the Man Mound. An intermittent stream drains the western half of the side-valley, flowing westward from the North Range for approximately three miles (4.8 km) before emptying into Leech Lake. A second intermittent stream flows southward from the summit of the North Range through the far eastern end of the side-valley before winding around a small unnamed ridge (hereafter referred to as 'Man Mound ridge') and then continuing on to join the Baraboo River a little under two miles (3.2 km) southeast of the Man Mound. The remainder of the eastern portion of the side-valley is occupied by a small wetland.

Human Settlement in the Baraboo Locality

Native Americans have maintained a presence in the Baraboo Hills since the withdrawal of the continental ice sheets ca. 13,000 years ago. By the onset of the Woodland period, ca. 500 BC, the region was home to a substantial human population. Groups of earthworks were built within and near the Lower Narrows and the gorge containing Devil's Lake, in the Baraboo Valley, and along the banks of the Wisconsin River at and near the Wisconsin Dells, at and near Portage, and on the Prairie du Sac. Most known Early and/or Middle Woodland mound construction in the locality was centered around the Lower Narrows. Most Late Woodland mound sites cluster near the Dells, modern Baraboo, and on the Prairie du Sac. Purple Baraboo pipestone and quartzite were quarried by residents at outcrops in the range (Broihahn 2003).

As noted, the Man Mound is situated on the southern margin of an unnamed level-bottomed valley between the North Range and Man Mound Ridge. The valley has not been subjected to formal archaeological survey, and the distribution of sites within it is unknown. At present, only two pre-Contact archaeological sites besides the Man Mound have been reported within the valley and one site has been reported on the summit of Man Mound ridge. Other known sites are located in the main Baraboo Valley to the south and east of Man Mound ridge including several effigy mound groups (Figure Four).

Prior to her death, the former resident of the Hoege Schoolhouse, located immediately to the east of the Man Mound, reported the presence of a habitation site (47SK702) on the north side of the valley, between the base of the North Range and the wetland. Her father reportedly picked up artifacts from this area, and possibly at other undocumented sites in the valley. The family's artifact collection includes Early Archaic, Middle Archaic, Early Woodland, and Late Woodland projectile points, two small celts, other bifaces, and a possible Late Paleoindian biface.

In the early 20th century, Wisconsin Archaeological Society surveyors reported the former presence of a group of three mounds (47SK393) of unknown form in the east end of the unnamed valley. Surface indications of the mounds were destroyed by 1906 (Stout 1906:246). During the same survey, a linear mound (47SK64) was discovered on the summit of Man Mound ridge. At that time, the linear mound measured 165 feet (50.3 m) in length, 15 feet (4.6 m) in width, and was one and a half feet (0.5 m) high (Stout 1905). Surface indications of

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the eastern end of the mound have since been plowed away (Petersen 1979). The linear mound is approximately 850 feet (259 m) southeast of and 110 feet (33.5 m) above the Man Mound. The relationship of the linear mound to the Man Mound, if any, is unknown, but linear mounds are also affiliated with the Late Woodland stage.

Cultural Context

Late Woodland Populations in the Area of Effigy Construction

Late Woodland peoples have been famously characterized as the “good gray cultures” (Williams 1963:297)—an uninteresting population of egalitarian foragers and horticulturalists who lived after the collapse of Hopewellian ceremonial and exchange systems and before the emergence of stratified Mississippian chiefdoms. This perception of the Late Woodland stage is, however, unfair since the Late Woodland period was one of significant innovation. Subsistence, settlement, and technology evolved along multiple trajectories, with a general trend towards less-mobile settlement strategies and maize horticulture (see McElrath, Emerson, and Fortier 2000). Ritual systems changed as well, as new mound-building and mortuary ceremonies replaced or modified Hopewellian ritual practices.

Around AD 700, in southern Wisconsin and small areas of adjoining states, some Late Woodland communities began to design and construct monumental earthen sculptures resembling birds, bears, water spirits, and other beings (Figure Five). Taxonomically, populations who engaged in effigy mound construction are grouped within the Effigy Mound variant of the Late Woodland stage (Benn and Green 2000:480; Green 1996), but the appellation brings with it an implication of social unity that has not been demonstrated. Social organization during the Late Woodland period was more likely to have centered on independent bands and/or seasonal villages linked by cross-cutting lines of kinship, alliance, ritual, and trade. Different Late Woodland populations both within and without the area of effigy construction were marked by varying levels of similarity in behavior or material culture. Seen from this perspective, effigy construction may be interpreted as a notable feature of a ritual complex shared by different Late Woodland populations (Rosebrough 2010).

Late Woodland subsistence within the region of effigy construction usually is characterized as mixed foraging with minor horticulture, with an emphasis on the collection and processing of resources for bulk storage. Horticultural strategies focused on the cultivation of small amounts of maize, chenopodium, squash, and other crops. Important wild foods included deer, mussels, nuts, fish, and possibly wild rice (Benn 1979; Benn and Green 2000; Salkin 2000; Stevenson, et al. 1997; Stoltman 1990; Stoltman and Christiansen 2000; Zalucha 1985). During the course of the Late Woodland period seasonal mobility declined and maize horticulture intensified, though at different rates and to different degrees in different regions (Rosebrough 2010; Salkin 2000; Stoltman and Christiansen 2000; Theler and Boszhardt 2006).

Excavations at Late Woodland habitation and mortuary sites have revealed evidence for ceramic, lithic, bone, ground stone, and textile craft traditions (Hurley 1975; McKern 1928:Plate LI, Figure 1; Rowe 1956:56). Bow-and-arrow technology was introduced into the Upper Midwest shortly before the emergence of the effigy mound ceremonial complex, and several styles of small arrow point types were utilized by local Late Woodland populations (Baerreis 1953; Hurley 1975; McKern 1930; Stevenson, et al. 1997). Pottery styles manufactured and exchanged by participants in the effigy mound ceremonial complex varied regionally and included ceramics grouped within the Madison and Collared wares, Grant series ceramics, and Angelo Punctate. With the exception of incised and punctated Angelo Punctate jars, ceramics were decorated by impressing woven cordage or textiles into the wet clay to form geometric patterns (Boszhardt 1996; Rosebrough 2010; Stevenson, et al. 1997; Stoltman and Christiansen 2000).

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Evidence for long-distance trade of exotic items or raw materials during the Late Woodland stage is sparse, an observation that has been interpreted as evidence for social and economic egalitarianism. Orthoquartzite, obtained from sources just outside of the borders of effigy mound construction in west-central Wisconsin, appear to have been the most common non-perishable long-distance trade item in the region. Awls and other tools made from copper also have been recovered from habitation and mortuary contexts, though it is unclear whether the copper was obtained from Lake Superior sources or from glacial till in eastern Wisconsin. Tool stone, purple Baraboo pipestone, galena cubes, and ceramic jars were obtained within the area of effigy construction and traded between effigy-building communities (Boszhardt 1998:95; Stoltman and Christiansen 2000:511–512).

Site distributions suggest that effigy mound-building populations were somewhat territorial, since mounded ritual sites are concentrated within approximately twenty discrete localities distributed along major rivers and lakeshores (Figure Six). It seems likely that each locality served as the core territory of one or more Late Woodland communities (Rosebrough 2010). Different localities are separated by gaps in the distribution of mounded sites, particularly in eastern Wisconsin. The Man Mound site is sited at the northern fringe of the Baraboo locality, the boundaries of which are separated by some ten to fifteen miles (16 to 24 km) from the neighboring Eagle Township, Four Lakes, Buffalo Lake, and Central Wisconsin localities.

Mound style and effigy symbolism vary geographically. The effigy mound assemblages found within each locality are dominated by a small number of effigy types, representing a fraction of the total symbolic vocabulary of Late Woodland mound builders. Which types are dominant, however, often change from locality to locality, so that rare types in one locality dominate in other localities. Since effigy mounds are thought to be symbols that identify particular social groupings, the uneven distribution of effigy types provides significant information concerning Late Woodland social geographies. The Baraboo locality, where the Man Mound is located, contains an unusually diverse assemblage of effigy types, perhaps indicative of greater social diversity over the temporal span of effigy mound construction. Though some effigy symbols (like horned anthropomorphs) were shared between the Baraboo locality and the neighboring Eagle Township locality to the west, other aspects of the Baraboo locality effigy assemblage are more characteristic of neighboring localities to the east.

Broader differences between Late Woodland populations are observable at regional levels (Figure Seven). Late Woodland sites are divided into five taxonomic phases: the Keyes/Eastman phase of the southern Driftless Area (Benn 1980; Stoltman 1990), the Lewis phase of the northern Driftless Area (Boszhardt and Goetz 2000), the Horicon and Kekoskee phases of glaciated eastern Wisconsin (Salkin 1987), and the Des Plaines phase of northeastern Illinois (Bird 1998; Titelbaum and Emerson 1998). On-going research illuminating Late Woodland life ways in Central Wisconsin and north of Lake Winnebago in east-central Wisconsin may necessitate the creation of additional phases for those regions. The extent to which phase-level divisions mirror social divisions and identities is unknown and should not be overestimated.

Populations affiliated with the Keyes/Eastman phase come closest to matching prevalent stereotypes of effigy mound builders (Rosebrough 2010). Keyes/Eastman phase settlement systems are thought to have followed a pattern of seasonal dispersal and aggregation, leaving behind ephemeral open-air and rock shelter sites. Distinctive traits associated with the phase include early (though minor) maize utilization, bulk processing of fresh water mussels and the formation of large shell middens, and a preference for grouped horizontal cord decoration on Madison ware jars (Benn 1980:212; Benn and Green 2000; Stoltman and Christiansen 2000). In addition, Keyes/Eastman phase effigy mounds are distinguished by naturalistic design and the common use of bear, bird, fork-tailed bird, and short-tailed animal symbols (Rosebrough 2010).

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Though originally defined as belonging to contemporary and co-resident Late Woodland populations with distinct origins (Salkin 1987, 2000), the Horicon and Kekoskee phases instead seem to represent a temporal and geographic continuum of sedentism and maize horticulture among Late Woodland populations living in eastern Wisconsin between AD 700–1200 (Clauter 2003; Rosebrough 2010; Stoltman and Christiansen 2000:514). Horicon-Kekoskee habitation sites are distinguished by variable levels of group mobility and shifting patterns of ceramic style. Horicon phase sites are often ephemeral, with small storage pits and scatters of Madison ware. Kekoskee phase sites may yield both Madison and Collared ware ceramics, keyhole structures, large storage pits, evidence for increased maize production, and even palisades. Other sites found in the region fall between the two extremes and are not readily identifiable by phase (e.g., Salkin 2005). Effigy mound groups associated with both phases are dominated by long-tailed zoomorphic forms portrayed in an abstract manner (Rosebrough 2010).

Lewis phase sites are distinguished by a high proportion of long-tailed effigy forms depicted in a naturalistic style, a ceramic assemblage that includes a non-cord-impressed pottery type (Angelo Punctated), and a projectile point assemblage dominated by serrated Madison Triangular points fashioned from orthoquartzite (Boszhardt and Goetz 2000). Settlement and subsistence strategies centered upon occupation of floodplain-margin habitats, supplemented by hunting and collecting excursions into nearby uplands. Stylistic similarities between Angelo Punctated jars and Great Oasis/Mankato Incised ceramics in Minnesota suggest information exchange between Lewis phase and prairie border populations (Boszhardt 1996; Wendt 2002:13–14).

The Des Plaines phase incorporates Late Woodland sites in northeastern Illinois, including some within the southernmost limits of zoomorphic mound construction. Two versions of the phase have been proposed (Bird 1998; Titelbaum and Emerson 1998), duplicating the Horicon-Kekoskee phase controversy in Wisconsin. Settled horticultural villages have yet to be linked to the phase, though maize is not uncommon (Emerson and Titelbaum 2000:421–422). The notable rarity of zoomorphic mounds throughout most of northeastern Illinois suggests that Des Plaines phase communities seldom participated in the effigy mound ceremonial complex.

Late Woodland habitation sites in central Wisconsin typically are ephemeral, suggesting the presence of mobile, band-based communities. Mounded sites, however, may be quite large, and are typified by a ‘processional’ structure with mounds arranged in long lines or multiple rows (Moffat and Boszhardt 2007). With regard to the northeastern portion of the area of effigy construction, little is known about Late Woodland societies north of Lake Winnebago. Excavations in this area have revealed repeated occupation of some sites and mounded ritual centers (e.g., Hurley 1975).

Though the Baraboo locality is technically within the geographic limits of the Keyes/Eastman phase, the locality sits at the border between the Keyes/Eastman phase, the Horicon-Kekoskee phases, and central Wisconsin communities. Few habitation sites have been excavated in the Baraboo locality, so that local patterns of settlement, subsistence, and inter-locality interaction must be inferred using information gained from adjoining regions. Settlement models derived from studies in the adjacent western Driftless Area suggest a seasonal round with population dispersal into the uplands in winter months and population aggregation in the larger river valleys in the summer (Benn 1979, 1980; Mallam 1976; Storck 1972; Theler 1987). The application of this model to the Baraboo locality is uncertain due to a lack of supporting data and the locality’s position on the margins of the Driftless Area. Neighboring populations to the north and east may have been somewhat less mobile, particularly after AD 1000, and the same may have held true for the Baraboo locality (Salkin 2000; Stoltman and Christiansen 2000).

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An Overview of the Effigy Mound Ceremonial Complex

The effigy mound ceremonial complex was adopted by Late Woodland populations in southern Wisconsin and portions of surrounding states ca. AD 700. After surviving for several centuries, it fell from favor between AD 1000 and AD 1200 (Salkin 2000; Stevenson, et al. 1997; Stoltman and Christiansen 2000). The most notable feature of the complex is the construction of monumental zoomorphic earthworks or 'effigies' in combination with conical, linear, and other geometric mound forms. The precise form of the ceremonial complex varied from community to community, and even from site to site. Some effigy and geometric mounds were built during single-stage construction episodes using local soils placed over unaltered ground surfaces. Others were built up of elaborately stratified colored sediments and charcoal layers over prepared mound floors or intaglio bases. A variety of features were constructed within Late Woodland effigy and geometric mounds, including hearths, deposits of mussel shell, clay, marl, or muck, and secondary deposits of burned stone, ash, and/or calcined bone (see Barrett and Hawkes 1919; McKern 1928, 1930).

Based on a sample of well-excavated mounds in Wisconsin for which burial presence and absence could be determined, as many as 87% of Late Woodland zoomorphic mounds were used to mark or contain human burials (Rosebrough 2011). The only consistency in burial regime was the preferred placement of the deceased near the "hearts" of effigy mounds, followed by placement at alternative but anatomically significant locations such as heads, mid-bodies, or hips (Rosebrough 2010). Human remains frequently were placed in or under the centers of geometric mounds as well.

Articulated and bundle burials, cremations, pit burials, primary mound floor, and primary mound fill burials are all encountered in Late Woodland mounds. Effigy and linear mounds rarely contain more than the remains of one or two individuals, while some large conical mounds mark multiple bundle or ossuary burials comprised of dozens of individuals (e.g., Rowe 1956). Funerary offerings seldom were included with burials. Those that have been documented include ceramic jars, triangular arrow points and knives, awls, celts, harpoons, ceramic elbow pipes, canid mandibles, deer bones, and 'heirloom' or curated (pre-Late Woodland) projectile points (Baerreis 1966:108; Barrett and Hawkes 1919; Holliday 2000; Maxwell 1950; McKern 1928, 1930; Orr 1936:113; Rowe 1956; Thomas 1894:88; Wittry and Bruder 1955).

Effigy mound ceremonialism was conducted at multiple ritual sites within each locality, though it is unclear how many ritual sites were active at any given time. Over half (59%) of all mound sites with zoomorphic mounds consisted of isolated effigies like the Man Mound. However, each defined locality contained ritual sites where multiple mounds were constructed, and most localities were home to one or two sites that were far larger than the rest—up to hundreds of mounds in some instances. Some localities contained only a few mounded sites, while others contained dozens (Rosebrough 2010).

Many aspects of effigy mound ceremonialism remain unexplored. Enclosures and other earthworks are sometimes found at sites with Late Woodland mounds (e.g., Lewis 1886a:7). Scattered discoveries hint at the existence of non-mounded graves adjacent to or between mounds (e.g., Egan-Bruhy and Weir 1992). Both large and small pit features have been found next to mounds (Evans 1961; Richards, et al. 2012; Wittry and Bruder 1955). Activity areas and/or habitation sites may also be located adjacent to mound groups, as at the Nitschke group in Dodge County, Wisconsin, where Late Woodland artifacts and a small ridged field have been reported (Clauter 2011:6).

Excavations in inter-mound areas on the Pabst Farms property in Waukesha County, Wisconsin, in 2011, revealed numerous small pit features. Some features produced a few Late Woodland potsherds, bits of wood charcoal, fish and bird bone, debitage, and/or fire cracked stone; up to one-third contained no cultural material at

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all. A single cobble and clay-lined feature, similar to the rare ‘cists’ found in some effigy mounds (e.g., McKern 1928:263), was identified as well (Richards, et al. 2012).

Artifacts similar to those found at Pabst Farms, including debitage, calcined bone, pot sherds, and tool fragments, often are recovered from the fill of Late Woodland mounds. However, mound fill also often yields objects pre-dating the Late Woodland period. The frequent recovery of such items has led to an assumption that soil used for mound fill was obtained from older habitation sites or activity areas, leading to the accidental inclusion of refuse into finished mounds (e.g., Rowe 1956:51). However, the incorporation of some older artifacts and ‘refuse’ may have been a deliberate aspect of effigy mound ceremonialism, designed to link mound construction to the ancestors of the living, to ritual activities taking place at other locations, or to on-site feasting activities.

In some cases, intact pre-Late Woodland artifacts such as projectile points are found in clear association with Late Woodland burials (Broihahn and Rosebrough 2014:205–208). The mechanism of transport for artifacts found in mound fill and unassociated with burials is still unclear. Re-fits have been found between multiple sherds found in different mounds at opposite ends of the Nitschke mound group in Dodge County, Wisconsin (Clauter 2011:19–20). Several possibilities explain the re-fits. A common borrow area containing debris from earlier habitation or ritual activities might have been targeted inadvertently, a common borrow area might have been seeded with artifacts during ritual activities, or artifacts might have been deposited within two or more mounds being built simultaneously. In the latter instances, ‘refuse’ may have been created during ritual conducted in conjunction with mound construction, perhaps as part of feasting activities.

At individual mound sites, construction was constrained by local topography and influenced by the presence or absence of natural and man-made features. Most effigy mounds were built within sight of water, whether lake, river, or spring. Mounds were built on a variety of landforms, from fluvial terraces to ridge tops and lakeside bluffs. Mounds built on narrow landforms like ridge lines were often arranged in one or more rows along the longest axis of the landform, with the oldest mounds built nearest water or on the highest points. However, comparable ‘processional’ patterns appear at sites constructed on level ground, indicating that other factors affected site layout as well. In some instances, mounds appear to have been arranged with regard to significant natural features, as at sites where elongated mounds point towards springs or nearby bodies of water. The impact of natural features and landform on non-mound mortuary activity or ritual is unknown at this time.

When complete, Late Woodland mounds stood between three and six feet (1–2 m) in height. Most conical mounds ranged between fifteen and thirty feet (4.5–9 m) in diameter, though significantly larger examples are known. Linear mounds averaged around twenty feet (6 m) in width, and between 100 and 400 feet (30 and 122 m) in length. The largest linear mounds extended up to 700 feet (213 m) or more (McLachlan 1914:139, 156). The largest known effigy mounds were of comparable size. Bird mounds recorded in Richland County and Dane County, Wisconsin, had wingspans upwards of 900 and 700 feet (274 and 213 m) respectively (Dean 1873:415; Lewis 1886a:23).

As noted, the animals and/or spirits depicted by effigy mounds vary from locality to locality and region to region. The most widespread forms are those of birds, bears, long-tailed creatures commonly known as “panthers,” and several varieties of shorter-tailed animals. Less common types include those representing cranes or waterfowl, birds with forked tails, and animals with elongated bodies. The remaining effigy mound types truly are rare, and include deer, rabbits, horned birds or bats, buffalo, fish, rattlesnakes, and anthropomorphic mounds like the Man Mound (Rosebrough and Birmingham 2005; Rosebrough 2010; Rowe 1956). Modern classification systems underestimate the number of animals/spirits depicted by effigies by a significant, though unknown, amount. Multiple avian taxa (e.g., hawks, eagles, etc.) and avian-form spirits (e.g., Thunderbirds) certainly are represented within the ‘bird’ category.

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Participation in the effigy mound ceremonial complex ceased prior to AD 1200. It is presumed that Mississippian ideologies and their associated ritual and mortuary practices spread northward into the region and gained favor, subsuming or replacing older local traditions (Green 2014). By AD 1000 some Late Woodland peoples in the area of effigy construction had begun to aggregate in small semi-permanent settlements and to construct raised fields (e.g., Salkin 2000). A few Late Woodland communities (Aztalan being the most prominent) participated in Middle Mississippian exchange. ‘Mississippianized’ Oneota and Silvernale communities appear in the archaeological record at this point, and may trace their origins, at least in part, to effigy mound-building Late Woodland populations (Stoltman and Christiansen 2000). Residents of at least one Silvernale community in the Red Wing area engaged in effigy mound ceremony (Maxwell 1950), and there is no reason at present to suggest that other emergent Oneota communities might not have done the same for a brief period before the effigy mound ceremonial complex was abandoned.

History of Investigations

Early Surveyors and the ‘Discovery’ of the Man Mound

The first non-Natives to take note of the effigy mounds were surveyors. In 1817, Maj. Stephen Long came across a group of animal-shaped mounds near Prairie du Chien, Wisconsin, while looking for a site to build a fort. Long, a military man, mistook the earthworks for fortifications and puzzled over their apparent ineffectiveness (Kane, et al. 1978:86–87). Additional zoomorphic effigies were discovered in the 1830s by federal and local surveyors and scientists working to map the territory and its resources prior to full-scale settlement (General Land Office 1834; Lapham 1836; Smith 1838). Early surveyors often interpreted the effigy mounds as totems of Native American Nations (e.g., R. Taylor 1838:104).

By 1850, controversy was growing concerning the authorship of Midwestern earthworks, with some advocating for construction by Native Americans and others opining that the civilizations of Mesoamerica or members of an extinct race were responsible (Silverberg 1986). Increase Lapham, a civil engineer and naturalist, obtained funding to locate and survey effigy mounds from the American Antiquarian Society and began an intensive survey of effigy mound sites in Wisconsin. The result was the first scientific, systematic, and regional study of effigy mounds to be completed and published. In *Antiquities of Wisconsin*, published by the Smithsonian Institution, Lapham suggested that the mounds had been built by Native American peoples and that knowledge of mound building had been lost with the passage of time (Lapham 1855:29).

William Canfield, the ‘discoverer’ of the Man Mound, arrived in Sauk County in 1842, and took employment as a civil engineer. In 1859, while surveying in Greenfield Township, Canfield was contacted by local farmer Abram Hoege who told him about an odd mound on his property (C. Brown 1908:139; Cole 1918:143). On July 23, Canfield surveyed the brush-covered mound, which proved to be a gigantic effigy of a horned humanoid figure (C. Brown 1908:139) (Figure Eight). The first sketch of the mound was drawn on a page in Canfield’s copy of Increase Lapham’s *Antiquities* (Rob Nurre, personal communication 2013). The use of *Antiquities* as a sketch pad was not a matter of happenstance. Canfield had previously sent copies of his surveys of effigy and other mounds to Lapham, and some had been published in *Antiquities* (e.g., Lapham 1855:Plate XLVII). Thinking that Lapham might find the ‘new’ mound of interest, Canfield accordingly forwarded Lapham a copy of his map (C. Brown 1908:139).

Lapham did find it of interest. He quickly prepared a short article detailing Canfield’s discovery, in order to bring it to wider public attention.

I wish to announce the discovery by Mr. William H. Canfield, near Baraboo, in Sauk County, of an ancient artificial mound, or earth-work, of the most strange and extraordinary character of any

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yet brought to light. It represents, as will be seen by the accompanying drawing...very clearly and decidedly, the human form, in the act of walking, and with an expression of boldness and decision that cannot be mistaken (Lapham 1859:365).

Lapham suggested that two other effigies in Wisconsin previously described by Richard Taylor (1838) and Stephen Taylor (1843) also depicted human beings. However, Lapham (1859:366) recognized that mounds of “the same general form” often represented fork-tailed bird effigies rather than human figures.

Canfield himself wrote surprisingly little about the mound. Though he published two extensive compilations of documents about the history of Sauk County (Canfield 1861a; 1891), adding his own thoughts and observations, he confined discussion about the Man Mound to a few descriptive lines (1861b:17). Canfield (1861b:17–18) opined that the creators of the mound, and of other earthworks in the Baraboo area, belonged to a tribe of Mound Builders who had emigrated from the vicinity of Mexico, settling in colonies among the aboriginal ancestors of Wisconsin’s Native Nations.

Continuing Survey and More ‘Man’ Mounds

During the late 1800s, local surveyors continued to map mounds, sending notice of their discoveries to prominent antiquarians like Stephen Peet, a Wisconsin resident and editor of the *American Antiquarian and Oriental Journal*. In 1872 Canfield discovered a second horned ‘man’ mound in northwestern Sauk County, near the modern town of La Valle. As before, Canfield sent his measurements to Lapham (n.d.). A map of the La Valle site appears in the pages of the *American Antiquarian*, suggesting that either Canfield or Lapham forwarded another site sketch to Peet (1890:Plate III).

During the same period, surveyors and excavators began to search for, explore, and map mounds in earnest. The Bureau of American Ethnology embarked on a program of excavation that encompassed mound sites throughout eastern North America, with the goal of confirming or falsifying the ‘lost race’ hypothesis once and for all. BAE workers opened only two zoomorphic mounds in Wisconsin, finding nothing more than a rock (Thomas 1894:49, 59). Cyrus Thomas (1894:709–710), in his summary of the BAE explorations, concluded that the effigy mounds had been sculpted by members of one or more Siouan-speaking Nations.

A second large scale survey was initiated by Minnesota businessman Alfred James Hill, who hired Theodore Hayes Lewis to find and map mounds across eastern North America and the Great Plains under the auspices of the Northwestern Archaeological Survey. The Hill-Lewis surveys comprised the largest privately funded archaeological survey ever initiated in North America (Arzigian and Stevenson 2003:8–9; Finney 2006; Haury 1993; Keyes 1928; Lewis 1898a, 1898b). Between 1880 and 1895, Lewis, a former schoolteacher and skilled surveyor, filled forty field notebooks with meticulous measurements and sketches of mounds in the Upper Midwest. In 1886, while mapping a dense cluster of Late Woodland ritual sites along the Wisconsin River in Richland County, Wisconsin, Lewis discovered additional anthropomorphic effigy mounds (Lewis 1886a:26–28, 34–51). His reaction to the discovery was subdued, to say the least. A letter to Hill states only that “I have two mds that may be men & will get a horned bird” (Lewis 1886b).

The Richland County ‘man’ mounds are the only anthropomorphs recorded in Lewis’ notebooks and letters. In May of 1886 Lewis visited Canfield at his home in Sauk County, but Lewis’ papers do not contain any mention of Canfield’s original or “Greenfield” Man Mound (Lewis 1886c). Lewis may have decided that the mound was well-mapped enough already. Lewis’ supplemental notebooks (Lewis 1882–1895a:51) record a trip to Canfield’s La Valle site the same month; he found several bird and animal-shaped mounds, but did not relocate the La Valle anthropomorph.

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Stephen Peet almost certainly visited the Greenfield Man Mound—probably not long before Lewis met Canfield. Several of the letters penned by Lewis that May note that Peet recently had passed through southern Sauk County. The two were bitter rivals. Where Lewis was sullen, careful, and secretive, Peet was effusive, prone to leaps of logic, and published copiously. Peet relied upon correspondents for most of his data and as a result the quality of his information was often poor. Peet (1898:46) did describe a trip to Baraboo in the company of Peabody Museum archaeologist Frederic W. Putnam, and Putnam is known to have visited the Greenfield Man Mound (C. Brown 1908:154). During that trip, they located what Peet (1883:340, 1898:46, 319), at least, interpreted as another anthropomorphic effigy (now vanished) on the south side of Baraboo, Wisconsin.

Like Lapham and Thomas, Peet argued that the effigy mounds were the handiwork of Native American populations, and again suggested that their makers spoke a Siouan language (Peet 1890:219). Accordingly, he drew extensively (though uncritically) upon Native American oral history, ethnology, and iconography to support his speculations. With regard to the horned anthropomorphic mounds—and the La Valle man mound in particular—Peet (1898:276–277) proposed that the figures represented ‘Heyoka’, a contrarian Lakota divinity associated with rainfall, renewal, and abundance.

Into Obscurity

Lewis published little concerning his findings, in accord with Hill’s plan to keep their partnership secret until final monographs could be prepared. Hill’s unexpected death in 1895 brought the Northwestern Archaeological Survey to an abrupt end (Lewis 1898a). Lewis’ survey notebooks and maps, housed at Hill’s home for safekeeping, were turned over to Hill’s heirs. Lewis was accused of attempting to steal Hill’s research (*American Archaeologist* 1898). Eventually, Lewis’ notebooks and correspondence found their way into the collections of the Minnesota Historical Society (Winchell 1911). The existence of additional ‘man’ mounds in Richland County was not brought to public attention, and surface indications of the mounds themselves were plowed away. A similar fate appears to have befallen the La Valle man mound prior to Lewis’ 1886 unsuccessful attempt to relocate it.

After its discovery, the Greenfield Man Mound was subdivided between different owners, and the feet of the effigy changed hands several times over the next few decades. When first surveyed by William Canfield in 1859, the entire mound appeared to be under the ownership of Abram Hoege. Just after Canfield’s first visit to the Man Mound, an east-west road was cut through the lower legs of the figure, separating the feet from the body of the mound (Canfield 1859b, 1861a). The feet of the effigy, north of what would be known as Man Mound Road, were transferred through a succession of owners: from J. Wing to Ed Barstow (Tucker 1877), and from Barstow to J. T. Palmer (Smith and Seaman’s 1893). The Palmer estate sold the parcel to Jacob Weirich prior to 1908 (Alden Publishing Company 1908), and the parcel remains in the hands of the Weirich family today. At some point, probably between construction of the Wing farmstead and 1908, surface indications of the feet faded away. While the feet of the effigy passed from one owner to another, the Hoege family retained ownership of the remainder of the mound.

Rediscovery and Preservation

In 1903, the Wisconsin Archeological Society under the leadership of Charles E. Brown broke away from the Wisconsin Natural History Society to become an independent organization. Between the formation of the Archeological Society and Brown’s death in 1944, Archeological Society members conducted regional surveys and published their results in *The Wisconsin Archeologist*. In 1905, the Sauk County Historical Society (SCHS) established itself as an auxiliary of the Wisconsin Historical Society. The stated goals of the SCHS included

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cooperation with the Archeological Society in the preservation of archaeological sites and education of County citizens about Wisconsin's Native past (Stout 1906).

Wisconsin Archeological Society members and local residents Harry E. Cole and Arlow B. Stout conducted the first large-scale survey of the eastern half of Sauk County. Cole was a charter member of the Archeological Society and an editor of the *Baraboo News*. Stout taught science at the Baraboo High School, and would go on in later years to become an accomplished botanist (Scott 1958). In 1905, as the pair examined properties northeast of the village of Baraboo, they relocated the Man Mound and discovered the linear mound (47SK64) on the ridge to its southeast (Stout 1905, 1906).

Stout (1905) noted the damage caused by construction of Man Mound Road, but observed that the body of the mound was "in perfect condition" (Figure Nine). The parcel had been logged, and the mound was covered by a thicket of brush and second-growth timber. An interview with Alba Hoege, the landowner, disclosed the alarming fact that he was planning to break ground on the parcel and begin cultivation. The Man Mound had been rediscovered in the nick of time (Cole 1918:141).

Stout quickly purchased an option on the land surrounding the effigy, and on December 27, 1906, presented a plan at a special meeting of the Wisconsin Archeological Society in Milwaukee to raise \$300 to acquire the site. Archeological Society leadership formulated a strategy whereby select members would take advantage of positions they held in other social organizations, by appealing to those organizations for funds. Key players included Cole, Stout, Brown (then serving as secretary of the Wisconsin Archeological Society), and Julia A. Lapham, daughter of Increase Lapham and chairwoman of the state Federation of Women's Clubs landmarks committee (Cole 1918:142).

The goal of the Archeological Society's strategy was eventual co-ownership of the Man Mound by the Archeological Society, the Sauk County Historical Society, and the Federation of Women's Clubs. Julia Lapham's position in the Federation of Women's Clubs was particularly valuable. The Federation of Women's Clubs had already raised over \$1000 in the prior three years to preserve landmarks and mark historic sites, including Native American mounds and trails. Members of the Woman's Literary Club of Evansville, Wisconsin, the Twentieth Century Club of Baraboo, Wisconsin, and other Federation organizations, quickly added \$66.75 to Archeological Society coffers (Cole 1918:144).

By July 8, 1907, statewide donations surpassed the price of the parcel. On October 12 of that year the Archeological Society and SCHS jointly purchased the site from the Hoege family; legal issues prevented title from jointly passing to the Federation of Women's Clubs. The remaining donations were directed towards development of the new park (Cole 1918:142-143). Cole had the property cleared of undergrowth and "useless" trees, had new grass seed sown and boundary and hitching posts erected, and took care of "other matters necessary to [the park's] improvement" (C. Brown 1908:147).

The Dedication of Man Mound Park

Many Archeological Society members who had played important roles in the site's preservation were named to a new Man Mound committee, including Ms. Lapham, Cole, Stout, and Brown (Cole 1918:143). On August 8, 1908, Archeological Society and SCHS members gathered in Baraboo for that year's Joint State Assembly. That afternoon, the Assembly journeyed four miles (6.4 km) northeastward to dedicate Man Mound Park (Figure Ten). Brown (1908:142), commenting later on the festivities, described the Man Mound as it existed on its dedication day:

The Man Mound lies on almost level ground, its great length stretching south from the country highway and being in plain view of all persons passing. To the north and east of its location lies

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a spacious and almost level valley, dotted here and there by farm houses, cultivated fields, and woodlands. A short distance in its rear and bounding the property on that side rises a steep ridge, the wooded slope of which furnishes a beautiful setting to the scene. The great effigy and park were in fine condition. All in a short space of time the grounds, once a tangle of young trees, shrubs, and wild vines, had been converted into a pretty park surrounded on three sides by a curtain of young forest trees. Here and there on the property young trees and shrubs had been allowed to remain to afford shade and add to the beauty of the surroundings.

In an address to the crowds gathered to dedicate the mound, Brown called the purchase of the park “only secondary in importance to the preservation of the great Serpent Mound and the establishment of Serpent Mound Park in Adams County, Ohio” in 1886 (C. Brown 1908:142–143; Cole 1918:139–140). Though Brown lauded the successful preservation and restoration of the Serpent Mound, he focused on the purchase as a model for the preservation and management of other archaeological sites, including Man Mound (C. Brown 1908:143; Cole 1918:140). Pioneering the tactic that Archeological Society members expanded upon to buy the Man Mound, Frederic Ward Putnam of the Peabody Museum enlisted the help of a group of women in Boston to raise the necessary funds to save the Serpent Mound (Dexter 1965:113). Putnam himself sent his congratulations to the Assembly (C. Brown 1908:154), and it is likely that Putnam, Brown, and those attending the dedication envisioned the purchase of the Man Mound as the first step in a wider movement to preserve earthworks in order to transform them into educational parks.

Ms. Portia Martin of Baraboo, addressing the crowd, remarked upon the significance of the occasion by noting that:

Among the large number of symbolic earth works which still remain uninjured within Wisconsin’s borders, mute records of early Indian occupancy, this great monument, by its peculiar character, stands alone. Nor has it a counterpart in any part of the world and for that single reason alone, if for no others, is deserving of the prominence we today accord it by its preservation and appropriate marking (Cole 1918:146).

The Hon. John M. True of Baraboo, accepting the new park on behalf of the new Joint Committee for the Man Mound, described the mound as “of the greatest interest and importance of all Wisconsin’s celebrated emblematic earthworks...” (Cole 1918:147).

Though a Native American presence was invoked by White speakers during the ceremonies, the Native voice was absent. Instead, the significance of the site was interpreted through the filter of early 20th century Euro-American/Native relations. Native connections to the site, established through construction of the mound, were treated as a phenomenon that had come to an end. The White speakers at the dedication emphasized similarities between their own lives and those of the Native creators of the mound, and framed themselves as the heirs to Native tradition.

A bronze tablet was unveiled by Portia Martin, who noted that:

...the custom of erecting commemorative monuments of earth, stone, wood, or of other lasting materials is as old as humanity itself, and is common to savage and civilized people alike in every part of the world. As is evidenced by their thousands of imitative and other earthworks distributed over its length and breadth, the custom of constructing such memorials was common also to the primitive red men of our own state (Cole 1918:145).

Charles E. Brown displayed a wampum belt during the ceremony. Brown’s belt had been woven by a Ho-Chunk woman—a Nation with no history of wampum belt production. The item was likely modeled after

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objects created for trade with non-Native residents of the region, conforming to Euro-American expectations of a pan-Indian culture in which all Natives lived in tipis, wore feathered bonnets, and made wampum. Brown's description of the wampum-maker further typified Euro-American perceptions that Native hegemony over and connections to their own ritual sites had come to an end. He described her as:

...a member of a once brave and powerful tribe of Wisconsin redmen, and whose ancestors, if we accept the judgment of the leading authorities of our state and country, constructed in prehistoric time upon the soil this great mound and thousands of other interesting monuments, which remain to us and which we desire to preserve to our descendants as indications of their early dominion, religion, arts and customs (Cole 1918:143).

Not only were mound sites perceived as educational exhibits, the Native peoples themselves were as well. Brown unfurled a flag presented to the Wisconsin Archeological Society by Chief LeFleur of the Lac Court Oreilles band of the Chippewa. The flag had been given to the Society in appreciation of the "care and courtesies" shown to Lac Court Oreilles band members when they, as part of a group of 100 Native Americans, were exhibited to Wisconsin school children during the Wisconsin State Fair of 1906 (Cole 1918:143).

By the time Man Mound Park was dedicated, the other recorded anthropomorphic mounds had been destroyed. Members of the Wisconsin Archeological Society remained unaware of the prior existence of humanoid effigies in Richland County. Lewis' Wisconsin notebooks were gathering dust in the archives of the Minnesota Historical Society, and the mounds themselves probably were plowed flat shortly after Lewis left the region. The La Valle Man Mound disappeared between Canfield's 1872 survey and Lewis' resurvey of the site in 1886. Other reported 'anthropomorphic' mounds (i.e., Lapham 1859) were reinterpreted as depictions of fork-tailed birds (C. Brown 1908:140).

After the Dedication

Throughout the first half of the 20th century, Man Mound Park remained much as it was at the time of its dedication. Children attending the adjacent Hoege schoolhouse played on and near the mound (Daunene Jelinek, personal communication 2008). In the mid-1960s additional purchases expanded the boundaries of Man Mound Park eastward. Sauk County acquired the Hoege schoolhouse and adjoining land comprising three-quarters of an acre in 1964 and obtained a 0.22 acre parcel south of the Hoege schoolhouse in 1968. The schoolhouse itself, and land immediately surrounding it, were sold in 1968. The schoolhouse was remodeled for residential purposes and remains a private residence today.

In 1965 the Sauk County Historical Society noted that it had done "considerable work to beautify the site" (SCHS 1965). The Wisconsin Archeological Society quit-claimed its interest in the parcel containing the Man Mound to SCHS the following year, though Sauk County conducted most maintenance at the site after 1950. It is presumably during this period that a parking lot was added between the mound and the schoolhouse and a small restroom structure was built in the new southeastern corner of the park. By the late 1970s the mound was enclosed by a cedar rail-and-post fence. A small wooden viewing tower stood outside the fence east of the right arm of the effigy. The Man Mound was listed on the National Register of Historic Places (NRHP) at the national level of significance in 1977 (the boundaries were expanded in 2010 to include the area of the feet on the north side of Man Mound Road).

On July 15, 2008, as the centennial of the park's dedication approached, Senator Herbert Kohl read a statement recognizing the importance of the Man Mound and honoring preservation efforts on the floor of the Senate (Congressional Record 2008:S6717–S6718). A similar statement was read by then Representative (now Senator) Tammy Baldwin in the House of Representatives on July 31 (Congressional Record 2008:E1670–E1671). On August 9, 2008, the park was re-dedicated. Speakers at the re-dedication ceremony included

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representatives of the Ho-Chunk Nation, SCHS, the Wisconsin Historical Society, the Wisconsin Archeological Society, the Wisconsin Archeological Survey, and the Federation of Women's Clubs. Both Sauk County and the Governor of Wisconsin issued proclamations proclaiming August 9, 2008, to be "Man Mound Day". This time Native voices were prominent, and tribal members continue to be involved in park planning.

Integrity

The portion of Man Mound lying south of Man Mound road is in excellent condition (Figure Eleven). The remaining portion of the mound north of the road is approximately 155 feet (47.2 m) long. The mound is being maintained by volunteers in accordance with a 'no-mow' policy. Vegetation management is limited to removal of invasive or woody species, periodic weed-whipping, and spring burning of dried prairie grass on the surface of the mound. The level area surrounding the mound is maintained in mown lawn, and the contrast in vegetation types enhances visibility of the effigy and discourages foot traffic on the mound. With regard to the missing or invisible portions of the mound, Canfield's measurements have been used to 'reconstruct' the figure with impermanent materials. An outline of the mound's lower legs has been painted on the pavement of Man Mound Road. The Weirich family has taken the area of the feet out of pasturage and volunteers have pinned cut-outs of white plastic in the shape of the feet to the ground surface.

Though portions of the lower limbs of the Man Mound have been damaged by cattle and road construction, the mound's distinctive, significant, and essential attributes remain intact and in excellent condition. The figure still represents clearly a well-defined and anatomically-detailed horned humanoid form. The integrity of the figure as a monumental sculptural representation of a shaman or spirit has not been compromised. The majority of the distinctive stylistic elements that set the effigy apart from other 'man' mounds are still readily apparent. Furthermore, detailed survey measurements obtained by Canfield just prior to the construction of Man Mound Road mitigate the impact of disturbance to the lower limbs and are sufficient to allow full reconstruction of that portion of the mound should future circumstances allow it.

The mound's character as a potential funerary monument and archaeological site also remains uncompromised. If burial features are present, they should be located in the undamaged 'heart' or head of the mound. With the exception of a faint, broad, and shallow depression marking a potential burial area or ceremonial feature within or on the torso, the surface of the Man Mound is smooth and unpitted, suggesting that the mound has not been looted or explored—a near-miraculous occurrence given the mound's proximity to a population center. Damage to the internal structure of the mound should be minor, for the same reasons. Structural complexity within effigy mounds is generally limited to heads and torsos, while extremities often are constructed of simple earthen fill. Aside from drainage ditches associated with Man Mound Road, ground disturbance in Man Mound Park is minimal and derives from the installation of posts for the cedar fence and original viewing platform (since dismantled). There is thus a high potential for the survival of ritual features and activity areas adjacent to the mound within Man Mound County Park.

Investigation of the position of one of the feet by a 2014 University of Wisconsin Baraboo-Sauk County field school suggests that sub-surface indications of the feet have been obscured by soil turbation arising from cattle pastured south of Man Mound Road (Christiansen 2014). The presence of deeper associated sub-surface features below the bioturbated zone and below the pavement of Man Mound Road cannot be ruled out.

The original setting of the mound has been modified by the construction of Man Mound Road, the installation of park structures, and the erection of one farmstead and one schoolhouse. Temporary interpretive signage has been installed along the cedar rail-and-post fence separating the mound from the parking area. The parking area itself has been graveled, but remains unpaved. The park facilities and schoolhouse, while not associated with

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the period of significance of the mound, are associated with people and events that played key roles in the mound's later history and preservation. Apart from those changes, the setting of the mound has been minimally altered. The largest change in that regard is the substitution of cornfields for prairie grass. The forested Baraboo Hills and wetlands within the valley containing the mound remain more-or-less the same as during the period of significance.

Conclusions and Summary

The Man Mound (47SK27) was constructed by a Late Woodland community that participated in the effigy mound ceremonial complex, sometime between AD 700 and 1200. It is probable that the figure was constructed as part of wider ritual activity, perhaps to mark the grave of one or more community members. Other ritual features should exist within and around the mound. The mound represents a rare effigy type, documented only in adjacent Sauk and Richland Counties, Wisconsin. All other recorded examples of this mound type have been destroyed. The Man Mound is thus the only known pre-Contact, monumental, anthropomorphic ritual earthen sculpture recorded in North American archaeology to remain extant. The mound exhibits a high degree of anatomical detail compared to the other known examples of its type and represents an exceptional example of Late Woodland stage artistry.

Though the lower extremities of the figure have suffered some damage, the mound otherwise is intact and unexcavated. The mound was moved into public ownership at a remarkably early date, and has thus been well-cared for and protected over the previous century. Integrity of the mound, any adjacent archaeological deposits, and its setting are high.

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8. STATEMENT OF SIGNIFICANCE

Certifying official has considered the significance of this property in relation to other properties:

Nationally: X Statewide: Locally:

Applicable National

Register Criteria: A B C X D X

Criteria Considerations

(Exceptions): A B C D X E F G

NHL Criteria: 4, 6

NHL Criteria Exceptions: 5

NHL Theme(s): III. Expressing Cultural Values: Architecture, Landscape Architecture, and Urban Design

Areas of Significance: Archaeology/ Prehistoric; Religion; Art

Period(s) of Significance: AD 700 - 1200

Significant Dates: N/A

Significant Person(s): N/A

Cultural Affiliation: Effigy Mound Culture, Late Woodland Stage

Architect/Builder: N/A

Historic Contexts:

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State Significance of Property, and Justify Criteria, Criteria Considerations, and Areas and Periods of Significance Noted Above.

The Man Mound, located in Sauk County, Wisconsin, is nationally significant as the only known surviving anthropomorphic effigy mound in North America and as a rare example of a pre-Contact monumental Native American depiction of a human or humanoid form. The rare form of the mound and the high artistic values embodied in the figure compared to other anthropomorphic effigies make the Man Mound eligible at the national level under Criterion Four. The Man Mound was built between AD 700 and 1200 by Late Woodland stage Effigy Mound variant populations and has the potential to yield important information about cosmological beliefs, ritual activity, and social organization during the Late Woodland stage. As the only known surviving example of an anthropomorphic effigy mound, a form that likely depicts a shaman or deity prominent in Late Woodland cosmology (and potentially ancestral to similar figures documented in the post-Contact era), the mound is thus eligible at the national level under Criterion Six.

The period of significance (AD 700-1200) is defined by the temporal span of the effigy mound ceremonial complex, which appeared among Late Woodland populations in Wisconsin and adjoining states ca. AD 700 and fell from favor between AD 1000 and AD 1200 (Salkin 2000; Stevenson, et al. 1997; Stoltman and Christiansen 2000).

The Man Mound is nominated under National Historic Landmark Criteria Four and Six. The Man Mound (also known as the Greenfield Man Mound, to distinguish it from other recorded anthropomorphic effigies) was previously listed on the National Register of Historic Places at the national level of significance in 1978. In 2010, a major revision expanded the original nomination and increased the boundaries of the site to better reflect current knowledge and research concerning the Man Mound, its history, and effigy mound ceremonialism.

Criterion Four*Introduction for Criterion Four*

The Man Mound is eligible for consideration as a National Historic Landmark under Criterion Four as an example of a man-made structure that is especially valuable for the study of a period, style, or method of construction. The Man Mound is the only surviving earthen anthropomorphic mound in North America. In addition, it is an especially fine example of Late Woodland effigy mound construction, which might justifiably be said to be the artistic zenith of the several millennia-long tradition of mound construction in Eastern North America. The Man Mound communicates the cultural and aesthetic values of its Late Woodland designers, exhibiting an unusual degree of anatomical detail in comparison to other monumental anthropomorphic figures and zoomorphic effigy mounds. The form of the figure emphasizes both the skill of its designers and creators and the importance of the entity depicted. As a potential burial place, the Man Mound falls within Exception 5 as it derives national significance from its exceptionally distinctive design.

Monumental Anthropomorphic Figures in N. America

Images of spirits and shamans resembling the Man Mound survive in a host of other media. Most such images are small in scale, and appear as pictographs and petroglyphs at rock art sites across North America (e.g., Clouse 2004; Edging and Ahler 2004; Hedden 2004; Nevin 2004; Rajnovich 1994; York, et al. 1993). Fewer than 100 were constructed to larger—and even monumental—scales. Four types of monumental anthropomorphs have been documented in the Americas: geoglyphs, petroforms, and effigy mounds like the Man Mound (see Figure

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Twelve). Of the three types of anthropomorphs, only effigy mounds like the Man Mound exhibit substantial sculptural or structural relief and have the potential to contain complex internal features.

Humanoid geoglyphs or 'earth pictures' are found in the deserts of southern California, Nevada, and Arizona. The geoglyphs were created by removing dark desert pavement to expose lighter-colored soils and sediments beneath the weathered surface. Approximately sixty images of humans or humanoid spirits have been documented there along the Colorado and Gila rivers. The smallest geoglyphs are less than six feet (1.8 m) long, while the largest is 171 feet (52.1 m) in length (Gilbreath 2007:289; Johnson 1985:10). None bear horns on their heads, and in many cases heads are missing from the figures entirely. Often, figures without heads are paired with complete anthropomorphs. Some of the humanoid figures are associated with dance circles, serpent or feline geoglyphs, lines, or other abstract forms (Johnson 1985). The geoglyphs have not been firmly dated, but at least one author has suggested that they were created ca. AD 1000 (Gilbreath 2007:289).

Fewer than thirty anthropomorphic petroforms or 'boulder effigies' have been documented in the U.S. and Canada (Danziger and Callaghan 1983; Hudak 1971). These figures were created by arranging boulders and cobbles to create outline or stick-figure forms. At least four were constructed in the southwestern United States, within the region of anthropomorphic geoglyphs; three are of the stick-figure type, while the fourth is constructed in outline. A minimum of sixteen anthropomorphic petroforms were created at sites in the north-central United States and adjacent areas of Canada: three in Montana, three in South Dakota, three in Saskatchewan, six in Alberta, and one in southeastern Manitoba (Bryan 1967; Danziger and Callaghan 1983; Kehoe and Kehoe 1959; Lewis 1891, 1889; Simms 1903; Wormington and Forbis 1965). Humanoid petroforms in these localities are divisible into three distinct styles. Box-like bodies were favored in South Dakota and Saskatchewan, circular bodies in Montana, and stick-figures in Alberta and Manitoba. Most petroforms are relatively small, averaging about ten feet (3 m) long. They are believed to have been constructed in the post-Contact period, though some have suggested that petroform construction began as early as AD 500 (Danziger and Callaghan 1983:140–142, 154–156). As with the documented humanoid geoglyphs, the known humanoid petroforms do not exhibit obvious horns.

The identification of monumental anthropomorphic figures at Effigy Mound Ceremonial Complex sites is complicated by past confusion between avian and humanoid mounds. Observers in the 19th and early 20th centuries sometimes attached the terms 'Man Mound' or 'Woman Mound' to mounds that appeared to have arms and legs (e.g., R. Taylor 1838:90–91). However, participants in the Effigy Mound Ceremonial Complex built avian effigies with long, forked tails and raised wings in addition to anthropomorphic mounds, potentially depicting swallow-tailed kites, flycatchers, or swallows, or Thunderbirds or other avian spirits. In the absence of clearly-depicted beaks (which are present on some mounds of this type), many forked-tail bird effigies resemble human stick-figures or gingerbread men.

Distinctions between the two types hinge on anatomical detail: fork-tailed avian mounds have straight, unjointed tails that fork away in a wide rather than narrow 'V'-shape from the base of the body and wings held at right angles from the body. The identification of this outline with avian mounds is confirmed by the presence of beaks on some examples. Wings may be straight or slightly jointed, with wingtips somewhat swept back. The wings may also be very long in comparison to the forks of the tail and the body. Anthropomorphic mounds, on the other hand, are generally designed to exhibit a standing or walking pose, with a lesser angle between the legs and arms held either parallel with the body or in an upraised, praying posture. Most definitive anthropomorphic mounds also have horns, which the vast majority of fork-tailed bird effigies (and bird effigies in general) lack. That said, the meanings of individual mounds to their creators is not archaeologically-discernable and some apparent 'avian' effigies may represent Eagle Dancers or Warriors or other human-avian transformations. For the purposes of this nomination, only classic anthropomorphic mounds will be considered to be proven humanoid effigies.

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Including the Greenfield Man Mound, at least five definitive and one probable anthropomorphic earthen effigy mounds have been documented—all in Wisconsin, and all attributable to the Late Woodland effigy mound ceremonial complex (Figures Thirteen and Fourteen). Two definite ‘man’ mounds were located in Sauk County (Canfield 1872; Canfield 1859a; Lapham 1859) and three more were found in Eagle Township in Richland County (Lewis 1886a:26–28, 47–50). A sixth probable man mound was noted near the Greenfield Man Mound in Sauk County (American Antiquarian Society 1885; Peet 1883, 1898). With the exception of one mound in Richland County and the probable anthropomorph in Sauk County, all of the humanoid figures were depicted with horns or horned headdresses.

Five other effigies—four in Wisconsin and one in Iowa—were identified as potential anthropomorphs by commentators, but for various reasons, those identifications are in doubt (Figures Thirteen and Fifteen). They are included here because of design details or uncertainties that do not allow a humanoid status to be conclusively ruled out or their identification as anthropomorphs in historic literature. These five potential anthropomorphs were located in Richland County (S. Taylor 1843), Dane County (R. Taylor 1838), Jefferson County (Lapham n.d.), and Trempealeau County, Wisconsin (West 1907), and Clayton County, Iowa (Lewis 1885). In case, there are reasons to believe that the mounds are avian effigies rather than anthropomorphic effigies.

La Valle Man Mound (47SK80)

The La Valle Man Mound (Figure Fourteen) was mapped by W. Canfield in 1872, nearly 20 years after his discovery of the more-famous Man Mound in Greenfield Township. Canfield’s (1872) map indicates that the La Valle anthropomorph was located near two zoomorphic effigies (one bird and one water panther with horns or ears) and several geometric mounds. All surface indications of the La Valle anthropomorph vanished prior to 1886 (Lewis 1882–1895a:51), and Canfield’s measurements are the only record of the mound.

The head of the La Valle anthropomorphic mound was oriented towards the northeast, and the mound as a whole was configured as if the figure was walking towards the southwest. Canfield’s measurements indicate that the effigy was approximately 230 feet (70 m) long and had an arm-span of over 110 feet (33.5 m). The arms of the effigy were held out to either side, nearly at right angles to the torso, and were disproportionately short in comparison to the rest of the figure. The torso, in contrast, was disproportionately elongated. Both legs were relatively straight, terminating in feet that pointed to the figure’s right side.

The Twin Man Mounds (47RI319)

Lewis mapped two identical anthropomorphic mounds at the Man Mound group in Richland County, also known as the “Twins” (Figure Fourteen). The paired anthropomorphs were located approximately three-quarters of a mile northwest of the Eagle Township ‘man’ mound, just over one-half mile north of the Wisconsin River. They lay immediately south of a straight-winged bird effigy mound and just southeast of a bear effigy mound. Lewis noted that other mounds were being plowed flat in fields to the north, east, and west.

The two anthropomorphic mounds were constructed side-by-side, oriented with their heads to the south. Both had short horns or projections extending away from their heads. The western anthropomorph may have been intended to show a figure walking westward since the left leg was in line with the body while the right leg was slightly curved and kicked back away in a ‘stepping’ posture. The left arm was bent at the elbow, with the hand held further away from the body. The right arm of the figure was angled away from the body but bowed slightly as if the arm was bending and moving back towards the torso. The western figure was just over 100 feet (30.4 m) long and measured 60 feet (18.2 m) at its widest point, from ‘hand’ to ‘hand’.

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The eastern anthropomorph had straight arms that angled away slightly from the body. The legs of the figure were straight, formed a narrow 'V' with feet spaced 18 feet (5.5 m) apart, and were shifted slightly eastward and out of line with the torso. The figure was 100 feet (30.4 m) long and was 55 feet (16.7 m) at its widest point, from 'hand' to 'hand' (Lewis 1886a:26–28). No surface traces of either mound remain.

Eagle Township Man Mound (47RI38)

The Eagle Township anthropomorph (Figure Fourteen) was located in the midst of the massive Eagle Township site, a large complex of bird, bear, and feline effigies, geometric mounds, and habitation/activity areas on the north bank of the Wisconsin River in Richland County. The anthropomorphic figure was oriented with its head to the east (downstream relative to the nearby Wisconsin River). The legs of the figure were straight to slightly curved and formed a narrow 'V' angling away from the body. The left arm of the figure was held nearly straight, extending slightly away from the body. The right arm was bent at the elbow, with the end of the arm closer to the waist of the figure. The torso was elongated and narrow and the head was rounded. Hands and feet were not depicted and the figure lacked horns. It was 106 feet (32.3 m) long, and 43 feet (13.1 m) wide at its widest point from 'hand' to 'hand'. When found in April of 1886 the mound stood approximately two feet (0.6 m) high (Lewis 1886a:47–50). No surface traces of this mound remain. Though the figure lacks horns, the angles, lengths, and positions of the arms and legs are more consistent with confirmed anthropomorphic mounds than avian effigies.

South Side Mound (47SK12)

Tantalizing descriptions of an effigy in the South Side group raise the possibility that an anthropomorphic mound was located approximately 3.5 miles (5.6 km) southwest of the Greenfield Man Mound in what is now the City of Baraboo, Wisconsin. Stephen Peet, in the company of eminent Harvard archaeologist Frederic Ward Putnam, noted the figure at the southern end of a line of conical or effigy mounds. Unfortunately for current scholars, the mound was damaged prior to its discovery and the several descriptions of the mound present in the published literature contradict one another (a possible reconstruction of its form is presented in Figure Fourteen).

The total length of the figure is unknown, but was estimated by a landowner at approximately 120 feet (36.6 m) (Stout 1900–1910). Published measurements of the mound give a distance of 85 feet (25 m) from the top of the head to the "knees" (American Antiquarian Society 1885:8). The 'arms' are said to have been approximately 35 feet (7.3 m) long, ending at a point just below the 'hips' of the figure. Published accounts of the 'arms', sometimes by the same author, alternate between describing them as slightly curved and held alongside the torso of the figure in a manner similar to the Greenfield Man Mound, or jointed with one elbow bent slightly towards the torso and the arm held out at an angle from the body with the elbow bent away from the torso (American Antiquarian Society 1885:8; Peet 1898:46, 319). Peet (1883:340) described the mound in one instance as follows:

Its peculiarity is that it represents a man in a sitting position with one arm extended and bent outward at the elbow, and the other arm bent inward, the elbow forming an angle away from the body. Its attitude apparently represented a man slipping and in the act of recovering from the fall. The outstretched arm might represent a gesture as if attended with speech, but the other is bent inward so as to suggest the idea of a sudden fall.

In this description, Peet treats the figure as if it were animated, and in the act of beginning to prop its head and torso into a sitting position from a supine position at the base of the hill.

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Little is known about the legs of the figure. Peet, in one instance, notes that the figure “had but one leg, with the lower part in the street” (Peet 1898:319). Putnam’s account states that the figure had been plowed away below the “knees”, plural (American Antiquarian Society 1885:8). Given that the sobriquet ‘woman mound’ was often applied (in some cases by Peet himself) to presumed human effigies lacking distinctly divided legs (e.g., Peet 1883:339–340), Peet’s identification of the figure as a ‘man’ mound may be telling.

Measurements of the mound obtained by Putnam, though incomplete, are sufficient to suggest that the figure either represented an un-horned anthropomorph or a ‘swept-wing’ variant of a fork-tailed bird effigy in which the wings were held more parallel to the line of the body than is usual. If an anthropomorph, the figure notably was smaller than either the Greenfield or La Valle Man Mounds (American Antiquarian Society 1885:8). Provided that the mound did have divided legs, in form and size, it seems to have resembled the Eagle Township anthropomorph in Richland County.

Canfield, who might have been expected to document another human-shaped mound in the midst of a village he knew well, did not map or describe the figure. In later correspondence with the Wisconsin Historical Society, Wisconsin Archeological Society member Arlow Stout reported that Canfield thought the mound represented a bird. Stout thought that if the mound was a ‘man’ mound, then “it was a very imperfect one” (Stout 1900–1910). All surface indications of the mound were destroyed prior to Stout’s visit to the site ca. 1906.

Schaeffer (47RI39)

A less-likely anthropomorphic mound in Richland County was reported by S. Taylor in 1843 (Figure Fifteen). The effigy bore horns, but otherwise lacked characteristics of a true anthropomorph and exhibited many traits identical to avian effigies at adjacent sites. The ‘arms’ were straight, disproportionately long (130 feet [39.6 m]), and extended at right angles from the body. The ‘head’ was minimally depicted, but bore two bulbous ‘horns’ or projections that Taylor (1843:34) interpreted as a pair of heads that “gracefully recline over the shoulders”. The figure was oriented towards the south. It was approximately 105 feet (32 m) long and stood three feet (0.9 m) high.

Taylor’s (1843:Plate VI, Fig. 6) original illustration of this mound shortens the arms/wings, making the figure appear human-like. When drafted to scale, the effigy looks far more like a bird with long wings depicted in a soaring posture. At least four bird effigies in the near vicinity are known to have been equipped with horns; a fifth horned bird was located in Marquette County in central Wisconsin (Lewis 1886a:41, 53–54; Moore 1907; Peet 1892:302, Fig. 1; S. Taylor 1843:27). These rare horned bird effigies may have been intended to represent spirits or owls. Taylor’s effigy has ‘legs’ or a long forked-tail, and is thus unlikely to portray an owl.

The precise location of Taylor’s effigy is not known, since surface traces of the mound vanished prior to Lewis’ survey of the region. Taylor’s account suggests that it was located on or near a Section line, approximately three-quarters of a mile east of the Eagle Township anthropomorph, in the vicinity of a group of zoomorphic effigies and geometric mounds.

Blue Mounds #1 (47DA51)

This effigy mound was one of the first to be reported in print, and was discovered in the midst of a group of zoomorphic effigies and geometric mounds by the side of the Native American trail (later a Military Road) between Madison and Prairie du Chien, Wisconsin (R. Taylor 1838:90–91). R. Taylor identified the mound as a human figure based on the apparent depiction of arms and legs (Figure Fifteen). The mound was oriented towards the west, had a rounded head with no horns, straight ‘arms’ extended outward at right angles to the body, and straight ‘legs’ that formed a distinct and wide ‘V’ shape as they angled away from their junction with the body. The mound was 125 feet (38.1 m) long, and had an ‘arm span’ of 140 feet (42.7 m). Despite Taylor’s

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identification, the form of the mound suggests a fork-tailed bird. It is identical in all respects save the lack of a beak to beaked examples of fork-tailed bird mounds. T. H. Lewis (1882–1895b:44–45) identified the mound as such when he conducted a second survey of the group in 1891. As of 2013, all surface traces of this mound have been destroyed.

Pete Adams 2 (13CT10)

Veteran mound surveyor T. H. Lewis (1885:5) identified an unusual effigy mound on the west bank of the Mississippi in Clayton County, Iowa, as a “woman” mound (Figure Fifteen). The mound is composed of a linear segment oriented roughly east-west, with a mirrored pair of appendages extending away from the east end of the linear segment at roughly right angles to the linear segment. Each appendage curves towards the east. A conical segment is connected to the east end of the linear segment and the point where the appendages join by a narrow ‘neck’. Lewis apparently interpreted the conical segment as a ‘head’, the appendages as a pair of raised arms held in a position similar to the raised arms of the La Valle Man Mound, and the linear segment as a rudimentary body. However, if the figure is inverted it becomes consistent with an effigy of a waterfowl or other long-necked bird with a conical mound superimposed upon its tail. In this instance, the appendages represent curved wings and the linear segment the neck and head of the bird. The effigy lacks horns, hands, legs, feet, or any other anatomical detail that would help resolve identification. The mound was reported to be extant in the early 1970s, but in damaged condition due to hog pasturage (Mallam 1973).

Judge’s Scrawl (No Smithsonian Code Assigned)

Judge George Gale of Galesville, Wisconsin, reported the existence of a ‘man’ mound in the vicinity of that village, but the location of the site cannot be pinpointed. Gale described the mound as ‘man-shaped’ in an account published decades after his 1860 investigation of the mound (West 1907:203). A rough sketch in Gale’s diary, curated at the Wisconsin Historical Society, is far more reminiscent of a typical fork-tailed bird effigy than a humanoid figure and lacks horns (Gale 1860). Without more detailed survey measurements or relocation of the mound, the true identity of the figure cannot be resolved.

Jorgensen III (47JE656)

Information regarding the final potential anthropomorphic effigy reported in Wisconsin is also unconvincing. Lapham (n.d.) received information about the mound from Mr. James C. Brayton, a local resident of Jefferson County, Wisconsin, but never observed it directly. A tiny sketch of the mound, based presumably on Brayton’s description, shows what appears to be a typical fork-tailed bird effigy lacking a beak—with the notable addition of two rises on the torso interpreted as breasts. Brayton apparently identified the mound as an oversized representation of a humanoid female.

The effigy was destroyed prior to Lapham’s visit to the region, and it is unclear exactly what Brayton saw. The ‘breasts’ may have been conical mounds superimposed on the effigy (a not unknown occurrence) or natural features such as tree-falls. Alternately, Brayton may have observed a depression over the ‘heart’ area of the mound (e.g., Toth 2004) and interpreted the higher elevations to each side of the depression as breasts. Lapham’s notes are clear that both ‘legs’ and parts of one ‘arm’ had been destroyed, but does not state when. If they were gone when Brayton first observed the mound, he may have assumed the prior existence of non-existent ‘legs’ after concluding that the effigy depicted a female human figure.

The Man Mound, Compared to Other Monumental Anthropomorphic Figures

The Man Mound, as an effigy mound, exhibits greater anatomical detail, vertical relief, and internal structure compared to humanoid geoglyphs and petroforms. The Man Mound also exhibits a key diagnostic trait lacking in geoglyphs and petroforms—its horns—that helps associate the figure with shamanic ritual and cosmology.

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Furthermore, the Man Mound is constructed to a truly monumental scale. It is much larger than any other surviving anthropomorphic figure, and was surpassed in size only by the now-destroyed La Valle man mound.

Several factors combine to make the Man Mound a unique creation even among known examples of 'man' mounds. Variation in effigy mound style is visible at several different spatial levels. Zoomorphic mounds in the western area of effigy mound construction were constructed using a naturalistic and anatomically-detailed style. Zoomorphic mounds in the eastern area of effigy mound construction exhibit a more abstract style, with few anatomical details depicted. The Man Mound is an example of the 'western' or naturalistic effigy style, with clearly-depicted hands, feet, jointed limbs, and horns.

The Man Mound also exhibits locality-level style, perhaps emerging from differences in local traditions of outlining and sculpting mounds. Such traditions may have been passed from person to person through observation or instruction. Stylistic variation at this level is apparent in the manner that limbs, wings, heads, and bodies were depicted, as well as the degree of sculptural relief exhibited by individual mounds. The Man Mound and the La Valle man mound, both built within the future confines of Sauk County, are (or were) twice the size of the Richland County 'man' mounds. They were built with clearly jointed limbs, elongated torsos, and well-defined feet, whereas the Richland County 'man' mounds were built with shorter torsos, no feet, and straight to curved limbs. The potential 'man' mound at the South Side group in Sauk County is an outlier in this instance, more closely resembling the similarly non-horned 'man' mound at Eagle Township in Richland County than the horned 'man' mounds in Sauk County.

Finally, the Man Mound is distinct from the La Valle man mound, a difference that may be attributable to their creation by different mound designers. The Man Mound has lowered arms, well-defined hands, and a rounded head with horns that are spaced well apart. It was built to portray a walking or traveling pose. The La Valle man mound had raised arms, indistinguishable hands, a small head, and horns that originated from the same point on the head. It was built in a standing or prayerful pose.

The Man Mound as a Sculptural Funerary Monument

The sculptural component of effigy creation was not lost on 19th-century observers like Stephen Peet, who often rhapsodized on their aesthetic qualities. As Peet (1890:80) declaimed,

A sculpture gallery is furnished by these earth forms which is unequalled by any works of art. We only need to divest ourselves of the impressions which the fields and houses make to feel that it is a gallery full of life and one which conforms to the scenery... Very few understand what perfection there was originally in these colossal figures, carved out of the earth and covered with the green sward. They seem to move under one's feet.

As a structure, the Man Mound represents a sculptural monument, built of earth and sediments rather than wood or stone (Figure Sixteen). Inexact parallels to Late Woodland effigy mounds may be found in American funerary architecture and art. During the late 19th and early 20th centuries in particular, elaborate monuments incorporating sculptures of human figures, angels, animals, and plants, infused with both religious and secular symbolism, were erected over the graves of prominent citizens (J. G. Brown 1994; Keister 2004). Such monuments not only honored and identified the dead, they communicated the social status and values of the deceased, the deceased's family, and the deceased's community.

Most effigy mounds marked the graves of Late Woodland deceased (Rosebrough 2011). The construction of an effigy mound may have denoted a degree of status, or at least indicated the social role of those buried within or

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beneath the mound. The animal or spirit represented in effigy form communicated information concerning the social identity of the dead. Finally, the finished monument could have served as a point of reference that reinforced group tenure or territorial claims (e.g., Charles and Buikstra 1983; Mallam 1976). The landscape itself was modified in order to reflect the relationships between the deceased, their family or cohorts, the community, spirits, and the land. Similarly, in modern life, funerary monuments serve as foci for familial, community-level, and even National ritual designed to strengthen social solidarity and emphasize desired values (e.g., the Tomb of the Unknown Soldier).

Effigy mounds represent some of the largest sculptural monuments created by indigenous populations in North America. Effigy mounds were modeled using a mixture of soils, sediments, and burned organic materials. At most sites, vegetation and topsoil were removed to form the shape of the mound, leaving a flat mound 'floor'. Soil and sediments were then placed on top of the mound floor and modeled to form the finished effigy. At an unknown number of sites, figures in the round were created by excavating the form of the animal in intaglio and then modeling the figure inside and above the intaglio (Barrett and Hawkes 1919:18). Finished sculptures created in this manner are half-embedded in the earth and are difficult to distinguish from relief sculptures in the absence of archaeological excavation. In rare instances, as at the Panther Intaglio in Fort Atkinson, Wisconsin, intaglios were not filled in (Lapham 1855:36, Plate XXVII, Figure 1).

The material composition of effigy mounds varies from mound group to mound group. Many examples are composed of topsoils and subsoils available at the mound site. Others incorporate clays, sands, marls, charcoal, and other materials chosen on the basis of their color, place of origin, and/or composition. At some sites distinctive sands and sediments were used to cover or outline the floors of effigy mounds prior to the creation of the main body of the mound (McKern 1928:295–296, 1930:483). The most elaborate effigy mounds yet documented, found at Kratz Creek in Buffalo County, Wisconsin, were composed of alternating layers of charcoal and red, white, and yellow sediments (Barrett and Hawkes 1919). Since the Man Mound has not been excavated or tested, it is unknown which construction techniques its builders utilized.

During the process of effigy construction, the landscape itself was integrated as a sculptural element. At many sites, sloping ground was used to display effigies, imbuing them with sense of movement. Bird mounds appear to 'swoop' up and down hillsides, bears to 'walk' beside streams, and water spirit mounds seem to descend into or emerge from springs or other bodies of water. Where effigies occur adjacent to flowing water, they are often oriented as if moving downstream. Where effigy mounds were built on narrow landforms like drumlins and ridgelines they often form winding processions that follow the line of highest elevation. At Man Mound, the landscape was used to elevate the head of the anthropomorphic effigy slightly above the level of its feet, setting it at least marginally 'upright'.

Integrity Statement for Criterion Four

Though the Man Mound is no longer a complete structure, due to disturbance of portions of the lower limbs and feet, it retains the distinctive, significant, and essential attributes that set it apart from other monumental anthropomorphic figures, and from zoomorphic effigy mounds. The head, arms, hands, torso, and upper legs of the feature continue to communicate the walking posture of the figure. The stylistic attributes that set the figure apart from other 'man' mounds, including details of the head, horns, arms, and torso, are still intact. Those features that identify the mound as a potential shaman or spirit are intact and well-defined. Significant internal construction features, if present, would remain within the torso and/or head of the figure. Canfield's survey measurements preserve details of the missing portions of the mound, so that it is possible to fully or partially reconstruct the entire figure should Man Mound Road be re-routed in the future.

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Summary for Criterion Four

As an exemplar of traditional culture, landscape architecture, and the arts, the Man Mound is a particularly fine expression of the cultural and aesthetic values of its makers. With regard to external style, it is the most anatomically-accurate and detailed monumental anthropomorphic earthen mound known. Other documented pre-Contact monumental anthropomorphic figures in North America were built using different materials, were built to smaller scales, or lacked the distinctive details (horns, hands, jointed limbs, etc.) that distinguish the Man Mound. The Man Mound's internal features and construction have the potential to shed light on the range of construction methods utilized by Woodland artists and mound designers. Since all other known examples of anthropomorphic effigy mounds have been destroyed, the Man Mound represents the last chance to document construction techniques used for that mound type. As a sculptural funerary monument, the Man Mound captures Native American conceptions of the cosmos and afterlife, and encodes them into the earth itself.

Criterion Six*Introduction*

The Man Mound is eligible for consideration as a National Historic Landmark under Criterion Six, as it is a property that has yielded and is likely to yield information of major scientific importance, shedding light upon Native American societies in the United States. The Man Mound expresses the cultural values of participants in the effigy mound ceremonial complex, and, to varying degrees, those of the Native residents of eastern North America. The Man Mound also represents a transformation of the environment—particularly the creation of a cultural landscape that recorded details about Late Woodland social organization and geography. As such, the site reasonably may be expected to yield data affecting theories, concepts, and ideas about Native North American ritual, social organization, and iconography to a major degree.

Specifically, the site has the potential to yield information concerning four major research questions:

1. What activities were associated with the effigy mound ceremonial complex and, more broadly, with Woodland Tradition mound ritual?
2. How did Native American residents of the Eastern Woodlands express social identity through iconography?
3. Was social inequality present in Late Woodland societies— and, if so, what form did it take?
4. How have Native North American religious beliefs, practices, and associated iconographic symbols evolved?

The Man Mound and the Effigy Mound Ceremonial Complex

The Man Mound has the potential to yield exceptionally significant information concerning Woodland ritual practices, particularly those ritual practices associated with the effigy mound ceremonial complex. Larger mound groups were constructed over longer periods of time, sometimes during the course of centuries. Assemblages of artifacts and features found at such sites thus represent palimpsests created during multiple ritual events associated with different ritual specialists, mounds, and mound types. Any features or activity areas at the Man Mound site are attributable to events centering upon a single mound symbol—in this case a very rare mound symbol—and its associated ritual specialists and social group. Because the Man Mound and its immediate setting have excellent integrity, there is high potential for intact features both within and without the mound, and for intact special use areas near the mound. Such features and use areas have the potential to shed light on the deeper origins of effigy ceremonialism, details of specific ritual events, and the relationship between

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particular ritual practices and different social groups.

The Origins and Spread of Effigy Ceremonialism

Preserved features and internal mound structures at the Man Mound site may provide information concerning the survival of earlier mound ritual into the Late Woodland period. The effigy mound ceremonial complex represents an elaboration of Early and Middle Woodland mound ritual, involving an expansion in the range of mound forms constructed and a movement towards individual burial rather than group burial. Artificial mound construction began in earnest in the upper Mississippi River drainage around 500 BC, following a period in the Late Archaic stage in which cemeteries were placed on natural knolls or rises (e.g., Ritzenthaler and Niehoff 1958). The first mounds in the area were conical in form, mimicking the topography of the cemetery knolls, and usually contained multiple sets of human remains (Overstreet, et al. 1996).

During the Middle Woodland period (ca. AD 0–500) Hopewellian ritual practices were incorporated into existing mound ritualism. Multiple individuals, perhaps members of single kin groups or sodalities, were interred beneath conical mounds within large, rectangular sub-floor pits, on stone or earthen platforms, or within floor-level stone, clay, or log chambers. Mounded Middle Woodland tombs were used to house a mix of extended, seated, partially articulated, and bundled burials, typical of periodic re-opening and long-term use of tomb chambers and/or associated charnel structures (Lapham 1855; Logan 1976:25–26; McKern 1931; Philips ca. 1911).

As the Late Woodland period began, mortuary and mound-building ceremonialism evolved again. Late Woodland populations in Wisconsin and adjacent areas of surrounding states continued to construct conical mounds, but also built new geometric and zoomorphic mound forms. The association between mound construction and mortuary ritual remained strong (Rosebrough 2011). The frequency of communal or multiple interment diminished sharply in favor of individual interment or interments placed in individual pits within mounds. Funerary objects were placed with the dead with decreasing frequency, and took the form of locally-produced projectile points and cooking jars rather than ceremonial items or items obtained through long-distance exchange (Logan 1976:29–31, 40–46; Stoltman and Christiansen 2000:500–501, 503). Many aspects of early mound ritual survived to be incorporated into effigy mound ceremonialism, including occasional use of colored sediments, secondary deposition of ash, charcoal, and fire-cracked rock within mounds, sod removal, floor preparation, and the creation of sub-mounds over burials and other features (e.g., Beaubien 1953; Green and Schermer 1988; McKusick 1964; Van Langen and Kehoe 1971).

These long-term patterns suggest increasing elaboration of existing mound ceremony, including the emergence of parallel mortuary and ritual trajectories (non-mound, conical, other geometric, and effigy burial) that may have been associated with different sub-populations living within Late Woodland communities. Effigy mound ceremonialism, in particular, shows a shift towards ritual events focused on individuals and totemic spirits, combined with a decrease in overt signs of economic inequality. Dating of the Man Mound and an examination of its structure and associated features have the potential to provide additional data concerning this aspect of the evolution of Woodland mound ceremonialism and society. Was the mound built to mark a single grave, a communal burial pit, or no burial feature at all? Were ritual goods placed in or near the mound, or do artifacts found at the site express the seeming economic egalitarianism associated with other effigy mound groups? Were anthropomorphic images a late elaboration on earlier zoomorphic mound ritual or an early experiment? Finally, what is the relationship between mounds and their associated features and special use areas?

Mound Ritual

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Woodland mounds may have served several simultaneous ritual functions. It has been suggested that the cooperative labor involved in mound construction reinforced ties between community members or members of different communities (Mallam 1976; Staeck 1998). The construction of a mound may have established a connection to a given territory (C. Brown 1911; Charles and Buikstra 1983; Radin 1990:32–33). Staeck (1996) and Rosebrough (2010) have argued that mound ceremony was used by some individuals to demonstrate control over spiritual and societal realms. In this, Late Woodland mound construction may have paralleled 18th-century Hidatsa mound ceremonialism, when dancers affiliated with the Sunset Wolf bundle built mounds to sing and fast upon (Brooks 1995:150). As Staeck (1998) correctly notes, no one function necessarily excludes another. Mounds probably played multiple roles in many arenas of Late Woodland society.

Effigy construction may have been sparked by the death of one or more individuals, scheduled seasonal ritual, alliance negotiation, or other events. The frequent occurrence of articulated burials within effigy mounds suggests that ritual often was tied to a community death. However, bundle burials and cremations also are found within effigy mounds. If effigy mounds were symbolic of corporate or sodality affiliation, then ritual may have been tailored to particular social groupings. Differential mortuary treatment linked to clan and/or moiety affiliation has been documented in the post-Contact period (Radin 1990:92; Skinner 1924:49–50), and must be considered as a possibility in the Late Woodland period as well. Some features found within effigy mounds, such as hearths, pebble or clay-lined cists, colored sediments, and/or deposits of shell, burned animal bone, and stone, may be attributable to ritual regimes associated with particular social segments. If so, consideration of features found within the Man Mound may help identify any social segments linked to the mound.

Though it might be expected, given the repeated association of effigy mounds and human burials, that the Man Mound contains burial features—that hypothesis has not been proven yet. Future research, perhaps conducted with improved non-invasive or minimally-invasive techniques, may be able to identify burial features or at least features consistent with the presence of burials within the mound. If human remains are present, it may be possible to associate them with particular ritual features both within and without the mound, and thus further elucidate rituals linked to the social segment symbolized by ‘man’ mounds. If human remains are absent from the mound, then it may be that the Man Mound and other humanoid mounds served a novel role within Late Woodland mound ceremony.

Off-Mound Ritual

While the range of features and burials included within Late Woodland mounds is relatively well understood (see Rosebrough 2010), a complete portrait of Late Woodland mound ritual is lacking. Though some have speculated that mound sites served as ritual centers where world-renewal ceremonies were conducted (i.e., Benn 1979; Mallam 1976, 1984), that hypothesis has not been tested through excavation of off-mound areas. At present, it can be confirmed that activity areas do occur adjacent to some mounds (Clauter 2011; Evans 1961; Richards, et al. 2012; Wittry and Bruder 1955). However, it is unclear what types of activities occurred in each area, how activity areas correlate temporally to mounds and mound groups, and how (or even if) specific features or activities correlate to individual mounds or individual people buried within those mounds.

The high degree of integrity of off-mound portions of the site is favorable to the preservation of ritual features. As a result, examination of off-mound areas has the potential to answer some of the larger questions about Late Woodland ritual. What kinds of features are present? Are multiple activity areas associated with the mound? Do features overlap, suggesting periodic re-use of the site for ritual purposes? Are features present within Man Mound County Park different than features found at Pabst Farms and other effigy mound sites (see Richards, et al. 2012)?

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An appeal to general ethnographic analogy provides support for the idea that mound construction was only a single component of a broader ritual program. Similarities in mortuary ritual found among Central Siouan and Central Algonquian populations resident in the mid-continent provide a base for speculative reconstruction of effigy ceremonialism (e.g., Fletcher and La Flesche 1970:589–593; Radin 1990; Rohrl 1967; Skinner 1924:48–49, 50–52, 1926:254–256; Walker 1991:70–71, 115, 122–123). Ethnography suggests that after the death of a community member, survivors gathered to feast and listen to orations given by shamans, elders, and family members. The deceased was instructed in their next courses of action. Fires were kindled so that the deceased could find their way along the path of the dead. As they orated, shamans and others demonstrated their grasp of arcane knowledge, instructed the living about the afterlife, and calmed grieving community members.

It is quite likely, though not empirically demonstrable, that similar orations were part of mound ceremony. The inclusion of muck and marls in mounds calls to mind the initial journey of the dead through a watery Underworld (e.g., Baerreis 1954:44; McKern 1928:362–363). Features built of fire-cracked rock and ash, deposits of burned bone, and hearths invoke the creation of light and the preparation of food for the living or the dead (Brown and Drexel 1921:130; McKern 1928:261–263, 1930:512, Plate LXVIII-2). Clay and pebble-lined cists, placed in the upper levels of mound fill, may have been meant to hold offerings or to serve as symbolic points of passage between the worlds of the living and the dead (McKern 1928:263–265).

Mounds as Symbols of Identity

The Man Mound has the potential to illuminate how Late Woodland residents of eastern North America utilized iconography to express social identity. As detailed below, it is probable that effigy mounds represent totems or emblems symbolic of particular segments of the Late Woodland population (i.e., clans, bands, sodalities, etc.)—an identification, it must be noted, that does not exclude identification of mounds as spirits as mounds may have functioned on multiple symbolic levels. The creation of a totem from the earth itself, as a permanent modification of the landscape, may have emphasized connections between particular territories and specific social segments. The Man Mound, which probably depicts a shaman or anthropomorphic spirit, is a curious exception from the more usual practice of portraying animals or zoomorphic spirits. It emphasizes both the range of images utilized by Late Woodland artisans and their persistence of such images in the Native iconography of North America.

As an example, an Ojibwe birch bark petition sent to Washington, D.C. in 1849 depicts signatories as totemic spirits rather than individual human beings (Figure Seventeen). In the bark record, a crane, three martens, a bear, a humanoid Nibiinaabe (water spirit), and a catfish are shown in procession. The creatures are connected to one another and to a series of lakes by ‘power lines.’ The animals represent the lineages to which the different signatories belonged, while the power lines denote their single purpose and their attachment to their homeland (Schoolcraft 1851: Pictograph A, Plate 60).

Late Woodland effigy mounds depict similar animals and spirits. The most common effigy forms are those of birds, bears, water panthers, and animals with short tails. Less common effigy mound types include those representing waterfowl or cranes, birds with forked tails, and animals or spirits with elongated bodies. The remaining effigy mound types truly are rare, and include deer, rabbits, horned birds or bats, buffalo, fish, rattlesnakes, and anthropomorphic mounds like the Man Mound (Rosebrough and Birmingham 2005; Rosebrough 2010; Rowe 1956). In addition, geometric mounds may have had their own meanings, now indecipherable to modern observers.

The earliest Euro-American explorers identified effigy mounds as totemic emblems (“...representations of those national or family badges...” [R. Taylor 1838:104]). Decades later, after many more effigy sites had been identified and recorded, Stephen Peet noted that different types of effigy mounds were concentrated in different

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parts of Wisconsin. He hypothesized that each concentration of mound symbols represented a “clan center” where a specific social grouping had resided (Peet 1892). Confidence in the totemic hypothesis declined in the 20th century, following the initiation of a long-running debate concerning similarities between common effigy types and post-Contact clan totems (Hall 1993:42–42; McKern 1928:279; Radin 1990:32–33; Rowe 1956; West 1907). However, given the centuries-long temporal gap between the two symbolic sets, the fluid nature of Native American population dynamics, and significant Contact-era population decline, a one-to-one match between effigy symbols and post-Contact clan totems should not be expected.

As important is whether the distribution of effigy symbols is consistent with that expected in a totemic system. Peet (1892) was the first to observe that effigy mounds of different types are concentrated within localities that serve as their ‘core ranges’, surrounded by diffuse halos of outliers. More recent research has demonstrated that one or two effigy types predominate in each locality, while other mound forms comprise minority types—if they are present at all. As one moves away from a locality that comprises the core range of a particular effigy mound type, the number of effigy mounds of that type diminishes. In the case of rare types like ‘man’ mounds, the fall-off pattern may be abrupt. In other cases, fall-off may be more gradual, with the type becoming first a secondary dominant type in neighboring localities, then a minority type in localities still further away (Rosebrough 2010:381–397).

The more common the effigy type, the more core ranges it has, and the wider the area such mounds are distributed across. Some common and widely distributed mound types, such as bird effigies and short-tailed animals, have many core ranges. However, such types likely include multiple taxa that might be found to have spatially restricted ranges and fewer core ranges if they could be distinguished. Though some of the more recognizable mound types (i.e., bear mounds, water spirit mounds) are associated with several core ranges, the more precisely the taxon of an effigy mound can be identified, the fewer core ranges it has. ‘Man’ mounds have two core ranges: the Baraboo and Eagle Township localities.

This pattern is not consistent with that expected if effigy mounds represented animals and spirits seen during visions. In that case, different types should be distributed more or less uniformly. Neither do observed distributions of effigy mounds match the habitats and ranges of fauna living in the region. Instead, the observed distribution of effigy types is consistent with the use of effigy mounds to represent sodalities or corporate entities that inhabited different territories. For example, a corporate group or sodality linked to goose symbolism would have built most goose mounds within its home territory or territories. Over time, intermarriage and travel would have given group members the opportunity to move into other localities. Most population movement would have occurred between the ‘home’ locality and neighboring localities, with fewer group members moving to distant localities. The result would have been the creation of one or more core ranges for goose mounds, and a fall-off pattern in construction frequency outside of each core range. By AD 1200, each locality within the area of effigy construction would have boasted a unique assemblage of effigy mounds, representative of the corporate groups and/or sodalities that resided there during the centuries of effigy mound construction.

Charles and Buikstra (1983:119–120) note that the construction of formal mortuary areas like mound groups correlates both to the degree of sedentism in a particular region and to the extent to which corporate groups competed for limited resources. They suggest that mounds served as landmarks that were used by relatively mobile populations to confirm their claims to particular territories. Following Charles and Buikstra’s reasoning, effigy mound builders transformed the landscape to reflect their perception of social reality. Totemic symbols of identity were embossed upon the earth, legitimizing access to local resources. At the same time, the creation of earthen emblems linked both living and deceased to ancestral lineages or sodality totems and allowed effigy builders to avoid use of the communal chanel facilities.

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Given these observations, it is possible that the Man Mound marks the gravesite of one or more members of a specific segment of the Late Woodland population. At the same time, the mound might have validated the tenure of that social segment within the Baraboo locality. The nature of the sub-population in question is, at present, uncertain. If effigy mound symbols were used to identify members of different kinship networks, then the mounds may have been totems of corporate groups like clans or lineages—much like the Nibiinaabe totem of the Ojibwe. If effigy mounds served as sodality symbols, then effigy mounds may have been associated with warrior's societies, ritual societies, or dance societies. Use of animal imagery in that respect is documented among post-Contact groups as well, as in a Lakota drawing of power-lines connecting an elk to Elk Dreamer Society dancers (J. E. Brown 1992:107).

Since 'man' mounds are quite rare, and are found only in two adjacent localities, they may record the birth and spread of a short-lived social segment. Alternatively, 'man' mounds may have been atypical anthropomorphic portrayals of beings more often depicted in zoomorphic form, such as water spirits or bears. The identity of the Man Mound—and thus the identity of the social segment associated with it—has been a source of much speculation. Hypotheses have ranged from depictions of the Siouan deity Heyoka (e.g., C. Brown 1908:150, Peet 1898:276–277), to the culture-hero Red Horn/Morning Star, to a powerful shaman (Birmingham and Eisenberg 2000:121, 205). Regardless of the identity of the horned figure, the Man Mound site provides a clearer view into processes not easily identified at sites with more common mound types.

Shamanism and Social Status

Investigations of the Man Mound site have the potential to clarify whether social inequality was present in Late Woodland societies, and if so, what form it took. Effigy mounds, as monumental structures associated with the graves of a select few individuals, hint that traditional conceptions of social status, based on observations of economic inequality, may be inadequate to describe Native American populations in North America. The Man Mound, unlike most effigy mounds, additionally appears to depict a shaman or transformative spirit associated with shamanism. As such, it either portrays an individual likely to have achieved high status within Late Woodland communities or a being associated with high status individuals.

Late Woodland populations within the area of effigy construction are characterized as egalitarian, with minimal or muted differences in social status. The usual material indicators of economic ranking are not found at Late Woodland sites (Stoltman and Christiansen 2000:511). The few Late Woodland structures excavated in the study region to date are small and have yielded only utilitarian scraps (Hawley, et al., 2009; Meinholz and Kolb 1997). Evidence for the long-distance exchange of non-utilitarian objects or raw materials in the study area is minimal (Stoltman and Christiansen 2000). The few portable Late Woodland art objects found in the region appear to be linked to ritual rather than personal adornment (e.g., Benn and Green 2000:456; Salzer and Rajnovich 2000). Burial goods are rarely encountered within mounds. The Nitschke site is a prominent exception to this rule, but even there funerary goods were utilitarian in nature and made of local materials (McKern 1930).

And yet, seemingly egalitarian Late Woodland communities interrupted their normal subsistence regimes to construct monumental earthen structures, often capping the burial of a single person and potentially marking tenure for only a portion of the local community. Based on broad ethnographic correlates to other Native North American societies, the ritual associated with effigy construction was probably directed and controlled by shamans, elders, or ritual sodalities who kept at least some aspects of their craft secret. The construction of massive monuments under the direction of individuals who withheld knowledge from fellow residents does not lend itself readily to a portrait of an egalitarian society.

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An examination of Late Woodland mortuary practices as a whole also provides evidence of mortuary treatment that raises questions concerning social differences. Not all Late Woodland individuals were accorded mound burial, suggesting that social identity or status influenced mortuary treatment. Isolated skeletal elements, cremations, and flexed burials have been found at rock shelters and open air sites lacking mounds (Porubcan and Lurie 1998; Salkin 1979, 1987:76; Stoltman 2003; Wittry 1959). The non-mounded Montello Sewer site in central Wisconsin has been interpreted as a burial area for individuals who were scaffolded and then cremated rather than buried within mounds (Salkin 1979).

Goldstein (1995:116) has argued that the effort expended upon funerary ritual was correlated to the deceased's status in life. In her hypothesis, individuals interred in mounds enjoyed higher (or at least different) status than those individuals left *sans* mounds. Bundle burials in mounds, given the most effort-intensive type of burial (scaffolding, bundle preparation, then mound construction), might represent individuals deserving of particular attention. Status differences in Late Woodland societies might also be estimated by considering the impact of an individual's death on their community. In this perspective, articulated burials within mounds represent a different class of individuals, since their deaths seem to have required cessation of everyday activities in order to raise a mound. However, mound burial was not possible in Wisconsin during several months out of each year, and mound ritual may have been a seasonal, scheduled event. Weather and season of death may have combined to determine mortuary treatment as much as social factors did.

Staeck (1996) and Richard Krause (1995) link the process of mound construction, rather than simple burial within a mound, to status and prestige. Krause (1995:141) notes that mounds "...were both stage settings for public ritual and tokens of traditional forms of authority, as evanescent and potentially egalitarian as they seem to have been". Through mound ceremonialism, Late Woodland ritual leaders advertised their ability to manipulate potent cosmological and natural forces. The conflation of mound ritual with mortuary activities meant that Late Woodland ritual specialists controlled the fates of the dead. In societies nominally ruled by consensus, such perceived power might have created a psychological tipping point, giving ritual specialists influence over the behavior of fellow community members.

In societies across the globe, shamans and their cognates serve as preferred intermediaries between community members and various cosmological realms. Ritual specialists often function as situational political leaders, psychologists, and keepers of group tradition and history (Halifax 1979:4, 21–22). Shamanic power may be held by few individuals per community, or shared relatively widely (e.g., Lee 1979:111, 113). Mound ritual gave ritual specialists the opportunity to demonstrate their power, strengthening their influence within their communities. Over time, the successful acquisition of prestige may have manifested in different types of social ranking systems, from overt ranking during the Middle Woodland and Middle Mississippian periods to masked ranking (Trinkaus 1995) during the Late Woodland period.

In archaeological practice, prestige often is identified through observation of unequal control and display of material wealth—a perspective steeped in Western bias. As Trinkaus (1995) notes, prestige may also be gained through the ownership and control of significant knowledge. Individuals privy to essential but arcane knowledge are capable of psychological coercion, through either threats or promises. In consequence, they can accumulate social, political, and economic power through the *de facto* control of subsistence, reproduction, health, and the afterlife. Such achieved status may be transformed into a system of ascribed status or a more permanent form of social ranking when it is passed on through lines of kinship or through controlled induction into ceremonial societies. When social rank is hidden by leveling mechanisms (either self-imposed or external), a system of masked ranking is in place. High-ranking individuals in societies with masked ranking may appear

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materially impoverished (or at least to be on equal economic footing with the remainder of their community), belying their true status (Trinkaus 1995).

Ethnographic studies provide evidence for masked ranking among Native American Nations in the upper Mississippi and Missouri drainages. Several Nations linked social status to a system of bundle ownership or accumulated ritual power. Medicine bundles fell into two types: personal and corporate/tribal. Personal bundles were usually buried with their owners while corporate/tribal bundles were passed to the next generation. Supernatural power invested objects within each bundle, allowing bundles to serve as conduits through which power passed to their owners or to the community at large. In some Nations marriages were carefully arranged to keep corporate/tribal bundles within particular family lines, while in others rules of inheritance had the same effect. By controlling bundles, those family lines controlled the crucial rituals the bundles made possible, allowing crops to grow, hunts to succeed, and the world to be in balance (Bowers 1950, 1965; Hanson 1980; Radin 1990:393–394).

Recognition of bundles in archaeological contexts is made difficult by the nature of their contents, which were of superficially mundane character, usually perishable, and often animal-based (e.g., Radin 1990:394). As a result, whether or not Late Woodland peoples utilized medicine bundles is unknown. At least some burials within effigy mounds were accompanied by unusual objects with no clear purpose. An articulated burial of a child, found on the floor of a bear effigy at Nitschke, in Dodge County, Wisconsin, was accompanied by “parts of animal bones, including two leg bones of a fawn...” A canid cranium was found with a burial in a water panther effigy at the same site (McKern 1930:501, 508). A partial coyote mandible was found next to the skull of a burial in a goose effigy mound at Willow Drive, in Dane County, Wisconsin (Baerreis 1966:108). The partial skull of a deer, with antlers attached, was found lying on the legs of an articulated female burial in a water panther effigy at the Stockbridge site in Calumet County, Wisconsin (Rowe 1953:146). These animal remains may have been contained within bundles, or may have represented food offerings, sacrifices, or other ritual objects.

Shamans and corporate bundle-holders, as intermediaries and travelers between worlds, would have been obvious choices to direct effigy mound ritual. Mallam’s (1976) work in northeast Iowa suggested that mounds at a single group are more likely to share formal similarities than mounds at different groups—suggesting that they were designed by single mound designers or those who worked closely together. Though his work is open to criticism (e.g., Green 1980), mounds within particular localities are more likely to share stylistic attributes than mounds separated by greater distances. Mound construction techniques within single sites are often uniform, with more variation apparent between mounds at different sites than mounds at single sites (Barrett and Hawkes 1919; McKern 1928, 1930; Rowe 1956; Wittry and Bruder 1955). Construction methods used at single sites cross-cut mound type, suggesting that ritual specialists directed ritual associated with multiple corporate groups or sodalities residing within their localities (see Barrett and Hawkes 1919; McKern 1930:442, 483–484).

The Man Mound, as a potential funerary structure, may preserve evidence for differential mortuary treatment by Late Woodland societies. As a ritual structure, it records the actions and cultural values of ritual specialists—whether shamans, bundle holders, or other individuals. As a structure, the mound represents a modification of the landscape to portray a shaman or shamanic totem. As a result, the site provides what may be a unique window into Late Woodland ritual activities and mortuary treatments. Future research may reveal evidence for shamanic ritual, bundles or other ceremonial items, or the interment of high status individuals within the mound, and potentially even use of the flattened surface of the sculpture as a ritual surface itself.

Iconography and Ideology

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Finally, the Man Mound has the potential to contribute to understanding of the history and evolution of Native American iconography and ideology. In outline, it is comparable to horned humanoid figures found across North America, in both pre- and post-Contact contexts. As a monumental earthen sculpture, the Man Mound expands the range of media used to create horned humanoid representations. As a potential funerary structure, the Man Mound expands the association of horned humanoids beyond rock art sites and portable art to formal ritual sites associated with mortuary and mound ceremony. By taking the Man Mound in context, and in comparison with other examples of horned humanoid figures in other contexts, it may be possible to use the Man Mound to reconstruct other aspects of Late Woodland ideology.

What or Who Does the Man Mound Portray?

Though human figures are common in Native American art, and many are horned, the vast majority of the effigy mounds constructed in eastern North America are zoomorphic rather than anthropomorphic (Rosebrough 2010). While the precise meanings of effigy mounds cannot be determined with the evidence at hand, an appeal to general ethnographic analogy suggests that they depict totemic animals and/or other spirit beings in animal form. In very rare instances, as at the Man Mound, Late Woodland mound builders departed from animal-based symbolism and built mounds depicting humans or anthropomorphic spirits. Rather than interpreting the Man Mound and its counterparts as something completely different, however, 'man' mounds may be seen as representations of the 'human' end of a spectrum of human/animal/spirit transformation.

In the world views of the Native Nations of North America, animal/human, mundane/spirit, and living/ancestral transformations are common phenomena. For example, a recorded Ho-Chunk funeral oration for a bear clan member describes the transformation of the soul of the deceased into a spirit bear retracing the steps of the clan's ancestors (Radin 1990:101). Nations as distant from one another as the Algonquin and Apache share stories of Water Spirits who transform into human form and emerge into our world to seek human spouses (see Pijoan 1992). Similar beliefs may have been held by Late Woodland residents of the region.

Identification of the Man Mound as a transformative being is made possible by the prominent horns on the figure's head—a feature shared by the La Valle man mound and the Twin man mounds). In Native American iconography and costume, horns are worn by both humans and spirits—a distinction that is not as clear-cut as it may seem to Western eyes. Native North American spirits are capable of transforming to human form as circumstances demand. A Ho-Chunk origin narrative for their water spirit clan records just such an event:

...and the waters began to whirl around in the lake and all the bad things that inhabited the waters began to appear. Just before the Water-spirits appeared some burned embers came up from the waters and the whirling became faster and deeper. As all the great things began to appear it always seemed as if the Water-spirits were the next to appear, but not until the last did they come up. Thereupon the waters began to quiet down. Then a white Water-spirit appeared with its horns curved toward each other, and when it came upon the earth it became human and walked (Radin 1990:194).

Horns also identify shamans (Vastokas 2004:286), who may transform into animals in body, in spirit, or who may serve as intermediaries for spirits originating in other realms (see Hedden 2004:337; Riboli 2004:255–259). As Vastokas (2004:286) notes,

The cone and the horn, in particular, are pervasive signs of power and status in the iconography of circumpolar shamanism, appearing throughout the Americas and the Eurasian northern hemisphere in rock-art as well as the ceremonial costume of shamans...In fact, it is likely that horns are the most ancient signs of shamanic power and transformation...

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Thus horns, in Native iconography, denote the nature of the being depicted, not the identity of the being itself (e.g., Sundstrom 2004:162), similar to halos in European art. As an example, in post-Contact Ojibwe Mide iconography, horns indicate that a figure has spiritual power or wisdom beyond that of other individuals. Horns are portrayed on shamans, skilled healers or singers, and spirit beings (Rajnovich 1994:94) (Figure Eighteen). Rajnovich (1994:96) notes that the Native sign-language gesture for Mide shamans involved making ‘horns’ with the index and middle fingers of one hand, then moving them in an ascending spiral, associating the horns with movement or power rather than the person.

Horned Beings and the Lower World

Throughout much of North America, Native peoples divide the universe into vertical tiers. The human or Middle World lies between Upper and Lower worlds, each associated with different animals and inhabited by specific sets of spirit beings. The path of the dead crosses the boundaries between the worlds, mimicking the daily movement of the sun through the cosmos. The dark and chaotic Lower World is the realm of water spirits (D. Brown 1937). The Upper and Lower worlds and their respective inhabitants oppose one another in a perpetual and evenly-balanced battle, with humans caught in between. In Native American art and literature, spirits originating from either world are depicted as animals, humans, or mixtures of the two (Lankford 2004:208–215; Reilly 2004:127–129; Townsend 2004:21–22).

The Lower World is associated with death, fertility, and medicine, and is home to spirits that renew both plant and animal life. Horns are depicted on many Lower World spirits, particularly the most powerful water spirits said to rule the realm. In the Midwest and Great Lakes, such spirits are feline or serpentine in form, bearing the “horns of power” (Rajnovich 1994:102–104). In some North American traditions water spirits (particularly serpents) were lovers or husbands of Old Woman, a Lower World deity associated with the replenishment of game animals, rebirth, and sexuality (Bowers 1950:262–263, 1992:334).

The antiquity of water spirits is confirmed by artworks created over the last two millennia (Townsend and Sharp 2004). Feline-form water spirits appear as effigy mounds, identified by their unusually long and sometimes curving tails (e.g., C. Brown 1911, 1936; Stout 1910). A few examples have prominent horns (Lewis 1885–1888:47). Some linear mounds with forked ends and/or so-called ‘catfish’ mounds may represent horned serpents (e.g., Lapham 1855:Plate XIII, No. 2.; Lewis 1891–1892:49–50). Horned water panthers appear in rock art and on portable art as well, as do horned serpents (e.g., Birmingham and Eisenberg 2000:108; Boszhardt 2006; Dewdney and Kidd 1962:36, 84–85; Diaz-Granados and Duncan 2005:127; Duncan and Diaz-Granados 2004:201; Salzer 1997:61). Native informants in British Columbia identified horned human figures at rock art sites as representations of “River Spirit Man”, a humanoid water spirit who controls aquatic and terrestrial animals (York, et al. 1993:174–175, 235).

Water spirits are dangerous, but also serve as shaman’s patrons and contacts in the Lower World—and by extension the land of the newly dead. Among the Ojibwe, horned serpents guard and protect medicine lodges and the shamans who work within them (Rajnovich 1994:107–108). Ojibwe shamans have the ability to pass into the Lower World and the realm of the water spirits in order to obtain medicine (Dewdney and Kidd 1967:14). If so moved, water spirits also may give gifts to ordinary humans that they take pity upon, including children (Dieterle 2012b).

Horned Beings and the Upper World

The Upper World is associated with light, warfare, and renewal, and is inhabited by celestial and storm spirits. Horns are associated with Upper World spirits in the oral traditions of some Native Nations, though with lesser frequency than with Lower World spirits. As noted previously, some avian effigy mounds do sport horns, suggesting that the association between horns and avian spirits has considerable time depth in the region. A

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pictograph panel at Roche-a-Cri State Park in Wisconsin illustrates a humanoid figure connected to adjacent avian figures by power lines that emerge from its head in the manner of horns (Dirst 1989). Nonona, the Cheyenne thunder spirit, is depicted with bison horns (Sundstrom 2004:162). Cheyenne and Lakota Contraries or Heyoka—individuals who receive visions granted by the Thunderers—wear headdresses fashioned from fur and bison horns (Hand 2010:40–44).

Hall (1997:132–139) hypothesizes that contrarian ritual, despite its avian associations, is rooted in the Lower World. People also become Contraries due to a fear of lightning—a trait associated with the water spirits continually at war with the Thunderers. The very concept of contrariness is associated with the Lower World as well, since there day/night, winter/summer, and even normal patterns of behavior are reversed with respect to the Middle World. The association of Lower World traits with avian or Upper World spirits is itself a form of contrariness, as is the appearance of Upper World traits in Lower World contexts, such as the burned embers that emerge from the water prior to the appearance of the ancestral White Water Spirit in Ho-Chunk narratives (Radin 1990:194). Accordingly, Hall ties the origins of the seemingly Upper World-based Contrary societies like the Heyoka to rituals of the Lower World and the dead, world renewal, fertility, and the replenishment of life on Earth.

Costume

The use of horns to ornament headdresses is particularly well-documented on Great Plains, but seems to have extended back well into the pre-Contact era in the Eastern Woodlands as well. Hopewell burials excavated at Mound City in Ohio were accompanied by fur, cloth, and copper headdresses with copper horns and/or antlers (Mills 1922:452, 544–547). Ethnographically, such headdresses are reserved for shamans, members of particular ritual societies, Contraries, and high-ranking elders and warriors. The same may have held true during the Woodland period.

Post-Contact analogy provides examples of the range of roles played by horned headdresses and those who wore them. The Buffalo Doctor Society of the northern and central Great Plains boasted members from numerous tribes. Society members wore horned headdresses and served as shamans who specialized in the treatment of wounds received in warfare. Their power was obtained from bison spirits (Howard 1965:117). Bison headdresses were also worn by Buffalo Dancers, men who had dreamed of bison and were qualified to dance in rituals that called bison herds nearer to a village (Hand 2010:110–101).

Prominent war veterans among the Lakota were permitted to join the White Badge society and wear ermine/bison horn headdresses (Hand 2010:143–144; Hook and Pegler 2001:110). The Chief's Society, founded by a shaman who had a vision of a bison spirit, was composed of elder men permitted to wear bison horn and hide bonnets. Wissler (1916:36–38) suggests that the Chief's Society was a local variant of the Buffalo Dancer society. Rock art found in the northwestern Great Plains depicts shield-bearer warriors wearing similar headdresses, suggesting that the association between horns and warfare in that region pre-dates the Contact era (Keyser and Klassen 2001:196, 240).

Oral Tradition

Oral tradition also provides potential clues to the identity of the Man Mound. By coincidence or not, the Man Mound is located between two places prominently associated with horned spirits in Ho-Chunk tradition: Devil's Lake and the Wisconsin Dells. Devil's Lake is said to be a portal used by water spirits to move between the Lower and Middle worlds. The water spirit known as Traveler was the son of one of the four primordial water spirits created by Earthmaker to stabilize the corners of the world. He is known to have assumed human form, to have married a human woman, and to have spent a great deal of time living among humans. During one of his sojourns in the Middle World, he emerged from Devil's Lake and traveled to and from Lake

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Winnebago, seeking battle with a Thunderbird (Dieterle 2012a). This route leads directly past the site of the Man Mound.

A primordial green water spirit is said to have carved the channel of the Wisconsin River and to have created the Wisconsin Dells—a series of deep sandstone canyons northeast of Devil’s Lake. One version of the tale credits the green water spirit with the creation of Devil’s Lake, as well, formed when the spirit made a great leap and plunged back through the earth into the Lower World. Again, the Man Mound stands between the Wisconsin Dells and Devil’s Lake (Yellow Thunder to Saunders 1947).

Summary

An overview of spirits, deities, and social categories linked to horned beings reveals a consistent association between horns, spiritual power, the Lower World, healing and renewal, and shamanic ritual, and less-common associations between horns, warfare, opposition, and the Upper World. By extension, the Man Mound may hold such associations as well. The Man Mound may portray a shaman, a Contrary, a totemic water spirit or other spirit, or a primordial deity like Traveler.

If the Man Mound and its counterparts represent shamans, then they are the only effigy mounds known to have depicted a social category involved in mound construction and ritual. If the Man Mound and similar mounds were meant to represent Lower World spirits, then the mounds provide a glimpse of animal/anthropomorphic transformation at the heart of shamanism and Native American conceptions of the cosmos. In either instance, the Man Mound depicts a figure at the very heart of the effigy mound ceremonial complex and thus represents the complex as a whole.

Integrity

The Man Mound site retains a high degree of archaeological integrity. Subsurface disturbances to the site are limited to those portions of the lower legs within the right of way and north of Man Mound Road. Narrow ditches excavated on either side of the roadbed represent the most serious disturbances, as they extend at least two feet (0.6 m) into subsoil (Figure Nineteen). The slopes of the ditches are stable and covered with vegetation, preventing erosion of the mound. The road itself was built in the early 1900s and may not have penetrated as deeply into sub-surface levels; it is roughly level with the surrounding ground surface. Truncated archaeological features have been found immediately below road pavement in urbanized settings (e.g., Schneider and Richards 2010), raising the possibility that sub-surface features remain below rural Man Mound Road. Though surface and shallow sub-surface indications of the figure’s feet are no longer present in the cattle pasture north of the road, there remains a possibility that deeper sub-surface features have survived.

Sub-surface disturbances south of Man Mound Road, within the limits of Man Mound County Park, are limited to a few post holes east and west of the mound, soil compaction caused by vehicular traffic in the parking area, and holes created during periodic planting of ornamental trees and shrubs. The parcel has never been cultivated. As a result, the site retains the ability to inform researchers about Late Woodland ritual and post-Late Woodland use of mound sites.

The most significant structural elements of the effigy mound—the head and torso, where burial and other features should be located—are intact and in pristine condition (Figure Twenty). As noted, there is no evidence that the mound has been looted or excavated. The most important external attributes of the mound—the horned head and lowered, jointed arms—are undamaged, so that the mound remains capable of informing studies of iconography, cosmology, and style. Those portions of the mound that have been damaged were recorded in

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detail by Canfield prior to disturbance and have been marked with impermanent materials to restore the entirety of the figure.

Conclusions and Summary

The Man Mound is the last surviving Native American monumental anthropomorphic earthen sculpture and ritual center in North America, and is eligible for consideration as a National Historic Landmark under both Criteria Four and Six. With regard to Criterion Four, the mound is an example of a structure that is especially valuable for the study of Native American effigy mounds and Woodland tradition funerary monuments. With regard to Criterion Six, the site has yielded and is likely to yield information of major scientific importance concerning the pre-Contact Native American societies of North America.

Though the mound has suffered some damage, the essential characteristics of the mound remain and missing portions of the mound have been mitigated by collection of metric data sufficient to allow full or partial reconstruction in the future. The mound and surrounding landscape retain exceptional integrity, preserving significant evidence of Late Woodland ritual, iconography, ideology, and social structure. The Man Mound continues to communicate the cultural and aesthetic values of its designers, and represents a transformation of the environment by Late Woodland peoples, turning the natural environment into a built environment. The Man Mound remains an exceptional example of Woodland tradition mound construction, encapsulating key features of the effigy mound ceremonial complex.

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Previous documentation on file (NPS):

- Preliminary Determination of Individual Listing (36 CFR 67) has been requested.
 Previously Listed in the National Register.
 Previously Determined Eligible by the National Register.
 Designated a National Historic Landmark.
 Recorded by Historic American Buildings Survey: #
 Recorded by Historic American Engineering Record: #

Primary Location of Additional Data:

- State Historic Preservation Office
 Other State Agency
 Federal Agency
 Local Government
 University
 Other (Specify Repository): Sauk County Historical Society

10. GEOGRAPHICAL DATA

Acreage of Property: 1.51

UTM References: **Zone 16 Easting 0283960 Northing 4818538**

Verbal Boundary Description:

The nominated boundary includes the portion of Man Mound Park purchased in 1908, a portion of Man Mound Road, and the area of the feet on the private parcel north of the road. The boundary is as follows: beginning at the southwestern corner of Man Mound Park, thence north for 309.5 feet across Man Mound Road and onto the Weirick parcel, thence east for 134 feet, thence south for 95 feet back across Man Mound Road to the northern boundary of Man Mound Park, thence east for 113.5 feet, thence south for 214.5 feet, thence west for 247.5 feet, returning to the southwestern corner of Man Mound Park and the point of beginning. The total area enclosed is 1.51 acres.

Boundary Justification:

The boundary incorporates the entirety of the Greenfield Man Mound, including portions where surface indications are not readily visible. In addition, the boundary includes the entirety of the original (ca. 1908) Man Mound Park, including the parking area, which preserves the minimum view shed necessary for visitors to fully observe the mound. Woodlands and a farmstead obscure the mound from the north, west, and south, and views from the northeast across Man Mound Road are not possible due to private ownership and property access restrictions. Furthermore, excavations at other effigy mound sites in Wisconsin have identified associated features within a radius of up to 100 feet (30 meters) of mounds. The boundary incorporates this area of highest potential within the publically-owned portion of the site. The remainder of modern Man Mound Park, owned by Sauk County, is excluded from the boundary as it does not add to the view shed, is less likely to contain associated ritual features, and does not contain contributing resources.

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11. FORM PREPARED BY

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NATIONAL HISTORIC LANDMARKS PROGRAM

October 17, 2017~~December 3, 2015~~

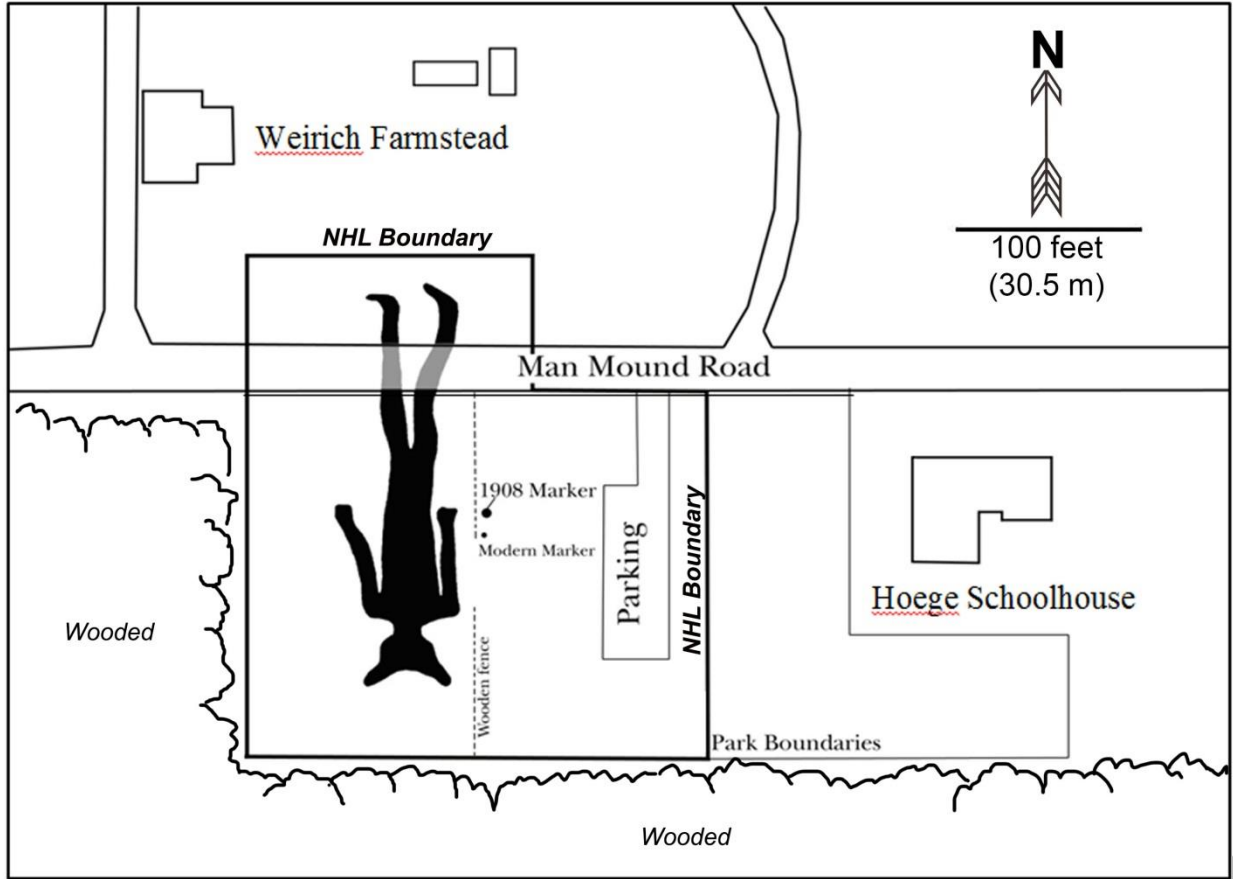


Figure One: The Greenfield Man Mound, showing park facilities, park boundaries (thin black lines), proposed NHL boundary (thick black line), and locations of nearby structures.

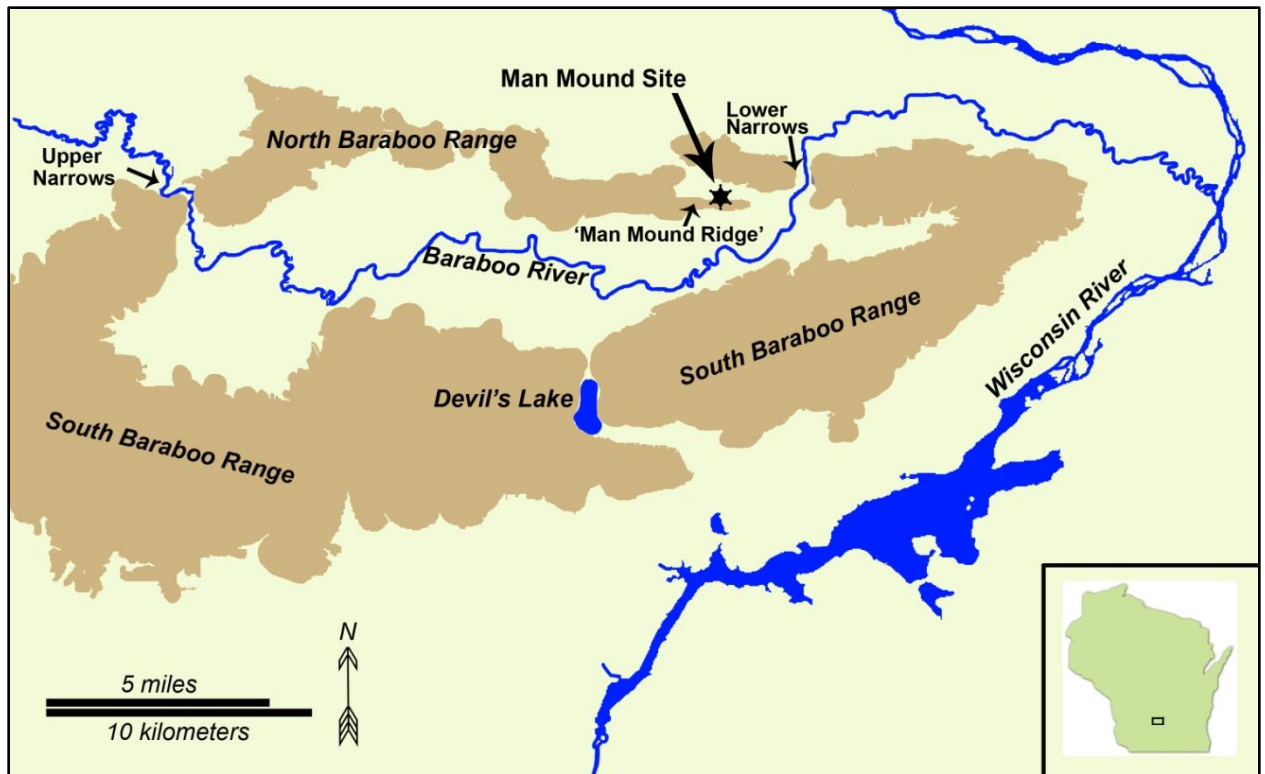


Figure Two: Location of the Man Mound site in relationship to features of the Baraboo Range.

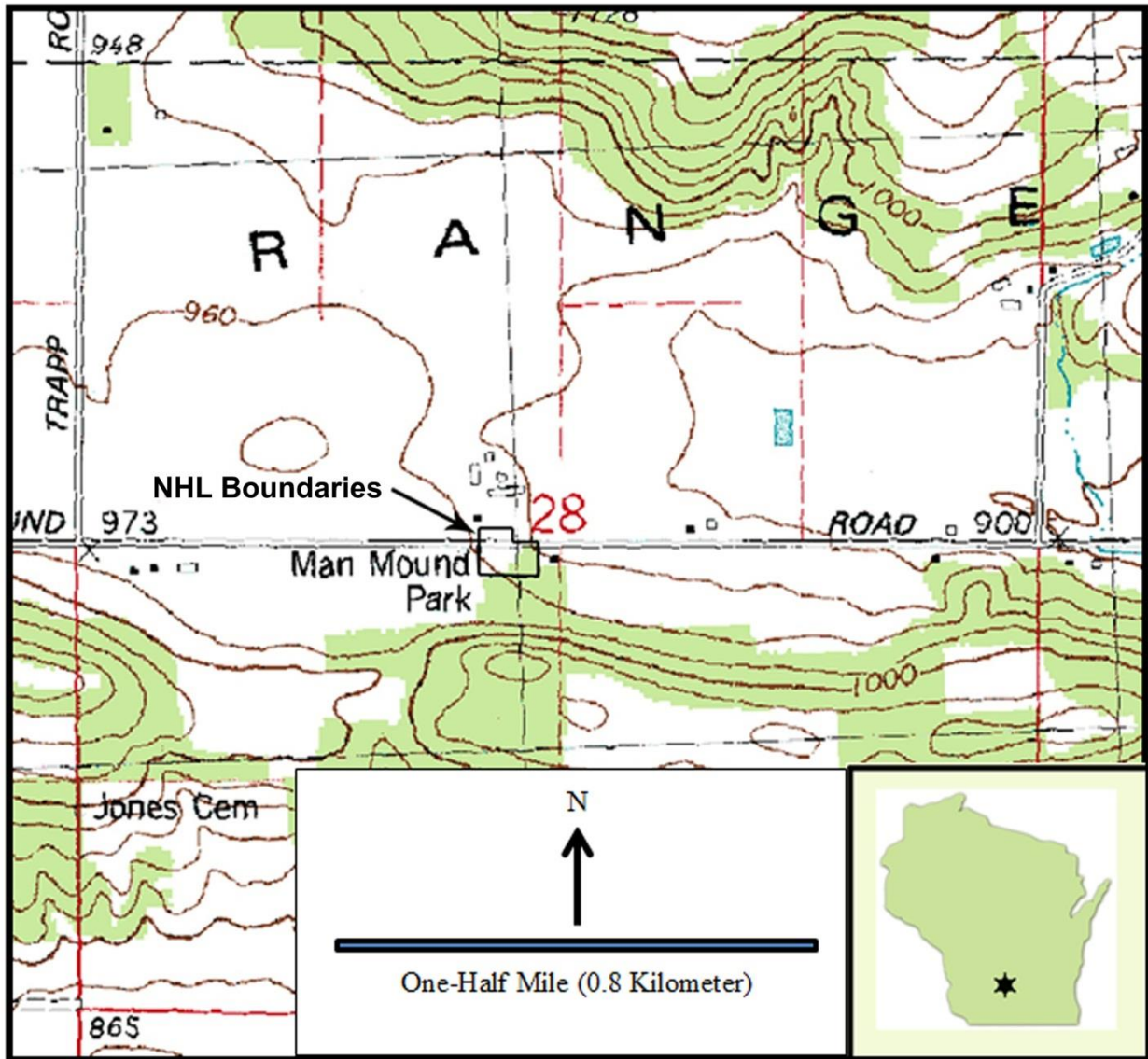


Figure Three: Location of the Man Mound on the U.S.G.S. 1975 Baraboo 7.5' Topographic Map, showing proposed NHL boundaries. Note position of mound at northern base of ridge on the south side of a small side valley.

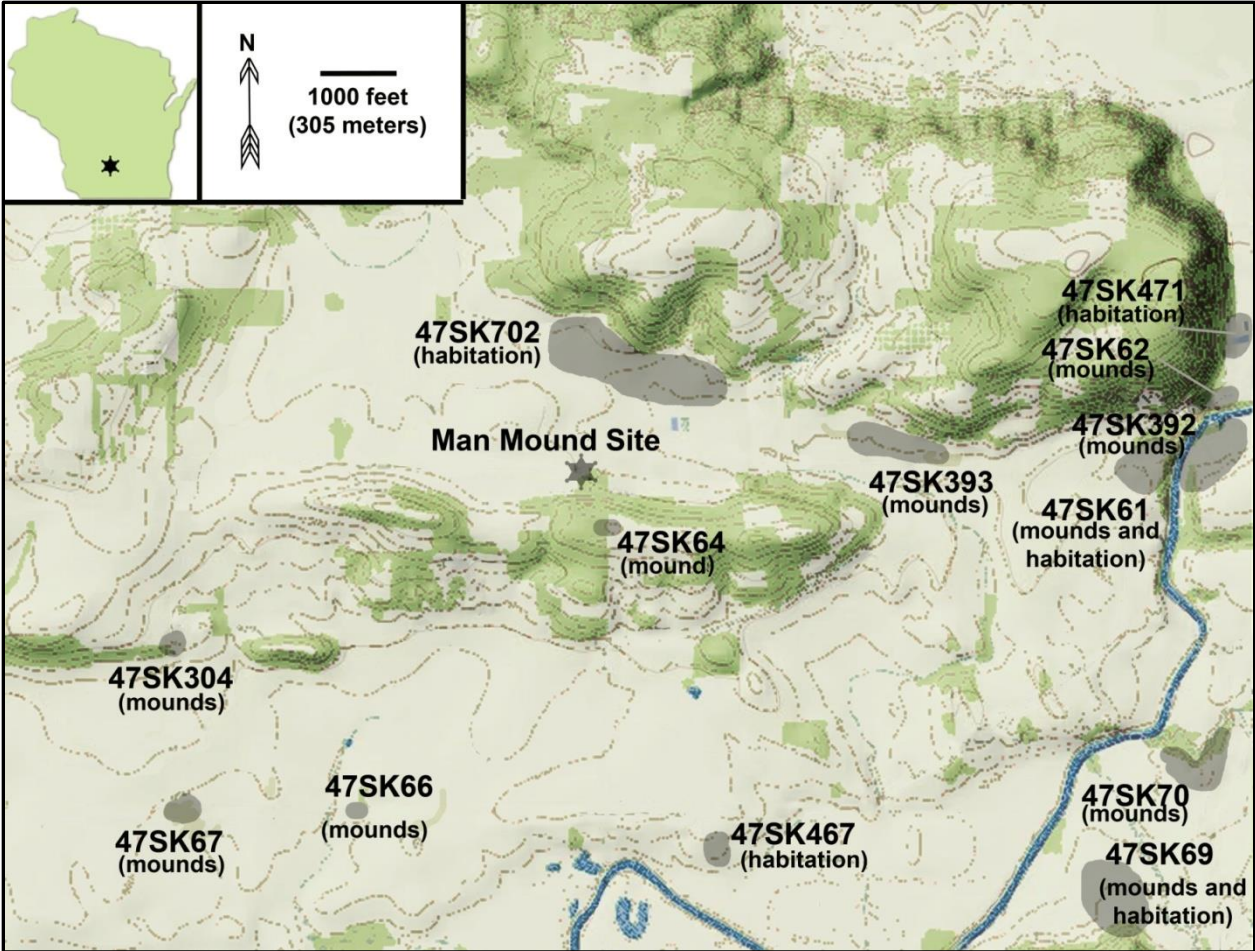


Figure Four: Location of pre-Contact mound and habitation sites in the vicinity of the Man Mound site.

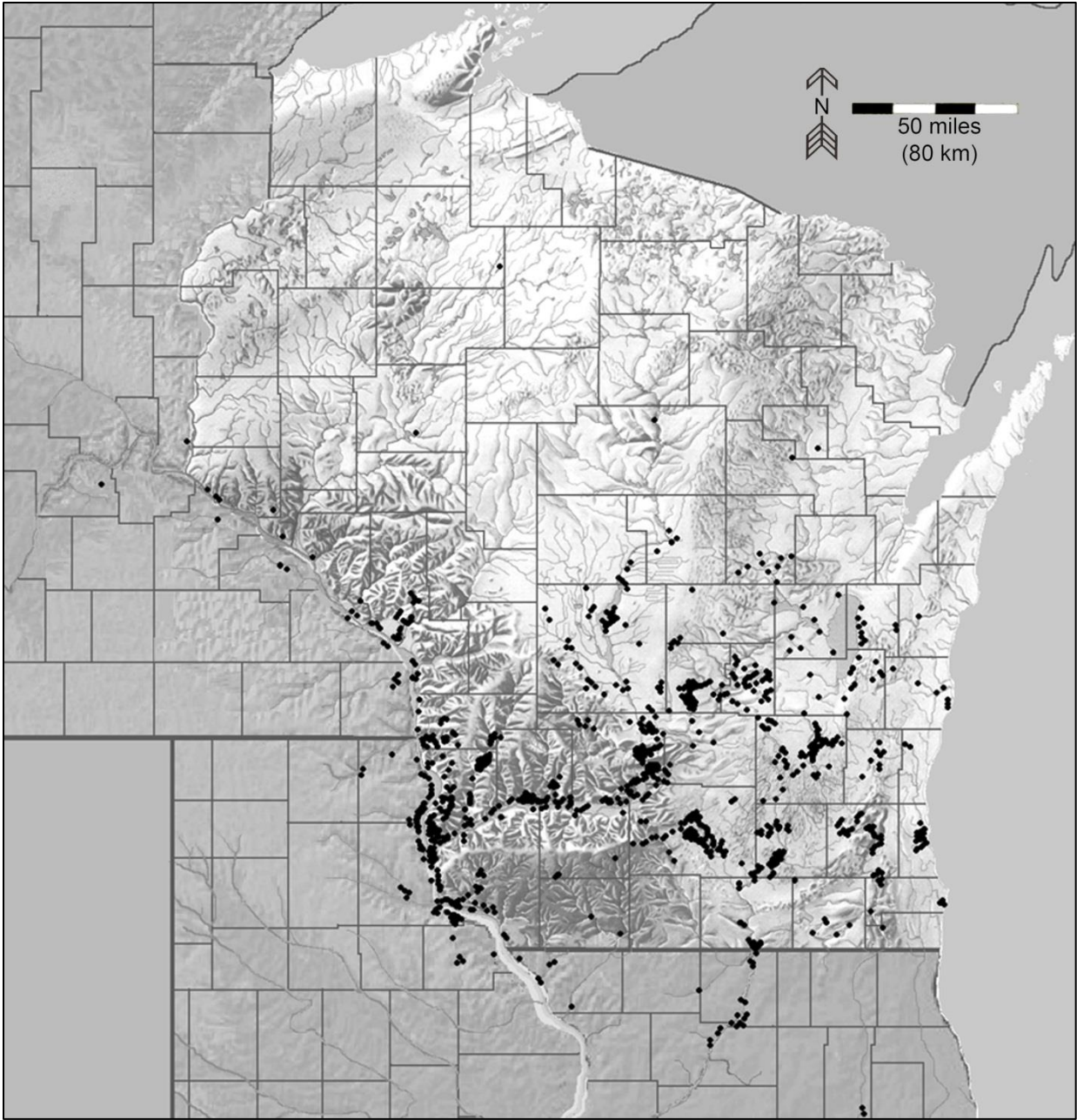


Figure Five: Locations of mound groups containing zoomorphic and/or anthropomorphic mounds.

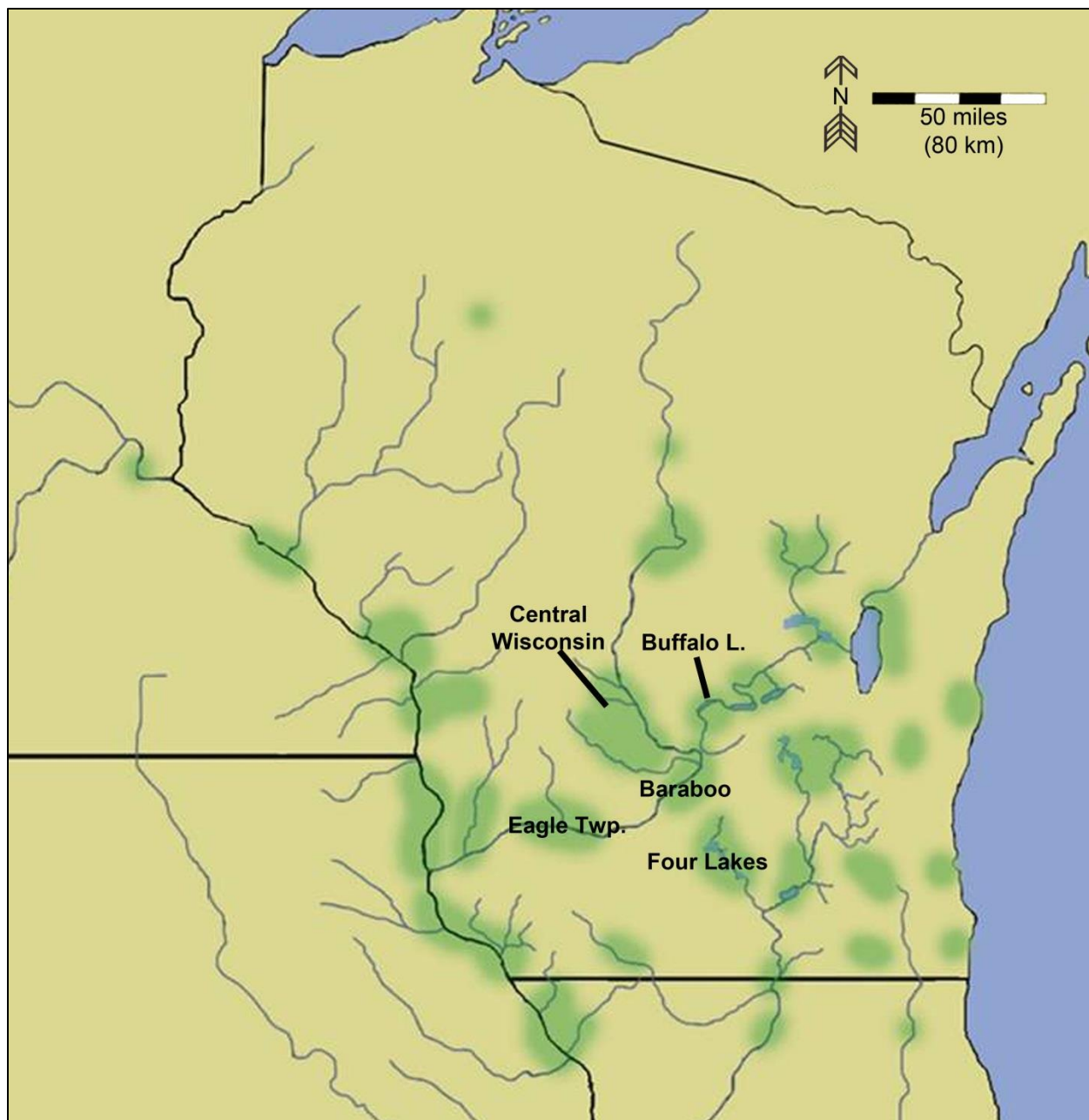


Figure Six: Probable Late Woodland communities and/or territories, as revealed by clusters of mound groups containing zoomorphic and anthropomorphic mounds (select localities are labeled).

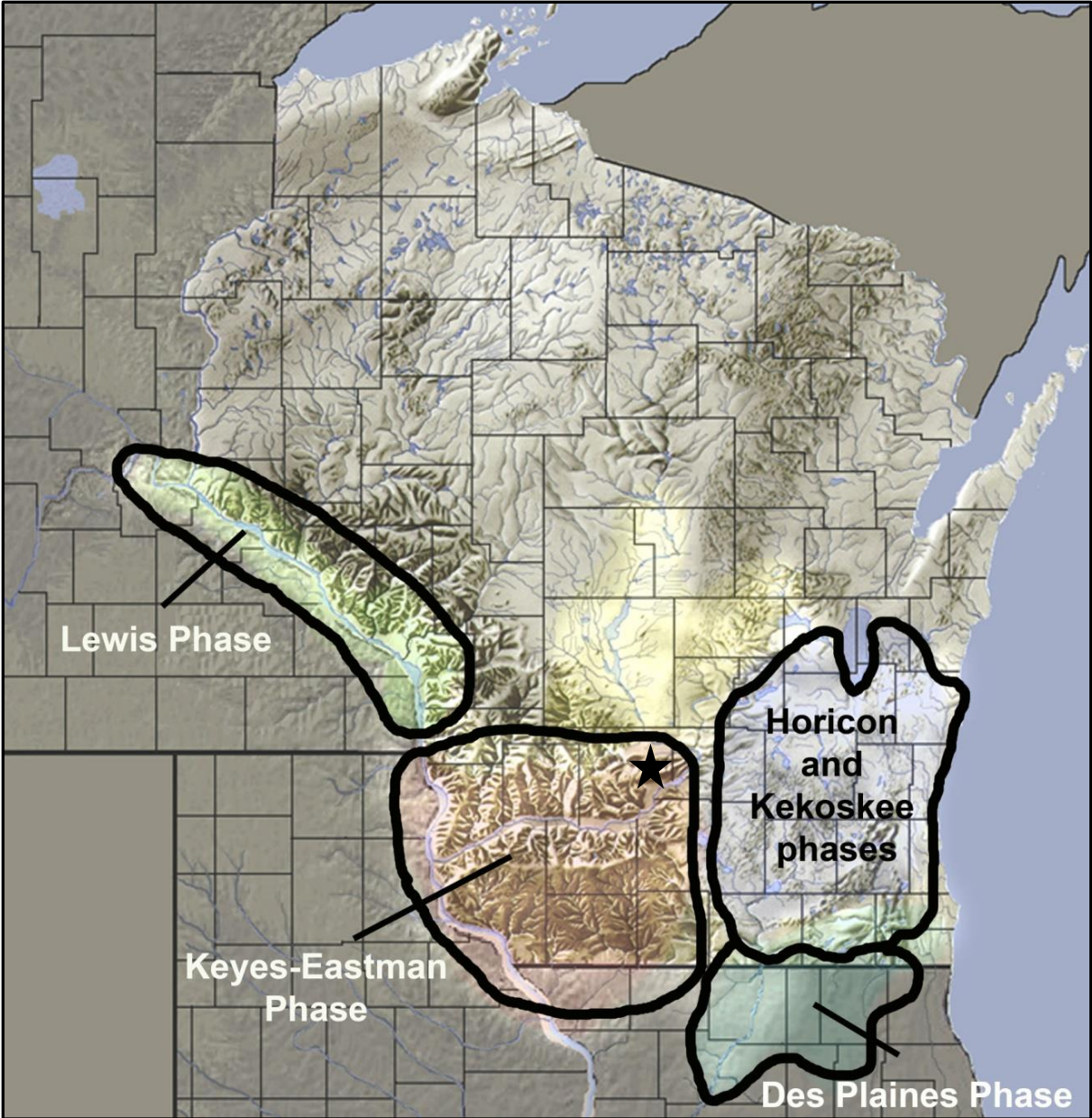


Figure Seven: Approximate geographic boundaries of defined Late Woodland phases that participated in the effigy mound ceremonial complex. Phases have not been defined yet for central Wisconsin or east-central Wisconsin.

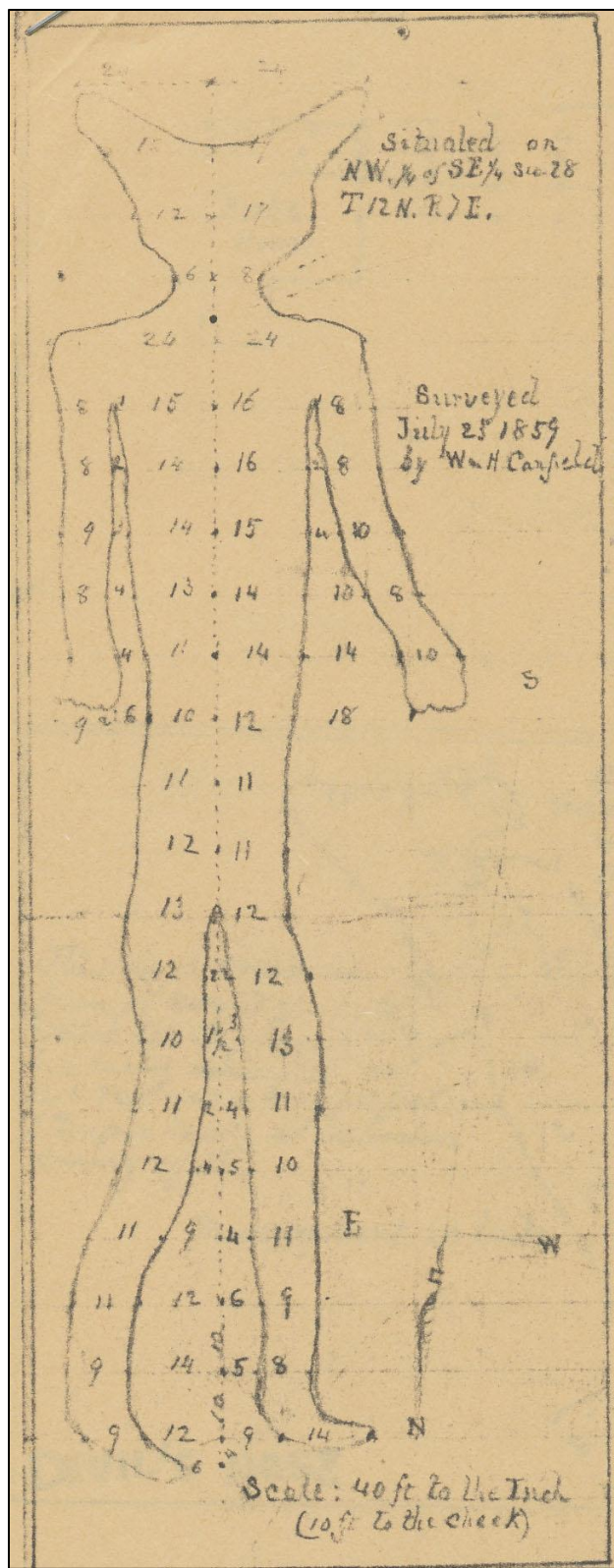


Figure Eight: Canfield's map of the Man Mound (Canfield 1859).



Figure Nine: The Man Mound ca. 1908, outlined in white. Image looks southeast across Man Mound Road towards the effigy mound and 'Man Mound Ridge' (background). Image probably obtained from the top of a building associated with the Weirich farmstead. Image Wisconsin Historical Society WHi-77565.



Figure Ten: Dedication of Man Mound park in 1908. Photograph courtesy Sauk County Historical Society.

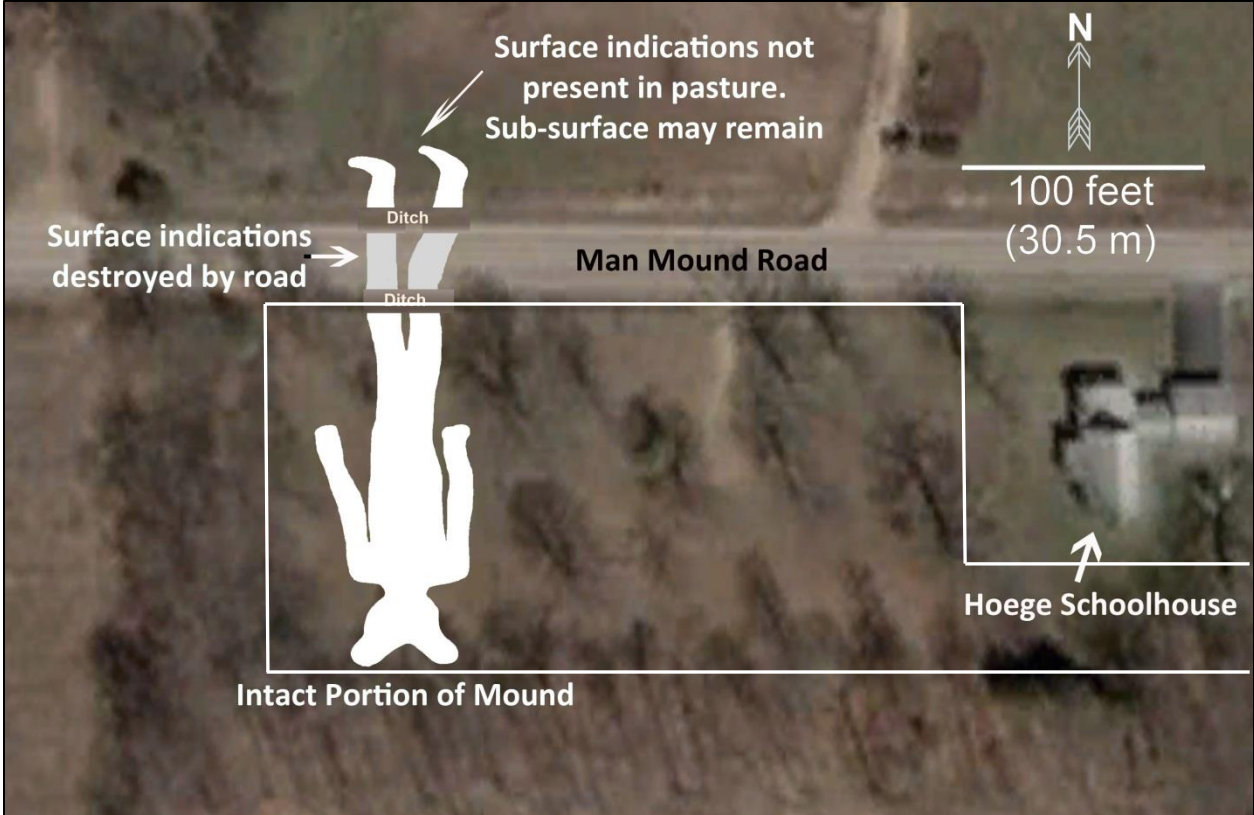


Figure Eleven: Aerial photograph of Man Mound County Park, with overlay showing intact and disturbed portions of the Man Mound, park boundaries (white line), and location of the Hoega Schoolhouse (now a private residence).

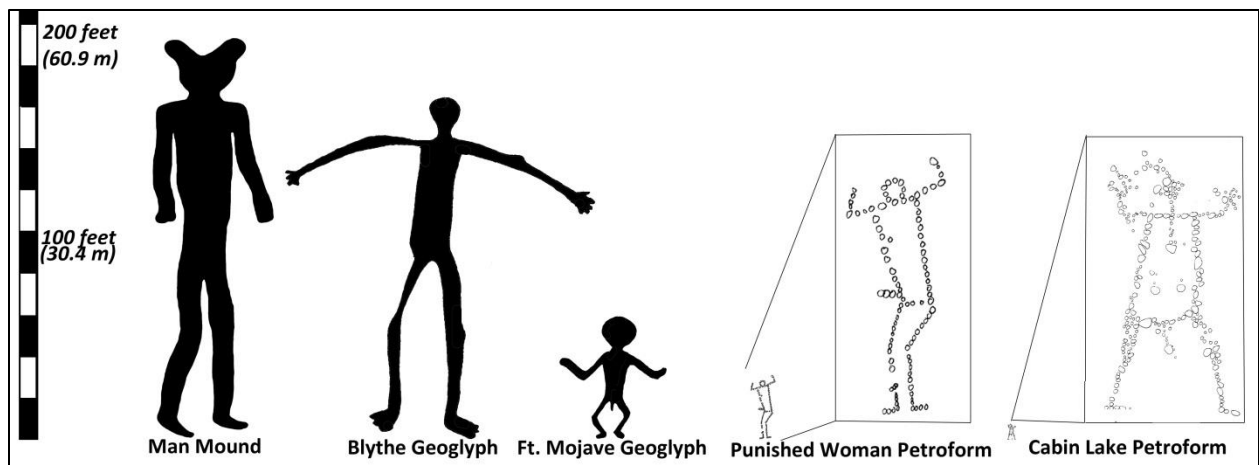


Figure Twelve: Examples of other large-scale anthropomorphic figures identified in North America, compared to the Man Mound (far left). Note difference in scale between geoglyphs and the Man Mound and between geoglyphs and petroforms.

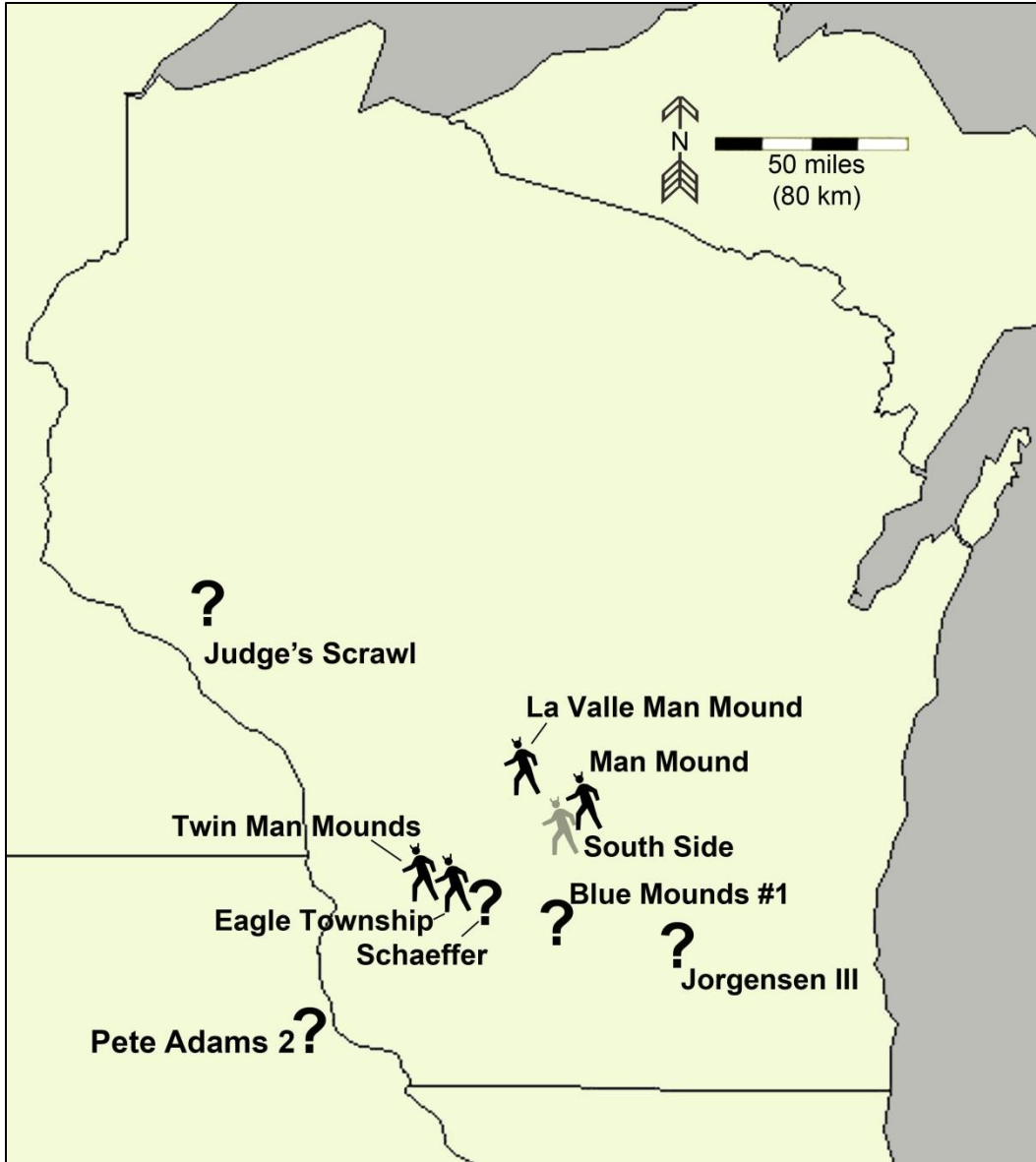


Figure Thirteen: Location of known man mounds (solid figures), possible man mound (light figure), and probable avian mounds identified as man mounds (question marks).

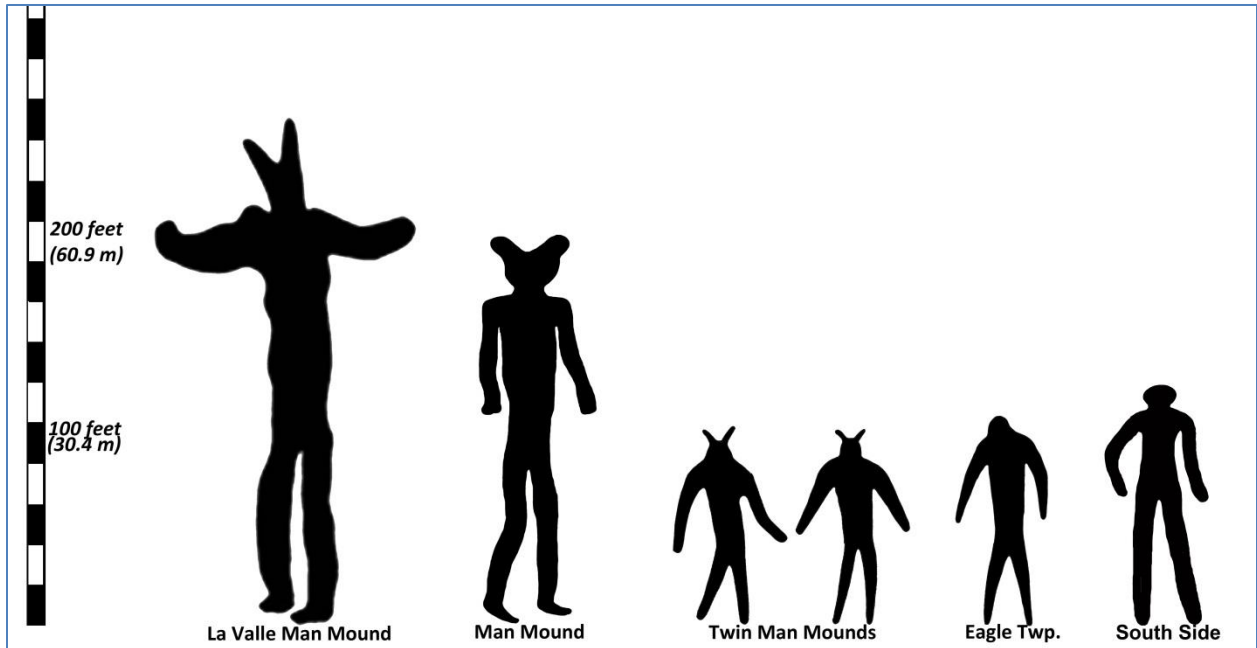


Figure Fourteen: Confirmed and probable anthropomorphic mounds, shown to scale. Note size difference between Sauk County (La Valle Man Mound and Man Mound) and Richland County (Twin Man Mounds) horned anthropomorphs. The form of the South Side probable anthropomorph is reconstructed based on descriptions and measurements provided by Peet, Putnam, and Stout and presumes that the figure had divided legs.

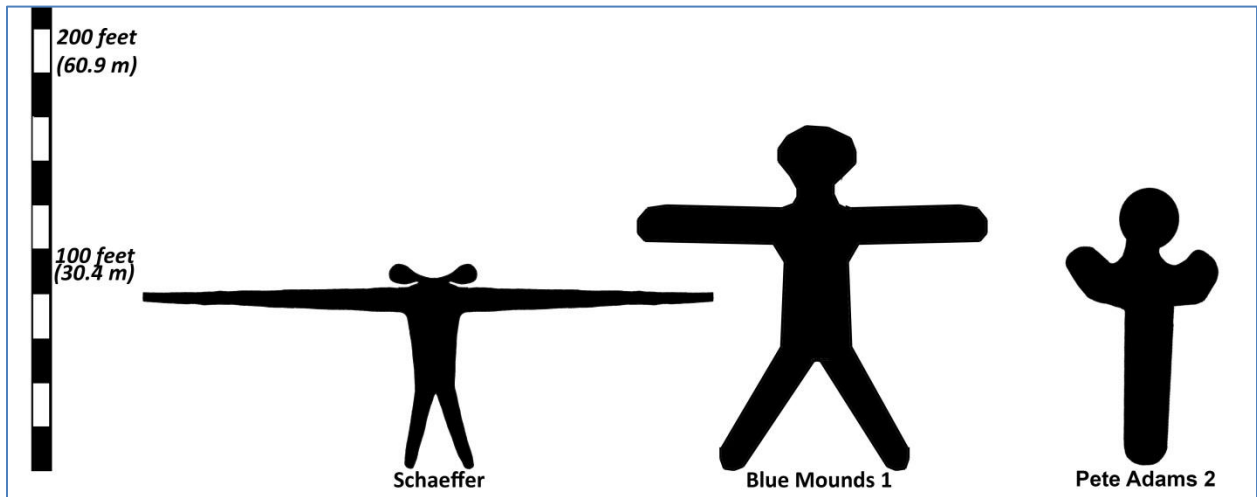


Figure Fifteen: Selected mounds identified as anthropomorphs in published literature, to scale. All three effigies likely represent birds. Jorgenson and Judge's Scrawl mounds not shown.



Figure Sixteen: The Man Mound in late evening of April of 2015, looking north from a point south of the horned head (foreground) towards Man Mound road and the 'reconstructed' feet (background).

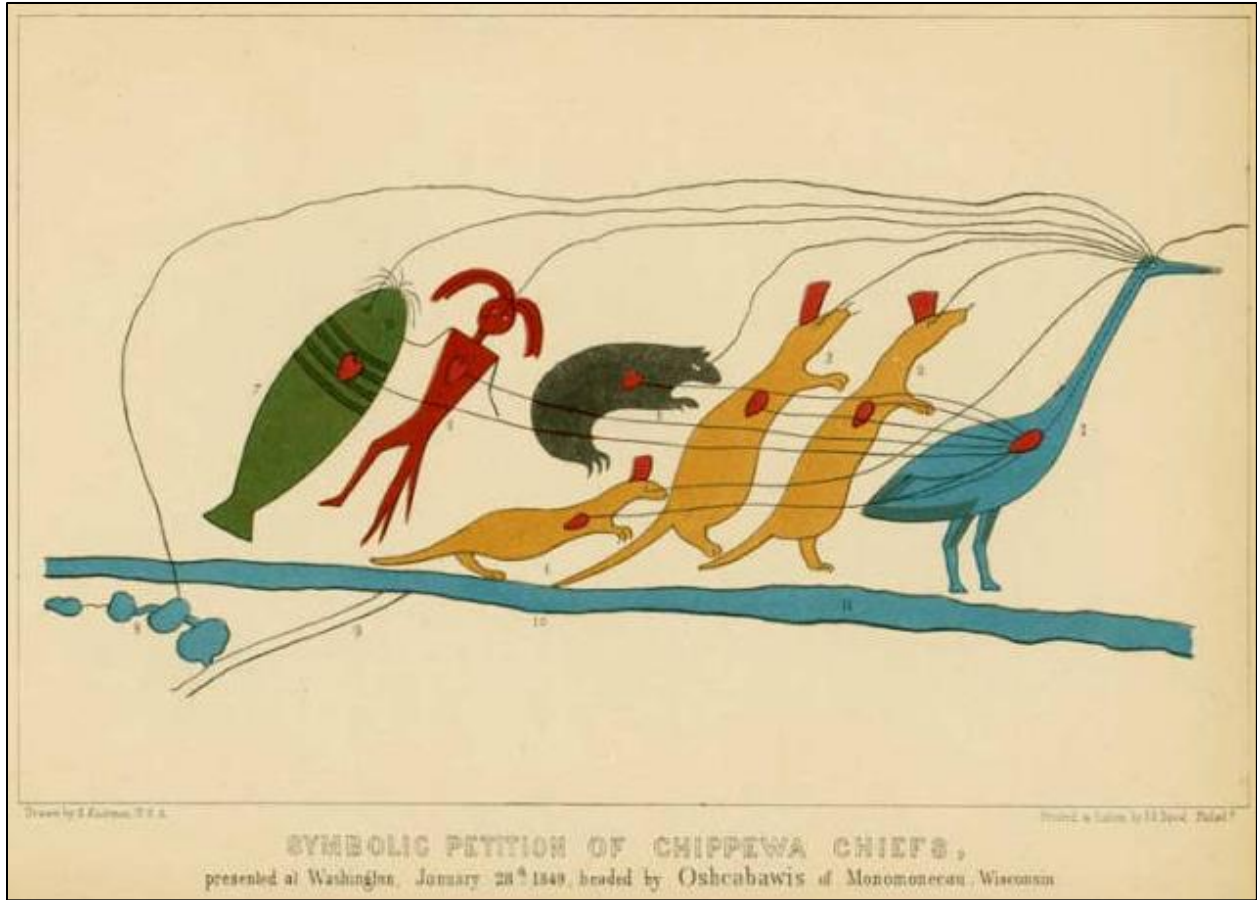


Figure Seventeen: Copy of an 1849 Ojibwe pictograph used to petition Washington D.C. for fishing rights, attributed to Chief Kechewaishke (also known as Bizhiki) of the Lake Superior band (Schoolcraft 1851:Pictograph A, Plate 60).

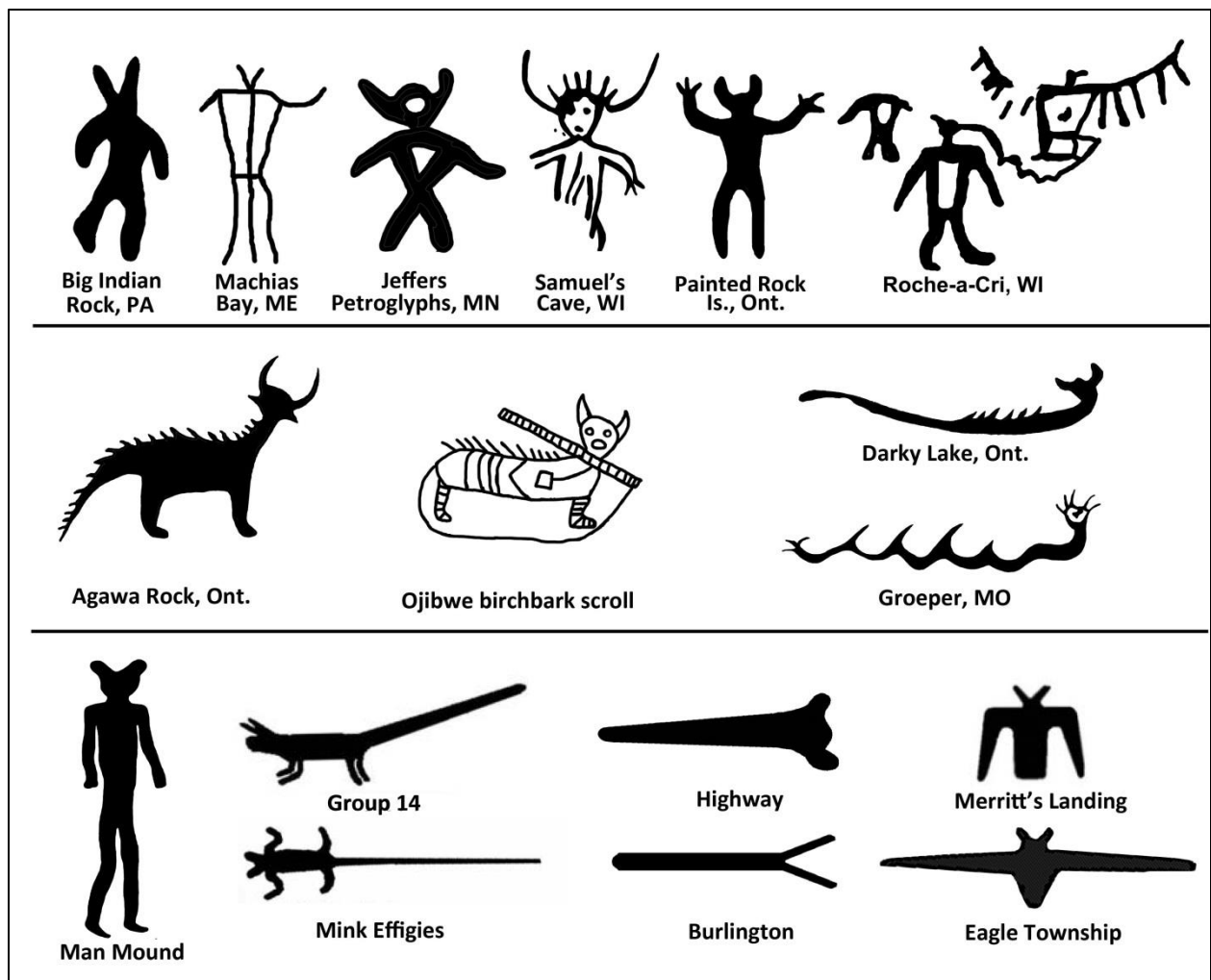


Figure Eighteen: Selected horned figures in Native American iconography. Top row: petroglyphs and pictographs of human figures. Middle row: petroglyphs, pictographs, and birch bark engravings of horned water panthers and serpents. Bottom row: horned effigy mounds recorded in Wisconsin.

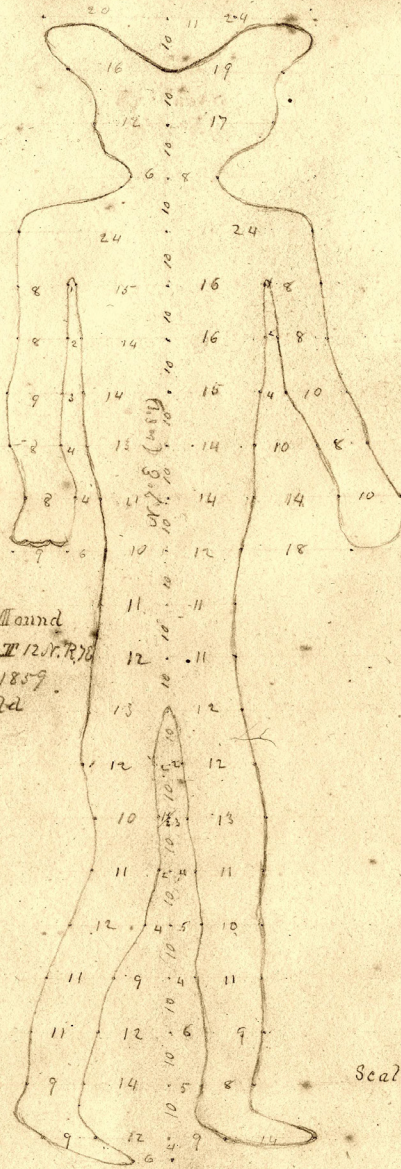


Figure Nineteen: The Man Mound during the park's rededication ceremony in 2008, looking north from a point north of Man Mound Road (with legs painted on the pavement), towards the drainage ditch on the south side of Man Mound Road and surface features of the effigy in the park beyond.

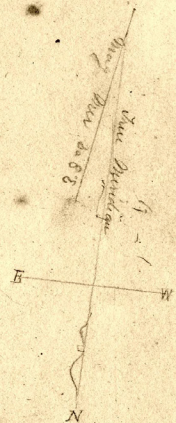


Figure Twenty: The Man Mound at the time of the rededication ceremony in 2008, looking northward from a position behind the horned head towards Man Mound Road. Note the undisturbed head, torso, arms, and upper legs, and minor area of sub-surface disturbance created by the post and rail fence (far right).

Sauk Co



The MAN Mound
On NW 1/4 of S. E. 1/4 Sect 28 T. 12 N. R. 10
Surveyed July 23rd 1859
by Wm H Canfield



Scale 20ft to the Inch

W. H. Canfield 1859 survey - Credit: Sauk County Historical Society