

# LEGACIES news

Newsletter of Cultural Landscape Legacies, Inc.

Fall, 2008, Volume 6



## Cultural History and Natural Resources Center Proposed for Muscoda

*By Mark Cupp*

Imagine a fourth grade student walking through the doors of a museum to be greeted by the massive Boaz mastodon. Wonder and awe are written on the child's face. The thirst to know more must be slaked. Then, the student learns that this gigantic creature once roamed the plains and hills of the lower Wisconsin River valley and that the indigenous people hunted the beasts with spears. An appreciation of the pre-history of our part of the planet has begun for that young person that hopefully will blossom into a lifelong quest to learn more about the people who have gone before.



Tours of the mounds sites, including the Bloyer Site, draw many visitors and would be part of the Muscoda cultural center's activities.

The concept for a Cultural History and Natural Resources Center at Muscoda was unveiled at a special meeting in Richland Center in April of 2007. Representatives for Governor Jim Doyle, U.S. Senators Herb Kohl and Russ Feingold, and Congressman Ron Kind attended as did State Senator Dale Schultz,



## ***HISTORY continued from page 1***

State Representatives Sheryl Albers and Steve Hilgenberg.

Others in attendance at the Richland Center meeting included officials from the National Park Service, local elected officials, economic development and tourism interests and area citizens. The presentation also has been made to the Muscoda Village Board, at the Muscoda Morel Mushroom Festival and at the Richland Center Community Forum. Local officials and area residents are excited about the possibility of a state of the art facility being constructed at Muscoda.

Briefly, the concept would include a museum and exhibit area to discuss the cultural history of the area from the days of the Boaz mastodon through the effigy mound builders era and on to the settlement period. The focus of the museum and interpretative program would be on the Late Woodland Period.

Potentially, the story of the Gottschall Rock Shelter would be told as part of the museum exhibits. In addition, the natural resources of the Lower Wisconsin State Riverway would be interpreted. Special programs would be presented onsite. Tours of Muscoda area mounds and other sites of interest would emanate from the facility.

The project remains in the preliminary stage as outreach continues. I have met with experts in the field of fundraising for capital projects by nonprofit organizations and earlier this year met with the Ho-Chunk Nation Traditional Court to present the concept for review by the elders. While fundraising has not begun as of yet, the CLL Board of Directors hopes to participate in soliciting funds and grants for the facility.

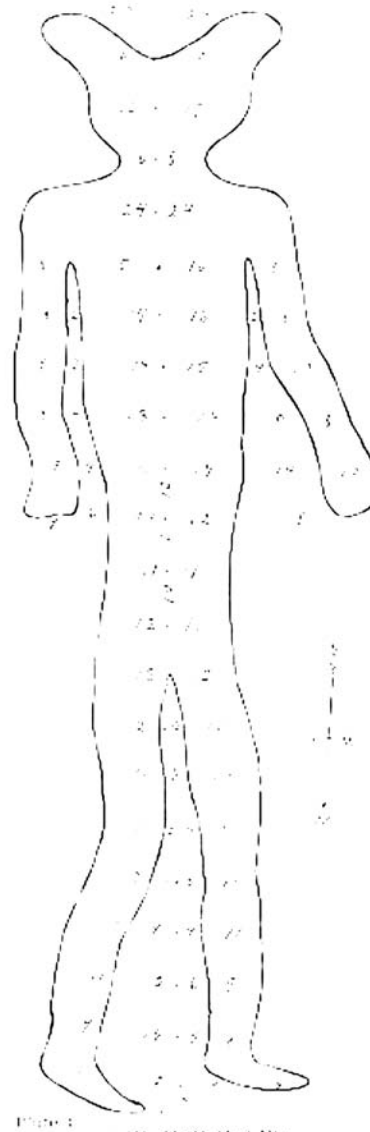
## **CLL members Explore Mound Sites**

***By Don Greenwood***

On a blustery fall morning with the color near its peak, more than a dozen CLL members gathered at the UW Baraboo campus to begin a

tour of significant mound sites in northeastern Sauk County and southwestern Columbia County. Providing valuable information and insights at key stops on the tour were Dr. Thomas Pleger, Dean of the UW Baraboo campus and a professional archaeologist; Dr. Jay Toth, Ho Chunk Nation staff archaeologist; and Dr. Robert Salzer of CLL.

Pleger started the day by presenting an overview of human occupation of the North American continent and then focused on the prehistoric and mound building cultures that were present in Wisconsin. The group then car-pooled to Man Mound County Park, east of the city.



*Sketch made in 1859 of the Man Mound near Baraboo.*



## Man Mound

The Man Mound is a rare example of a human effigy form. Originally 214 feet long, the lower 60 feet of its legs were lost to road building and farming in the early 1900s. Local historians and the Wisconsin Archaeological Society then mounted a successful effort to preserve the remainder of the mound.

Some have theorized that the mound represents a shaman figure because of the headdress or horns on the head. The location of the mound is also unusual in that it is not near or overlooking any type of water body. While the group was at the park an elderly woman who lived in a nearby residence and her daughter joined the group and offered information about additional mounds on top of a nearby bluff.

## Kingsley Bend Mound Group

After everyone had ample time to view the Man Mound and ask questions of Drs. Pleger and Salzer, the group embarked for the Kingsley Bend Mound Group located southeast of Wisconsin Dells in a former Wisconsin Department of Transportation wayside along State Highway 16. The site is now under the control of the Ho Chunk Nation. Work crews organized by Dr. Toth have been actively clearing the mounds that occur on both sides of the highway.

The Kingsley Bend site encompasses 38 acres

and includes at least 22 mounds of various shapes, sizes and types. An impressive and ancient conical mound tops a prominent knoll on the site and overlooks the Wisconsin River to the south. Bear effigies, a water panther with a lengthy tail and several linear and conical mounds are present on the grounds of the former wayside.

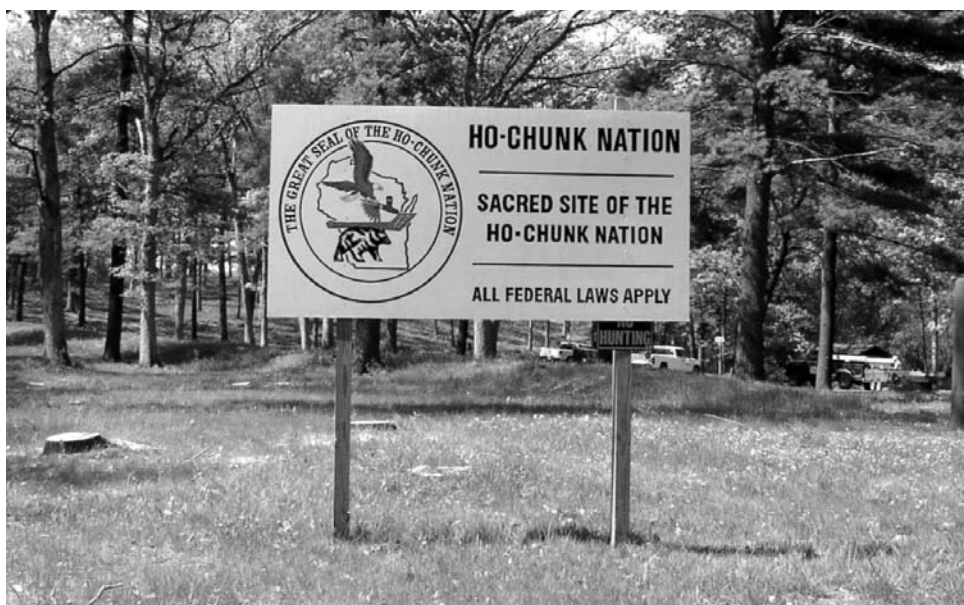
In the woods across the highway, vegetation has been cleared from two other effigies. One is a bird with an unusual flared tail and the other appears to be a water snake with its head above the water and its body submerged. Dr. Toth explained that the Kingsley Bend site includes effigies representing water spirits, earth spirits and sky spirits. He said work to preserve and maintain the mounds will continue and that additional mounds or habitation sites may be discovered at the site.

## Devil's Lake

The final stop on the tour was Devil's Lake State Park. After a picnic lunch on the north shore of the lake, members of the group walked around the many linear and effigy mounds present in the picnic area and surrounding woods. Due to the amount of foot traffic and mowing operations, most of these mounds have been heavily compacted and their edges often lack definition. Some of the mounds had been subject to early attempts at restoration as well.

A short drive to the south shore brought the group to one of the most fascinating mounds in the park, described as a "bird man" effigy. It may depict a swallow-type bird in flight with its wings partially folded back. Alternatively, this mound may depict a dancer or shaman in a bird costume.

It was here that the tour concluded and the CLL members and guests parted ways and made their way back to



Kingsley Bend Mounds are being cleared by the Ho Chunk Nation.

the 21<sup>st</sup> Century.



## Paddling On The River

*By Mark Cupp*

MUSCODA....The fourth annual CLL Fun Day event was held on July 12<sup>th</sup>. The group of CLL members and friends paddled from Arena to Spring Green in large voyageur replica canoes. Presentations at sand bar stops were made by Mark Cupp, who spoke on the history and prehistory of the area, and Gigi LaBudde, who spoke on the natural history of the Wisconsin River valley. A great time was had by all.



Gigi LaBudde discusses the effect of fire on the landscape in the pre-settlement era at a sand bar stop during the July Fun Day outing on the Wisconsin River.

In 2009, the annual Fun Day will be held on July 11. A paddling event on the Wisconsin River with the big canoes and a post-paddling social time are on the agenda. Contact Mark Cupp at the Riverway Board office for more details. (608) 739-3188 or 1-800-221-3792 or by e-mail at [mark.cupp@wisconsin.gov](mailto:mark.cupp@wisconsin.gov) or visit the CLL website at [www.clli.org](http://www.clli.org).

## Analyzing Gottschall

*By Bob Salzer and Grace Rajnovich*

Nothing like the Gottschall Site has ever been found. The wall paintings, the stratified deposits, the remarkable man-made dirt ("anthro-seds"), and, of course, the unique carved-and-painted sandstone head are all sources of wonder and fascination. Since this is so, it is probably wise to design an analysis of the site that is well suited to "making the most" of the privilege of trying to understand what we have before us.

### Theory

Of course, Cultural Landscape Theory (CLT) is an appropriate set of guiding principles that we believe will help us accomplish the task. CLT focuses on the built landscape: our bridges and homes, and so on. It also includes features of the natural world that we recognize and sometimes name such as rivers, prairies and more. The important feature of CLT is that it also tells that we are "built" in a sense by all of this. We are "created" by our landscape. That is, we teach our children



The "Wolf" team paddles a voyageur replica canoe on the Wisconsin River near Spring Green during the 2008 CLL Fun Day.



and strangers to our landscape about it, and in so doing, we change them.

The second book on the Gottschall Site will focus on the analyses of the artifacts and dirt with this theory in mind. We are planning to include studies done over the past several years by many researchers that will include an introduction by Salzer for each chapter that will explain the importance of the study with CLT in mind.

## Chapters

Among the studies are the following:

A summary of The Gottschall Rockshelter: An Archaeological Mystery (2000).

A detailed discussion of the culture historical implications of the excavated data.

The regional natural and cultural contexts of the site.

Ceramic analysis by Salzer that not only outlines each vessel recovered in technical and stylistic terms but also focuses on the possible interpretations of designs.

Lithic analysis by Aaron Naumann done as his master's thesis at Michigan State University.

Sediment analysis by Bill Gartner done over many years.

Features analysis by Rajnovich that outlines similarities and changes throughout the strata in the cave.

Maize detection, or lack thereof, on the pottery sherds by Nora Reber, part of her PhD at Harvard University.

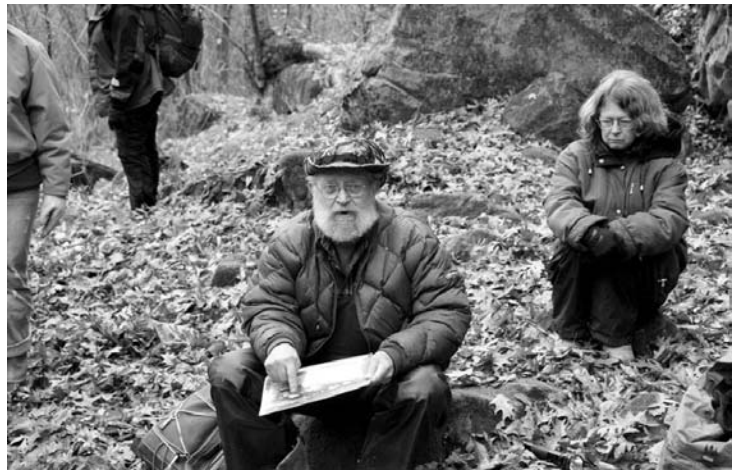
A study of floral remains by Christopher Bailey done as a senior thesis at University of Wisconsin-La Crosse.

Determination of the sources of chert flakes by Michael Bunker done as his senior thesis at Beloit College. He found that the chert found locally at the site was not used in tool making.

Analysis of human bone fragments by Norm Sauer, professor of physical anthropology at Michigan State University, and Tracey Tichnell, also of MSU.

A study of pigments found in the cave by Dan Miller done as part of his master's research at UW-Madison.

Faunal analysis by by Jim Theler, professor of anthropology at UW-La Crosse, and Kathy



Bob Salzer and Grace Rajnovich in a familiar pose – sharing the story of the Gottschall Rock Shelter and their many discoveries during decades of work at the site.

Stevenson, also of UW-La Crosse.

An examination of materials in the paste of sherds compared to other sites in the region, by Jim Stoltman, professor of anthropology at UW-Madison.

A study of plant phytoliths in the anthroseds by Glen Fredlund, professor of geography at UW-Milwaukee. He found sweet grass among other plants in the anthroseds.

Analysis of the distribution of post molds in each stratum by Andrea Pizza, done as a senior thesis at Beloit College.

Also in the book will be several chapters by Salzer including Ancient Ethnicity: the Archaeology of Ideology; Reading Symbols in Dirt, The Gottschall Style of Prehistoric Art, the Anthosed "Altar" and Oral Literature and Archaeology.

A publication date is yet to be set.

*Cultural Landscape  
Legacies  
thanks  
The Muscoda  
Chamber of Commerce  
for making  
this newsletter possible*



# Mounds Stewardship Activities

*By Mark Cupp*



Don Greenwood volunteers to clear brush from mounds.

MUSCODA....CLL has established a strong network of partners as we strive to fulfill our mission to protect and preserve mound sites in the Upper Midwest. The focus of CLL mounds maintenance activities has been the



Volunteers remove brush and fallen trees from a linear mound at the Jonas Mound Group in Iowa County.

Lower Wisconsin State Riverway and the epicenter of the activity is near Muscoda, the approximate mid-point of the Riverway project.

The Lower Wisconsin State Riverway was created in 1989 after years of planning. The Riverway encompasses nearly 80,000 acres of public and private lands along the final 92 miles of the Wisconsin River. The project begins below the last dam on the Wisconsin River at Prairie du Sac and continues to the confluence with the Mississippi River at Wyalusing State Park near Prairie du Chien. The long term goal is for the State of Wisconsin, through the Department of Natural Resources (DNR), to acquire the



The Siamese bird mounds in Iowa County look spectacular after being cleared of trees and brush by CLL volunteers.

entire 80,000 acres within the boundary. Currently, the DNR has over 47,000 acres under its direct ownership or control via easement. Because the lower Wisconsin River valley is amazingly rich in Native American history, including numerous mound groups, the acquisition of lands within the Riverway frequently includes



significant archeological sites.

The strong partnership between the DNR and Riverway Board has expanded to include an array of volunteers to assist in preservation of mounds groups in the Riverway. Major partners in this endeavor include the Ho-Chunk Nation, the Wisconsin Historical Society, the Friends of the Lower Wisconsin (FLOW), local citizens and, of course, CLL.

Over the past few years, this coalition has made impressive strides towards preserving mounds sites in the Riverway. Hundreds of hours have been devoted to removing down and dead trees, hazard trees, woody vegetation and creating walking trails around the mounds. The mound groups on state owned lands where work days have been held include the Dingman and Hamilton groups in the Town of Eagle, Richland County; the Bloyer (Twin Lizard) group and the Troller group in the Town of Orion, Richland County; and, the Jonas mound group and the Siamese bird mound group, both in the Town of Pulaski, Iowa County.

If you are interested in volunteering to help with these projects, visit the CLL website at [www.clli.org](http://www.clli.org) for periodic updates on the next scheduled work day or contact Mark Cupp at [mark.cupp@wisconsin.gov](mailto:mark.cupp@wisconsin.gov) to be added to the CLL e-mail distribution list.

## **CLL & The Muscoda Morel Mushroom Festival**

*By Mark Cupp*

MUSCODA.....Cultural Landscape Legacies annually participates in the Muscoda Morel Mushroom Festival as was the case in 2007 and 2008. Artifact identification, lectures and mounds tours were popular with festival visitors.

### **2007**

On Saturday, folks brought in artifacts for Bob Salzer and Grace Rajnovich to identify. Bob and Grace helped folks understand the history

and context of the various types of stone points or tools presented. A number of artifacts from the Gottschall Project also were on display and, as usual, drew curious spectators and probing questions from young and old alike.

Five lectures were sponsored by CLL. Bob Salzer gave his usual spellbinding presentation entitled "The Gottschall Rock Shelter: The Past, Present and Future." Both local residents and tourists in the crowd were amazed at the discoveries made at the Gottschall site and reveled in the beauty and intrigue of the rock art.

Merle Frommelt, a retired educator with a long time affiliation with Effigy Mounds National Monument, gave two presentations. Using a number of artifacts as visual aids, Frommelt discussed the stone tools and weapons used by prehistoric peoples. He demonstrated the manner in which some of the tools and weapons were made and the techniques employed that made the artifacts effective. The second lecture by Frommelt focused on the early exploration and trapper era. With furs and historical items piled on the table, Frommelt was able to take the audience back in time to the 1700's and presented the history of the fur traders and trappers in the Upper Mississippi River Valley.

Mark Cupp also gave two presentations. The concept of establishing a Cultural History and Natural Resources Center at Muscoda was unveiled to the local crowd and was warmly received. The mounds of the Muscoda area were highlighted in a second lecture to emphasize the abundance of mounds that remain extant, despite the destruction of hundreds, if not thousands, of mounds in the area since Euro-Yankee settlement less than two hundred years ago.

Two separate tours were provided by CLL and sponsored by the Muscoda Chamber of Commerce. Mark Cupp led the tours of the Bloyer (Twin Lizard) mound group and the Shadewald mound group. The tours provided another opportunity for CLL to fulfill the mission of educating the public on the people who have gone before and who made a lasting impression on the landscape of the lower Wisconsin River valley.



## 2008

Lectures again were well attended in 2008. Mark Cupp spoke about the proposed museum project and the mounds of the Muscoda area. Bob Salzer gave an update on the Gottschall Project that always attracts a crowd. The featured speaker was Dr. Thomas Pleger, Dean at the University of Wisconsin-Baraboo/Sauk County, who spoke on the Old Copper Culture.

In 2009, the Muscoda Morel Mushroom Festival will be held on May 16<sup>th</sup> & 17<sup>th</sup>. CLL expects to host more lectures, demonstrations and special tours. For further information, visit the CLL website at [www.clli.org](http://www.clli.org) or the Muscoda Morel Mushroom Festival site at [www.muscoda.com](http://www.muscoda.com).



Artifact identification is a popular event hosted by CLL during the annual Muscoda Mushroom Festival held in May.

## Teachers Learn of 'Ancient Ones' and Philosophy

*By Merle Frommelt*

A 2007 Teachers' Workshop by Effigy Mounds National Monument started off with a bang of thunder, a flash of lightning and buckets of rain. As the storm rolled in, the teachers needed to rush onto a bus to take them on a trip along the Wisconsin River. They were forced to use their creative skills to fashion rain gear out of garbage bags. Finally, in a titanic storm, the bus started a journey into history.

When the teachers exited the bus at their first stop, the rain continued but lightened into a

mystic drizzle. They sloshed up Frank's Hill to meet owner Frank Shadewald. In the rain and fury, Shadewald spoke of the mounds, the valleys and the ancient ones he loves. As the plastic fluttered and umbrellas turned inside out, he created a picture of smoke rising from fires, dogs yapping and children laughing in the many native villages that would have dotted the valley. Those villagers built the conical, bear and bird mounds to memorialize their dead.

As he spoke, Shadewald walked along the top of the hill pointing out the different shapes until he got to the "bird woman" mound that appears to some to be giving birth at sunrise on the vernal equinox. As the teachers surrounded Shadewald and bombarded him with questions, the rain lightened, the wind slowed and the sun peaked through the clouds to turn the valley into a glowing, mystical spectacle.

After the spiritual experience on Frank's Hill, the teachers were transported to the Wisconsin River's edge in the glowing sunlight of a perfect day to meet with several more members of CLL. Bob Salzer,



Mark Cupp, Don Greenwood and Grace Rajnovich welcomed them to the Bloyer Mound Group. Cupp greeted them and mentioned that the trail had just been cleared of underbrush by local volunteers to make the mounds more accessible.

Salzer and Rajnovich spoke of the archaeology of the area while Cupp and Greenwood took the teachers on a hike through the mounds, mosquitoes and poison ivy to see the only tailless lizard mound. They hiked through a maze of bird mounds, burial mounds and bear mounds to the lizard mound which stretches for 154 feet and is 30 feet wide. It is so big that it is estimated that it would have taken the Woodland Indians 20,000 five- gallon baskets to build one lizard!

Over lunch in Muscoda, Salzer told of the importance of the Gottschall Rockshelter and the 40 paintings in the cave to the HoChunk Nation and archaeologists. He also showed slides of a pictograph of Red Horn, an ancient character in HoChunk history.

Chloris Lowe, past president of the HoChunk Nation, explained the importance of the Red Horn story and he impressed the teachers with the Native American philosophy that the earth is a “part of who we are and all people come from the

earth and return to the earth”. He spoke of Native American belief that all things have spirit. He said “those who came before us have returned to the earth and the things we use today may be our ancestors”. Therefore, he asked us all to respect what we have today.

With the words of Lowe, the teachers went out to the Gottschall Rockshelter for a once-in-a-lifetime experience. Lowe joined the group and related some of the stories and importance of rock art to his people.

For the final event of the day, the busload of teachers headed out to the HoChunk buffalo farm. They boarded a hay wagon and went into the field to see and feed the bison.

With smiles, giggles and exhaustion, the educators finally boarded the bus back to Effigy Mounds National Monument.

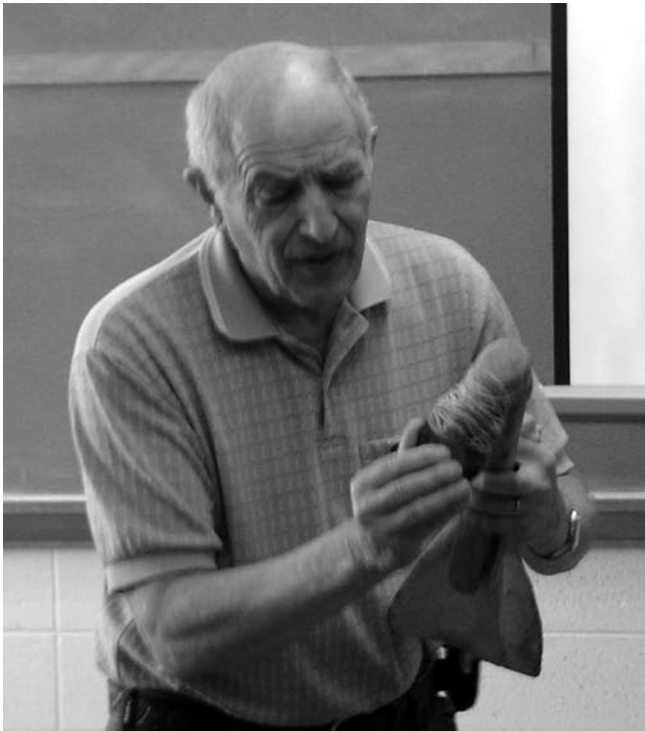
## **Gottschall at a Glance**

**by Bob Salzer**

***(Ed. Note: Here is a summary of the Gottschall Project for those new friends in Cultural Landscape Legacies unfamiliar with the excavations.)***

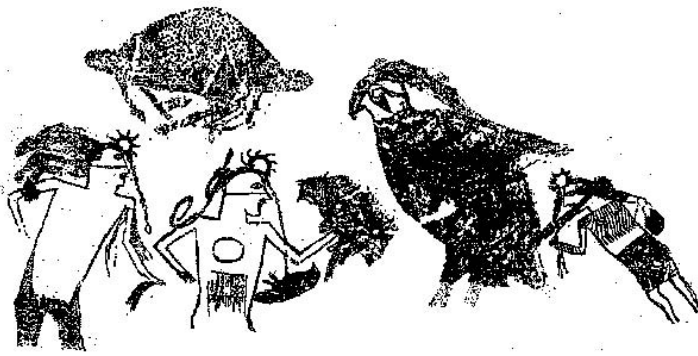
The Gottschall Site is a small sandstone cave hidden in the upper reaches of a small creek in rural southwestern Wisconsin. In 1974, a local farm boy discovered more than 40 paintings, or pictographs, on the wall of the cave. Although ravaged by erosion, faded by the passage of time, and obscured by growths of lichen, the artwork depicts a variety of animal and human figures.

When I learned about the find, my mind was filled with questions about who the artists were and when the artwork was done, so I began developing a strategy to try to find answers to these and many other questions. My very first priority, however, was to “preserve” the paintings by recording them photographically. With the help of colleagues, we tried to “enhance” the images by using color infrared film. Professor Scherz (University of Wisconsin Department of Civil and Environmental Engineering) had an idea that we



Merle Frommelt at the Muscoda Morel Mushroom Festival.





The "Red Horn" composition on the cave wall.



might get better enhancement if we illuminated the wall with ultraviolet light to make the minerals fluoresce and record this on color infrared film. The results were impressive and, based on these enhancements, it was possible to make black and white tracings.

One group of images was particularly interesting, and, for reasons that will soon become clear, we called these figures, the "Red Horn Panel". Close inspection of this panel revealed that the surface of the cave wall had been sanded down before the delicate fine-lined figures were painted. This is interpreted to mean that the animals and humans in this group were done at the same time, so they are parts of a composition.

## Red Horn

Around 1900, anthropologist Paul Radin helped elders of the Native American people we now call the Ho-Chunk (formerly called the Winnebago) record large volumes of information about their traditions. The elders feared that their old ways would be lost as their culture changed rapidly under the influence of acculturation to the White Man's world. Among these oral traditions were many legends of events that happened in former times, and, among these was one story that attracted our attention: the Legend of Red Horn. Actually, it was another colleague, Prof. Robert L. Hall, who urged that we carefully read this legend because he thought that the figures described in the legend were the same as those depicted in the

"Red Horn Composition".

The legend about Red Horn is a saga of heroic proportions, and it is lengthy. Important excerpts describe the hero, whose name was "He-who-has-deer-lungs-thrown-at-him". He was the youngest of ten brothers, and he won a foot race when he was very young. At that point, he announced that, henceforth, people should call him "Red Horn". He also made the point that the spirits would know that he was also "He-who-wears-human-heads-as-earrings". This is the name of one of the primordial deities who was created by Earthmaker when he caused the world to come into being.

Red Horn became an important leader of his people. One day, people from a nearby village came to Red Horn and told him that they had been attacked by a mysterious race of giants who killed many people and sacked their village. Red Horn contacted the giants and arranged to play a game of lacrosse to resolve their differences and the giants agreed. The stakes were to be high; the losers would be killed. On the day of the game, Red Horn was accompanied by his friends, including Turtle and Storms-as-he-walks. The latter was actually a Thunderbird who had come down from the Upperworld to live on earth as a mortal. The opposing team was led by a giant chieftainess who had red hair. She caught the ball in her racquet and ran into the woods, followed by Red Horn. They immediately fell in love and she betrayed her people so that Red Horn's team won the game and all of the giants were killed (except the woman who became Red Horn's wife).

The legend goes on to describe subsequent events in Red Horn's life, but we have enough information to recognize what Prof. Hall was so excited about. The two human figures on the left in the Red Horn Composition are larger than the one on the right. They would be the giants and the human on the right would be Red Horn, whose image is rendered in greater detail than the rest. We cannot see if Red Horn is wearing human heads as earrings because that area of his head has been overpainted. Close examination of one of the giants reveals that it has a swirl of red



paint behind its head, suggesting that this might be the red-haired giantess. Above the giants is a figure that certainly looks like a turtle. Between the giants and Red Horn is a falcon-like bird that has a crest. It is said that Thunderbirds can be distinguished from falcons because they always tie cedar boughs to their heads, which means that this figure could be “Storms-as-he-walks”. It certainly seems that Prof. Hall’s interpretations deserve our attention.

### Man-Made Dirt

Excavations at the cave began in 1984 and are still continuing. In our initial test excavations we discovered that the floor deposits in the cave are deep, they are clearly stratified, and they contain abundant and well-preserved artifactual remains. These ideal conditions might permit us to find out when the paintings were done and, based on the artifacts associated might inform us about who the artists were.

Since there was good reason to believe that the various layers were laid down by water that had flooded the cave, I sought the help of another colleague, a geoarchaeologist and one of my former students, William Gartner, who analyzed the sediments for his Master’s Thesis in the Department of Geography at the University of Wisconsin-Madison. Gartner was to tell us what he could learn about how the sediments were laid down. He would also use those data to help us understand what the local and regional environment was like when people were in the cave. To do this, he would collect bags of the stuff. He also wanted to take Kubiena samples - blocks of dirt - which could be processed to become hard “bricks” which can be cut in thin slices to be analyzed microscopically. He was successful in all these tasks. But neither he nor I were prepared for his discovery that a substantial portion of the sediments in the cave were actually made by humans and, like many discoveries, this one was made by accident. Standard procedures for analyzing samples of sediments involves testing for carbonate content by introducing a known amount of hydrochloric acid to a given amount of the

dirt sample and measuring the amount of carbon dioxide that was generated. When he first tested the man-made dirt, the reaction of the acid and the dirt was literally, explosive - the entire testing apparatus blew up.

The violent reaction occurred because these unusual sediments were made of a high proportion of calcium carbonate. Microscopic study of the Kubiena samples indicated that the ingredients used were mostly ashes from burning (coniferous) trees and grasses. Another important ingredient is “cooked” and powdered limestone. Smaller proportions of (unburned) crushed and ground clam shell and bone were also mixed in. The nearest outcrop of limestone is 14 miles from the (sandstone) cave; the source of the clams is the Wisconsin River which is eight miles away. Proof that these fabricated sediments were made in the cave came from the discovery in our excavations of a large earth oven that still had slabs of “cooked” limestone in its bottom. There is no report of such man-made dirt, so we are calling these special kinds of artifacts, anthroseds (anthro-seds = human-dirts). Why anyone would make a dirt is problematic, but they seem likely to have served some ritual purpose.

### Dating the Paintings

Excavations underneath the Red Horn composition involved removal of sediments that began washing into the cave after the field above it was plowed in 1870. Beneath this



Rim sherd, about 1,500 years old.



“cap” is a relatively thin series of prehistoric natural sediments. The lowest of these contained a series of irregularly shaped small burnings which we called “Feature 29”. The light from these fires would have illuminated the Red Horn Composition (it is dark in the cave) and they are interpreted as reflecting multiple episodes of viewing the paintings. A few centimeters below, in the uppermost portion of the anthrosed layers, we found a thin layer of sanding debris (the wall had been sanded prior to painting the Red Horn group) and a paint spill that matches the blue-gray color of the paintings. The paint spill is about the size of a half-dollar and is a mere 1.5 cm. thick. With minor reservations, I take this to mean that we have found the residues of the Red Horn paintings and they are associated with the anthroseds. Charcoal from Feature 29 was submitted for radiocarbon dating using the accelerator mass spectrometry technique. Without being calibrated, the assay yielded a date of A.D. 860+75. Another fireplace, Feature 1, was found in the layer immediately above and it produced two “standard” assays of A.D. 880+70 and 980+70. These assays are of the same date since they all overlap at one standard deviation. A good estimate, then, for the fires that were used to view the Red Horn Composition is about A.D. 900-950.

If all of these “hard” data and interpretations are correct, the implications are exciting. They imply that at least some of the ideological ancestors of the modern Ho-Chunk people were in the cave, painting the images of the Red Horn legend more than 1,000 years ago. The data also lend support to the idea that at least some oral traditions can be handed down by word of mouth for at least that long a period of time.

Lying near the paint spill and the sanding debris were fragments of a pottery vessel of the type (Madison Cord Impressed) that archaeologists in the Wisconsin area usually regard as the ceramics used by the people who built low mounds in the form of animal and even human effigies. These have been dated to the range of approximately A.D. 750-1250 and, based on such cross-dating the assays from the cave and the pottery associated with the anthroseds and the paintings are in agreement, lending further support to the

credibility of the dates for the Red Horn Composition. All of this lends strong support to the claim that the Ho-Chunk have made repeatedly over the past 100 years: the spirits made their ancestors build the effigy mounds.

In the past few years, evidence has come to light that people in the shelter used man-made dirt mounds much earlier than the date of the paintings and the head. The earliest anthroseds are from levels that date to 500 B.C. and are in the form of caps on burnings associated with stone tools known as “Durst” points of the Late Archaic period. The hearths with caps occur throughout a time span from about 500 B.C. to about A.D. 1000-1050, a long time indeed for a recognizable ritual!

### Stone Head

Further, and particularly spectacular, support for a Ho-Chunk “presence”, was found in our excavations. While removing the uppermost “natural” sediments near the back wall of the cave, we recovered a carved and painted human head sculpted out of the local sandstone. It is about 26 cm (about 10 inches) high and was painted with vertical blue-gray lines, with a dotted circle painted on the chin. The inside of the mouth was painted with orange-red pigment. The colors, the style of painting, and the elongated nature of the head and the torsos on the figures on the wall are rather similar. Early last century the elders told Radin that the Ho-Chunk sometimes paint the mouths of the deceased with red color to show their ancestors in the afterworld how happy they are to join them. A modern Ho-Chunk visitor to the cave commented that the Bear clan



Sandstone sculpture, about 1,000 years old.



still paints a circle on the chin of the dead person prior to burial. Further, the head was found in association with a pile of debris that includes animal bones and fragments of a broken pottery vessel. The pot is quite similar to those made by the builders of the effigy mounds; ie., the ancestors of the modern Ho-Chunk. We have radiocarbon assays from the stratum immediately above (A.D. 1060+70) and in (A.D. 1010+70) the stratum in which the head and the associated debris were found, indicating a date for the head at about A.D. 1000-1050.

Thanks to Prof. James Theler, we have information on the bone found with the head. It consists of the remains of five or six young deer and one dog. Based on the eruption of the molars of the deer, they were killed in the late fall or early winter (November - December). Further, the particular bones represented are the marrow-rich bones - the best and most nutritious "cuts". According to Radin, the most important ceremony of the Ho-Chunk was the Winter Feast, for which a number of deer were killed to provide the food. A dog that had been raised for this specific purpose was ritually strangled for the feast.

### **Bird Effigy Altar?**

We have also learned that people in the shelter piled up the man-made dirt into a low mass in the shape of what appears to be a bird. The building of the structure occurred repeatedly from roughly A.D. 800. The "head" of the bird points toward the southeast corner of the cave where believe is a hole in the wall that may lead into an interior chamber. Our excavations have not yet reached the area of the proposed hole.

### **Red Horn's Law**

In April of 1993, one or two people visited the Gottschall cave and, using a masonry saw, tried to remove the painted figure of Red Horn from the wall. They did not succeed. The damage that was done to the paintings mars their beauty, but the paintings and the information they contain survive. In response to the event, The State of Wisconsin passed a law making defacement of rock art a felony.

## **Board of Directors**

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Website: [www.clli.org](http://www.clli.org)

## **Publications Available**

Legacies News (Limited supply  
of back issues)

Effigy Mounds Grand Tour  
(self-guided tour)

Effigy Mounds National  
Monument brochure

Aztalan brochure

Logan Museum of  
Anthropology brochure

Lower Wisconsin State  
Riverway Visitor

Wisconsin Burial Sites  
Preservation Law brochure



# A Message From The President

**By Mark Cupp**

*The mission of Cultural Landscape Legacies, Inc. is to provide education, protection and preservation of the cultural heritage of the indigenous people who left their legacy on the landscape of the Upper Midwest.*



Mark Cupp, President of  
Cultural Landscape  
Legacies, Inc.

If you are reading this newsletter, it probably means you have an interest in history. Specifically, you likely are curious about the people who have gone before and who inhabited the Upper Midwest for millennia, long before the arrival of Europeans. If you are not already a member of CLL, we invite you to join our group, support our mission and learn along with us.

CLL continues to grow and becomes stronger each year. Our network of members, friends and partners has expanded and the number of people reached by our tours, lectures, work days and special events is greater than ever. Educational outreach has resulted in numerous school groups and university students visiting mound sites to learn more about the civilization that once thrived and flourished in the Driftless Area. Lectures sponsored by CLL at the Mushroom Festival in Muscoda or at Canoeopia in Madison routinely are attended by standing room only crowds. The work days organized by CLL to conduct mounds maintenance and protection have resulted in hundreds of hours of volunteer labor. The fruit of those labors is readily evident at the various mound groups in the Muscoda area, where the focus of those efforts has occurred. However, there remains much work to be done and there is a role for each of you to play should you choose to participate.

Our mounds stewardship activities will

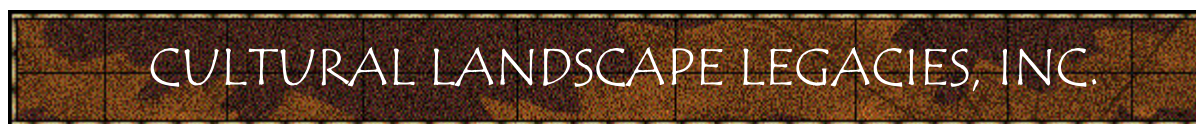
continue and we encourage volunteers to invest some sweat equity in the mounds by helping with tree and brush removal. These events are publicized by e-mail to our distribution list and are noted on the CLL website. We also can use people who have special talents. For example, CLL is seeking a volunteer(s) with grant writing skills to help identify grant opportunities so that we are able to effectively leverage our funds. For those who are able, there are several special projects that require financial support. The next generation of the Effigy Mounds Grand Tour brochure with a better map and added sites of interest will cost about \$3000. The Gottschall Project is looking for sponsors for a major data entry project that will enhance the ability to understand the horizontal and vertical distribution of artifacts discovered during excavations at the Gottschall Rockshelter. The early estimate for students at Beloit College to do the work is \$5000. Also, analysis of sediments from the site could provide meaningful information to researchers. There are a variety of analyses that could be done ranging from a cost of \$1000 to \$10,000. Presently, CLL is renting storage units for the equipment from the Gottschall Project. If anyone has a secure location in a barn or shed for some of those materials, we could reduce overhead from storage costs. Remember, CLL is recognized as an official 501(c)3 nonprofit organization so your contributions are tax deductible.

If you have other special talents to offer or would like to sponsor a special project or research activity, please contact Dr. Salzer at (608) 362-8812 or contact me at the Riverway Board office in Muscoda by calling (608) 739-3188 or 1-800-221-3792. You can reach me by e-mail at [mark.cupp@wisconsin.gov](mailto:mark.cupp@wisconsin.gov). Visit the CLL website at [www.elli.org](http://www.elli.org) for updates on activities throughout the year.

Special thanks to all the volunteers who have helped CLL fulfill its mission over the past 6 years. We look forward to many more years of providing education regarding the cultural history of the region as well as our continuing hands on efforts to preserve mounds and rock art sites.

We hope to see you at one or more of our CLL events in 2009!





## MEMBERSHIP FORM

\_\_\_\_\_ Yes! Enroll me as a member. We are a charitable, tax-exempt corporation.

Enclosed is my contribution in the amount of:

\_\_\_\_\_ \$25 (Basic) \_\_\_\_\_ \$10 (Student) \_\_\_\_\_ \$50 \_\_\_\_\_ \$100

\_\_\_\_\_ \$500 \_\_\_\_\_ \$1000 \_\_\_\_\_ \$5000 (Benefactor)

Contributions above Basic Membership may be allocated to specific ongoing projects:

\$\_\_\_\_\_ The Effigy Mounds Grand Tour

\$\_\_\_\_\_ The Gottschall Rockshelter Project

List your expertise or skills that you might want to contribute (optional):

Name: \_\_\_\_\_

Street Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

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Please make check payable to: Cultural Landscape Legacies, Inc.

Mailing address: PO Box 187, Muscoda, WI 53573

Telephone #: 1-800-221-3792 or 608-739-3188





The “birth” of the spring sun as seen on the vernal equinox at Frank’s Hill in Richland County.



Below: Frank Shadewald of Frank’s Hill fame has given many tours to captivated audiences at the mound group on his property in the Town of Eagle, Richland County.



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