INDIANS

WHEN THE WHITE MAN CAME
Lakeshore living was as popular with the Indians 5000 years ago as it is with Town of Norway residents today. Indians liked the region for its fish, game, and wild edible plants. Now, of course, recreation is of more importance.

In the late 1600's and during the 1700's, white men first began to explore Wisconsin, looking for minerals, furs, and land. Nicolet, a French explorer, noted in 1634 that the Winnebago Indians inhabited this part of Wisconsin. The Winnebagos were considered part of the Sioux nation, which lived farther to the west.

Later explorers recorded that a large Potawatomi Indian village existed around the shores of Wind Lake. Historians believe that the Potawatomi were members of the Algonquin nation that had been pushed out of the eastern states by white settlement.

The Potawatomi bands mentioned by the explorers didn't permanently inhabit any particular site. They moved in and out each season as their needs changed. Perhaps one group would move in for the spring migration of water fowl found in the marshes and lakes. After this group had moved on, another group might move in for the harvest of berries, nuts, and wild rice. If the Indians planted crops of corn, squash, or pumpkins, they would remain long enough to harvest those crops. In some cases, they might even remain at one site for a number of years.

The Indians led a nomadic life, returning only when they felt like it. Possibly years would go by between each visit to a village site. In the mean time, other Algonquin tribes, such as the Sauk, Fox, Kickapoo, Mascouten, or Miami might join other Potawatomi groups in using an area.
HOW THE INDIANS LIVED
The woodland tribes living here were mainly hunters, following the animal herds. They made their weapons and tools from stone, bone, and wood. They gathered plants such as wild rice, berries, nuts, and seeds from the forests and prairies. Fish and water fowl were taken from the lakes and marshes. Cultivated crops, such as corn, squash, beans, and pumpkins, were also harvested.

The Indians lived in wigwams, circular dome-shaped houses with a framework of saplings covered with cattail and birchbark mats. They used stone implements and birchbark and pottery containers. Canoes were used on the lakes as a swift means of transportation. Extensive trading was done for articles that the tribe might lack. Artifacts prove that local Indians traded with other tribes as far away as the Gulf of Mexico and the Rocky Mountains.

PREHISTORIC CULTURES
There is evidence that Indians inhabited this area for over 5000 years. Many Town of Norway residents have collections of arrowheads, stone axes, spear points, awls, stone knives, and scrapers found on their land. Older farmers tell how, as they walked behind their teams of horses while plowing, they found many of these artifacts. Arrowheads are still being found in those areas that have not been drastically changed by the white man.

Area farmer's Indian artifacts, collected while plowing
Archaeologists can date these artifacts by looking at their shape and how they were worked. They have dated these tools back to many cultures of Indians that lived in Wisconsin at various periods of time. Cultures of Indians differ in the ways they chipped their tools, built their homes, gathered their food, and honored their dead. By looking at the style of the artifacts found, archaeologists can decide how the cultures differed. The following chart shows how the Indian cultures in Wisconsin differed.

<table>
<thead>
<tr>
<th></th>
<th>Paelo-Indian</th>
<th>Archaic</th>
<th>Woodland</th>
<th>Mississippian</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Time Period</strong></td>
<td>10000 B.C. to 6300 B.C.</td>
<td>8000 B.C. to 900 B.C.</td>
<td>900 B.C. to 1800 A.D.</td>
<td>1300 A.D. to 1800 A.D.</td>
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<tr>
<td><strong>Settlements</strong></td>
<td>Temporary Campsites; A Few Villages</td>
<td>Semi-Permanent Villages</td>
<td>Large, Permanent Villages</td>
<td>Mixed Hunting; Fishing; Gathering; Gardening</td>
</tr>
<tr>
<td><strong>Food</strong></td>
<td>Big Game Hunting; Nut and Berry Gathering</td>
<td>Small Game Hunting; Fishing; Shellfish; Plants</td>
<td>Mixed Hunting; Fishing; Gathering; Gardening</td>
<td>Mixed Hunting; Fishing; Gathering; Gardening</td>
</tr>
<tr>
<td><strong>Tools</strong></td>
<td>Chipped Stone; Some Bone</td>
<td>Chipped and Ground Stone; Bone; Shell; Some Copper</td>
<td>Stone; Bone; Shell; Copper; Some Pottery; First Use of Bows and Arrows</td>
<td>Stone; Bone; Shell; Pottery; Common</td>
</tr>
<tr>
<td><strong>Religion</strong></td>
<td>Unknown</td>
<td>Death Rituals; Goods Buried; Bodies Painted before Burial</td>
<td>Burial Mounds Common; Many Items in Graves</td>
<td>Important Ceremonies; Some Temple Mounds</td>
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INDIAN MOUNDS
Cultures of Indian Mound Builders are of major importance to the Town of Norway. Though much of their work has been destroyed, mounds of these ancient Indians can still be seen along the shores of Waubeesee Lake.

Linear Indian mound on south shore of Waubeesee Lake
as seen from Loomis Road

One type of mound is the burial mound of the Hopewell Indians which existed in Wisconsin during the Middle Woodland Period, from about 500 B.C. to 500 A.D. Another later culture built linear mounds. These smaller mounds were built during the late Woodland Period, 500 to 1600 A.D. Not all mounds were used for burial purposes. Historians do not know why some mounds were built to bury the dead and some weren't.

The Hopewell burial mounds, according to historians, were not necessarily built near their villages. Probably people from different villages gathered to hold ceremonies and to bury the dead. At this time, the mounds were built.
Indians placed bodies, bones, or cremated remains in log tombs or pits in the ground. The dome-shaped mounds were built over such pits. Sometimes earspools, beads, or celts (axes) of copper were put in the graves. These artifacts are rarely found in villages. They were special items, not everyday objects, but still were considered important enough to be needed in the after world by the dead. Even then, only important persons were given special treatment including burial within a mound after death. These people might have been village or religious leaders.

Map showing mounds located by George West in 1903
Mounds are often located on low flat lands along main streams. They are usually dome shaped. Some are as high as twelve feet. The linear mounds are much lower and more oblong in shape.

At one time there were numerous mounds in the Wind Lake area. Now only three mounds exist. Archaeologists in 1903 located many others that have since been leveled as people built homes. The map on the preceeding page shows the mounds that were located and mapped by George A. West in 1903.

The only mound shown on the map, surviving until now, is the Sentinel mound, located on Waubeesee Lake's (then called Minister Lake) southwest shore. The Sentinel mound is large and conical in shape. Two other mounds, both of the linear type, that were not found by West can be seen on the southeast shore of Waubeesee Lake. These two mounds are easily observed from Old Loomis Road.

Some information that West included in this 1903 article in the _Wisconsin Archaeologist_ magazine proved that other mounds had been excavated by earlier settlers. He interviewed Mrs. Hans A. Jacobson about the Bensene group of mounds. The following excerpt from this interview was included in his article.

"Mrs. Hans A. Jacobson, a prominent resident of the Town of Norway, informed us that Col. Heg's father owned the farm containing these mounds, when she came to the country in 1844. That a year or two previous to this time the south mound was excavated, the sides boarded up and a roof put on, making a comfortable one-room house, that she, with her folks lived in this rude dwelling for a year or more. That this mound must have been thirty feet across and four feet high. It was a well known fact, that when this mound was opened, fourteen skeletons were taken from it and that she never heard of any implements or ornaments being found. Several other old residents were interviewed and each corroborated the statement made by Mrs. Jacobson."
WHAT THE INDIANS LEFT

Because so few of the mounds remain of those originally here, Town of Norway residents need to do all within their power to preserve the three mounds that still exist. They are surviving evidence of the history that is an important part of their town's past.

Other examples of our Indian legacy can be found in the Indian names and legends which still survive. Wau-bee-see, which means swan, Kee-nong-ga-mong (now Long Lake), and Muskeguac River are all examples of Indian names that have been with us since the first survey map of 1836.

A legend from our early settlers was printed in Wind Lake's first directory in 1939. It states: "Legend has it that a great chief of long ago lies buried on the highest point on (Wind Lake's) shore. Old trees thereabouts bear queerly shaped scars, long since healed over. What they mean no man really knows. The chief still lies undisturbed."

Indians once lived on our land. For different reasons, this land is now as valuable to the white man's way of living as it was long ago to the Indians. Modern man has almost erased the signs of the ancient Indians by establishing an urban culture. But this is the repeated tale of all man's past history.