NPS Form 10-900
(January 1992)
Wisconsin Word Processing Format (Approved 1/92)

OMB No. 10024-0018

United States Department of Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900A). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Black Hawk Powwow Grounds
other names/site number Wau-che-raw-was-kaw Allotment

2. Location

street & number W8426 Highway 54 East N/A **not for publication**
city or town Town of Komensky N/A **vicinity**
state Wisconsin **code** WI **county** Jackson **code** 053 **zip code** 54615

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this X 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 X meets _ does not meet the National Register criteria. I recommend that this property be considered significant _ nationally X statewide __ locally. (__ See continuation sheet for additional comments.)

Signature of certifying official/Title — Date

Deputy State Historic Preservation Officer – Wisconsin

State or Federal agency and bureau

In my opinion, the property __ meets __ does not meet the National Register criteria.
(__ See continuation sheet for additional comments.)

Signature of commenting official/Title — Date

State or Federal agency and bureau

Black Hawk Powwow Grounds	Jackson County	Wisconsin
Name of Property	County and State	

4. National Park Service Certification

I hereby certify that the property is:

X entered in the National Register.
___ See continuation sheet.
__ determined eligible for the National Register.
___ See continuation sheet.
__ determined not eligible for the National Register.
___ See continuation sheet.
__ removed from the National Register.
__ other, (explain:)

Signature of the Keeper — Date of Action: 3/28/07

5. Classification

Ownership of Property
(check as many boxes as as apply)

X	private
	public-local
X	public-State
	public-Federal

Category of Property
(Check only one box)

	building(s)
	district
	structure
X	site
	object

Number of Resources within Property
(Do not include previously listed resources in the count)

contributing	noncontributing	
4	1	buildings
1		sites
1		structures
2		objects
8	1	total

Name of related multiple property listing:
(Enter "N/A" if property not part of a multiple property listing.

N/A

Number of contributing resources is previously listed in the National Register

0

6. Function or Use

Historic Functions (Enter categories from instructions)	**Current Functions** (Enter categories from instructions)
Religion/Religious facility	Religion/Religious facility
Recreation & Culture	Recreation & Culture
Social/Meeting hall	Social/Meeting hall
Funerary/Cemetery	

7. Description

Architectural Classification (Enter categories from instructions)	**Materials** (Enter categories from instructions)
N/A	N/A

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

8. Statement of Significance

Applicable National Register Criteria
(Mark "x" in one or more boxes for the criteria qualifying the property for the National Register listing.)

X A Property is associated with events that have made a significant contribution to the broad patterns of our history.

_ B Property is associated with the lives of persons significant in our past.

_C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.

_ D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations
(Mark "x" in all the boxes that apply.)

Property is:

X A owned by a religious institution or used for religious purposes.

_ B removed from its original location.

_ C a birthplace or grave.

X D a cemetery.

_ E a reconstructed building, object, or structure.

_ F a commemorative property.

_ G less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance
(Enter categories from instructions)

Ethnic Heritage/Native American
Religion

Period of Significance

1896-present

Significant Dates

N/A

Significant Person
(Complete if Criterion B is marked)

N/A

Cultural Affiliation

N/A

Architect/Builder

N/A

Narrative Statement of Significance
(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographic References

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous Documentation on File (National Park Service):
- 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:
X State Historic Preservation Office
- Other State Agency
- Federal Agency
- Local government
- University

X Other
Name of repository:
Ho-Chunk Nation

10. Geographical Data

Acreage of Property 40 acres

UTM References (Place additional UTM references on a continuation sheet.)

	Zone	Easting	Northing
1	15	680060	4911630
2	15	680470	4911630
3	15	680060	4911320
4	15	680470	4911320

☐ See Continuation Sheet

Verbal Boundary Description (Describe the boundaries of the property on a continuation sheet)

Boundary Justification (Explain why the boundaries were selected on a continuation sheet)

11. Form Prepared By

name/title	Jay Toth, Cultural Resource Division Archaeologist				
organization	Ho-Chunk Nation			**date**	19 January 2007
street & number	W9814 Airport Road			**telephone**	715-284-7181
city or town	Black River Falls	**state**	WI	**zip code**	54615

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps A USGS map (7.5 or 15 minute series) indicating the property's location.
A sketch map for historic districts and properties having large acreage or numerous resources.

Photographs Representative black and white photographs of the property.

Additional Items (Check with the SHPO or FPO for any additional items)

Property Owner

Complete this item at the request of SHPO or FPO.)

name/title	Ho-Chunk Nation Wisconsin Department of Natural Resources				
organization	Ho-Chunk Nation Wisconsin Department of Natural Resources			**date**	1 January 2007 1 January 2007
street&number	W9814 Airport Road 101 South Webster St., PO Box 7921			**telephone**	715-283-7181 608-266-3462
city or town	Black River Falls Madison	**state**	WI WI	**zip code**	54614 53707

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects, (1024-0018), Washington, DC 20503.

Narrative Description

The Black Hawk Powwow Grounds site (Wau-che-raw-was-kaw Allotment, John Big Black Hawk) is a Traditional Cultural Property (TCP) of the Ho-Chunk Nation (Ho-Chunk Wazijaci people). The powwow grounds are located ca. 7.0 miles east of Black River Falls on STH 54, Town of Komensky (T22N-R3W, Section 34). Originally the Black Hawk Powwow Grounds covered a 40-acre parcel allotted to Wau-che-raw-was-kaw (John Big Black Hawk).

The Black Hawk Powwow Grounds site (Wau-che-raw-was-kaw Allotment) has been used as a ceremonial and social event center, as well as a dance-ring or powwow ground, since at least the late 1800's and possibly well before. As a center of religious, social and community life for the Ho-Chunk Wazijaci people, this area has been continuously used for the same or similar purposes for more than 100 years. While the physical facilities at the site have changed over the years, the Black Hawk Powwow Grounds site is a center place for the Black River Falls Ho-Chunk community and the Ho-Chunk Nation and fulfills the definition of a Traditional Cultural Property (TCP). A TCP is defined as a place associated with cultural practices or beliefs of a living community that are deeply rooted in the community's history and are important in maintaining the cultural identity of the community.

The site consists of the original 40-acre federal government allotment granted to Wau-che-raw-wos-kaw (John Big Black Hawk) in 1896, although Ho-Chunk occupancy probably dates to much earlier in the 19th century (Map 1). A historical Ho-Chunk community has been present in the Black River Falls area since at least the 1850s, but was only legally recognized during the 1870-1880s. The establishment of the land claim in 1896 therefore probably represents only the legal recording of a previously established occupation and use of the area by the Ho-Chunk people for an unknown period during the early 19th century.

The southwest corner of the parcel is a section of level upland (Map 2). The northeastern corner slopes downward to Dickey Creek. The excessively drained sandy soils originally supported a cover of jack pine, oak forest and oak barrens (Finley 1976). The Wisconsin Land Economic Inventory map describes a ca. 10-acre section at the very southwest corner of the parcel as "Open" and the remainder as cutover (Wisconsin Land Economic Inventory Map 1938). Historical photos from the 1880-1920s (Images #1-3) support this description depicting an open grassy field bordered by pine cut-over land with small stands of pine in the distance. A road mapped on the southern border of the parcel in 1938 is not shown on a 1923 soil map of the area (Whitson et. al 1923). Instead a two-track road enters the parcel at the southwest corner and extends northeast across Dickey Creek to a circular road that passes four houses. A second branch of this two-track road heads due east for a short distance before turning southeast. An improved road is present along the western boundary of the parcel. This road leads to the Ho-Chunk (Winnebago) Mission area.

Historic structures associated with the site's uses were non-permanent, and were likely changed according to the events or activities taking place at the site or were rebuilt as needed on a yearly or semi-yearly basis. Structures associated with dance ceremonies or powwows consisted of a traditional dance or drum-arbor ring made of wooden posts and covered by pine boughs supported by a wooden-pole frame. An empty circular plaza surrounded the drum arbor and was reserved as a space for dancers, processions and other community activities during the powwow. This circular plaza was in turn surrounded by a ring of tents, canvas lean-tos, automobiles, wagons and other temporary shelters used as living, commercial and social space by the powwow's participants, vendors and spectators while present at the powwow event (Image 4). Other photos of the same location show traditional Ho-Chunk bent-pole structures, likely associated with medicine lodge and council lodge events and other political and ceremonial activities that attracted people from across the state and that took place at the Black Hawk site when it was not in use for large powwows.

Presently, the Black Hawk Powwow Ground site has been reduced to an approximately 20-acre area within the original 40-acre allotment. The current 20-acre grounds are surrounded by the Black River State Forest and adjoined by a wayside park along the north side of STH 54. The area is used for the annual tribal celebrations (i.e. powwows) on Memorial and Labor Day holidays. Attendance at these events frequently overflows the existing site area spreading onto the original 40-acre allotment. Today the grounds are primarily an open grassland surrounded with tress with a number of permanent and semi-permanent buildings.

The current use of the area and the nature of the buildings reflect the changing nature of the powwow in Native American culture and the more settled and stable nature of the local Ho-chunk community that continues to use the site (Map 3). In addition to the site (n = 1), seven structures, buildings and objects are considered contributing resources:

- One arena that consists of poured concrete grandstands covered with a framed and metal roof that surrounds a wooden drum arbor with concrete floor; the arena complex is surrounded by two rows of flag poles that are not listed in the count.
- One Legion Post building; a wood-framed building also known as the "cook shack."
- One meeting building; a wood-framed and metal-roofed structure.
- One large State Historic Marker commemorating Mitchell Red Cloud, Jr.
- One commemorative plaque for Andrew Black Hawk mounted on a large boulder.
- Two concrete block privies.

A small wooden utility/power box has been built on the grounds by the power company. This shed is considered non-contributing. Its function is not related to the use or history of the site. Several temporary pole-and-beam and frame concession stands are also not included in the counts because they are temporary and their number and position changes over time. A gravel road and two track roads provide access to the powwow grounds from STH 54. A white wooden fence parallels the highway.

Tribal/Community Perspective and Description

Ho-Chunk Elder Emma Decorah writes:

> The Black River Falls Powwow grounds (Black Hawk Grounds) plays a significant part in our history as far as the Ho-Chunks go. We have two major pow-wows every year. During these cultural events many tribes travel from afar and often will camp out. The area is too small for our purposes, especially when we have so many travelers to accommodate. According to campground description, the pow-wow ground camp sites would be categorized as "primitive". There is no running water, although we do have a couple pumps/faucets available on the property. We do, however, have a permanent restroom on site. Portapotties are brought in during pow-wow times.
>
> We do have the "dance arena" which could use improvement. We get many drums in for singing. Right now we only have a small arbor in the center which can house four drums comfortably. When it rains, the rain falls on the dance arena and when that happens, all dancing ceases. Although we do have a "cook shack", it could use considerable improvement. It is only a pole building and not too secure. The area has beautiful surroundings. It has plenty of shade trees in and around and in close proximity.
>
> ….. The pow-wow grounds are used mostly for pow-wows. However, it has been used several times for our annual Hocak Youth Leadership Conference. Also, the pow-wow grounds are used for health education events, such as the cancer walk.
>
> Our pow-wows, our dances and our songs are hundreds of years old! The pow-wow grounds also has a historical marker dedicated to Gold Medal (U.S. Medal of Honor) awardee Mitchell Red Cloud on its premises. The land itself was given to the Hocak people to be used for tribal events. The land was given by the Andrew Black Hawk family. The pow-wow grounds has a deep spiritual meaning to all tribal members. We all appreciate and love our pow-wow grounds and it is certainly being used for the intent in which it was given.

Statement of Significance

The Black Hawk Powwow Grounds site (Wau-che-raw-was-kaw Allotment) is a Traditional Cultural Property (TCP) of the Ho-Chunk Nation (Ho-Chunk Wazijaci people) and is eligible for listing in the National Register of Historic Places on the State level under Criterion A in the areas of Ethnic Heritage/Native American and Religion. Ethnic Heritage is defined as "The history of persons having a common ethnic or racial identity" and the Subcategory Native American as "persons having origins in any of the original peoples of North America...." The category of "Religion" refers to "The organized system of beliefs, practices, and traditions regarding mankind's relationship to perceived supernatural forces" (Guidelines for Completing National Register of Historic Places Forms).

Development of the Ho-Chunk Powwow

The Ho-Chunk traditional powwow developed out of a number of different streams of Nativist religious and traditional revival moments that flourished in the late 19th century. One primary cultural influence for early Ho-Chunk powwow ceremonialism was the development and adoption by the Ho-Chunk of the so-called Drum Religion or Drum (Dream) Dance that emerged in the late 19th century among the mixed Ho-Chunk, Menominee, Potawatomi and Ojibwa communities of central and north-central Wisconsin-- specifically those in Wood County (Barrett 1911). Many early photos of Ho-Chunk powwows at the Black Hawk Grounds site in the 1880-1890s (Image 5) often display the prominent presence of the large drum or Dream Drum, usually in the presence of Mr. George Monegar, an early Ho-Chunk ceremonial and community leader from the Wood County Ho-Chunk communities (Gerend 1920). Dream drum ceremonies frequently attracted large numbers of people, often from across the state. Arndt (2004:20) notes that many modern Ho-Chunk feel that the powwow is a "secularized" form of the Drum religion.

Culturally, the early ceremonial aspects of the Black River powwow dance also seem to have been based largely on the Heylushka warrior society and the associated Grass (or Omaha) Dance that spread through the Native American communities of the plains in the late 19th century (Arndt 2004:318) and may have been adopted by the Ho-Chunk while staying on or visiting the Winnebago reservation in Nebraska in the 1860's. Some confirmation of this theory comes from Charles Round Low Cloud who stated that the early Ho-Chunk powwows were called "Homecoming Dances." They were based on ceremonies originally held in Nebraska to honor returning Indian veterans from the Civil War and were only later transformed into a more complex dancing, social and ceremonial event (Low Cloud 1939).

The Black Hawk Grounds Powwows-- Dating, Origins and References

The exact origins of the Black Hawk Grounds-associated powwow are somewhat unclear, both from a historical and cultural perspective. Historically dating and documenting the first use of the Black Hawk Powwow Grounds site using Euro-American sources alone is challenging given the traditional use of oral-historical recording by the Ho-chunk themselves and the often tense or racist nature of interactions with the dominant white society during the 19th century. Because of the latter, many Ho-Chunk community events went un-noted and therefore un-reported and/or they took place in seclusion.

Extensive historical photos of the use of the site (Images 1-7) were made by Charles Van Schaick, a commercial photographer based in Black River Falls from 1880-1940. These photographs are now housed in the extensive Van Schaick Collections at the Library-Archives Division of the Wisconsin Historical Society and also at the Jackson County Historical Society. A majority of the photographs of the Black Hawk Powwow site appear to date from the 1880-1920 period, but most images are undated and some may actually be reproductions of even earlier photographs made by transfer-process by Van Schaick from the work of earlier photographers (per. comm. archives staff).

Local newspaper clippings (many written or submitted to the papers by Ho-Chunk members) offer the best documentary evidence for early powwow ceremonies at the Black Hawk Grounds site. There are references to local "staged" performances by Ho-Chunk groups in the Black River Falls area as early as 1884 (Badger State Banner 1884). In the 1890s references to local and regional Ho-Chunk ceremonies-- some involving visits of large delegations from other tribes-- appeared commonly in the *Jackson County Journal* (1895) and other local papers. Presumably, most of these early "non-staged" ceremonies and gatherings were held at the Black Hawk Grounds site since no other location has come to light, although the first specific references to the site location do not appear until the early 1900s.

While these newspaper notices clearly detail the presence of annual powwow ceremonies and gatherings in the Black River Falls area by the 1890s, they probably do not represent the first occurrences of these powwow events in the area. As noted by Arndt (2005:48), as late as the 1860s reports of large Indian gatherings or "War Dances" frequently inspired mass panic among Euro-American settlers and rural communities and often led to renewed calls for armed attacks or forced removal of Native peoples by the military. Given that the last major removal efforts were directed at the Ho-Chunk Wazijacis as late as 1873-1874 (Onsager 1985), it seems logical that any ceremonial gatherings (such as the Heylushka Dance) conducted by the Ho-Chunk prior to the 1890s were probably held in semi-seclusion and not widely advertised or recorded amongst the Euro-American community. The Black Hawk Powwow ground is located well away from the Ho-Chunk Mission and access was limited to local road and two-track roads. It is therefore probable that the development of the Ho-Chunk powwow, and therefore the probable first use of the Black Hawk Grounds site may date from ca. 1860-1880 during the semi-clandestine existence of the Ho-Chunk Wazijaci in western Wisconsin. The Ho-Chunk community at the Wisconsin Dells was recorded to have been performing similar dances in the Dells by 1878.

Narrative Statement of Historical/Cultural Significance

The Black Hawk Powwow Grounds site is a Traditional Cultural Property (TCP) of the Ho-Chunk Nation (Ho-Chunk Wazijaci people) and is eligible for listing in the National Register of Historic Places on the State level under Criterion A in the areas of Ethnic Heritage/Native American and Religion. Its significance is derived from several themes of cultural and historical importance. The site serves as a "central place" in relation to the history, social history and culture of the Ho-Chunk Wazijaci people of Wisconsin. The site has been used as a ceremonial and social event center as well as a dance-ring or powwow ground definitively since 1896, probably since the 1880s, and possibly as early as the 1860s. The site serves as a primary center of religious, social and cultural life for the Ho-Chunk Wazijaci community both in the Black River Falls area, and for those tribal members living throughout Wisconsin and the rest of the United States. The site has been utilized for the same or similar purposes for more than 100 years and therefore fulfills the definition of a Traditional Cultural Property.

The cultural concept of the powwow at Black Hawk as a "Homecoming Dance" or annual reunion event is particularly relevant given the social and economic conditions faced by the Ho-Chunk people during the late 19th and early 20th centuries. Due to their refusal to cooperate with Federal government efforts to forcibly remove them from their homelands in Wisconsin in the early and mid 19th century, the Ho-Chunk were denied a contiguous reservation in Wisconsin. Instead the Ho-chunk congregated in a handful of clustered settlements in Western and Central Wisconsin focused on individual homesteads and allotments granted during the 1880-1900s.

The Black Hawk Powwow represented an annual event and congregation that allowed the scattered and segmented Ho-Chunk communities, clans and families from across the State to congregate together for an extended period of visiting and socialization, ceremonial and religious activities, political council and group decision making. As such the Black Hawk Powwow Grounds represents an early center of tribal religion, government and social and cultural life for the Ho-Chunk community in Wisconsin. The importance of the Black Hawk Powwow as a foundation of Ho-Chunk Wakizaki community organization during the 1880-1950s is exemplified by the fact that formal delegations from other tribal nations such as the Ojibwa and the Mesquakie were frequently received with ornate ceremonies at the Black Hawk Powwow (Arndt 2004:61). Local Euro-American political and community leaders frequently spoke or were formally received at the Black Hawk Powwow as well (Badger State Banner 1918). These traditions suggest that the Black Hawk Powwow Ground was seen as a political headquarters for the Ho-Chunk in the absence of a formal community center, a central place where they could continue intertribal and intercultural diplomacy and self-determination efforts despite their lack of a central village or sovereign reservation.

As a tribal "center" place, the Black Hawk Powwow Grounds site would have been used by the Black Hawk Ho-Chunk community for more than just the ceremonial, social and political events of the annual powwow ceremony. The site would have been the site of medicine lodge ceremonies, tribal councils, clan festivals and

dances and other ceremonial and religious events. At least one known burial site is located within the bounds of the TCP site (BJA-082, Powwow Grounds Burial). Ground Penetrating radar surveys suggest that other burials may be present. It is likely that the grounds contain additional unmarked Ho-Chunk burials and graves, as the Ho-Chunk community lacked a formal burial ground during this period.

Tribal Statement of Traditional/Cultural Significance

Ho-Chunk Elder Emma Decorah noted:

> Pow-wows were meant for more of thanksgiving and memorial type gatherings for our warriors. The Hocak people had and will continue to have these pow-wows whether White people attend or not, so I don't think White people were factored into the pow-wow scene. There is a huge difference with (between) traditional pow-wows and contest/competition pow-wows and the historical pow-wows that were White-man sponsored for tourists.
>
> Knowing that we, as the Hocak people have a place set aside exclusively for us to have our pow-wows and to know that we are all welcome there...again the historic marker dedicated to Mitchell Red Cloud is located at the entrance of the pow-wow grounds. The pow-wow grounds represents all that is honorable to us, but especially for our military personnel, past and present.
>
> The Black River Falls pow-wow grounds should be considered a Traditional Cultural Property because it has and continues to play a significant part in the traditions of the Hocak people. It is considered to be a sacred place because of the feathering ceremonies that are held there. The Hocak people regard the eagle and the eagle feather to be sacred. This fact alone qualifies the pow-wow grounds to be a Traditional Cultural Property, but beyond that, there is a burial site on the premises making it an even more sacred place.
>
> The tribal membership would experience a great loss culturally, socially and traditionally if we ever lose our pow-wow grounds. Twice a year there are two major pow-wows there when we live our culture, interact socially, and rekindle our traditions.
>
> We share our Hocak culture with the rest of the world. Other tribes come from all over the United States and compete in our dance contest, visit us and make new friends. Not only do we share our dances and songs we also share our food. Socially, we visit old friends and make new ones, our pow-wows are alcohol and drug free, so our socialized is done in a positive frame of mind. Arts and crafts booths are allowed in, so we are able to exchange with other nations our ideas and products, which is another way we socialize with one another.
>
> Traditionally, the Hocak appliqué category of our competitive pow-wow is unique, there is no other category that matches our own Hocak appliqué dress worn by the female dancers. Also unique are our

Hocak songs, our veteran songs, honor songs, flag songs and our Hocak "Thank You for the Food" song.

...By far, and if not the most important component of our culture is the Hocak language. The emcees at both pow-wows will use the Hocak language. Not continuously, but it is used and we as Hocak people can hear our own language spoken publicly.

The Black River Falls Pow-wow ground is part of each one of us as Hocak people. It is a place where we can experience nearly every part of the Hocak way of life. It is our celebration of life as the dance arena represents the sacred hoop of life and the drum represents the heartbeat of the beautiful Hocak people. If the Hocak people lost the pow-wow grounds it would be a great loss and it would hurt worse than losing a loved one.

Summary

The Black Hawk Powwow Ground is eligible for listing in the National Register of Historic Places at the State level under Criterion A under the subcategories of Ethnic Heritage/Native American and Religion as a Traditional Cultural Property. Traditional Cultural Properties are places associated with the practice of traditional beliefs, with historical and ongoing religious practices, with ceremonial activities, and with economic, artistic, or other cultural practices that are important in maintaining community identity.

Criteria consideration A is mitigated because this place derives its significance from its historical importance even though it may be considered a religious property. One burial site has been identified on the property and other burials may be present. Cemeteries are usually not eligible for listing (Criteria Consideration D), but in this case the cemetery/burials on the site derive their importance from their association with historical events. Also, while in most instances commemorative properties (Criteria Consideration F) are not considered for listing, the theme and symbolic value of the markers reflect and augment the traditional uses of the property.

The Black Hawk Powwow Grounds has been the center of an array of important cultural practices and beliefs since at least 1896, probably since the 1880s, and possibly since the 1860s. Early ceremonial aspects of the Black Hawk powwow ground seem to have been based on the Heylushka warrior-society. Honoring veterans continues to have an important place in the ceremonies. These sentiments take physical form in the historical marker for Gold Medal (U.S. Medal of Honor) awardee Mitchell Red Cloud and the presence of the Black Hawk VFW Post. The area has served as a secluded space for the practice of Big Drum/Dream Dance ceremony as well. In response to the economic and settlement conditions the Ho-Chunk faced in the late 19th and early 20th century, in addition to the religious ceremonies the gatherings and other activities came to be recognized as "Homecoming Dances." The scattered Ho-Chunk settlements assembled not only to participate in traditional dances and ceremonies, such as feathering ceremonies, but also to greet delegations from other nations, hold political meetings, and renew social ties.

While the physical facilities have evolved and changed over the years, the Black Hawk Powwow Ground on the Wau-che-raw-was-kaw Allotment has played-- and continues to play-- a central role in the ceremonial, religious, spiritual, and political life of the Ho-Chunk Nation.

Because of the site's significance to all of the Ho-Chunk people, and because of its role in maintaining the cultural identity of the Nation, the powwow grounds are nominated at the State level of significance.

Major Bibliographic References

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Gerend, Alphonse
1920 Notes and Photographs of Wisconsin Native Americans. Album 2. On file at the Archives of the Wisconsin Historical Society.

Jackson County Journal
1895 "Indian War Dances." Jackson County Journal. Dated August 8, 1895. August 29, 1895.

Low Cloud, Charles Round
1939 The Indian News. Banner-Journal Newspaper. Dated August 9th, 1939.

Lurie, Nancy Oestreich
1978 Winnebago. In Handbook of North American Indians, Vol.15 ed. Bruce Trigger. Smithsonian Institution, Washington, D.C.

Onsager, Lawrence W.
1985 The Removal of the Winnebago Indians from Wisconsin in 1873-1874. Unpublished Master's Thesis. Loma Linda University

Whitson, A. R., W. J. Geib, and T. J. Dunnewald
1921 Soil Survey of Jackson County. Wisconsin Geological and Natural History Survey, Bulletin No. 54B, Soil Series #24, Madison, Wisconsin

Wisconsin Land Economic Inventory Maps
1938 Wisconsin Land Economic Inventory Field Sheet for Section 34, T22N-R3W. Copy on file, Library-Archives Division, Wisconsin Historical Society, Madison Wisconsin.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Verbal Boundary Description

The Black Hawk Powwow Grounds site consists of the SW ¼ of the SW ¼ corner of Section 34, Township 22N, Range 3W (See Map 1,2). This 40-acre area is bounded by STH 54 to the south. CTH K is located approximately 1000 ft to the west of the property's western boundary.

Map 1 shows the legal metes and bounds of the property, while Map 2 depicts the property on the Hatfield SW USGS 7.5 quadrangle.

Boundary Justification

The boundaries for the Black Hawk Powwow Grounds Traditional Cultural Property are based on the original dimensions of the 1896 Wau-che-raw-was-kaw homestead/allotment (John Big Black Hawk), historical accounts, and an assessment of the landscape. It is likely that the main ceremonial grounds and arbors were generally located within the 40.0 acres of owned by the Black Hawk family (and by extension the Ho-Chunk community) since the allotment would have been recognized as community land. The early newspaper accounts suggest that the powwow's participants often numbered into the hundreds, or even thousands at some of the later, larger 1920-1930s powwows at the site. In addition to the dance area, the ceremonial lodges, there were vendor booths, campsites, cars and wagons. The participants lived on site and their camps undoubtedly covered the allotment spreading down the slope into Dickey Creek valley, the only natural source of water on the property.

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Section **Photographs** Page 1

Photographs.

Fourteen photographs of the powwow grounds are included in the nomination. The following information is the same for all ten photographs:

Black Hawk Powwow Grounds
Town of Komensky
Jackson County, Wisconsin
Jay Toth, photographer
October 2006
Negatives archived at the Wisconsin Historical Society

Photograph 1 of 14
Mitchell Red Cloud, Jr. Historical marker, view to north
Photograph 2 of 14
Restrooms, view to northwest
Photograph 3 of 14
Temporary structures, view to east
Photograph 4 of 14
Landscape, border fence, view to east
Photograph 5 of 14
Temporary structures, view to north
Photograph 6 of 14
Black Hawk marker, view to east
Photograph 7 of 14
Dance arena, interior, view to north
Photograph 8 of 14
Dance arena, interior, view to northeast
Photograph 9 of 14
Meeting building, view to northwest
Photograph 10 of 14
Legion Post building, view to northwest
Photograph 11 of 14
Dance arena, exterior, view to east
Photograph 12 of 14
Dance arena, exterior, view to west
Photograph 13 of 14
Historic marker and landscape, view to west
Photograph 14 of 14
Parking area, view to west

Form 10-900-a
(Rev. 8-86)

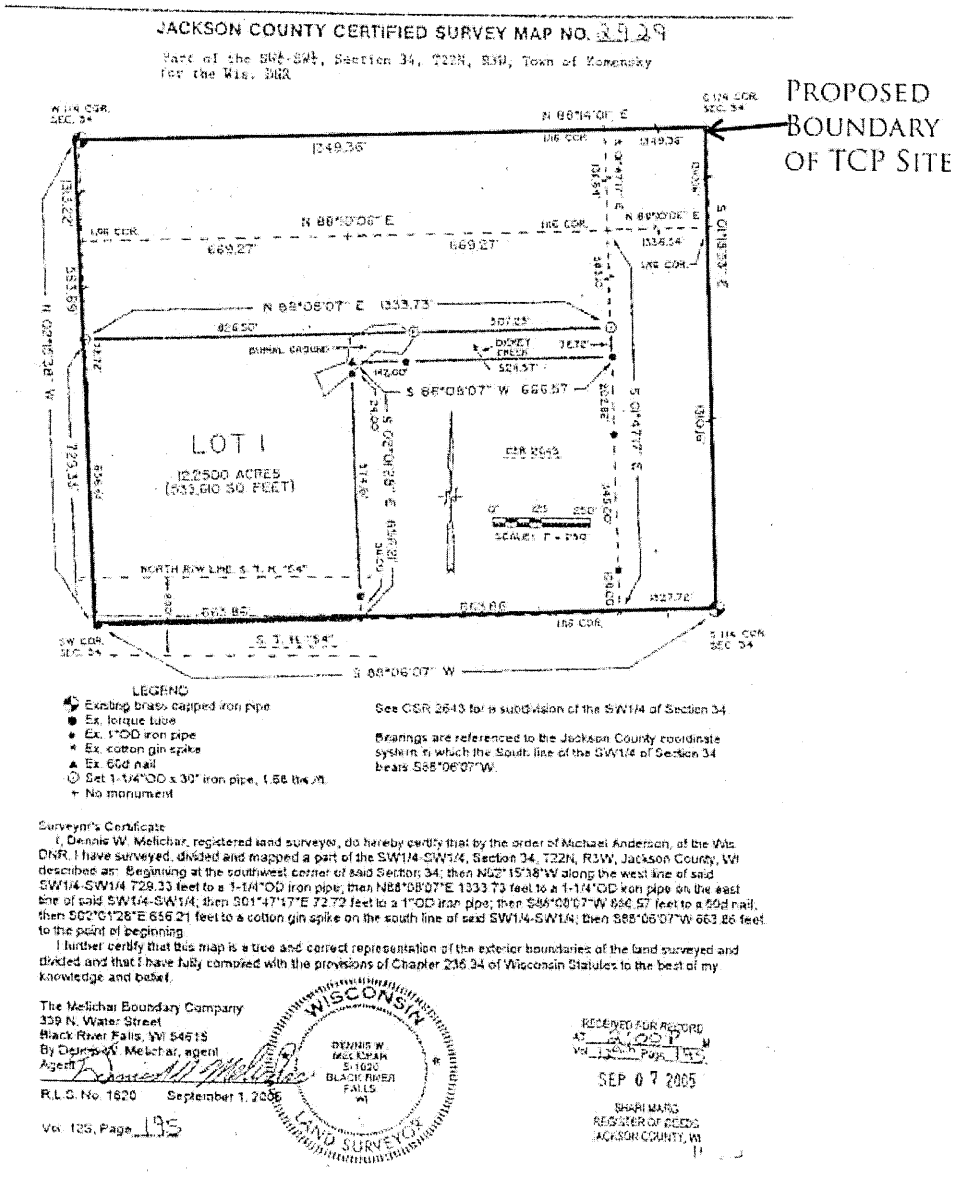
Wisconsin Word Processing Format (Approved 1/92)

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section **Attachments** Page 1

331230



Map One: Certified survey map showing TCP boundaries.

United States Department of the Interior
National Park Service

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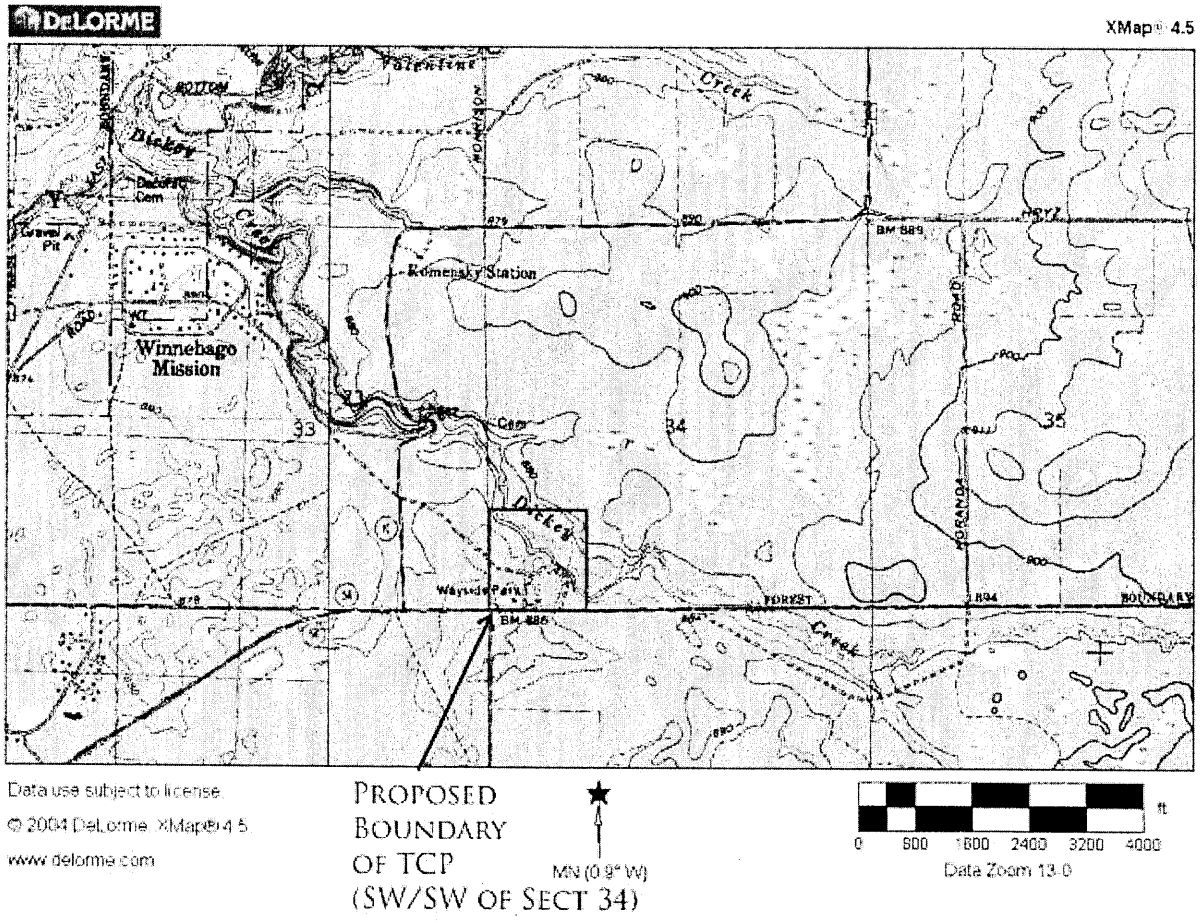
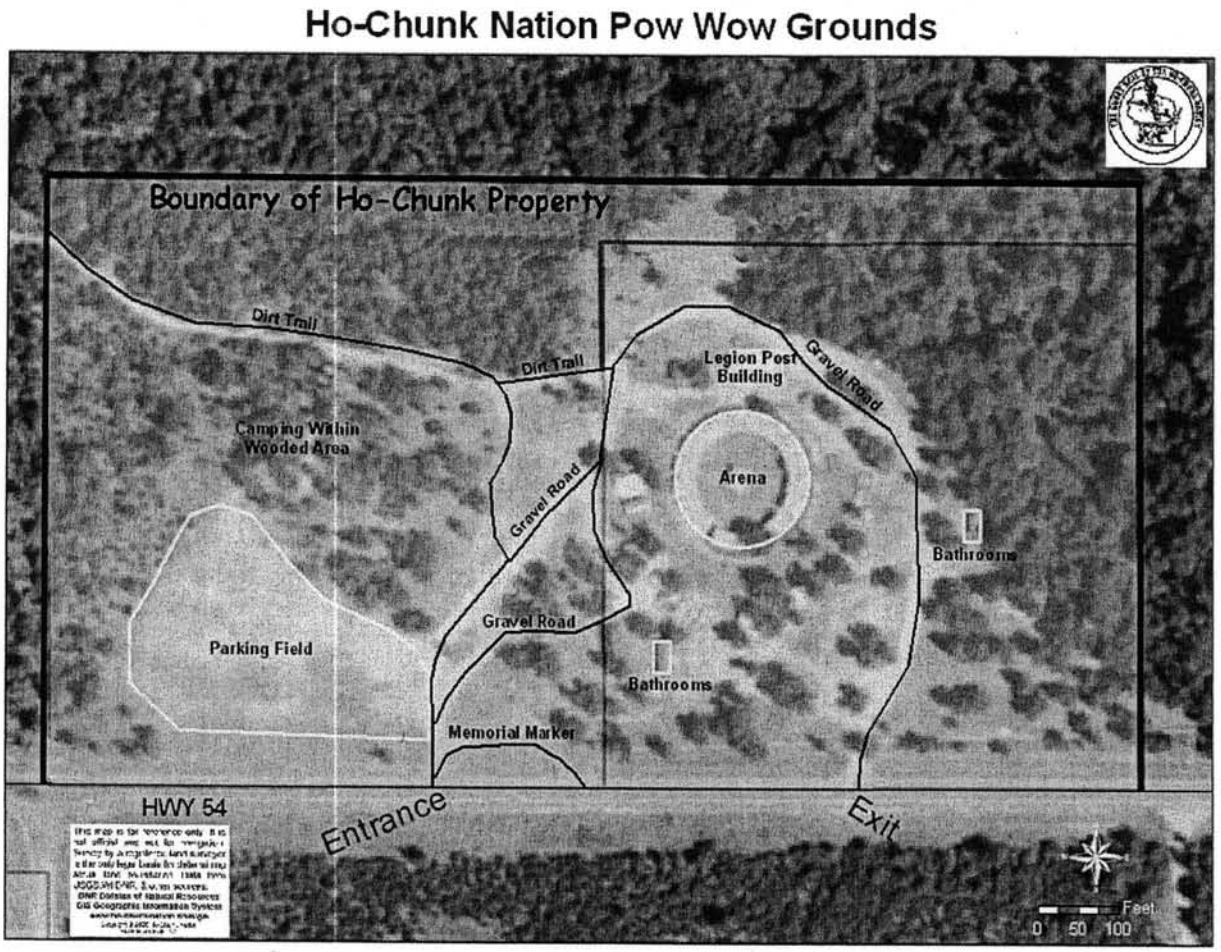
Continuation Sheet

Section **Attachments** Page 2



Map Two: Hatfield SW U.S.G.S. 7.5' Topographic map showing parcel location and TCP boundaries.



Map Three: Aerial photo of the Black Hawk Powwow grounds, Jackson County, Wisconsin, showing locations of prominent buildings and features discussed in the text.

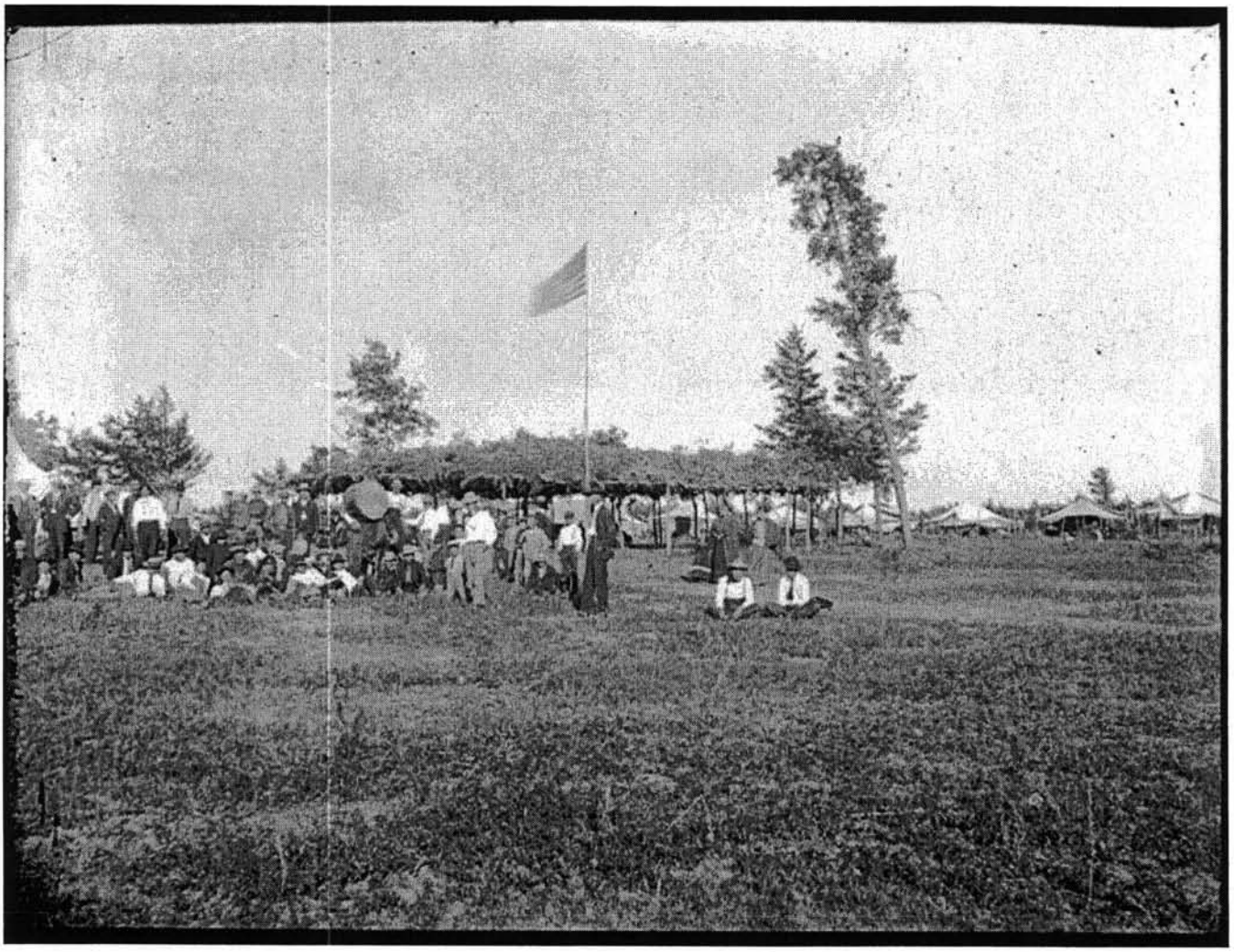


Image 1: Black Hawk Powwow Grounds ca. 1880-1920 (Van Schaick Collection - #1864-V24).

Image 2: Black Hawk Powwow Grounds ca.1880-1920 (Van Schaick Collection-#5497-V24).

(Identified, left to right as - Mrs. Garvin [behind], unidentified, Emma Funmaker [behind], unidentified, unidentified, unidentified, unidentified, Joe Bearheart [child], unidentified, unidentified, Lucy Lowe Yellow Bank, unidentified, Annie Winneshiek [behind], unidentified and unidentified)

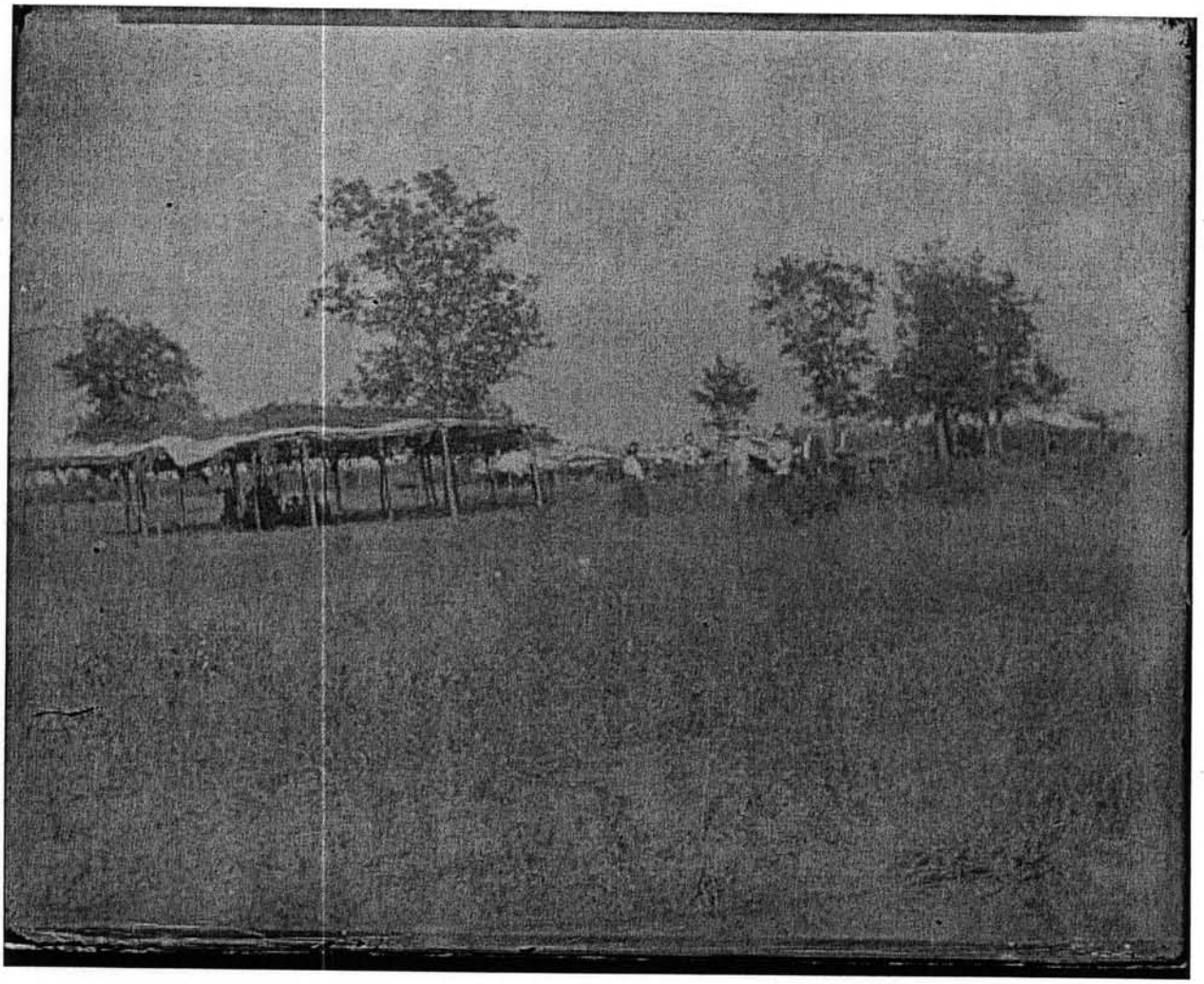


Image 3: Black Hawk Powwow Grounds ca.1880-1920 (Van Schaick Collection-#3312-V2, from glass plate negative).

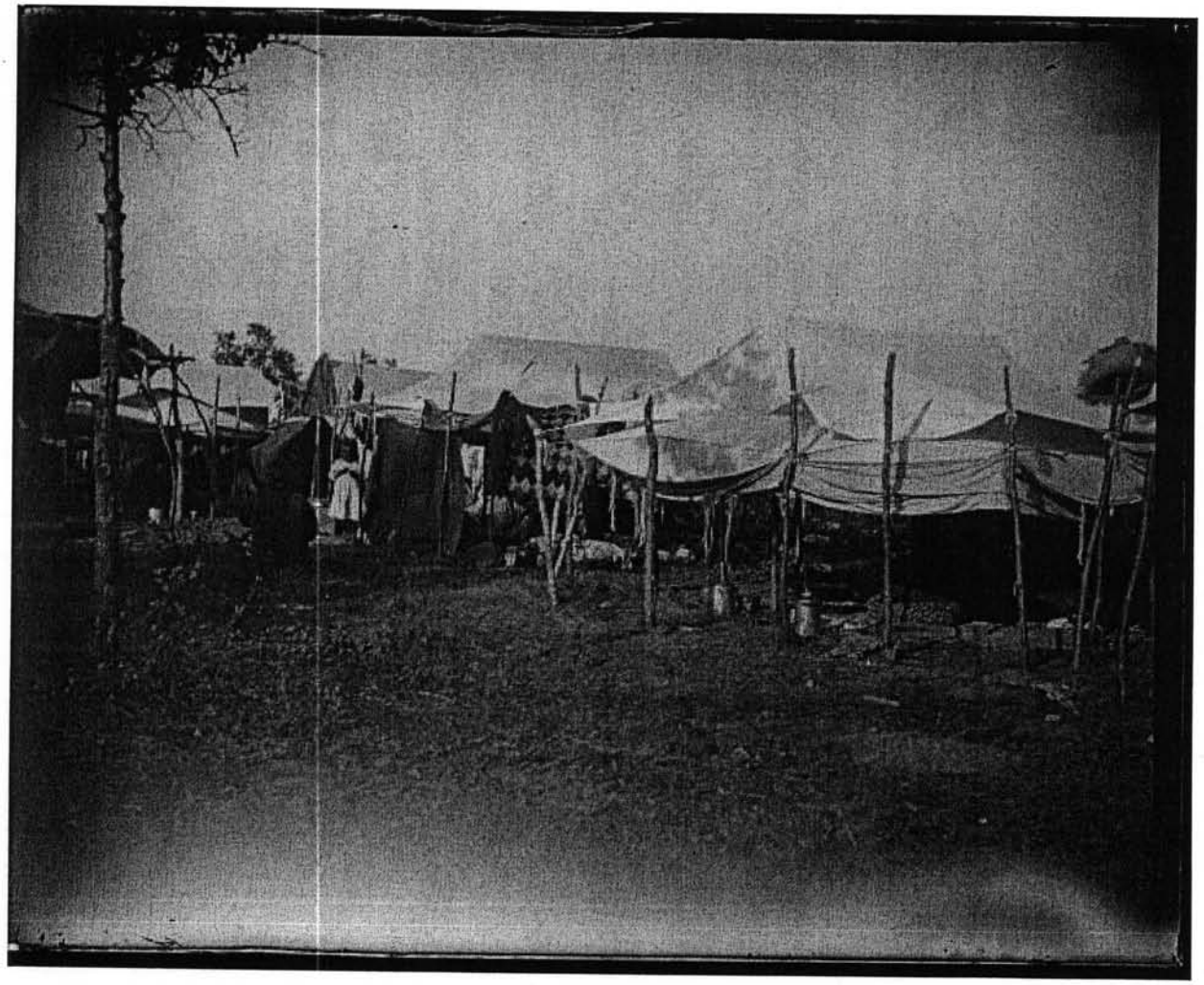


Image 4: Black Hawk Powwow Grounds ca.1880-1920 (Van Schaick Collection-#3308-V2, from glass plate negative).

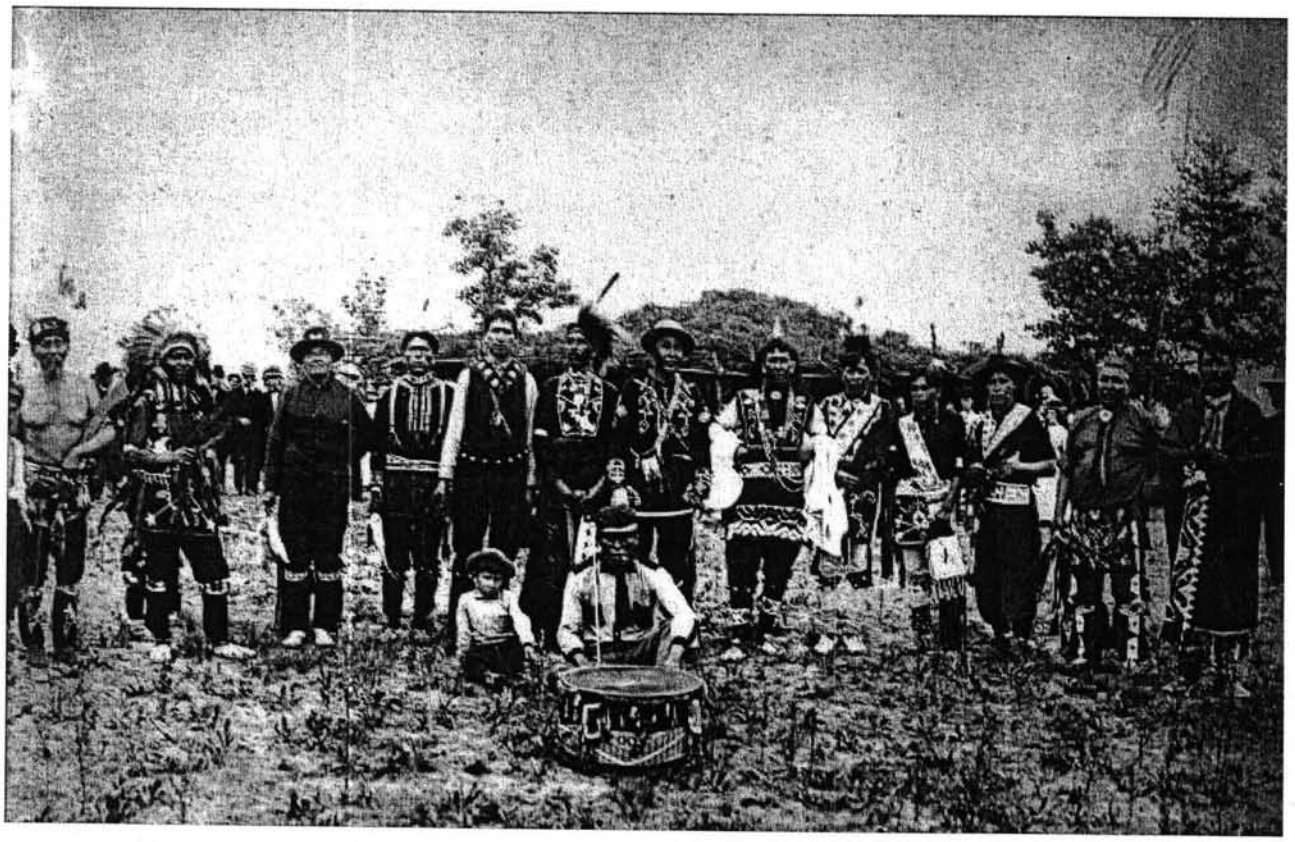


Image 5: Black Hawk Powwow Grounds ca.1880-1890, George Monegar seated at center with Dream Drum (Van Schaick Collection-#5506-v24).

(Identified, left to right as- John Hazed Hill, ? Hall, ? Hensley, John High Snake, Tom Thunder, Chief Winneshiek, George Greengrass, John Davis, Luke Snowball, Walter Decorah, Henry Green Crow, ? Hanson, and David Goodvillage. George Monegar and unidentified boy in foreground.)

Image 6: Black Hawk Powwow Grounds ca.1880-1920 (Van Schaick Collection-#3303-V2, from glass plate negative).

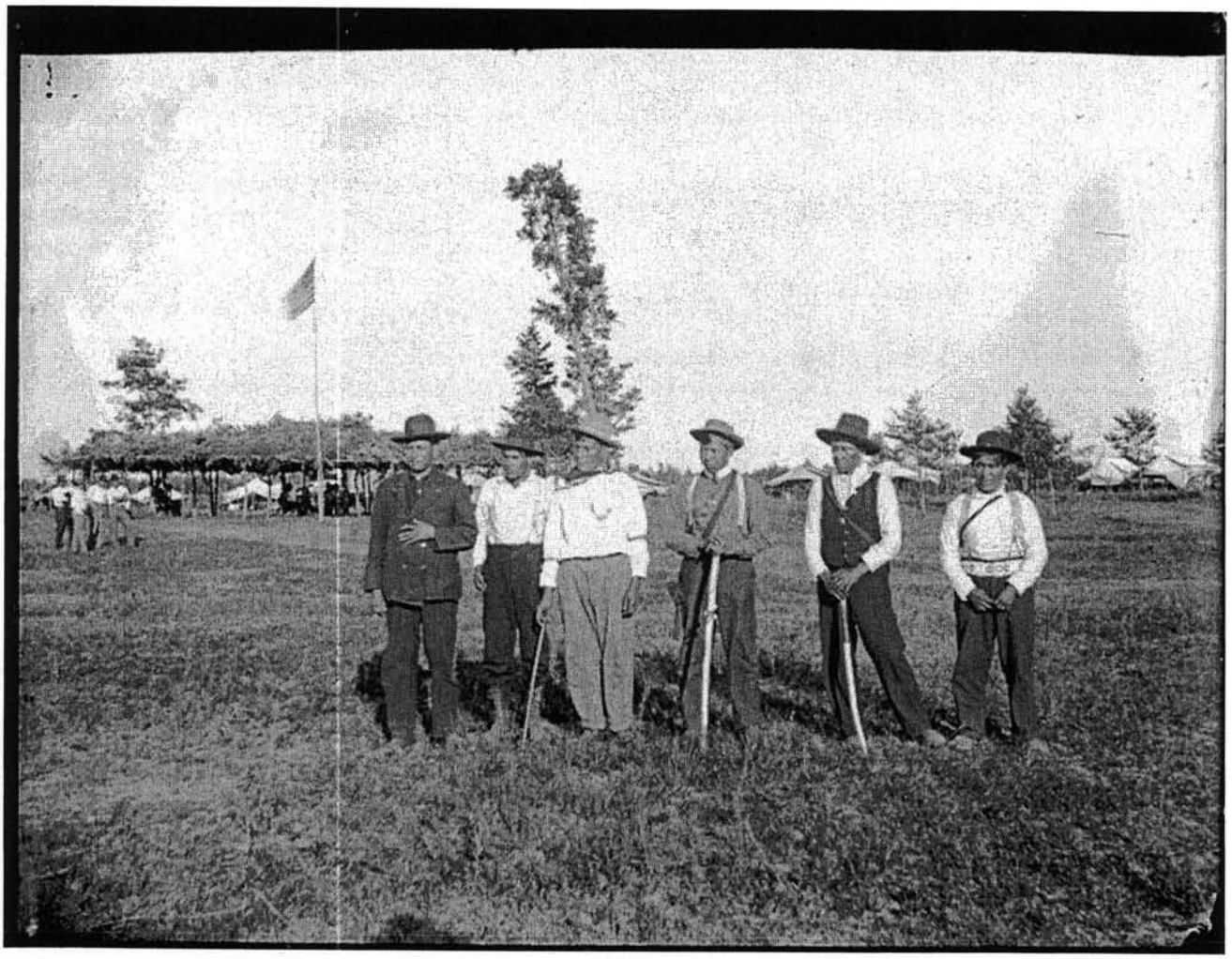
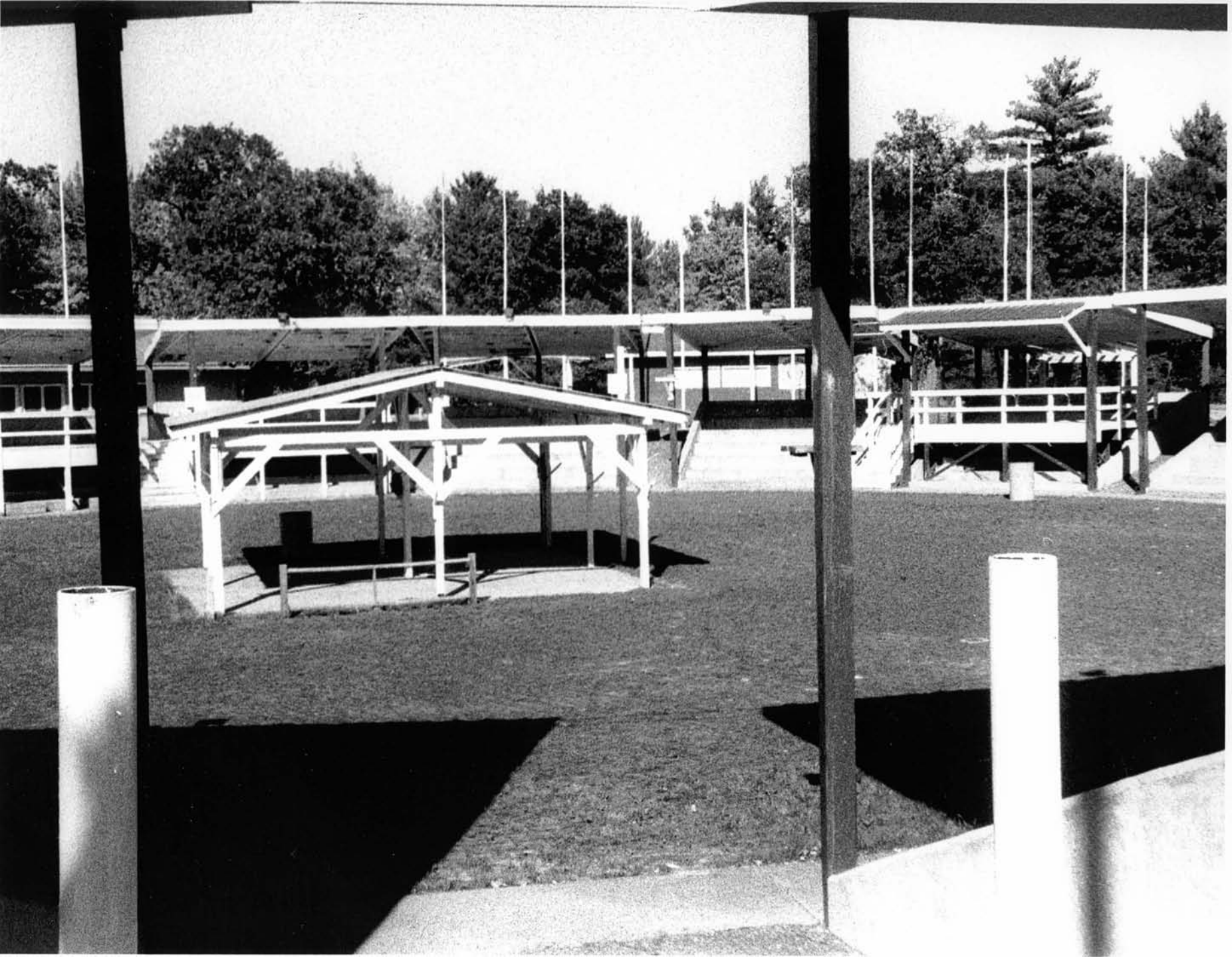


Image 7: Black Hawk Powwow Grounds ca.1880-1920, (Van Schaick Collection-#5505-v24).



Black Hawk Powwow Grand
Town of Komensky
Jackson County, Wisconsin
photograph 7 & 14

Black Hawk Powwow Ground
Town of Komensky
Jackson County, Wisconsin
photograph 4 of 14

Black Hawk Powwow Grounds
Town of Komensky
Jackson County, Wisconsin
photograph 8 of 14

Black Hawk Powwow Grounds
Town of Komensky
Jackson County, Wisconsin
Photograph 14 of 14

Black Hawk Powwow Grounds
Town of Komensky
Jackson County, Wisconsin
photograph 13 of 14

WISCONSIN
MITCHELL RED CLOUD, JR.
(1925 - 1950)
Corporal Mitchell Red Cloud was posthumously awarded the Congressional Medal of Honor for his courageous action in battle between U. S. troops and Chinese Communists near Chonghyon, Korea, Nov. 5, 1950. Red Cloud's Company was entrenched beside Hill 123. Early in the morning a large enemy force bore down upon them. Red Cloud shouted a warning and started shooting. In the exchange fire, he was critically wounded, but dragged himself up and, supporting himself by a tree, continued firing and gave his company time to reorganize before he was killed. Red Cloud was one of Carlson's Raiders in World War II. He was descended from a family of warriors. Chief Winneshiek, his grandfather, with others of his tribe, refused to be resettled in Nebraska and returned to this region. This marker is near Red Cloud's birthplace and adjoins the site of Winnebago powwow grounds. To the northwest 1½ miles is the Indian Mission and old Decorah Cemetery where he is buried.
Erected 1957

Black Hawk Powwow Grounds

Town of Komensky

Jackson County, WISCONSIN

photograph 1 of 14

Black Hawk Powwow Grounds
Town of Komensky
Jackson County, Wisconsin
photograph 28 14

Black Hawk Powwow Grounds
Town of Komensky
Jackson County, Wisconsin
photograph 3014

Black Hawk Powwow Ground
Town of Komensky
Jackson County, Wisconsin
photograph 5 of 14

ANDREW BLACKHAWK
(Wa Kon Ja Xhenu)
Born October 10, 1896
Died November 15, 1971
This plaque commemorates the memory and deed of Andrew Blackhawk who gave the land of the current Winnebago powwow grounds to his tribe with the hope that it would be used by his people for a common gathering site. This 10 acres of land became Winnebago tribal property on January 24, 1962 for the specific use of ceremonial and recreational purposes. The land was given at a time when there was much dissension among tribal members and Andrew hoped a common gathering ground would draw his people back into a "community."
A proud tribal member, Andrew was also a distinguished veteran of the United States Army and selflessly served his people and his country in World War I from November 7, 1917 to May 9, 1919. The Winnebago American Legion Post 129 is named in his honor.
In Andrew's recognition, the Andrew Blackhawk American Legion Auxiliary Unit 129 proudly donates this plaque, to commemorate his kind gesture that has been enjoyed by many Winnebagoes and others. It is hoped that this fine example of citizenship and traditional Winnebago philosophy will be remembered by many current and future generations as they enjoy each other's company. It was the intent of Andrew that this be so.
May 29, 1989
Donated by the Andrew Blackhawk American Legion Auxiliary Unit 129

Black Hawk Powwow Ground
Town of Komensky
Jackson County, Wisconsin
photograph 6 of 14

Black Hawk Powwow Grounds
Town of Komensky
Jackson County, Wisconsin
photograph 9 of 14

ANDREW BLACKWELL
LEGION POST

Black Hawk Powwow Grounds
Town of Komensky
Jackson County, Wisconsin
photograph 10814

Black Hawk Powwow Grounds
Town of Komensky
Jackson County, Wisconsin
photograph 11 of 14

Black Hawk Powwow Grounds
Town of Komensky
Jackson County, Wisconsin
photograph 12 of 14