



PREPARED FOR THE HISTORIC PRESERVATION PLAN ADVISORY COMMITTEE

**Subject:** Public Comments on the City of Madison Historic Preservation Plan – 90% Draft November 2019

**Legistar File #:** [57047](#)

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### Background

At its meetings on August 21 and October 3, 2019, the Historic Preservation Plan Advisory Committee provided comments on the Draft Historic Preservation Plan. Staff and the consultant team incorporated those revisions and produced a formatted version that was released to the public on November 13. A public open house on the Draft Plan was held on November 20 and attended by about 30 people. Although a number of general comments and questions were received, this memorandum includes the specific comments regarding changes to the document received at the open house and afterward.

### Recommendation

Staff recommend that the Historic Preservation Plan Advisory Committee consider the comments below, approve the Draft Plan, and forward it to the Landmarks Commission.

### Substantive Comments

Unless noted otherwise, staff recommends that these changes be incorporated into the plan.

p.20 (para. 2): I support the alternative term "enslaved people" to "slave."

<https://www.chicagotribune.com/columns/eric-zorn/ct-column-slave-enslaved-language-people-first-debate-zorn-20190906-audknctayrarfijimpz6uk7hvy-story.html> (Daniel Einstein, Historic and Cultural Resources Manager, University of Wisconsin-Madison)

p.22 (para. 6) Approximately 1,000 years ago, ~~this culture~~ indigenous people began building complex effigy mounds. These large earthen mounds took on abstract geometric shapes and more common shapes that represent animals. ~~Likely the expression of their religious beliefs, t~~ The effigy mounds vary considerably and cover several phases of development in the wider region. (Larry Nesper, Professor of Anthropology/Director of American Indian Studies, UW-Madison)

p.22 (para. 7): ~~The Woodland culture was replaced by the An~~ intrusive Mississippian Tradition of emerged approximately 1,000 years ago. There is evidence of extensive conflict as arrowhead technology and palisaded settlements developed rapidly. It is likely that distinct tribes and intensive agriculture also developed during this period. Eventually, the ~~two cultures~~ Woodland and Mississippian combined in what is known as the Oneota ~~people, who, which,~~ at the time of European contact in the seventeenth and eighteenth centuries, are described similarly to the Ho-Chunk tribe. (Larry Nesper, Professor of Anthropology/Director of American Indian Studies, UW-Madison)

**Staff Recommendation/Comment:** Staff supports this change with the first sentence being changed to: "Mississippian peoples arrived in the area approximately 1,000 years ago."

p.23 (para. 1): The Ho-Chunk, initially known as the Winnebago, a name given to them by the Potawatomi tribe and Europeans, refer to themselves as Hoocaak, ~~which means "sacred voice"~~ has traditionally been glossed

as “People of the big voice or people of the parent language.” (Larry Nesper, Professor of Anthropology/Director of American Indian Studies, UW-Madison)

Staff Recommendation/Comment: Staff supports this change replacing “glossed” with “interpreted”.

p.23 (para. 2): Following a series of treaties, before, during, and after the Blackhawk War, the Ho-Chunk, led by chiefs White Crow and Whirling Thunder, were ~~required to relocate~~ forcibly removed west of the Mississippi River beginning in 1832. (Larry Nesper, Professor of Anthropology/Director of American Indian Studies, UW-Madison)

p.23 (para. 2): ~~The Ho-Chunk~~ These people are presently divided into two federally recognized tribal groups: (Larry Nesper, Professor of Anthropology/Director of American Indian Studies, UW-Madison)

p.23 (para. 6): The first recognized native rights organization composed of native Americans, the society lobbied for ~~equal rights during the first half of the twentieth century, often in terms of legal assimilation rather than sovereignty~~ a clarification of the legal status of Indian people and the right to litigate claims against the federal government. (Larry Nesper, Professor of Anthropology/Director of American Indian Studies, UW-Madison)

p.23 (para. 6): In 1934, the effects of the General Allotment Act (Dawes Act) were reversed with the passage of the federal Indian Reorganization Act, which encouraged tribes to form tribal governments and ~~provide~~ constitute political bodies to govern themselves. Critics of the act were successful in passing a resolution in 1953 that created the goal of terminating Indian reservations and relocating their inhabitants to urban areas ~~equipped with offering some~~ housing assistance and job training programs. (Larry Nesper, Professor of Anthropology/Director of American Indian Studies, UW-Madison)

p.24 (para. 2): In 1975, ~~documents were signed that~~ Congress restored tribal status to the Menominee, ~~in the Determination of Rights and Unity for Menominee Shareholders which defined all tribes’ legal status in Wisconsin and affirmed their traditional treaty rights to a degree of sovereignty~~ again recognizing the United States’ trust responsibility to them. (Larry Nesper, Professor of Anthropology/Director of American Indian Studies, UW-Madison)

p.24 (para. 3): This tribal self-determination was bolstered by the introduction of ~~gambling~~ gaming in 1992. In 1987, Wisconsin passed a referendum that approved of the creation of a state lottery ~~and gave~~. This created the threshold condition for the tribes the right to negotiated with the state to establish casinos on their land. Many tribes such as the Ojibwe, Mohican, and Potawatomi subsequently opened casinos. The Ho-Chunk tribe has developed six casinos in Wisconsin, including Ho-Chunk Gaming—Madison, established in 1999 on the far southeast side of the city. ~~Gaming~~ has proven to be very lucrative, providing economic and social benefits to tribal members, increasing economic strength and political and legal influence, and contributing to the overall welfare of and reinvestment in the tribe. (Larry Nesper, Professor of Anthropology/Director of American Indian Studies, UW-Madison)

General comment: While the city may not have performed a recent survey, in 2009 the UW completed a comprehensive review of all campus buildings and sites in conjunction with the WHS to identify properties eligible for, or listed on the NRHP. UW's Facilities Planning & Management/Campus Planning and Landscape Architecture staff was not contacted by the consultants preparing this draft document. (Daniel Einstein, Historic and Cultural Resources Manager, University of Wisconsin-Madison)

Staff Recommendation/Comment: While the consultant team did confirm previously identified resources listed in the Wisconsin Historical Society’s online Architecture and Historic Inventory (AHI) or the Wisconsin Historic Preservation Database (WHPD), staff and the consultant team will check the University’s inventory to make sure any resources identified are included in the plan as appropriate.

### **Minor Comments and Edits**

Staff and the consultant team will consider these comments and make revisions as necessary:

- p. 5: In this context, do not capitalize-goals and strategies
- p.13: City-not a proper noun-do not capitalize
- p.13: Plan-not a proper noun-do not capitalize
- p.14: Mayor-not a proper noun-do not capitalize
- p.18: Italicize book titles
- p.18: Seasons are "common nouns" and therefore should not be capitalized.
- p.21: delete "really"
- p.21: Elsewhere you use the capitalized "Black"--need to be consistent
- p.21: delete excessive commas
- p.21: The current building name is "Carson Gulley Center." It was originally changed in 1965 (to Carson Gulley Commons).
- p.23: "Mounds" not capitalized. Not sure why you make a distinction between "Mounds and mound groups." Mounds are often found in groupings. Note: not all earthwork burial mound features are classified as "effigies."
- p.23: Current name: Mendota Mental Health Institute.
- p.23: Don't capitalize "campus."
- p.23: It appears from my read of the your draft survey report that you are citing a 1966 list of Madison mound groups. This is not the most current/complete list of publicly accessible sites.
- p.23: There are four extant mound groups on the UW-Madison campus: Willow Drive, Observatory Hill, Eagle Heights and Picnic Point.
- p.23: Proper name is: "University of Wisconsin-Madison Arboretum." There are three mound groups at the arboretum which contain extant visible mound features: Vilas, Gallistel Woods, Arboretum Woods.
- p.23: Capitalize Native American
- p.23: I'm not familiar with any official reference to Charles E. Brown being a "professor." He did teach university Summer Session courses-however, I do not believe he had university professor status. (Please share a reference...)
- p.26 (last Para) – change "Columbian" to "Colombian"
- p.31: "original" might be more precise
- p.38: extra period
- p.46: Capitalized elsewhere in document
- p.54: Non-standard reference to this organization. Why the made-up hybrid initialism?
- p.61: "without a formal survey being produced over the last forty years." Not sure what pre-1979 survey is being referenced (Kitty Rankin?)
- p.69: add Crestwood" to the list of neighborhoods on map 9