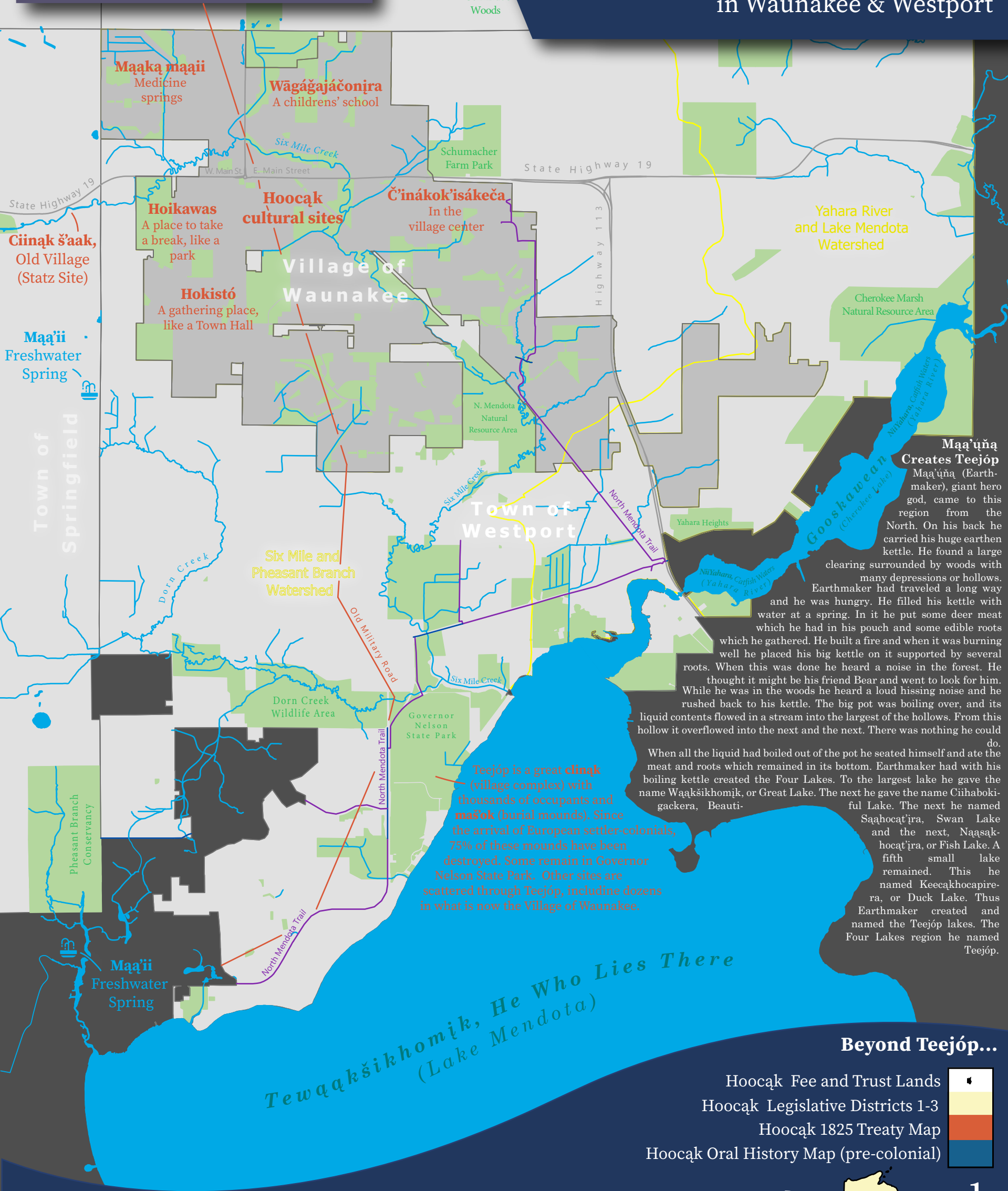


Highlighting Cultural Parallels: the places marked in red (in the Village of Waunakee, below) are types of sites that were likely found in pre-colonial Ho-Chunk villages. They overlay the locations of similar types of features in Waunakee, and provide an example of a Ho-Chunk village layout.

Hoocąk in Teejóp

Ho-Chunk History, Language & Culture
in Waunakee & Westport



Maą'ųńą Creates Teejóp
Maą'ųńą (Earthmaker), giant hero god, came to this region from the North. On his back he carried his huge earthen kettle. He found a large clearing surrounded by woods with many depressions or hollows. Earthmaker had traveled a long way and he was hungry. He filled his kettle with water at a spring. In it he put some deer meat which he had in his pouch and some edible roots which he gathered. He built a fire and when it was burning well he placed his big kettle on it supported by several roots. When this was done he heard a noise in the forest. He thought it might be his friend Bear and went to look for him. While he was in the woods he heard a loud hissing noise and he rushed back to his kettle. The big pot was boiling over, and its liquid contents flowed in a stream into the largest of the hollows. From this hollow it overflowed into the next and the next. There was nothing he could do. When all the liquid had boiled out of the pot he seated himself and ate the meat and roots which remained in its bottom. Earthmaker had with his boiling kettle created the Four Lakes. To the largest lake he gave the name Wąąksikhomįk, or Great Lake. The next he gave the name Čiihabokįf-gackera, Beautiful Lake. The next he named Saąhocaťįra, Swan Lake and the next, Naąsak-hocaťįra, or Fish Lake. A fifth small lake remained. This he named Keecaąkhocapire-ra, or Duck Lake. Thus Earthmaker created and named the Teejóp lakes. The Four Lakes region he named Teejóp.

Teejóp is a great **čiińąk** (village complex) with thousands of occupants and **maśok** (burial mounds). Since the arrival of European settler-colonials, 75% of these mounds have been destroyed. Some remain in Governor Nelson State Park. Other sites are scattered through Teejóp, including dozens in what is now the Village of Waunakee.

Tewąąksikhomįk, He Who Lies There (Lake Mendota)

Beyond Teejóp...

Hoocąk Fee and Trust Lands
Hoocąk Legislative Districts 1-3
Hoocąk 1825 Treaty Map
Hoocąk Oral History Map (pre-colonial)



The *Hoocąk* (Ho-Chunk Nation, People of the Sacred Voice) have existed in Teejóp since time immemorial, spanning at least three ice ages. There are ~8,000 *Hoocąkra* (Hoocąk people) and 12 Hoocąk clans: *Caxšep* (Eagle Clan), *Manape* (Warrior Hawk Clan), *Wakcexi* (WaterSpirit Clan), *Ho* (Fish Clan), *Wakqu* (Snake Clan), *Šukjąk* (Wolf Clan), *Hųc* (Bear Clan), *Ca* (Deer Clan), *Hųwą* (Elk Clan), *Cexji* (Buffalo Clan), *Ruęce* (Pigeon Clan), and *Waukųńja* (Thunder Clan).
In 1825, a temporary U.S. federal treaty map (shown to the right in red) was imposed on the *Hoocąk*. These boundaries were designed to assist the colonial government negotiating inter-tribal rivalries and impose American land ownership norms on the tribes. These boundaries were disrupted and supported cultural erasure and genocide. In pre-colonial times, the *Hoocąk* lived in and moved through these landscapes in cyclical migrations, following seasonally available resources. These migration routes were handed down cross-generationally, and were imbued with cultural meaning and significance.
Today as a sovereign nation, the *Hoocąk* have their own executive, legislative, and judicial government branches. The legislative branch has three districts (*įicap hocira*) in Wisconsin (shown and numbered to the right in yellow). The fourth includes all regions outside of state. The Nation also has a general council open to anyone 18 years or older. These branches blend with a traditional chief- and clan-based system and adhere to the Nation's constitution.

0 0.5 1 Miles

