This is a follow-up to our February presentation. We will summarize parts of that presentation so you can follow along if you weren’t there; the earlier presentation is also still available online.

• Three-part video begins here and links from video to video: https://www.youtube.com/watch?v=OZinCCqLOsY&t=37s

• Article here: https://driftlessroadtrip.com/the-mysteries-of-indian-park/

• This will also be online as a video (you’re watching it!) and article.
Before 1841, the name/use of this specific parcel of land is unknown. It makes no sense to connect that legend to a recent grave. Did the legend come from knowledge that many mounds contained burials? Many people have thought the rise in the center of the park (a center once surrounded by an iron fence) was a conical mound. Here’s how Effigy Mounds National Monument describes this type of mound:

In the early 1800s, this area was Ho-Chunk territory, though there were no known permanent settlements here. A variety of evidence (such as 17 natural springs in the area, other geological features, and a profusion of archaeological finds) makes us speculate that “Indian Park” and the surrounding area was a meeting and trade area in addition to a place where women mined lead. But the “mound-building” culture is not Ho-Chunk (though the Ho-Chunk and others claim descent from this culture) and the reason for the creation of conical, linear and effigy mounds in southwest Wisconsin remains a mystery. Native and non-native archaeologists today assume that conical mounds connect as much or more to native cosmology as to burial, since many mounds do not contain burials.

Almost all conical mounds are over 750 years old; the oldest are 2500 years old.

Names for “Indian Park”

- Presbyterian burial ground (1848, 1869)
- Presbyterian/Congregationalist burying ground (1847)
- Hill Cemetery (1853)
- Hill Graveyard (1854)
- Cemetery (1861)
- Lots 9, 10, 19 & 20 of Cowell’s Addition (1849, 1895)
- same, plus “Cemetery” (1890)
- same, plus “Presbyterian burying ground” (1901)
- “cemetery” and “graveyard” (1901 and 1902)
- “Public property” (1904)
- “Indian Park” (from at least 1912 and multiple times since)
- Cemetery Park (1918)
- Rountree Park (1918)
- “North Park” (1929 and multiple times through 1961)
- “Children’s Park” (1938)
- “Fourth Street Park (also known as North Park and Indian Park)” (1939)
- “Indian Park” (current name)

Few if any current residents seem to remember any name but “Indian Park.”

More detailed history of names available at:
https://driftlessroadtrip.com/Indian-Park-naming-history
Is the mound in the center a conical mound? Is it a burial mound? Is there more than one mound?

Who other than 1812 veteran Thomas Aiken and his son’s fiancé Elinor Donelson was buried there? Why were cholera victims put in a park in the center of town?

What is the “mystery stone” on the north side?

Why were there such oddities in how the property deeds were recorded?

Ho-Chunk (aka Winnebago) people lived in the area as early settlers arrived, but the “mound builders” predate the Ho-Chunk. Most conical mounds are over 1,000 years old. However, the Ho-Chunk consider themselves descendants of these people and mounds sacred places.

First Platteville suffered a wave of smallpox deaths then a cholera epidemic. The cholera epidemic claimed many victims including others in Thomas Aiken’s family. During the peak of the epidemic the only paper in town, the Independent American owned by John Rountree, did not print, so there are no existing obituaries. There are also no sexton records we’ve found.

Platteville at that time seemed split between anti-slavery and pro-slavery/“no opinion” churches. This directly effects this property (and the history of the Platteville Academy, a precursor to the Normal School then UW-Platteville).
Generally we want to go from fact to what’s likely to what’s possible. The exception is the mound, since there has been so much recent discussion about it. We’ll introduce the issues surrounding it briefly at the beginning then return to this subject at the end.

We want to put events in historical context. What interested us most about this project was how so much of town, state and even national history is reflected in one small square of land.
“Thank you for contacting the Ho-Chunk Nation with your thoughts and desires regarding determining if the conical mound in Indian Park is of native origin. You ask an interesting question in that there is no set distance from water or to water that determines burial placements. I believe in the field of archaeology there is this misconception that burial mounds for example, are placed in close proximity to water and that there are these set rules or guidelines that govern the placement of earthworks in general. This type of ideology originates within the field of archaeology for their use and it has now become generally accepted by their community to be the case. Traditionally speaking, burials are more apt to be placed where the individual and/or family preferred them to be placed, which doesn’t always include easy or short access to water. Ask a handful of archaeologists if earthen mounds were placed on sides of hills, or are there cultural resources such as burials on steep terrain, and they will have varying and differing viewpoints on the matter yet few if any conduct archaeological shovel tests across inclines or steep terrain. In short, their average standards & best practices dictate many thoughts on matters unless critically questioned. Bottom line is, there’s always an exception to the rules that need to be considered.”

—William Quackenbush, Tribal Historic Preservation Officer for the Ho-Chunk Nation
West of the city along the marshy ravine which bordered near the present Fourth street there were many springs. First in order was the Hardnocks, then came the Doesher spring, which afforded water for the cows in pastures as late as ten years ago. On the Grindell property, a spring furnished water for the manufacture of brick. Further west on the H.S. Rountree lot there was a spring with a large flow furnishing abundant water for stock. Near this spring the village boys of 60 years ago (screened by abundant timber) had built a dam to impound water for a ‘swimming hole.’ For a few seasons this afforded the kids a fine bathing pool. Just on the south of Adams street . . . there was a spring notable in early times as a camping place of emigrants and gypsies. Further down the ravine there were springs on the Shepherd lot, the Oudyn lot, the Charles Nye lot, the Homer Perry lot, and the Carsten lot. Doubtless there were others. […] Most of them have been drained by the shafts sunk for mining.
What history, beside park names, do we know for sure?

We know the park is/was a cemetery connected to the nearby Congregationalist church and before that the Presbyterian church.

The main question is who and how many people are buried there!
Let’s look at the park’s (modern) timeline in the context of local and U.S. history.

Setting the stage:
Indian Park and Platteville in context

- 1812: Thomas Aiken serves in the War of 1812.
- 1818: Dominated by the “New School” theology, the Presbyterian Church made its strongest statement against slavery.
- 1820: Missouri Compromise: Except for Missouri, slavery is prohibited in the Louisiana Purchase lands north of latitude 36 degrees, 30'.
- 1827: John H. Rountree comes to Platteville.
- 1830: President Jackson signs the Indian Removal Act, authorizing the forced removal of Native Americans living in the eastern part of the country to lands west of the Mississippi River. (By the late 1830’s the Jackson Administration relocated nearly 50,000 Native Americans.)

Keep an eye on the interactions between city founder John Rountree (slaveowner) and the Rev. John Lewis and the anti-slavery Presbyterian church which becomes associated with Platteville Academy!
1831: Nat Turner, an enslaved African American preacher, lead the most significant slave uprising in American history in Virginia. Because of this, Virginia institutes much stricter slave laws. One of the most famous figures in the Abolitionist movement, William Lloyd Garrison starts publishing "The Liberator", a weekly paper that advocates for the complete abolition of slavery. During the same time, Eli Whitney's 1794 patenting of the cotton gin increased southern demand for slave labor.

1832: Fort Dodge is constructed in Platteville on the northwest corner of Oak and Pine Streets. It is a circular stockade about 100 ft. in diameter, with a 20 ft. by 20 ft. blockhouse.

1832: The Black Hawk War began in the month of May.

1834: The land office opened in Mineral Point, Wisconsin.

1835: Surveying was begun to plot out the first lots and sections of the city of Platteville. Known as the "Original Plan of the Village of Platteville."

1836: The survey of Platteville is enlarged to include 28 more lots. (This is where we see the park/cemetery added to the village.)

1838: More than 15,000 Cherokee Indians were forced to march from Georgia to present-day Oklahoma by the U.S. government. Approximately 4,000 die from starvation and disease in what is known by the "Trail of Tears." A similar "trail of tears" will later exist for the Ho-Chunks, passing through what is now Effigy Mounds National Monument.

1839: War of 1812 veteran Thomas Aiken arrives in Platteville.

1839: The first Platteville Academy opens. Presbyterian Rev. John Lewis and his wife Electa Lewis teach there along with the first principal, Josiah Pickard.

1841: Smallpox rages in Platteville from December 1843 to February 1844. The population was around 500, and 226 got smallpox.

1844: The first major wagon trail for the American Northwest sets out with one thousand pioneers on the Oregon Trail leaving from Elm Grove, Missouri.

1844: The Mexican President announces that the annexation of Texas by the U.S. would be considered an act of war by Mexico.

1844: Lorenzo Bevans discovers a large amount of lead in Platteville.

1847: Rev. John Lewis comes to Platteville accepting a call from the Presbyterian Church. Remember, the Presbyterian church opposes slavery; the first Platteville academy will meet on one floor of the Academy and the church on another. Further, the underground railroad operating in Platteville also has strong ties to the Presbyterian church.
1848: Slave-owner and city founder John Rountree deeded one acre of land to the Presbyterian Church for a cemetery, with the stipulation that this tract of land, "shall be at this time and forever remain a public burying ground for the interment of the dead and shall remain free to all persons to use and occupy for the purposes of interring the dead without tax assessment or charge."

1848: The Mexican American War ends (almost half of Mexico's territory will become part of the U.S.) The California Gold Rush begins. Platteville loses some of its population due to the Gold Rush. Wisconsin is admitted as the 30th state.

1849-1850: An epidemic strikes again.
On these slides, you’ll see some but not nearly all of those who died.

Many families lost multiple members. The Sprague and Andrews families were particularly hard hit, losing at least four family members each, including children.

Timeline of Indian Park
(according to state and other local records)

- **1848** – On February 22, 1848, John Rountree deeds land to the Presbyterian Church to be used as a burying ground for the interment of the dead. It is to be free to all persons to use and occupy for the purpose of interring the dead without tax assessment or charge. Today, this parcel of land is known as Indian Park. This deed states that the land is to be used “for and in consideration of their respect for the Christian burial of the dead.” The deed says the land is to “forever remain a cemetery”, and that it is “not to be used for any other purpose whatsoever.” This will become very important in our mystery!

- **1849** – On February 6, 1849, the Wisconsin State Legislature passes an act, Chapter 25, that authorizes the Presbyterian Church in Platteville, Grant County, to change its name and form of government to that of the Congregationalist church. This is a rather unusual act and seems related to the pro-slavery/anti-slavery split in town. Rountree’s side, since he was a slave-owner, would seem obvious. In contrast, the Presbyterian church was strongly anti-slavery.
"At the time I entered Platteville Academy there were a number of boys and young men from Southern slave-holding families enrolled as students. They were among the popular and influential students. In course of time a refined colored girl came to town with a prominent white family and was entered as a student of the Academy. There were threats on the part of the Southern students of leaving school if that colored girl were allowed to remain. The matter was taken up by the trustees of the Academy, who decided the girl must be dismissed. Mr. Pickard, being ill at the time, gave notice to the trustees that when the colored girl was sent away they would receive his resignation as principal of the Academy."

Maria Greene Douglas

A more recent rendition of the same story

1849 – On July 9, 1849, a deed is recorded in Grant County. This deed deeds the Presbyterian Church property to the Congregational Church for the sum of $1. This deed mentions the "special act" that was passed by the Wisconsin State Legislature, which was approved on February 6, 1849. This deed specifically states that included with this property is a "certain one acre lot" that is "described and used as a burying ground."

1850 – On August 27, 1850, Thomas Paine Aiken and Eleanor Donelson die from cholera. Aiken and Donelson are buried in the Presbyterian (Congregational) burying ground. A "Bellwood" also dies of cholera and is buried there; none of these three are listed in the 1850 Federal Mortality Schedule; that schedule lists more than 30 cholera deaths but does not say where people are buried.

1855 – Enoch Sanford dies of cholera and is buried in the Presbyterian (Congregational) burying ground. Sanford's will is on the Ancestry website.

1856 – A warranty deed is recorded for the 21 acres that John Lewis bought from John Rountree. A mortgage is also recorded on this date.

1858 – Warranty deed – John Lewis and Electa Lewis to E. W. Covell. It is interesting to note that this warranty deed was not recorded until May 14, 1875. (Consider this discrepancy in terms of the 1850 date of death of Rev. John Lewis.)

Know all men by these presents that we, Jno. H. Rountree and Lydia H. Rountree, my wife in consideration of one thousand eight hundred dollars, to us paid by John Lewis, the receipt whereof is hereby acknowledged, do by these presents give, grant, bargain, sell and convey unto the said John Lewis the following described piece or parcel of land, situate lying and being in the County of Grant, State of Wisconsin, known and designated as:

To have and to hold the above granted premises with the privileges and appurtenances thereto belonging to the said John Lewis, his heirs and assigns, to their use and behoof forever.

And I, the said John H. Rountree, for myself and my heirs, executors and administrators do covenant with the said John Lewis, his heirs and assigns that I am lawfully seized in fee of the afore granted premises, that they are free from all incumbrances; that I have good right to sell and convey the same to the said John Lewis, and that I will and my heirs, executors and administrators shall warrant and defend the same to the said John Lewis, his heirs and assigns forever against the lawful claims and demands of all persons.
In witness whereof, we, the said John H. Rountree and Lydia H., his wife, have hereunto set our hands and seals this seventeenth day of August in the year of our Lord eighteen hundred and fifty five.

Ino. H. Rountree (seal)
Lydia H. Rountree (seal)

Signed, sealed and delivered in the presence of,
Ellen R. Rountree, B. F. Wyne

State of Wisconsin
County of Grant

Be it remembered that on this seventeenth day of August A. D. 1855, personally came before me the above named Ino. H. Rountree and Lydia H., his wife, to me known to be the persons who executed the said deed and acknowledged the same to be their free act and deed for the uses and purposes therein mentioned.

B. F. Wyne
Justice of the Peace

Recorded August 18, 1855, at 11 o'clock A. M.
Att. Wm. McGonigal, Register; By L. O. ——, Deputy

The whole history of this property's deeds and appearance on tax rolls, as researched by Laurie Graney, is here: https://driftlessroadtrip.com/what-i-know-about-indian-park-as-of-march-2020/

1860 – December 10, 1860 – A certificate of probate for John Lewis' estate is recorded. Electa Lewis is named as heir to his estate.

1861 – November 6, 1861 – Tax Deed – Ownership of the cemetery goes to Grant County. (According to Register of Deeds Marilyn Pierce, this should not have happened as the parcel is a cemetery and cemeteries were not to be taxed, though the tax amount of $2.71 was due from the year 1857.) W. R. Beach represented Grant County in the purchase of the cemetery. Laurie Graney has tied W. R. Beach to the 1850 Beetown cholera per an entry in the 1900 Holford edition of the History of Grant County Wisconsin, which mentions Beach in connection with this event, which decimated Beetown. (Is it coincidental that Beach would purchase a cemetery for the county with known cholera victims?)
Indian park Presentation

The Problem
- Rountree, a slaveowner, founds Platteville Academy
- Platteville Academy is associated with the Presbyterian church which is anti-slavery
- The underground railroad in Platteville is also associated with the Platteville Academy. Alvin M. Dixon, first president of the Academy and close friend of Lewis, “runs” this railroad
- At the same time, some free Blacks in Platteville (children of American Jenkins) are sold back into slavery.
- Lewis and Rountree clearly are on opposite sides of this issue. How does that effect the “Presbyterian/Congregationalist burying ground”?

A House Divided Against Itself Cannot Stand

Timeline of Indian Park (according to state and other local records)
- 1861. November 6, 1861 – Tax Deed – Ownership of the cemetery goes to Grant County. (According to Register of Deeds Marilyn Pierce, this should not have happened as the parcel is a cemetery and cemeteries were not to be taxed.) (The tax amount of $2.71 was due from the year 1857.) W. R. Beach represented Grant County as the purchaser of this cemetery. It should be noted that Laurie Graney has tied W. R. Beach’s legal activities to the 1850 Beetown cholera (see 1900 Holford edition of the History of Grant County Wisconsin)
- 1868. On May 30, 1868 Grant County quit claim deeds the Presbyterian Burying Ground to John Rountree for $3.
- 1869. On July 20, 1869 Eliphalet and Rebecca Covell and Electa Lewis quit claim deed Lots 9, 10, 19 & 20 of Covell’s Addition, (Indian Park), to John Rountree for $50. (It is unknown as to why Rountree did this, as the Covells and Electa Lewis did not own and had never owned these lots, and Rountree already had a quit claim deed recorded with Grant County. Electa Lewis had long ago left Platteville and was living in Chicago at this time.)
- 1870. Tax roll records show that John Rountree has ownership of lots 9, 10, 19 & 20 of Covell’s Addition.
- 1890. John Rountree dies on June 27, 1890.
- 1895. July 25th, 1895 – Lydia Rountree, Jennie Rountree and John S. Rountree sell Lots 9, 10, 19 and 20 of Covell’s Addition and several other parcels to Robert Spear. (Robert Spear, a member of the Grant County Board of Supervisors in 1894, lived in Platteville and is listed as a “capitalist” on the 1900 census. His father John Spear was Platteville City Council in 1892, and the 1920 census lists John Spear as a bank president.

Available in more detail at: https://driftlessroadtrip.com/what-i-know-about-indian-park-as-of-march-2020
Indian Park Presentation

Timeline of Indian Park
(according to state and other local records)

- 1898 Rountree heirs attempt to sue the Presbyterian Synod to eject them from the ground and to terminate its use as a cemetery. (Note: Chapter 35 of the 1849 Wisconsin State Legislature says the Congregational Church is now the successor in law of the Presbyterian Church.)
- 1898 Court document showing that the Rountree heirs are entitled to possession of 43’ 6” on the south side of lots 10 and 19. The balance of lots 10, 19, 9 and 20 are for cemetery purposes.
- 1901 January 15, 1901 – E. B. Rice has a lien recorded at Grant County for lots 9, 10, 19, & 20 of Covell’s Addition. (The word “affidavit” is written alongside this handwritten document.) This lien is for compensation of materials, labor and attorney fees, (caring, upkeep and maintenance), of the “Presbyterian burying ground”.
- 1901 January 15, 1901 – A deed is recorded at Grant County, which transfers the ownership of Indian Park Cemetery, Presbyterian burying ground, except for a strip of land on the south side of lots 10 and 19, to O. W. Barrett. Barrett purchases the cemetery from E. B. Rice and Della E. Rice for $500.
- 1901 & 1902 tax roll records show that O. W. Barrett is the owner, but no taxes were paid as the said property is a “cemetery” and “gravesyard”. On June 9, 1902, a survey is done for lots 10 & 19.
- 1903 tax roll record line is left blank.
- 1904 tax roll record indicates that the property is now “public property”. Available with list of all tax rolls at: https://driftlessroadtrip.com/what

Timeline of Indian Park : 1917

- 1917 May 29, 1917 – The state legislature passes an act to “vacate” the cemetery. The city is given six months from the passage of the act to “remove all remains” to suitable lots in Greenwood Cemetery in the said City of Platteville. Thereafter, the use of said lands for interment shall be prohibited and the title thereto shall be vested in the said City of Platteville. (Platteville City Council meeting minutes show that the council did not vote to remove the remains from the cemetery until April 3, 1918). The April 3, 1918 date is over 10 months from the passage of this act.) Once this task was completed, the city council authorized and empowered the Rountree Park Committee to level the surface to the ground, etc.. The remains of several individuals still remain in Indian Park, as these individuals died of cholera. At that point in time, it was believed, if the remains were “stuped” (the dreaded disease could once again be spread.) Laura Graney read through the Platteville City Council meeting for over two years from this date, and was unable to find where the Rountree Park Committee reported back to the council that their task had been completed. This reason why should be obvious: as a search of local papers reflects, most were focused on World War I and the news was not an old park, but young men being drafted for service.
- 1917 The Aiken family ordered grave markers for Thomas Aiken and Eleanor Donelson to be placed at the “new” cemetery where their remains were to be moved. According to both newspaper accounts and Laura Graney’s accounts to her daughter-in-law Laura, the Aiken family was prevented from removing these remains, as Thomas Aiken and Eleanor Donelson had died of cholera and there was fear of spreading the cholera once again. The grave markers were found on the family cemetery farm several years back. Laura Graney said that she and Laura’s father-in-law, Wilbur, had buried the grave markers and indicated the approximate location of them. Copies of the grave markers photos have been sent to the Wisconsin State Historical Society.

Timeline of Indian Park : 1918

- 1918 March 8, 1918 – City Council votes to rename the cemetery “Rountree Park”.
- 1918 April 3, 1918 – City Council votes to remove all bodies found in Rountree Park and to reburial them in Greenwood Cemetery. Rountree Park Committee is then authorized and empowered to level the surface of the ground and to erect fences on the north and south sides of said park and that the expense, thereof, be borne by the city.
- 1918 Most likely date of the final gathering of Native American people in “Indian Park”?
- 1918 Local news is almost entirely focused on World War I. As the war ends, the Spanish Fly epidemic breaks out. It is hard to believe that vacating the cemetery was near the top of anyone’s priority list, except perhaps those, like William Aiken, who had ancestors and loved ones buried there.

Now, for the other mysteries....

- Mystery stone
- Native gatherings in the early 1900s and before
- “Burial diggings”? 
- Linear mound?
Fate of John Holman, who followed the gold rush to California along with Lewis & Clark Expedition oldtimer Alexander Hamilton Willard and his family.

Holman died and was placed under a large stone, perhaps like our “mystery stone,” to keep his body from being eaten by varmints.

What does it say? How old is it?

- “Montgomery” misspelled?
- Latin letters above?
- The last four letters look like “MEEV”
- Eastern European name ending?
- No name with this ending appears on any burial or other records we have yet found
- It could be much older than the 1850s!
Account of Laura Graney (granddaughter of Thomas Aiken), as recorded by herself as well as by Laurie and Dick Graney
Account of Marjory Lathrop (Dana) Livingston, as recorded by her niece, Kay Tiedemann Young
Both Laura (Aiken) Graney and Marjory Lathrop (Dana) Livingston independently recalled a gathering held sometime around 1915–1920.

What could this have been? Was it a one-time event?

- Note how this corresponds to the 1918 vote to remove all bodies (though there is no record that bodies ever were removed) and to “level” the ground.
- The native gathering lasted more than one day (“several” in one account; “a few days and nights” in the other.)
- Kay Tiedemann Young writes that according to her aunt, “The people camped right near or at the park and made a lot of noise for many hours. They sang and hollered, [her aunt thought], to keep white people away. The noise was particularly loud at night. At least that what I think she told me.”

“Burying Ground Diggings”?

As noted earlier, the burying ground has been leveled and fill added. The area used to be hilly enough to be called “Hill Graveyard” and was near multiple springs.

Doris Scheil’s grandmother, Mary Toomey Rouse, would walk with her granddaughter through the park on the way downtown to Main Street. (Mary Rouse was born in this area in 1876.) Mrs. Scheil remembers her grandmother telling her that there used to be more than one mound in the park.

Of course, we went to look for where these other mounds might have been! [What were we looking for? Basically soil compacted in a way that leaves some faint outline.] And we (think that we) found it!

The only way to prove this for certain would be with ground-penetrating radar.

More than one mound?
Linear and conical mounds are hard to see...sometimes they just look like a rise in the hill. This is a linear mound overlooking the Mississippi Bluffs at Wyalusing.
As you can see, a lot of Platteville's very early history connects to Indian Park. For example: Native American mound(s) and ceremony, the transformation of local geography, John Rountree, Reverend John Lewis, Josiah Pickard, the Academy, veterans, our early pioneers, the smallpox and cholera epidemics, early religion and religious controversy over slavery and the underground railroad, and perhaps even early mining and the powder mill fatalities. Incidentally, there is no known deed between the Congregational Church and any other party. Perhaps the Congregational Church might be interested exploring this further... after all, it's their church history, and the church itself is on the National Register of Historic Places.

It seems that the City of Platteville's interest in this park is periodic. Every few decades the city shows interest in repurposing Indian Park. For instance, in the late 1950's, the Platteville City Council explored the idea of selling Indian Park as four buildable lots. (Attorney Bloch advised against this, and that letter is still on file.) Recently there's been talk of repurposing it again. Why not repurpose it to remind people here of our history, and all the historic currents running through one small piece of land?

As city managers, other city personnel and city council persons come and go and time marches on, the history of Indian Park has been lost in the shuffle. Perhaps it is time to get the history of Indian Park carved in stone and shown its proper respect. Think of what a wonderful teaching tool it could be!

What’s next?

As you can see, a lot of Platteville's very early history connects to Indian Park. For example: Native American mound(s) and ceremony, the transformation of local geography, John Rountree, Reverend John Lewis, Josiah Pickard, the Academy, veterans, our early pioneers, the smallpox and cholera epidemics, early religion and religious controversy over slavery and the underground railroad, and perhaps even early mining and the powder mill fatalities.

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In Closing

At our last presentation on Indian Park, Laurie Graney read to you from an article that was in the Sunday, February 23rd edition of the Telegraph Herald, “The Mounds Along the Mississippi River.” We ended our first presentation with the last few short paragraphs of the article. Due to much of our presentation today being about the conical mound and other burials in Indian Park, I find it appropriate to read from this article to you again today. It makes no difference your race or culture: the same holds true for all of us. The article reads:

“If you were a man, I would not be here to tell you this story. But if you were a man, you would not need this story. If you were a man, you would not need this story.”

“If you were a man, I would not be here to tell you this story. But if you were a man, you would not need this story. If you were a man, you would not need this story.”

“As the land under which he died is sacred, so is the land upon which he lived.”

“We are all of us. We are all of us.”

“We are all of us. We are all of us.”

We hope that soon the proper authorities will decide to recognize the park as an area of local historic significance so its past can be known and appreciated by all in this area.
Thank you for listening!