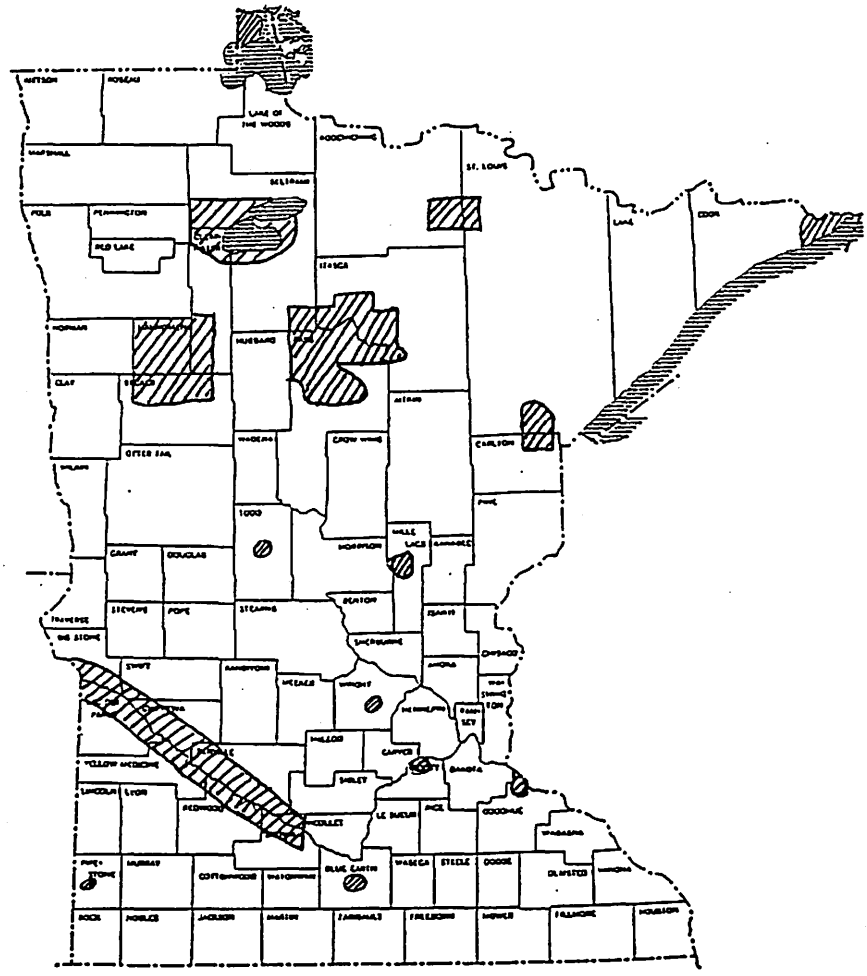
Historic Context:

INDIAN COMMUNITIES AND RESERVATIONS

(1837 - 1934)



CONTEXT LIMITS

MN SHPO
Preserving Minnesota

SELECTED EXAMPLES OF NATIONAL REGISTER SITES THAT RELATE TO THE INDIAN COMMUNITITIES AND THE RESERVATIONS HISTORIC CONTEXT:

Pipestone National Monument (Pipestone County)
Gideon Pond House (Bloomington, Hennepin County)
Upper Sioux Agency Employee's Duplex No. 1 (Sioux Agency Township, Yellow Medicine County)
Fort Ridgley (Ridgley Township, Nicollet County)
Saint Joseph and Mary Church (Perch Lake Township, Carlton County)
St. Cornelia's Episcopal Mission Church (Lower Sioux Community, Redwood County)
St. Benedict's Mission School (White Earth Township, Becker County)
Morris Industrial School for Indians Dormitory (Morris, Stevens County)

INDIAN COMMUNITIES AND RESERVATIONS

1837 - 1934

At the beginning of the nineteenth century, Minnesota was controlled by two Indian tribes, the Dakota (Sioux) in the south and the Ojibwe (Chippewa) in the north. In 1837, the first major Indian land cessation was made by eastern Dakota and southern Ojibwe groups. This cessation opened the land east of the Mississippi River below the mouth of the Crow Wing River to white settlement thus opening the flood gates of Euro-American intrusion into Minnesota. In 1851, the Dakota ceded the remainder of their Minnesota lands.

Further Ojibwe cessations began in 1847 with the lands west of the Mississippi River and south of the Crow Wing River. Additional Ojibwe cessations were in 1854, 1855, 1863, 1864, 1866, and 1867. Only the land now encompassed by the Red Lake Reservation was not ceded. From 1837 until passage of the Indian Reorganization Act in 1934, the United States government made a concerted attempt to end Indian ways of life. With the loss of lands, traditional economic pursuits ceased or were severely restricted. White-run Indian schools attempted to fully acculturate Indians to mainstream America. Indians moved to urban areas attempting to escape the poverty and lack of economic opportunity on the reservations.

The Dakota treaties as ratified by the Senate involved land cessation and payments, but did not involve the establishment of formal reservations in Minnesota. The upper Minnesota River reservations initially promised in the 1851 treaties were used, however, as a re-settlement area for the Dakota. This area included a ten mile-wide corridor on either side of the Minnesota River from Lake Traverse to Little Rock Creek in western Nicollet County; this involved about 150 linear miles. The western

Minnesota Dakota groups - the Sisseton and Wahpeton (the "Upper Sioux") - were allowed to settle above the Yellow Medicine River, while the eastern Minnesota groups - the Mdewakanton and Wahpekute (the "Lower Sioux") were allowed to settle below the Yellow Medicine.

By the terms of an 1858 treaty, the government opened the Dakota land north of the Minnesota River for white settlement. Two years later, Dakota title to the Upper Minnesota "Reservation" was confirmed by the Senate along with an appropriation to compensate the Dakota for the northern portion. In 1862, Dakota frustration over their mistreatment erupted in open conflict resulting in the death of over 500 white settlers and numerous Dakota. As a result of this conflict, the government in 1863 abrogated all Dakota treaties and banished the Dakota from Minnesota.

Over the next quarter century, small groups of Dakota continued to live in Minnesota, occupying scattered lands of private benefactors. Finally in 1887, the government purchased some small parcels of land at Birch Coulee, Shakopee, Prairie Island, and Prior Lake for the Dakota. Additional land was purchased at Prairie Island and Birch Coulee in 1889. These lands became the core properties for the modern Dakota communities of Lower Sioux, Prior Lake, and Prairie Island. The Upper Sioux Community was not formally established until 1938.

The Ojibwe fared better than the Dakota in the retention of land largely because the poorer farm lands of northern Minnesota were not as much in demand for white settlement. The first U.S. - Ojibwe land cessation treaties in 1837 and 1847 did not establish any reservations, but most of the cessation treaties that followed did. The Grand Portage and Fond du Lac Reservations were established in 1854, the Mille Lacs and Leech Lake Reservations were established in 1855, the Nett Lake (Boise Forte) Reservation

was established in 1866, and the White Earth Reservation was established in 1867.

The Dawes Act of 1887 broke up most Indian reservations into individually owned parcels. Many of these parcels were sold over the next 47 years including 95% of the Leech Lake Reservation, 92% of the White Earth Reservation, 86% of the Nett Lake Reservation, 49% of the Fond du Lac Reservation, and 18% of the Grand Portage Reservation . The Red Lake Reservation lands were never ceded by the Ojibwe nor were they opened for allotment sales authorized by the Dawes Act. The Red Lake Reservation was formally established in 1918 with the adoption of its constitution.

Winnebago Indians also briefly occupied Minnesota during the early reservation period. In 1846, Winnebago from Iowa were promised at least 800,000 acres of land in central Minnesota north of the Minnesota River and west of the Mississippi. The reservation was established immediately south of the Long Prairie River in 1847. In June of 1848, the Winnebago began to settle along the Mississippi River from Sauk Rapids to Long Prairie. In 1852, an attempt was made to create a new Winnebago reservation between the Crow and the Clearwater Rivers and the Winnebago began to occupy this land. The Senate refused to ratify this treaty, however, and instead in 1855 ratified a treaty establishing an 18 square mile reservation in Blue Earth and Waseca Counties. In 1859, the western half of this reservation was surrendered for an increase in annuity payments. Following the U.S. - Dakota Conflict, the Winnebago surrendered the remainder of their Minnesota reservation in 1863 and moved west of the Missouri River.

The passage of the Indian Reorganization Act in 1934 marked a major reversal of government policy that had attempted forced acculturation of Indian groups for the previous half- century.

The act ended allotment, recognized limited self- government, allowed the purchase of former reservation-owned lands, and provided funds for economic enterprises and education.

EXAMPLES OF PROPERTY TYPES ASSOCIATED WITH THE INDIAN COMMUNITIES AND RESERVATIONS HISTORIC CONTEXT:

Ceremonial and religious sites
Reservation sites
U.S. Government - Dakota Conflict sites
Missions and churches, missionary residences
Mission schools
Government schools
Buildings that served as centers for the Indian community in urban areas and on the reservation
Representative housing types
commercial establishments
Sites associated with federal Indian policy
Sites associated with continued traditional uses of the land
Trails
Portages
Treaty and Agreement Signing Sites
Pow Wow sites
Residences of Reservation leaders
Historic village sites
Trading Posts

Indian Communities and Reservations
1837-1934

SHPO Bibliography
The following sources are housed in the SHPO Inventory Files:

Becker County

Koop, Michael
1987 Becker County Historic Sites Survey, 1987.

Beltrami County

Hightower, Barbara and Jeffrey A. Hess
1986 Beltrami County Historical Properties Survey, 1986.

Brown County

Gimmestad, Dennis A.
1979 Historic Resources of Brown County. Multiple Resource Area Nomination.

Carlton County

Sommer, Barbara
1980 Historic Resources Inventory of the Fond du Lac Reservation Carlton and St. Louis Counties, Minnesota.

Clearwater County

Hightower, Barbara and Jeffrey A. Hess
1986 Clearwater County Historic Properties Survey, 1986.

Jackson County

Granger, Susan and Scott Kelly
1986 Jackson County Historic Sites Survey, 1985-86.

Kandiyohi County

Granger, Susan
1985 Lac Qui Parle County Historic Sites Survey, 1983-84.

Mahnomen County

Koop, Michael
1987 Mahnomen County Historic Sites Survey, 1987.

Martin County

Granger, Susan and Scott Kelly
1986 Martin County Historic Sites Survey, 1985-86.

Renville County

Granger, Susan
1985 Renville County Historic Sites Survey, 1984-85.

Sibley County

Johnson, Liz Holum
1987 Sibley County Historic Sites Survey, 1987.

Wadena County

Koop, Michael
1987 Wadena County Historic Sites Survey, 1987.

Yellow Medicine County

Granger, Susan
1985 Historic Sites Survey of Yellow Medicine County, 1984-85.

Indian Communities and Reservations
1837-1934

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Hickerson, H.
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1970 The Chippewa and Their Neighbors. Holt, Rinehart and Winston, New York.

Ritzenthaler, R.E.
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Warren, W.W.
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Winnebago

Lurie, N.D.
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Radin, P.
1973 The Winnebago Tribe. University of Nebraska Press, Lincoln.

Other General Sources

Beaulieu, David
1989 "A Place Among Nations: Experiences of Indian People", in Minnesota in a Century of Change, edited by Clifford E. Clark, Minnesota Historical Society Press, St. Paul.

Holmquist, June
1981 "The Dakota and Ojibway" in They Chose Minnesota. Minnesota Historical Society Press, St. Paul.

GOALS AND PRIORITIES WORKSHEET

Date: 6/13/90

HISTORIC CONTEXT:
Indian Communities and Reservations
1837 - 1934

PROPERTY TYPE (if applicable):

Various

Ranking key:
A = High priority
0 - 2 years
B = Medium priority
3 - 5 years
C = Low priority

IDENTIFICATION EVALUATION REGISTRATION:	Time-table for Completion	Priority Ranking
* Conduct survey of sites of Indian land cession treaties and nominate eligible sites to NRHP	FY90	underway
* Re-write Hole in the Day nomination	FY91 contract	A
* Work with IAC to pick one reservation or community for pilot survey of resources (Nett Lake, Grand Portage, Fond du Lac or Prairie Island) -- test application of traditional cultural properties (see Bulletin 38)	plan with IAC in FY91; FY92 contract	A
* Conduct survey of properties significant under criterion "B" (significant people)		B
* Work with BIA to set-up their CRM activities, and clarify roles	in-house; set meeting date	A
* Survey and develop MPDF of properties assoc. with the "Scattered Sioux"		B
* Survey and develop MPDF of properties assoc. with Winnebago occupation		B
* Survey of sites associated with wild ricing	discuss with IAC	A
* Survey and develop MPDF of properties assoc. with continuing traditional economies of Ojibway [wild ricing (above), maple sugaring, fishing, and hunting]		C
* Re-write Lower Sioux nomination		B
* Communicate with NPS regarding registration of associated sites at Voyageurs Nat'l Park		C

Indian Communities and Reservations Goals cont.

TREATMENT:		
* Communicate with BIA regarding treatment needs at St. Benedict's	in-house; meet with BIA 7/11/90	A
* Address treatment needs at Pipestone Indian School -- possible re-use study	re-use study list	A
* Develop brochures or exhibits on the "Scattered Sioux", the Winnebago, and the Ojibway		C
* Conduct archaeological excavation at the Winnebago Agency House site		C
* Provide training about appropriate treatment of historic properties on the reservation (education) -- coordinate with local liason		B
* Work with Historic Sites in planning for new exhibits at Mille Lacs	in-house	A
* Explore interpretation potential at Lower Sioux Agency Warehouse	in-house	B

Historic Context: INDIAN COMMUNITIES AND RESERVATIONS
1837 - 1945

Scott Anfinson, State Historic Preservation Office

Introduction

At the beginning of the nineteenth century, Minnesota was controlled by two Indian tribes, the Dakota (Sioux) in the south and the Ojibwe (Chippewa) in the north. In 1837, the first major Indian land cessation was made by eastern Dakota and southern Ojibwe groups. This cessation opened the land east of the Mississippi River below the mouth of the Crow Wing River to white settlement thus opening the flood gates of Euro-American intrusion into Minnesota. In 1851, the Dakota ceded the remainder of their Minnesota lands.

Further Ojibwe cessation began in 1847 with the lands west of the Mississippi River and south of the Crow Wing River. Additional Ojibwe cessations were in 1854, 1855, 1863, 1864, 1866, 1867, 1889, and 1904. Only the land now encompassed by the Red Lake Reservation was not ceded. From 1837 until passage of the Indian Reorganization Act in 1934, the United States government made a concerted attempt to end Indian ways of life. With the loss of lands, traditional economic pursuits were severely restricted. Churches attempted to destroy Native American religions. White-run Indian schools attempted to fully acculturate Indians to mainstream America. Many Indians ultimately moved to urban areas attempting to escape the poverty and lack of economic opportunity on the reservations.

The Dakota treaties as ratified by the Senate involved land cessation and payments, but did not involve the establishment of formal reservations in Minnesota. The upper Minnesota River reservations initially promised in the 1851 treaties were used, however, as a re-settlement area for the Dakota. This area included a ten mile-wide corridor on either side of the Minnesota River from Lake Traverse to Little Rock Creek in western Nicollet County; this involved about 150 linear miles. The western Minnesota Dakota groups - the Sisseton and Wahpeton (the "Upper Sioux") - were allowed to settle above the Yellow Medicine River, while the eastern Minnesota groups - the Mdewakanton and Wahpekute (the "Lower Sioux") were allowed to settle below the Yellow Medicine.

By the terms of an 1858 treaty, the government opened the Dakota land on the north side of the Minnesota River for white settlement. Two years later, Dakota title to the Upper Minnesota "Reservation" was confirmed by the Senate along with an appropriation to compensate the Dakota for the northern portion. In 1862, Dakota frustration over their mistreatment erupted in open conflict resulting in the deaths of numerous white settlers and eventually numerous Dakota. As a result of this conflict, the government in 1863 abrogated all Dakota treaties and banished the Lower Sioux Dakota from Minnesota. The Upper Sioux Dakota were allowed to remain, but few did due to fear of reprisal by white settlers.

Over the next quarter century, small groups of Dakota continued to live in Minnesota, occupying scattered lands of private benefactors. Finally in 1887, the government purchased some small parcels of land at Birch Coulee, Prairie Island, and Prior Lake for the Dakota. Additional land was purchased at Prairie Island and Birch Coulee in 1889. These lands

became the core properties for the modern Dakota communities of Lower Sioux, Prior Lake, and Prairie Island. The Upper Sioux Community made up of mainly of Sisseton was not formally established until 1939.

The Ojibwe fared better than the Dakota in the retention of land largely because the poorer farm lands of northern Minnesota were not as much in demand for white settlement once the pine timber had been removed. The first U.S. - Ojibwe land cessation treaties in 1837 and 1847 did not establish any reservations, but most of the cessation treaties that followed did. The Grand Portage and Fond du Lac Reservations were established in 1854, the Mille Lacs and Leech Lake Reservations were established in 1855, the Nett Lake (Bois Forte) Reservation was established in 1866, and the White Earth Reservation was established in 1867. The Red Lake Reservation was formally established in 1918 with the adoption of its constitution.

The Dawes Act of 1887 broke up most of the Ojibwe reservations into individually owned parcels (allotted land) along with some tribal lands owned by each reservation as a whole. Most allotted parcels were sold over the next 47 years including 95% of the Leech Lake Reservation, 92% of the White Earth Reservation, 86% of the Nett Lake Reservation, 49% of the Fond du Lac Reservation, and 18% of the Grand Portage Reservation. The Red Lake Reservation lands were never ceded by the Ojibwe nor were they opened for allotment sales authorized by the Dawes Act.

Winnebago Indians also briefly occupied Minnesota during the early reservation period. After ceding their lands in Wisconsin in 1825 and 1832, they were given a large parcel of land in northeastern Iowa and extreme southeastern Minnesota. In 1846, Winnebago from Iowa were promised at least 800,000 acres of land in central Minnesota north of the Minnesota River and west of the Mississippi in exchange for their lands in Iowa and southeastern Minnesota. The reservation was established immediately south of the Long Prairie River in 1847. The Senate, however, in 1855 ratified a treaty establishing an 18 square mile reservation in Blue Earth and Waseca Counties in exchange for the central Minnesota reservation. In 1859, the western half of this reservation was surrendered for an increase in annuity payments. Following the U.S. - Dakota Conflict, the Winnebago surrendered the remainder of their Minnesota reservation in 1863 and moved west of the Missouri River.

There was also an attempt in 1848 to move the northeastern Wisconsin Menominee to central Minnesota. A tract of land immediately west of the Winnebago Long Prairie reservation was given to the Menominee in exchange for their Wisconsin lands. The Menominee would not move and in 1854 they gave up title to the Minnesota reservation in exchange for a small reservation on the Wolf River in Wisconsin and a payment of a quarter of a million dollars.

The passage of the Indian Reorganization Act in 1934 marked a major reversal of government policy that had attempted forced acculturation of Indian groups. The act ended allotment, recognized limited self-government, allowed the purchase of former reservation-owned lands, and provided funds for economic enterprises and education. Although the 1934 act did little to improve the economic condition of Indians in Minnesota, it finally acknowledged their right to be Indians.

Dakota

Although there had been radical changes in the Indian cultures of the Upper Midwest during the French and British periods, by the beginning of American dominance, Dakota groups in Minnesota were still essentially in control of their own lives. Most of the cultural changes to that point had been with respect to material culture (e.g., brass kettles, guns, horses) and economic orientation (e.g., greater emphasis on hunting fur bearing animals). These changes had been willingly accepted by most Dakota and had not detracted from their ability to cope successfully with the cultural and natural environment. The Dakota were more numerous and powerful than they had ever been, controlling in the early nineteenth century almost all of the land in the upper midwest between the Missouri and Mississippi rivers.

In the eighteenth century, the eastern Dakota or Santee had been forced to abandon much of their homeland in central and northern Minnesota not directly due to European intrusion, but due to the Ojibwe expansion in Minnesota. Most of the western Dakota (Teton, Yankton, Yanktonai) had willingly moved out of the Minnesota woodlands unto the Plains prior to the appearance of either Europeans or the Ojibwe in Minnesota. The conflict with the Ojibwe had begun in earnest in the mid-1700s and raged until the mid-1800s. The Santee were forced to abandon the entire Headwaters Lakes area and east central Minnesota. The new Santee homeland centered on the Minnesota River and the lower Mississippi River.

During the American Period, changes caused by white intrusion soon took place that were not as beneficial to or as well accepted by the aboriginal inhabitants of southern Minnesota. Within a half-century, the Dakota were almost completely dependent on the United States government and their territory in Minnesota was limited to a few small parcels of land. Animals that were critical for food and trade (bison, deer, beaver) began to be scarce. Increased pressure from the north, east, and south by the Ojibwe, the Sauk and Fox, the Iowa, and the Omaha squeezed the safe-zone for the Dakota more tightly around the Minnesota River, causing more Dakota groups to move westward. By 1820 the Teton were completely west of Minnesota, centered on the Missouri River. The Yankton and Yanktonai were largely in the eastern Dakotas. Southwestern Minnesota was dominated by the Sisseton and Wahpeton, the Wahpekute were in south-central Minnesota, and the Mdewakanton were in southeastern Minnesota.

With the establishment of Fort Snelling at the Minnesota-Mississippi River junction in the early 1820s, a permanent Indian agent based at the fort and backed by troops allowed the United States government to take a more active role in Indian affairs. It was a time of crisis for the Eastern Dakota; they were now dependent on traders for tools and materials, game near their major villages was becoming seriously depleted, their access to wild rice, maple sugar, and deer hunting areas in central Minnesota were increasingly restricted by the Ojibwe, and alcohol use sharply increased.

The United States government attempted to alleviate the tension between Upper Midwest Indians by sponsoring intertribal councils at Prairie du Chien in 1825 and 1830, but the Dakota had little interest in participating and the hunting territories delimited by these councils were largely ignored. As natural resources became increasingly scarce in the 1830s, attempts were made by missionaries and the government to have the Dakota practice intensive agriculture. These attempts met with little success.

The first cessations of Dakota land in Minnesota took place in 1805 when Zebulon Pike met with Little Crow and Pinichon, two leaders of local Mdewakanton bands. Pike was interested in acquiring locations for military posts so the Dakota ceded a nine square-mile parcel at the mouth of the St. Croix River and a nine mile-long parcel on either side of the Mississippi River from the mouth of the Minnesota River. The Mississippi River parcel included St. Anthony Falls. A small cessation in southwestern Minnesota took place in 1830 when it was included in a large parcel of western Iowa ceded at Prairie du Chien. This parcel included land in Nobles and Jackson counties.

In 1837 the Dakota ceded their land east of the Mississippi River in the first treaty of Traverse des Sioux and an annuity was established for them. Many Eastern Dakota refused to hunt for the scarce game after this treaty, relying instead on the annuity. Smallpox epidemics, droughts, the continued disappearance of game, and increased Ojibwe control of traditional Dakota hunting territories north of the Minnesota River made life especially difficult for the Dakota in the 1840s. The bison herds in western Minnesota began to rapidly decline as more and more groups began to intensively exploit them.

In 1851, the second treaty of Traverse des Sioux and the treaty of Mendota resulted in the cessation of all Dakota land between the Mississippi and Big Sioux rivers from central Minnesota into northern Iowa. These treaties reflect the desperation of the Dakota following the failure of the fur trade, the pressure of white settlers, conflicts with the Ojibwe, and the disappearance of game. By 1858 the Dakota in Minnesota were restricted to two small reservations on the upper Minnesota River.

The original Indian agency at Ft. Snelling was known as the St. Peter's Agency. From its establishment in 1820 until 1839, it was run by Lawrence Taliaferro who made repeated attempts to interest the Dakota in farming in order to make them self-sufficient. This endeavor failed, not only due to the Dakota resistance to this drastic change in their way of life, but also due to the lack of support from the Commissioner of Indian Affairs. The St. Peter's Agency became a sub-agency in 1848. In 1853 an agency was established at Redwood on the Lower Sioux reservation and another was established at Yellow Medicine on the Upper Sioux reservation in 1856. Both of these agencies were burned by the Dakota in 1862.

A major assault on the Dakota way of life began in earnest in the mid-1830s. Christian missions were established at Lake Harriet in Minneapolis, Lac qui Parle, Winona, Red Wing, and St. Paul. In the 1840s missions were started at Bloomington (Oak Grove), Shakopee (Prairieville), Traverse des Sioux, and Chaska (Little Rock). With the major Dakota cessations in 1851, missionary activity focused on the upper Minnesota River reservation. In 1852 a mission was established at Yellow Medicine and at Pajutazee near Lac qui Parle.

While many of the missionaries were sincere in their attempts to help the Dakota, the assault on traditional Dakota belief struck at the very heart of the viability of Dakota culture. Samuel and Gideon Pond and Stephen Riggs developed a Dakota alphabet and dictionary and their writings are critical documents in understanding Dakota ways of life in the early nineteenth century. Thomas Williamson and Henry Whipple did much to help the Dakota after the 1862 Dakota conflict.

White settlement and land surveys in much of southern Minnesota were temporarily interrupted in the early 1860s by the Civil War and the Dakota Conflict. There were multiple

causes for the Dakota Conflict (formerly known as the Sioux Uprising). There was widespread dissatisfaction with the western Minnesota reservation as many Dakota wanted to return to their traditional village sites in eastern Minnesota. Independent economic pursuits were difficult to pursue due to the disappearance of game and the decline of the fur trade. Settlement pressure by whites intensified and these northern European settlers had little interest in interacting with their Dakota neighbors. The Dakota became dependent on government annuity payments and these payments were often late and insufficient.

In August of 1862 Dakota from the Lower Sioux reservation led by Little Crow attacked white settlements in southwestern Minnesota. Major battles were fought at Lower Sioux, Ft. Ridgely, and New Ulm. Troops mustered for the Civil War were despatched from Ft. Snelling under Henry H. Sibley. Part of Sibley's force set up camp at Birch Coulee across the Minnesota River from Lower Sioux. The Birch Coulee camp was attacked by the Dakota on September 2, 1862. When Sibley sent reinforcements to Birch Coulee, the Dakota retreated. At the same time, a Dakota force under Little Crow attacked settlements in Meeker and McLeod counties. Many fortifications were built by white settlers throughout south-central Minnesota. Sibley's troops advanced westward and set up a camp near the Yellow Medicine River in late September. This camp was attacked by the Dakota on September 23 and the ensuing battle is known as the Battle of Wood Lake.

After Wood Lake, the Dakota associated with Little Crow knew they could not defeat Sibley's force in pitched battle. They gathered their families and scattered westward unto the Plains. At the camp of Wabasha and Taopi opposite the mouth of the Chippewa River, Sibley found 150 lodges of Dakota and most of the white captives taken during the hostilities; the whites had been under the protection of this village. This site became known as Camp Release.

Almost all of the Dakota that remained in Minnesota were arrested and 303 were condemned to death. Most of the condemned were pardoned by President Lincoln, but 38 Dakota were hanged at Mankato. The remainder of the condemned spent the winter imprisoned at Mankato and were transferred to Camp McClelland in Davenport, Iowa in the spring of 1863. About 1,700 Dakota were imprisoned on Pike Island at Ft. Snelling during the winter of 1862-63. Most of these Dakota were sent to the Crow Creek Reservation in South Dakota in the summer of 1863. Some of the Dakota at Davenport were sent to Crow Creek in 1864 and the remainder were sent to the Santee Reservation in Nebraska in 1866. Little Crow was shot and killed by a white settler near Hutchinson in 1863.

Because of the 1862 Conflict, the Dakota were essentially banished from Minnesota, although a few scattered groups of families remained. Many of these families came together at Faribault where they camped on Alexander Faribault's farm. In 1867, there were 75 Dakota at Faribault, 2 at Mendota, 4 at Wabasha, one lodge at Bloomington, and three lodges at Redwood Falls. (A lodge may contain 5 to 10 individuals.) About half of these Dakota were taken out of Minnesota in 1867 to the Santee Reservation in Nebraska. Perhaps 50 Dakota remained in Minnesota after this last removal. In 1805, Pike estimated there were over 2,000 Mdewakantons in Minnesota along with 1,000 Wahpetons, 1,100 Sissetons, and 270 Wakpekute.

Gradually, small groups of Dakota filtered back into Minnesota to join with the few Dakota that had stayed in the State or to take up residence near their old villages. Very little

is known about these groups referred to as "the scattered Sioux." The 1870 census indicates there were 175 Indians in southern Minnesota, most of whom were probably Dakota. There were 34 in Chippewa County who probably represented the remains of the very mobile scout camp from the Dakota Conflict along with concentrations at Faribault and Traverse des Sioux. Smaller groups were present at Bloomington, near Shakopee, and on Grey Cloud Island.

A special census in 1883 found 237 Dakota in Minnesota living at 13 localities. These localities were Shakopee, Wabasha, Grey Cloud Island, Mendota, Bloomington, Faribault, Hastings, Redwood Falls, Red Wing, Prior Lake, St. Paul, West St. Paul, and St. Peter. The largest community was at Shakopee which consisted of 47 people from 11 families. Government appropriations in the late 1880s were used to buy land at Prairie Island, Lower Sioux (Birch Coulee), and Prior Lake. A major consolidation of the Mdewakanton at these three locations is apparent by 1890, although small groups continued to live at other locations including Bloomington, Mendota, and Grey Cloud Island.

At Upper Sioux, only three Dakota lodges stayed after 1863. This community had been first established in 1856 when Stephen Riggs had attempted to form an Indian farming community called the Hazelwood Republic. It was made up primarily of Sissetons with some Wahpetons. The Upper Sioux Dakota who fled in 1863 went first to Devils Lake, North Dakota and then settled near Ft. Wadsworth, South Dakota. In 1867, two Sisseton reservations were established in South Dakota and most of the dislocated Upper Sioux Dakota went to these reservations. A few returned to the Granite Falls area after the passage of the Dawes Act in 1887, forming the nucleus of the modern Upper Sioux community. After 1910, the Sisseton and Wahpeton at Upper Sioux were joined by a few Yanktons and Mdewakantons. This mixture eventually led to some serious disagreements, especially during the period after the passage of the Indian Reorganization Act in 1934. In 1938, the government purchased 745 acres for the Upper Sioux community.

Life for the Dakota in southern Minnesota during the late nineteenth century was dramatically different from what it had been before white settlement. Prior to white settlement, the eastern Dakota seasonal subsistence pattern featured broad-based hunting and gathering with emphasis on particular plants and animals depending on the time of year. In the late summer wild rice harvesting was important and by the early nineteenth century corn harvesting. Summer lodges were large, rectangular structures with gabled roofs. The entire fall was a major deer hunting time and movement between hunting camps. Winter, especially late winter, was usually a time of scarce resources and a time to live off stored foods supplemented by local hunting and fishing. The winter village was often at or near the summer villages and featured tepees in wooded areas. In the spring maple sugar camps were established and while the women harvested the maple sap, the men would hunt muskrats. By summer, the Dakota were back in their main villages where gardens were planted.

By the late nineteenth century the few Dakota remaining in Minnesota had to rely on the government, local hunting, gathering and fishing, and their gardens for food. Missionaries and the government attempted to make farming the major economic focus at the three recognized Dakota communities, although droughts in the 1890s made conditions very difficult. The gradual withdrawal of government benefits and the closing of the Indian agencies in the early twentieth century made conditions even worse.

Indian farming eventually failed and much of the Dakota-owned land was leased to white farmers by the turn of the century. Lower Sioux and Prairie Island became the two principal Dakota communities in Minnesota as Prior Lake was largely abandoned. Small family groups continued living at Prior Lake, Granite Falls, Savage, Wabasha, and Red Wing. In 1929, only 554 Dakota were counted in Minnesota, although there were probably many mixed-bloods living in the Twin Cities who were not included. Dakota holdings in Minnesota at the beginning of the Depression included 470 acres at Lower Sioux, 258 acres at Prior Lake, and 120 acres at Prairie Island.

Attempts to acculturate and provide for the Dakota focused on the Lower Sioux Community, while the small community at Prairie Island was allowed to struggle on in relative isolation. Prairie Islanders thus retained more of their cultural heritage and were sought out by fairs and carnivals to present Indian dances and encampments. The people at Prairie Island made their living by working for local farmers and selling souvenirs. A small school was established on the island, but after fourth grade children were sent to the Indian School at Pipestone. During the early twentieth century, there was a good deal of communication and movement between the Dakota communities and most groups still recognized a single hereditary chief.

The passage of the Indian Reorganization Act (IRA) in 1934 brought about major organizational changes at the Dakota communities. Although there was some attempt to organize the Mdewakanton communities as one unit, this was soon abandoned and each community formed their own government. The IRA also led to additional land purchases at Lower Sioux (1,200 acres) and Prairie Island (414 acres). The Upper Sioux (Granite Falls) Community was not established until 1939 because the main Sisseton Reservation in South Dakota had initially rejected the IRA.

The Pipestone Quarry in southwestern Minnesota had been ceded by a treaty with the Sisseton in 1851, but the Yankton claimed the quarry, stating the Sisseton had no right to cede it. In the Treaty of Washington in 1858 establishing the Yankton Reservation in South Dakota, the government gave the Yankton "free and unrestricted use" of the quarry. A section of land around the main quarry was designated as the Pipestone Quarry area. Over the next 70 years, the government and white settlers attempted to get the quarry lands from the Yankton and there was much disagreement as to whether the Yankton actually owned the land or were just given an easement to mine the pipestone. An Indian School was established on a portion of the quarry land in 1891 without the permission of the Yankton. In 1928, the U.S. government finally paid the Yankton for clear title to the quarry area and the superintendent of the Pipestone Indian School managed the area. A National Monument was established at Pipestone in 1937.

Ojibwe

Unlike the Dakota, most of the Ojibwe were not immediately forced to change their basic way of life after their land cessations. The reservations in northern Minnesota included large land areas still containing the basic elements of the traditional Ojibwe subsistence pattern. Furthermore, due to the sparse white settlement in northern Minnesota, most Ojibwe were not even restricted to the reservations during hunting and gathering expeditions. Once the white pine forests had been decimated by lumber companies, agriculture was very

difficult in these areas so there was not a great demand for land by white settlement during much of the nineteenth century. Only on the Iron Range, at major lumber mill towns, or at a few ports along the North Shore was white settlement concentrated.

During the first half of the nineteenth century there was intense warfare between the Ojibwe and the Dakota in the central Minnesota deciduous forests and along the prairie border in northwestern Minnesota. This area of rich resources became known as "the contested zone" because neither group had extensive settlements there due to the threat of attack by the other group. The last major movement of the Ojibwe in Minnesota took place in the 1840s when the Ojibwe established a village at Otter Tail Lake. The last major battles between the Dakota and the Ojibwe took place in the Red River Valley in the late 1840s.

The traditional Ojibwe subsistence pattern, like the Dakota, seasonally focused on one or two resources, but utilized a wide range of wild foods. By the Post Contact Period, it included some gardening of corn and potatoes. In the spring was maple sugaring was improtant, in the summer roots, nuts and berries were gathered, in the fall wild rice was harvested, and in the winter hunting supplemented stored foods. Fishing and hunting were important during all seasons. Deer were an especially important food source in the winter. During the fur trade, trapping became an important activity mainly in the winter.

Ojibwe villages were usually located on lakes and streams. In the summer, hunting and gathering took place within a 50 mile radius of the village. In the fall, camps were established near wild rice beds. In the early spring, wigwam camps were located near sugar bushes. Winter villages were located in sheltered areas near good hunting grounds. In the warm season, birch bark canoes provided rapid transportation over the waterways and were light enough to carry over the many portages. Snowshoes often were essential in the winter.

With the decline of the fur trade in the mid-nineteenth century and increasing although modest white settlement in northern Minnesota, the traditional Ojibwa way of life began to be irrevocably altered. During the lumbering era, many Ojibwe were employed as lumberjacks, but once the pine was gone, northern Minnesota Indians found it increasingly difficult to find employment.

In the late nineteenth century, a series of dams were built in the Mississippi River Headwaters area in attempt to seasonally stabilize the river flow to benefit lumber companies and Minneapolis mill owners. These dams flooded many wild rice beds and other important subsistence locations. The effects of unrestricted cutover logging, the headwaters dams, and the loss of much land to allotment sales greatly altered the Ojibwe's ability to obtain food on the Leech Lake Reservation.

The Dawes Act of 1887 was principally responsible for devastating the traditional Ojibwe way of life on most of the reservations. Except for Red Lake, most of the reservation lands were sold by individual members who had been allotted the land by the Dawes Act. Leech Lake and White Earth reservations saw over 90% of their lands fall into non-Indian ownership.

Most Ojibwe in Minnesota are divided into four major groups. The Lake Superior Ojibwe include the Fond du Lac and Grand Portage bands. The Mississippi River Ojibwe include Crow Wing, Gull Lake, Pokegama Lake, Sandy Lake, Snake River, Mille Lacs Lake, and Rice River bands. The Pillager Ojibwe include the Otter Tail, Leech Lake, Winnibigoshish Lake, and Cass Lake bands. The Bois Forte Ojibwe include the Vermillion

Lake, Hunters Island, and Rainy Lake bands. The two northwestern Minnesota bands, Red Lake and Pembina, are not placed in larger groups.

The Mississippi River and Pillager bands ceded their lands in the 1830s, 1840s, and 1850s and were initially given reservations near their important villages in the Mississippi Headwaters region. The Grand Portage and Fond du Lac bands ceded their Minnesota lands in 1854, and also managed to retain small reservations within their home areas. The Bois Forte and Pembina bands signed treaties in the 1860s. The Red Lake band resisted signing a treaty until 1889.

The first Ojibwe agency was established at Sandy Lake in 1850. Prior to this annuity payments were made at LaPointe. The agency was moved to Crow Wing in 1851 at the junction of the Gull and Crow Wing rivers. This agency was strategically placed near Ft. Ripley which had been established in 1848 as a deterrence to conflict between the Dakota and the Ojibwe. The Crow River Agency was also near a major Red River oxcart trail and an experimental Indian farm at Gull Lake. The agency had over 300 acres in cultivation by 1852 and contained a headquarters building and several warehouses. The Crow River Agency was closed in 1869 and agencies were established at Leech Lake, White Earth, and Red Lake.

Christian missions were established at many of the major Ojibwe villages in the early 1830s. The initial mission sites included Leech Lake, Sandy Lake, Pokegama Lake (Pine County), and Fond du Lac. Missions were later established at Gull Lake, Mission Lakes (Crow Wing County), Cass Lake, Winnibigoshish Lake, Red Lake, and White Earth. As with the Dakota, missionaries did more than attempt to convert the Indians to Christianity. They tried to get the Indians to be self-sufficient in the new economic system by establishing farms and enterprises such as sawmills. Most of these endeavors met with little success.

By the 1860s, there was increasing white settlement pressure in central Minnesota so the Mississippi River bands were encouraged to move to what is now known as the White Earth Reservation. Not all of the Mississippi River bands went to White Earth, however, and a large group went to White Oak Point near the intersection of the Mississippi and Leech Lake rivers. The Otter Tail and Mille Lacs bands resisted moving from their home areas. In 1873, the Leech Lake Reservation was expanded to include Leech Lake, Cass Lake, Winnibigoshish Lake, and White Oak Point. Small additions to the Bois Forte Reservation were made at Lake Vermillion and Deer Creek in the early 1880s.

Following the passage of the Dawes Act in 1887, there was an attempt through the Nelson Act of 1888 to concentrate all of the Minnesota Ojibwe except the Red Lake band on the White Earth Reservation, although individual band members were allowed to take up allotments on their old reservations. No concerted effort was made, however, to remove the Grand Portage, Fond du Lac, or Bois Fort bands because they were in areas with little settlement pressure. The Pembina and Otter Tail bands were eventually forced unto the White Earth Reservation with the Pembina settling Pembina Township in Mahnomen County and the Otter Tail at Pine Point. By the turn of the century, about a third of Minnesota's 10,000 Ojibwe lived at White Earth.

In 1898 some Ojibwe at Leech Lake made one last armed stand against government injustice. Bugonegijig, an Ojibwe leader of a group that lived on Bear Island, refused to submit to arrest by a corrupt law enforcement system that paid officers for each arrest. Almost 500 federal troops were sent to Leech Lake to capture Bugonegijig and his followers.

When the soldiers paused for lunch on Sugar Point, they were attacked by the Ojibwe and six white soldiers were killed. More than a thousand troops were then sent to capture the Ojibwe warriors. The Commissioner of Indian Affairs arrived just in time to avoid further bloodshed. Some of the Ojibwe were arrested, fined, and served 10 month jail terms. Bugonegejig was never captured and he and his followers were pardoned by President McKinley in 1899.

By 1900, only 323 of the 1,212 members of the Mille Lacs band had moved to White Earth and increasing pressure was put on them to leave Lake Mille Lacs. Within ten years, three-quarters of the Mille Lacs band had left their home area. Most of the Mille Lacs band members settled around Twin Lakes on the White Earth Reservation. Those that remained at Lake Mille Lacs lived on scattered parcels of allotted lands that had not been given up. Additional tribal land was purchased near the lake in 1934, although there are no originally defined boundaries for the Mille Lacs Reservation. Besides the main reservation area at Vinland Bay on Lake Mille Lacs, there are holdings near Isle on the southeast side of Lake Mille Lacs, in Pine County east of Hinkley, and in Aitkin County near East Lake, Minnewawa, and Sandy Lake.

The Red Lake Reservation has managed to resist many of the changes imposed on the other Minnesota Ojibwe reservations. They did not allot their land in 1887 so it has remained in tribal ownership, although portions of the reservation were removed by an additional treaty in 1904. The band adopted a constitution in 1918 which was not changed until 1958.

Winnebago

The Winnebago are a Siouxan speaking people who were first encountered by Europeans in east central Wisconsin. During the fur trade era, the Winnebago moved into southwestern Wisconsin. In 1829 they ceded the western half of their land that was south of the Wisconsin River. In 1832 they ceded the remainder of their lands south of the Wisconsin River in exchange for a large area of land in northeastern Iowa and southeastern Minnesota. The land was referred to as the "Neutral Ground" because it was a contested zone between the Dakota and the Sauk. The final cessation of the Winnebago homeland occurred in 1837 when all of the land between the Black and Wisconsin rivers was ceded.

Winnebago settlement in the Neutral Ground Reservation in southeastern Minnesota between 1837 and 1846 was apparently quite sparse. Their was little Winnebago settlement in the Neutral Ground in general prior to 1840, although an agency was established on the Mississippi River at Yellow River, Iowa in 1834. Two additional Winnebago agencies were established in Iowa in 1840 at Ft. Atkinson and Turkey River in association with the forced removal of a number of Winnebago from Wisconsin. No agencies were established in the Neutral Ground area of Minnesota. The Minnesota portion of the Neutral Ground may have only been used by the Winnebago as a hunting area, although in 1855 over 200 Winnebago came to the Blue Earth County reservation from the Root River valley.

In 1848 a group of 700-800 Winnebago left Ft. Atkinson for their new reservation on the west side of the Mississippi River in central Minnesota. This land had most recently belonged to the Pillager Ojibwe. The new reservation encompassed western Morrison County, northern Stearns County, southern and eastern Todd County, southeastern Douglas County, and northeastern Pope County. They travelled up the Mississippi River valley on

foot and reached the new reservation headquarters at Long Prairie in July. About half of the group had disappeared during the journey. Many of these stragglers eventually settled along the Mississippi River above Sauk Rapids. Over the next few years there were constant attempts to find Winnebago in southern Minnesota and Wisconsin and bring them to the reservation. The Winnebago reservation at Long Prairie consisted of about 1,800 people. They cultivated about 500 acres where they planted corn, wheat, turnips, potatoes, and peas.

The Winnebago were not happy with the central Minnesota reservation. Game was scarce and there was the constant threat of being caught between the Dakota-Ojiwbe conflicts, although there is no evidence the Winnebago were ever subjected to any armed conflict. In 1852 a treaty was negotiated to allow them to settle on the Mississippi River between the Crow and Clearwater rivers in Wright County. This agreement was not ratified, but some Winnebago actually settled along the Mississippi in Wright County.

In 1855 a new treaty was ratified that gave the Winnebago 200,000 acres in south-central Minnesota in exchange for their 890,700 acres in central Minnesota. In the spring of 1855 most of the Winnebago relocated to the southern Minnesota reservation. This southern settlement became a relatively prosperous farming community. The Winnebago there largely abandoned their native dress and customs. Increased white settlement pressure forced the Winnebago to give up the western half of the reservation in exchange for additional annuities.

The Winnebago settlement in southern Minnesota was centered around the agency in east central Blue Earth County. Over 800 acres were brought under cultivation. A local brick works provided building materials for houses. An Indian trade school was started. In 1859 the Winnebago on the southern Minnesota reservation numbered 2,256.

In the early 1860s, however, conditions on the Winnebago reservation began to deteriorate. Due to the outbreak of the Civil War, annuity payments to the Winnebago were delayed. Whisky sellers, who had long plagued the Winnebago, increased their activities. Neighboring whites became increasingly hostile. The Dakota Conflict in 1862 increased the hostility. Even though there was no evidence that they had in any way participated in the conflict, an act of Congress for removal of the Winnebago from Minnesota was approved February 21, 1863. The removal involved 1,945 Winnebago. However, by the turn of the century, perhaps half the Winnebago had left their reservation in Nebraska to return to their former lands in southern Minnesota, northern Iowa, and Wisconsin. By 1909, there were an equal number of Winnebago in Nebraska and Wisconsin. Significant Winnebago populations still are present in Minnesota in the Twin Cities area.

Chronology

The beginning date for this context is based on the first major Indian land cessation, a cessation that involved both Dakota and Ojibwe lands. Although there had been earlier Dakota cessations, they involved only small parcels of land and did not bring about major changes in Indian ways of life. It was intensive white settlement that did the most damage to traditional lifeways and the beginning of this settlement was 1837.

The terminal date for this context was originally 1934 based on the passage of the Indian Reorganization Act. While this led to reorganization of reservations and communities, once again there were no major changes in ways of life. It is expected that important Indian

related properties will be found which post-date 1934. The 1945 terminal date is used to include properties over 50 years old, a requirement for National Register eligibility.

Geographic Distribution

Since the period of significance for this context begins with the first major Indian cessation treaties in 1837 and ends with the termination of World War II in 1945, properties associated with the Dakota and Ojibwe may be found in any part of Minnesota, but most of the standing structures are restricted to current reservation and community boundaries. There is no formal Winnebago Reservation in Minnesota, but the Winnebago still own a few small parcels of land in Houston County. Although no standing structures associated with the former Winnebago reservations are known to exist, archaeological sites are west of the Mississippi River in central Minnesota and in Blue Earth and Waseca counties in south-central Minnesota.

Today most Indians in Minnesota reside in the Twin Cities metropolitan area. In 1928 only about 600 Indians lived in Minneapolis-St. Paul which represented about six percent of the Indians in Minnesota. By 1960 there were 3,311 Indians in the Metro Area (21%), by 1970 the were 9,958 (43%), by 1980 15,665 (45%), and by 1990 29,002 (58%). In 1990, of the 49,909 Indians in Minnesota, 11,995 lived on Ojibwe reservations and 477 lived in Dakota communities. Duluth is another major locus of current Indian settlement.

The four Dakota communities are located in southern Minnesota at **Prairie Island** in Goodhue County, **Prior Lake** (Shakopee) in Scott County, **Lower Sioux** in Redwood County, and **Upper Sioux** in Yellow Medicine County. In the mid-nineteenth century, the Lower Sioux and Upper Sioux communities were part of a larger Dakota reservation that stretched on either side of the Minnesota River from New Ulm to Browns Valley.

The seven Ojibwe reservations are in northern Minnesota: **Mille Lacs** in Mille Lacs, Aitkin, and Pine counties, **Fond du Lac** in Carlton and St. Louis counties, **Leech Lake** in Beltrami, Cass, Hubbard, and Itasca counties, **White Earth** in Becker, Clearwater, and Mahnomen counties, **Red Lake** in Beltrami, Clearwater, Lake of the Woods, Roseau, and Koochiching counties, **Nett Lake** (Bois Forte) in Koochiching and St. Louis counties, and **Grand Portage** in Cook County.

Property Types

Treaty Sites
Agency Sites
Missions and Churches
Conflict Sites
Schools
Ceremonial Sites
Trails and Portages
Village Sites
Isolated Single Habitation Sites
Trading Posts
Subsistence Procurement Sites (wild rice, maple sugar, fishing, etc.)
Urban Properties

Sites on National Register

General

Pipestone National Monument, Pipestone County
Morris Industrial School for Indians Dormitory, Stevens County

Dakota

Pipestone Indian School Superintendent's House, Pipestone County
Gideon Pond House, Hennepin County
Lac Qui Parle Mission Site, Chippewa and Lac Qui Parle Counties
Traverse des Sioux, Nicollet County
Birch Coulee Battle Site, Renville County
Upper Sioux Agency, Yellow Medicine County
Lower Sioux Agency, Redwood County
Saint Cornelia's Episcopal Church, Redwood County
Birch Coulee School, Redwood County
Mendota Historic District, Dakota County
Fort Snelling Historic District, Hennepin County
Camp Release State Monument, Lac Qui Parle County
Fort Ridgely, Nicollet County
Ft. Wadsworth Agency and Scout Headquarters, Traverse County
Shakopee Historic District, Scott County

Ojibwe

Saint Columba Mission Site, Crow Wing County
Savanna Portage, Aitkin County
Grand Portage of the St. Louis River, Carlton County
Saint Joseph and Mary Church, Carlton County
Saint Benedict's Mission School, Becker County
Church of Saint Francis Xavier, Clearwater County
Grand Portage National Monument, Cook County
Height of Land Portage, St. Louis County
Crow Wing State Park, Crow Wing County
White Oak Point Site, Itasca County
Kathio Historic District, Mille Lacs County
Ayer Mission Site, Morrison County
William Warren Two Rivers House Site, Morrison County
Swan River Village Site (21MO16), Morrison County
Old Wadena Historic District, Wadena County

Winnebago

None (The Winnebago Agency House in Blue Earth County was demolished in 1986).

Other Principal Sites

Dakota

Pike Island Treaty Site, Hennepin County
Mendota Treaty Site, Dakota County
Wood Lake Battle Site, Yellow Medicine County

Ojibwe

Old Crossing Treaty Site, Red Lake County
Fond du Lac Treaty Site, Carlton County
Old Fond du Lac Village Site, Carlton County
Guild Hall and St. John Mercer Memorial Mission, Cass County

Winnebago

Winnebago Agency Site, Blue Earth County
Winnebago Agency Site, Todd County

Evaluation Criteria

To be listed on the National Register of Historic Places, a property must be at least 50 years old and meet one or more of four broad criteria:

Criterion A: Sites that are associated with events that have made a significant contribution to the broad patterns of our history.
Criterion B: Sites that are associated with the lives of persons significant in our past.
Criterion C: Sites that embody the distinctive characteristics of a type, period, or method of construction or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction.
Criterion D: Site that have yielded or may be likely to yield information important in prehistory or history.

Once a site has been shown to be significant under one or more of the four above listed criteria, it must then be shown to have the ability to convey that **significance**. This is what the National Register means by **integrity**. There are seven aspects of integrity: location, design, setting, materials, workmanship, feeling, and association. These aspects were written with standing structures in mind, but most also apply to archaeological properties.

Any standing structure that has good integrity and is directly associated with an Indian leader, an Indian agency, a nineteenth century Indian mission, a treaty signing, an event of armed conflict, an Indian school, an initial phase of building construction on a reservation, or represents an important native architectural form will be eligible for the National Register. The same holds for archaeological sites of the above associations. Archaeological sites will also be eligible if they can be used to research Indian ways of life that are not well documented in the written literature or oral accounts. Locations that hold special meaning to Indian peoples may also be eligible even if no artifactual remains are apparent and the National Register designation does not infringe on the site's sacredness.

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