THE CULTURAL MEANING OF COLDWATER SPRING: FINAL ETHNOGRAPHIC RESOURCES STUDY OF THE FORMER U.S. BUREAU OF MINES TWIN CITIES RESEARCH CENTER PROPERTY, HENNEPIN COUNTY, MINNESOTA

GSA RFQ NO. 71599



Prepared for:
The National Park Service
Mississippi National River and Recreation Area

Prepared by:
Summit Envirosolutions, Inc. and Two Pines Resource Group, LLC

FINAL REPORT
June 2006

John Anfinson
09/14/2006 12:19 PM CDT

To: Steven P Johnson/MISS/NPS@NPS
cc:
Subject: Fw: Ethnography - Bureau of Mines

fyi

----- Forwarded by John Anfinson/MISS/NPS on 09/14/2006 12:19 PM -----

John Anfinson
09/14/2006 12:16 PM CDT

To: Mark_Schoepfle@nps.gov
cc:
Subject: Ethnography - Bureau of Mines

Mark,

Great to talk to you today. Here is the analysis of the ethnography report I did. It is only for inhouse use at this point. I am open to any help in making it better.

Thanks,

John



Traditional Cultural Property Analysis.doc

John O. Anfinson, PhD
Historian
Mississippi National River and Recreation Area
National Park Service
Suite 105
111 East Kellogg Boulevard
St. Paul, MN 55101

Ph. 651-290-3030, ext. 285

Traditional Cultural Property Analysis

The Cultural Meaning of Coldwater Spring in Dakota and Ojibwe Community Life: Ethnographic Resources Study of the Former Bureau of Mines Twin Cities Research Center Property, Hennepin County, Minnesota

This review explains why the National Park Service (NPS) did not concur with the analysis and conclusions concerning Traditional Cultural Properties (TCPs) found in "The Cultural Meaning of Coldwater Spring in Dakota and Ojibwe Community Life: Ethnographic Resources Study of the Former Bureau of Mines Twin Cities Research Center Property, Hennepin County, Minnesota." Summit Envirosolutions, Inc. and Two Pines Resources Group, LLC, completed this report for the NPS. Most importantly, the authors did not provide enough evidence specific to Coldwater Spring to support their arguments under Criterion A or C. The authors also failed to provide clear arguments for eligibility under A or C.

The ethnography report presents two arguments for why they think Coldwater Spring should be considered a TCP, each relating to a thematic group.

> First, they state that "... Coldwater Spring is recommended as eligible ... under Criterion A for its association with the Dakota cultural landscape of *Mdote*, ..." (Abstract, p. ii. Mdote is the confluence of the Minnesota and Mississippi rivers. See p. 98 for a discussion of the *Mdote* Cultural District.) The evidence, they argue, is that some interviewees associated *Mdote* with Coldwater Spring, and they said it was "directly linked with the event of the *Mdote* creation by an oral history."
>
> Second, they say that "Coldwater Spring is also recommended as eligible ... under Criterion C as representative of a resource type of natural springs, many of which have been destroyed or which are no longer accessible, that are an integral component in the practice of Dakota traditional ceremonies and lifeways that require pure spring water." (Abstract p. ii.) Under Criterion C, they argue, Coldwater Spring is a TCP under subcriterion 4, as "representative of a significant and distinguishable entity whose components may lack individual distinction...." P. 96
>
> Putting the two together, they say:

"For the Dakota, Coldwater Spring is imbued with cultural importance, because of its association with the cultural landscape of *Mdote* and because springs figure significantly in the practice of their traditional ceremonies, in particular the *Inipi*, that require pure water for their performance. ... it is representative of the type of natural springs ... that are significant for their role in Dakota traditional lifeways. Hence, Coldwater Spring and springs like it are integral to the continued observance of these rituals." P. 75

Further into the study, they state, "The results of this study ensure that Coldwater Spring is a property, and in particular, it is identified as a site (natural spring) that is culturally significant for its associations with:

* the *Mdote* area as the confluence of the Minnesota and Mississippi rivers, which is regarded as the center of all things and historically significant by the Mdewakanton Dakota;
* the Dakota tradition of the *Unktehi*; and
* the activity of collecting spring water for ceremonial use." P. 95

The arguments for a TCP (or any other type of site) under both Criteria depend upon the evidence that ties Coldwater Spring to the proposed thematic group. The authors fail to provide substantive evidence, however.

The Site-Specific Documentation

So, here is the evidence they present.

Letter to Senator Carol Flynn from the elected leaders of the four federally recognized Dakota Indian tribes of Minnesota. 3/29/99.

The leaders submitted this letter in response to the Highway 55 controversy. The Dakota leaders stated: "As you are aware, the Coldwater Spring and the area at the meeting of the Minnesota and Mississippi Rivers have held significant cultural and practical importance to Indian people for thousands of years. We once again state our support of our spiritual leaders that the Coldwater Spring is a spiritual and cultural sacred site. "... it is more factually accurate to state that the area maintains cultural significance for all Dakota people in Minnesota." P. 47

Letter to JoAnn Kyral, MNRRA Superintendent, from the elected leaders of the Prairie Island Indian Community, 9/12/2000.

"It is well established that the Coldwater Springs and the area where the Minnesota and Mississippi rivers converge hold significant cultural importance to the Dakota people. Our own history tells us that the spring was used in the Dakota healing Lodge because of its purity. River or lake water would never have been used in the healing lodge; only the pure water from the spring could be used. " P. 48

4 Dakota Tribes to JoAnn Kyral. 9/13/2000.

"It is well established that for centuries, the entire area around Coldwater Springs and the meeting place of the Minnesota and Mississippi River have held very significant cultural and practical importance to the Dakota." There is no mention in this letter of the spring being sacred. P. 48

Chris Leith, Dakota Elder, Prairie Island Community.

He says that the "people in the old village [*Ti Tanka Tanina*] used the spring water for medicine, for ceremonies, washing, and purification...." He also says that the "water nurtured the Indian s who lived in the village, it was sacred. They used the water in their sweat lodges (Hotopp et. al. 1999:38)." Pp. 44, 60. The "old village" lay near or at the confluence for a short time.

Gary Cavender, Dakota Elder.

"There are seven groups of Dakota .... There are seven stars in the constellation Orion. We are the spirit beings from the constellation of Orion and those seven stars. This whole area [*Mdote*] is important to us because this is where we first came as spirit beings - to the confluence of the Mississippi and Minnesota rivers. We spread our from there becoming human beings was we spread out from there." P. 58

According to the ethnography report authors: "While Coldwater Spring is associated with the *Unktehi* by virtue of being a spring, Gary Cavender, ...has specifically linked *Unktehi* to Coldwater Spring both during previous testimony for the TH 55 Reroute project when he stated that 'our underwater God '*Unktehi*' lives in the Spring [Coldwater]' (Cavender 1998), as well as during an interview for this study when he informed us that *Unktehi* 'lived in that tepee *[Taku Wakan Tipi*] and 'he would go into the river down that spring [referring specifically to Coldwater Spring]' ...." He has said elsewhere, as well, that Coldwater Spring is the dwelling place of *Unktehi*. P. 61

Tom Ross, Upper Sioux Community.

He related a story to the authors that he says he heard from Gary Cavender. It goes as follows: "The water from Coldwater Spring comes out from underneath the land and some of the spirit beings that arrived went into the water and they appeared on earth here and so became Dakotahs. That is the connection there."

Specific Documentation and Coldwater Spring as TCP

Now let's look at the evidence in relation to the potential eligibility of Coldwater Spring. The three letters from the Dakota tribes above simply assert that Coldwater Spring is culturally significant but offer no specific evidence. The assumption is that since the spring is in the vicinity of the confluence and was and is a source of spring water, it must be significant.

Chris Leith's statement provides the only historical connection to Dakota use of the spring. He asserts that people from the old village at the confluence used the spring water for a variety of ceremonial purposes. The old village dates to 1689, and one must wonder why and how this information would be passed down but not the name of the spring. If it was so important, why are there no accounts of using the spring since then. As the spring had no Dakota name, how do we know that Coldwater Spring was the spring the people at the old village went to? There were many springs that could have been used, some much closer to the confluence,. If

any spring could provide pure water for ceremonies and *Unktehi* is present in all springs, why was there a special need to go to Coldwater Spring? If the spring was so important, then why doesn't it have a specific name, like other Dakota sites in the area do?

The report's authors acknowledge that, "During the course of this study, no historical documentary evidence for the American Indian use of the specific spring known as Coldwater was encountered, but is inherently understood by the official Dakota representatives interviewed that a natural spring like Coldwater Spring would have been used for ceremonial purposes particularly because of its relationship to *Mdote*." (P. 60) This paragraph captures what underlies their whole argument and the arguments of some of the interviewees. They assume, or speculate, that since Coldwater is a spring and is in the confluence area it must have been used.

Gary Cavender's account of the Dakota origins is certainly important. There is no question that the confluence is significant to the Dakota. Cavender, however, does not directly link Coldwater Spring to the confluence. He does associate *Unktehi* with Coldwater Spring, but as the authors consistently show, *Unktehi* is associated with all springs.

Tom Ross, relating what he says he heard from Gary Cavender, asserts that some of the spirits that came down from the sky went up Coldwater Spring and came out on earth as the Dakota. While this second hand account is interesting, it is the only such direct association with the creation story.

This is all the documentation the authors present to support finding Coldwater Spring eligible as a TCP. The NPS believes that more evidence is necessary to find Coldwater Spring eligible under either Criterion A or C.

The Documentation and the Criteria

In the discussion below, the NPS addresses the issues presented above. We will begin by reviewing *Bulletin 38, Guidelines for Evaluating and Documenting Traditional Cultural Properties*. *Bulletin 38* states that a TCP is:

> "a location associated with the traditional beliefs of a Native American group about its origins, its cultural history, or the nature of the world; ... " and, "a location where Native American religious practitioners have historically gone, and are known or thought to go today, to perform ceremonial activities in accordance with traditional cultural rules of practice, ..." (*Bulletin* 38, p. 1)

For Coldwater Spring, we have only Tom Ross' statement about what Gary Cavender said to support the idea of the spring as tied to the origin story, and we have only Chris Leith's statement about the Dakota from the old village using a spring that had no specific name. We have virtually no evidence to show how Coldwater Spring was part of Dakota cultural history. Coldwater Spring does figure into Dakota beliefs about the nature of world, but no more so than any other spring. The evidence does not show that the Dakota religious practitioners used Coldwater Spring.

Bulletin 38 also states:

> "A traditional cultural property, then, can be defined generally as one that is eligible for inclusion in the National Register because of its association with cultural practices or beliefs of a living community that (a) are rooted in that community's history, and (b) are important in maintaining the continuing cultural identity of the community." (*Bulletin* 38, p. 1)

None of the reports done for the Bureau of Mines project supports a Dakota history of cultural practices at Coldwater Spring or that those practices or any use of Coldwater Spring were rooted in Dakota history. Since any spring that provides pure water will work for the ceremonies the Dakota perform, loss of this spring would not undermine the cultural identity or continuity of the Dakota community. In fact, spring water is not absolutely necessary. As the ethnography report states: "In the absence of access to a spring source, well water (Chris Leith, key cultural expert, September 22, 2005) has been used by interviewees for sweat lodges and other ceremonies. Indeed, as some traditional community springs, like 'Rattling Springs' near Prairie Island, are now on private property, alternative water sources must be sought (Chris Leith, key cultural expert, September 22, 2005." (P. 53)

Criterion A analysis

The report's authors argue that Coldwater Spring is part of a group of sites around the confluence that are associated with "the Dakota cultural landscape of *Mdote*." That landscape includes events and places. Specifically, they state, "The occurrence of these significant events within the radius around the physical confluence is a testimony for the Dakota of the centrality and power of this location ....." The places and events include:

> *Mdote*. The physical confluence of the Minnesota and Mississippi rivers, which figures in Dakota history as a place of origin and the center of the earth.
>
> *Oheyawahi* or Pilot Knob. The bluff overlooking the confluence, where the Dakota placed their dead on scaffolds and/or buried them, and a place where they conducted certain ceremonies. Pilot Knob is also the location of the Treaty of 1851, by which the Mdewakanton and Wapekute bands of the Dakota gave up their lands west of the Mississippi.
>
> *Taku Wakan Tipi* or Morgan's Mound. Located over a mile to the west of the confluence and has a tradition associated with *Unktehi*
>
> *Wita Tanka* or Pike Island, which is the location of the Treaty 1805 and an 1838 Dance.
>
> Mendota. They include Mendota, as it was where five bands of the Mdewakanton signed the Doty Treaty of 1841.

The lowlands below Fort Snelling, where the 1862 internment camp was located.

Clearly, many important events in Dakota history have occurred around the confluence. It is, without question, a very important area. Most places in the group, those related solely to Dakota history, have specific names and stories that have been known for a long time.

Two immediate questions arise, however. First, with regard to the *Mdote* cultural landscape, are we talking about a TCP or some other kind of National Register type? The treaty signing sites and the internment camp would not clearly fit into a TCP designation related to the confluence, Pilot Knob or Morgans Mound. Rightly, the authors note that it was outside the scope of their project to undertake a nomination for the confluence area. But, they still needed to relate the history or Coldwater Spring to the confluence area, which they could not do with any substance or depth. Because Coldwater Spring is in the area does not automatically make it part of the group.

Fundamentally the argument has to be that Coldwater Spring is associated with events (or cultural practices or beliefs) that have made a significant contribution to the history of the Dakota people, or it is associated with broad themes that have. The argument for association with significant events or broad themes is speculative and confusing.

Criterion C analysis

The ethnography report insists that Coldwater Spring is representative of a type of site that is significant to Dakota, and, therefore, eligible for listing on the National Register. Specifically they rely on this provision within *Bulletin 38* to argue that Coldwater Spring merits inclusion on the National Register under Criterion C:

> "A property may be regarded as representative of a significant and distinguishable entity, even though it lacks individual distinction, if it represents or is an integral part of a larger entity of traditional cultural importance."

The report's position is that Coldwater Spring is part of such an entity.

Bulletin 38 offers two examples of how a site could be a natural feature representative of a larger group. One is from Micronesian navigation markers and the other Pomo Indian sedge fields. Thus, the authors say,

> "Using this example [Micronesian navigation markers] as a model, Coldwater Spring is a natural spring that is indistinguishable to the casual observer from any other natural spring. For the Dakota, Coldwater Spring is imbued with cultural importance, because of its association with the cultural landscape of *Mdote* and because springs figure significantly in the practice of their traditional ceremonies, in particular the *Inipi*, that require pure water for their performance." pp. 74-75

Let us consider each of the key point above.

With regard to nondescript natural features, the idea in Bulletin 38 is that while the casual observer might not be able to tell the difference between a significant rock or a significant sedge field, the Micronesians or Pomo could. They could tell the difference, due to specific and substantive stories about specific markers or due to the quality of the sedge. For Coldwater Spring, the water from is no more unique than the water from any other spring.

With regard to the idea that Coldwater Spring is imbued with cultural importance, because of its association with the cultural landscape of *Mdote*. As discussed above, there is one quote relating Coldwater Spring to the Dakota origin story, and one account relating to the potential use of Coldwater Spring by Dakota people living at the confluence. The authors simply do not establish a clear or substantive connection between Coldwater Spring and *Mdote* specifically or the other Dakota sites related to it.

And with regard to the statement that Coldwater Spring is imbued with cultural importance because springs figure significantly in the practice of their traditional ceremonies, in particular the *Inipi*, that require pure water, we addressed this above. Any source of pure water would work for the *Inipi* and other ceremonies. The report is saying that all springs in the current or former Dakota territory are eligible as TCPs.

The authors dismissed eligibility under Criterion B because, they concluded, "the *Unktehi's* association with this spring is no more significant than his association with any other spring (Gary Cavender, ...; Curtis Campbell, ...), ..." (Pp. 73-74.) This same argument should apply to the use of springs for the *Inipi* sweat lodge. Because any pure water can be used for the *Inipi* sweat lodge, Coldwater Spring should not be considered as eligible.

Consider the specific examples from Bulletin 38.

Pomo sedge fields.

"... certain locations along the Russian River in California are highly valued by the Pomo Indians, and have been for centuries, as sources of high quality sedge roots needed in the construction of the Pomo's world famous basketry." The sedge mats are "representative of, and vital to, the larger entity of Pomo basket making." (*Bulletin 38*, p. 14.) The idea is that high quality sedge fields are the key.

The case for Coldwater Spring would be that certain springs in Dakota territory were and are highly valued by the Dakota Indians and have been for centuries, as sources of pure water. The idea of certain locations being highly valued versus others is not established; in fact the argument is that all natural springs are and were used. They have suggested that since Coldwater Spring is in the Mdote area, it would have been used as a source of water for ceremonial purposes. They do not, however, establish that Coldwater Spring was special to the Dakota for this reason historically.

Micronesian navigational markers.

".... some deeply venerated landmarks in Micronesia are natural features, such as rock outcrops and groves of trees; these are indistinguishable visually (at least to the outside observer) from other rocks and trees, but they figure importantly in chants embodying traditional sailing directions and lessons about traditional history. As individual objects they lack distinction, but the larger entity of which they are a part–Micronesian navigational and historical tradition–is of prime importance in the area's history." (*Bulletin 38*, p. 14.)

Here again, the focus is on a finite number or markers that have specific stories associated with them. And again, we no documentation that Coldwater Spring was part of a unique group or that it was unique in itself.

National Register Bulletin 16A tells applicants to "Discuss the chronology and historic development of the property. Highlight and focus on the events, activities, associations, characteristics, and other facts that relate the property to its historic contexts and are the basis for it meeting the National Register criteria." (Bulletin 16A, p. 46.)

Based on the documentation we have, this is the specific chronology of Coldwater Spring as a Dakota TCP:

1. Origin. Tom Ross says that Gary Cavender to him that some of the spirit beings of Dakota origin went into the spring and appeared on the earth.

2. 1689. Chris Leith days that people from the "old village" went to the spring in 1689 and used the water for ceremonial purposes.

3. Nothing since.

So, based on the above discussion, the NPS does not believe Coldwater Spring meets the criteria of the National Register as a TCP.

The National Park Service (NPS) must also consider another point in the discussion and that is the danger that we would be creating a site with a meaning and power for the Dakota that it did not historically have. If the evidence does not support historical use of the spring by the Dakota for any day to day or special ceremonial use, then maybe it was not special to them. If this was the case, then we (and all those non-Dakota interests who support giving the spring a special designation) may be creating Dakota history, rather than recording it. Since this process will be well documented, the stories that we give Coldwater Spring now will become permanent fact.

John O. Anfinson
Cultural Resources Specialist
Mississippi National River and Recreation Area
National Park Service

John Anfinson

09/29/2006 09:23 AM CDT

To: Don Stevens/Omaha/NPS@NPS, Michael Evans/Omaha/NPS@NPS, Steven P Johnson/MISS/NPS@NPS, Kim Berns/MISS/NPS@NPS
cc: "Stephen Pyle e2M" <spyle@e2m.net>
Subject: Draft Ethnography Report Evaluation

Hi All,

Please find attached the Draft Ethnography Report comments. This is a more thorough version than the one I sent our a while to some of you. Knowing this will be scrutinized by many people, I would appreciate any good critical advice you can give. (Steve, please share with Jayne.)

The plan is to write a cover letter to the SHPO and attach the comments. Anyone else getting the comments will get them as part of the Section 106 process. We would like to get the comments out early next week.

Thanks and have a great weekend,

John



DraftTCP-Evaluation-BOM.doc

DRAFT

Sacred Site and Traditional Cultural Property Analysis
Bureau of Mines
Hennepin County, MN

To identify cultural resources present on the Bureau of Mines property, the National Park Service (NPS) undertook three studies. One covered the archeology, another the history and the third the ethnography. The ethnography study is entitled "The Cultural Meaning of Coldwater Spring in Dakota and Ojibwe Community Life: Ethnographic Resources Study of the Former Bureau of Mines Twin Cities Research Center Property, Hennepin County, Minnesota." Summit Envirosolutions, Inc. and Two Pines Resources Group, LLC completed this report under contract with the NPS. This report looked for three types of ethnographic resources: ethnographic sites, as defined by NPS guidelines; sacred sites, as defined by Executive Order (E.O,) 13007, and Traditional Cultural Properties (TCPs), as defined by *Bulletin 38* of the National Register of Historic Places.

The primary focus of this review is the Traditional Cultural Property (TCP) portion of the Bureau of Mines ethnography study. As the general public often confuses sacred sites and TCPs, we will briefly address the sacred site issue. The purpose of the TCP portion of the study was to determine whether Coldwater Spring or other areas on the Bureau of Mines property were eligible for the National Register and, therefore, subject to the Section 106 provisions of the National Historic Preservation Act (36 CFR Part 800).

The Ojibwa are mentioned in the report title, but after reviewing a first draft of the ethnography report, it became clear that the Ojibwa spent little time in the area and had no ethnographic or TCP sites at the Bureau of Mines property. Historically, the Ojibwa spent little time in the project area, and when here, risked open conflict with the Dakota. The area was far from neutral, as ethnography report and various individuals suggest.

Sacred Site
According to E.O. 13007, "a 'Sacred site' means any specific, discrete, narrowly delineated location on Federal land that is identified by an Indian tribe, or Indian individual determined to be an appropriately authoritative representative of an Indian religion, as sacred by virtue of its established religious significance to, or ceremonial use by, an Indian religion; provided that the tribe or appropriately authoritative representative of an Indian religion has informed the agency of the existence of such a site."

The NPS does not make the determination of whether a sacred site exists. It is up to a federally recognized tribe to make such a determination. In Section 1, the E.O. says that

> (a) In managing Federal lands, each executive branch agency with statutory or administrative responsibility for the management of Federal lands shall, to the extent practicable, permitted by law, and not clearly inconsistent with essential agency functions, (1) accommodate access to and ceremonial use of Indian sacred sites by Indian religious practitioners and (2) avoid adversely affecting the physical integrity of such sacred sites. Where appropriate, agencies shall maintain the confidentiality of sacred sites.

Inherent in the E.O. is the idea that a sacred site is sacred to the specific tribe declaring it so. Just because one tribe declares a site sacred does not mean it is sacred to other tribes or to the general public. When a tribe declares a site sacred, the agency does not normally ask for details or evidence supporting why the site is sacred.

Sacred Site Documentation

The Department of Interior, the National Park Service and Minnesota State Senator Carol Flynn have received letters from tribes related to the sacred, spiritual and cultural significance of Coldwater Spring. The key portions of these letters appear below.

Four Dakota Tribes to Minnesota Senator Carol Flynn. 3/29/99.

The tribal leaders of the four recognized Dakota tribes in Minnesota submitted this letter in response to the Highway 55 reroute controversy. The Dakota leaders stated:

> As you are aware, the Coldwater Spring and the area at the meeting of the Minnesota and Mississippi Rivers have held significant cultural and practical importance to Indian people for thousands of years. We once again state our support of our spiritual leaders that the Coldwater Spring is a spiritual and cultural sacred site. ... Foremost, it is more factually accurate to state that the area maintains cultural significance for all Dakota people in Minnesota.

Letter to JoAnn Kyral, MNRRA Superintendent, from the elected leaders of the Prairie Island Indian Community, 9/12/2000.

This letter came in response to a meeting between the NPS and the four federally recognized Dakota tribes on September 11, 2000, at the Shakopee Mdewakaton Sioux Community. At this meeting, the NPS briefed the four tribes on the Bureau of Mines project, the Section 106 process, and the sacred site issue. The NPS encouraged the tribes to declare Coldwater Spring sacred if they felt it was so.

> As we discussed on September 11, it is well established that the Coldwater Springs and the area where the Minnesota and Mississippi rivers converge hold significant cultural importance to the Dakota people. Our own history tells us that the spring was used in the

> Dakota healing Lodge because of its purity. River or lake water would never have been used in the healing lodge; only the pure water from the spring could be used. Because of this important use and cultural connection, we feel that the protection of the site from any development is critical. We are relying on the Department of the Interior to assure us that the site will forever be protected and Dakota people will have access to the site.

Four Dakota Tribes to JoAnn Kyral. 9/13/2000.

This letter also came in response to the September 11, 2000, meeting with the four Dakota tribes.

> It is well established that for centuries, the entire area around Coldwater Springs and the meeting place of the Minnesota and Mississippi River have held very significant cultural and practical importance to the Dakota.
>
> The protection of all parts of the area is of vital importance to all Indian people. This area also holds great significance for all the people of the State of Minnesota. The fact that this area has been important to many different groups for such a long period of time should, in itself, be sufficient cause for the federal government to provide this place with the maximum level of protection.

The September 13 letter is our last official correspondence on this issue with the four recognized Dakota tribes in Minnesota. In this letter, the tribes do not say that Coldwater Spring is a sacred, religious or spiritual site, as they did in the 1999 letter to Senator Carol Flynn above. In fact, the letter is quite similar to the letter to Senator Flynn, except the sentence mentioning sacred and spiritual is deleted. If one or all of the Dakota tribes comes forward with a new letter or testimony saying Coldwater Spring is sacred to them, we will inform the Department of the Interior.

Lawrence Murray, Chairman, Iowa Tribe of Oklahoma to The Honorable Bruce Babbitt, Secretary of the Interior, January 29, 1999.

In a tribal resolution, the Iowa of Oklahoma declared Camp Coldwater sacred, rather than the spring. They probably meant to say Coldwater Spring. Camp Coldwater is a very large area associated with early settlers. The Mississippi National River and Recreation Area (MNRRA) has sent three letters to the Iowa and has called them three times to seek clarification and direction regarding access and protection. The tribe has not responded.

Traditional Cultural Property Review

The review below explains why the National Park Service (NPS) did not concur with the analysis and conclusions concerning a TCP found in the ethnographic report. The report's authors argued that Coldwater Spring merited inclusion on the National Register under Criterion

A and C(4). Most importantly, the authors did not offer enough evidence specific to Coldwater Spring.

Criterion A concerns "association with events that have made a significant contribution to the broad patterns of our history." In this case Dakota history. Criterion C(4) concerns sites that are "Representative of a significant and distinguishable entity whose components may lack individual distinction." (*Bulletin 38*, pp 11-12)

The authors present two arguments for why they think Coldwater Spring should be considered a TCP, each relating to a group.

> First, they state, "... Coldwater Spring is recommended as eligible ... under Criterion A for its association with the Dakota cultural landscape of *Mdote*, ..." (*Mdote* is the confluence of the Minnesota and Mississippi rivers. Abstract, p. ii. See p. 98 for a discussion of the *Mdote* Cultural District.)
>
> Second, they say that "Coldwater Spring is also recommended as eligible ... under Criterion C as representative of a resource type of natural springs, many of which have been destroyed or which are no longer accessible, that are an integral component in the practice of Dakota traditional ceremonies and lifeways that require pure spring water." (Abstract p. ii.) Under Criterion C, they argue, Coldwater Spring is a TCP under subcriterion 4, as "representative of a significant and distinguishable entity whose components may lack individual distinction...." (p. 96.)

Putting the two together, they state:

> For the Dakota, Coldwater Spring is imbued with cultural importance, because of its association with the cultural landscape of *Mdote* and because springs figure significantly in the practice of their traditional ceremonies, in particular the *Inipi* (sweat lodge), that require pure water for their performance. ... it is representative of the type of natural springs ... that are significant for their role in Dakota traditional lifeways. Hence, Coldwater Spring and springs like it are integral to the continued observance of these rituals. (p. 75)

Further into the study, they say, "The results of this study ensure that Coldwater Spring is a property, and in particular, it is identified as a site (natural spring) that is culturally significant for its associations with:

> * the *Mdote* area as the confluence of the Minnesota and Mississippi rivers, which is regarded as the center of all things and historically significant by the Mdewakanton Dakota;
> * the Dakota tradition of the *Unktehi*; and
> * the activity of collecting spring water for ceremonial use." P. 95

Overall, the authors' arguments for a TCP under both Criteria depend upon the evidence that ties Coldwater Spring to the proposed group. As presented below, the ethnographic accounts directly relating the Dakota and Coldwater Spring historically are slim.

Chris Leith, Dakota Elder, Prairie Island Community.

Chris Leith says that the "people in the old village [*Ti Tanka Tanina*] used the spring water for medicine, for ceremonies, washing, and purification...." He also says that the "water nurtured the Indians who lived in the village, it was sacred. They used the water in their sweat lodges (Hotopp et. al. 1999:38)." The "old village" lay near or at the confluence for a short time. (pp. 44, 60.)

Gary Cavender, Dakota Elder, Not Enrolled

Cavender told the interviewers that

> There are seven groups of Dakota [Mdewakanton, Wahpekute, Wahpeton, Sisseton, Yankton, Yanktonai, and Teton]. There are seven stars in the constellation of Orion.13 We are the spirit beings from the constellation of Orion and those seven stars. This whole area [*Mdote*] is important to us because this is where we first came as spirit beings - to the confluence of the Mississippi and Minnesota rivers. We spread out from there becoming human beings as we spread out from there. (p. 58)

Cavender also stated that "The water from Coldwater Spring comes out from underneath the land and some of the spirit beings that arrived went into the water and they appeared on earth here and so became Dakotahs. That is the connection there." (p. 58)

According to the ethnography report authors:

> While Coldwater Spring is associated with the *Unktehi* by virtue of being a spring, Gary Cavender, ...has specifically linked *Unktehi* to Coldwater Spring both during previous testimony for the TH 55 Reroute project when he stated that 'our underwater God '*Unktehi*' lives in the Spring [Coldwater]' (Cavender 1998), as well as during an interview for this study when he informed us that *Unktehi* 'lived in that tepee *[Taku Wakan Tipi*] and 'he would go into the river down that spring [referring specifically to Coldwater Spring]' .... He has said elsewhere, as well, that Coldwater Spring is the dwelling place of *Unktehi*. (p. 61)

The authors relate that "In our interview with Gary Cavender, a key cultural expert and elder, he said that the name of the spring was not "cold water," but he could not recall its Dakota name...." (p. 60)

Specific Documentation and Coldwater Spring as TCP

Now let's look at this evidence in relation to the potential eligibility of Coldwater Spring for the National Register of Historic Places as a TCP. The three letters from the Dakota tribes discussed under sacred sites above simply assert that Coldwater Spring is of practical and cultural significance (and in the 1999 letter of spiritual and sacred importance) but offer no specific evidence. The assumption is that since the spring is in the vicinity of the confluence and was and is a source of spring water, it must be significant.

Chris Leith's statement provides the only historical connection to Dakota use of the spring historically. He asserts that people from the old village at the confluence in 1689 used the spring water for a variety of ceremonial purposes. But one must wonder why and how this information would be passed down but not the name of the spring. If the spring was so important, why doesn't it have a specific name, like other Dakota sites in the area do? Granted, the Dakota could have adopted the name Coldwater for the spring name or it could have been their original name for it, but we have no evidence relating to this. Nevertheless, as the spring has no known Dakota name, how do we know that Coldwater Spring was the spring the people at the old village went to? Many springs near the confluence could have been used. As we discuss below, any spring could provide pure water for ceremonies and *Unktehi* is present in all springs. So we need to know if Coldwater Spring had some special or unique significance.

The report's authors acknowledge that, "During the course of this study, no historical documentary evidence for the American Indian use of the specific spring known as Coldwater was encountered, but is inherently understood by the official Dakota representatives interviewed that a natural spring like Coldwater Spring would have been used for ceremonial purposes particularly because of its relationship to *Mdote*." (p. 60) This paragraph captures the authors' primary argument and the arguments of some of the interviewees. They assume, or speculate, that since Coldwater is a spring and is in the confluence area it must have been used. Use alone would not qualify Coldwater Spring for inclusion on the National Register. This argument could be made for all springs for some unspecified distance around the confluence.

According to the report:

> Other Dakota tribal members, while unable to verify the use of this particular spring, acknowledge spring use in the area. Everett Black Thunder, son of Sisseton-Wahpeton tribal historian Elijah Black Thunder learned from his father that people used springs "especially in that area," but because the name of the spring is lost to him, he does not know if it was Coldwater Spring (Everett Black Thunder, key cultural expert, February 21, 2006). Others, like Curtis Campbell, elder, historian, and Prairie Island Indian Community member, inherently believe that the Dakota people that lived in the Mendota area would have used the spring (Curtis Campbell, Prairie Island Indian Community, September 20, 2005 and February 14, 2006).

Again the lack of a Dakota name is important here, as is the assumption that since Coldwater Spring is in the confluence area it must have been used. Everett Black Thunder's account is important in saying that people used springs in the area, not just one spring.

Gary Cavender's account concerning *Unktehi* is informative about the significance of this figure to Dakota culture, and the report authors emphasize the connection of *Unktehi* to Coldwater Spring. However, as they thoroughly and consistently show *Unktehi* is associated with all springs.

The most critical aspect of Cavender's account concerns the Dakota origin tradition at the confluence. There is no question that the confluence is significant to the Dakota. And Cavender's statement that some of the Dakota emerged on earth at the spring he presumes was Coldwater Spring is powerful.

In his Affidavit before the United States District Court, District of Minnesota, regarding the Highway 55 reroute, Gary Cavender also talks about Coldwater Spring and the Dakota origin tradition. This account is not related in the ethnography report, but it is very important. Cavender testified that "The Spring is the site of our creation myth (or 'Garden of Eden') and the beginning of Indian existence on Earth." He does not explain what this means. Since *Mdote* (the confluence) is recognized as the place at which the Mdewakanton Dakota came to Earth, Cavender could be including the spring in a broad area around the confluence that would be within the bounds of their Garden of Eden.

As noted above, under *Bulletin 38*, a TCP can be a location associated with the traditional beliefs of a Native American group about its origins. Although the authors point this out, they focus on the *Mdote* cultural landscape and do not explore the origin tradition with other interviewees or the other interviewees did not have anything to say about it.

Still, a key problem with the origin tradition and Coldwater Spring is that the spring has no known, historic Dakota name. How do we know this was the spring where some of the Dakota came out on Earth? And Cavender's account begs other questions. Did the Dakota go into springs all through the confluence area or just this spring? Did one or more of the seven bands come out at a spring thought to be Coldwater Spring or did a certain number of Dakota unrelated to band association emerge there? At this point, Gary Cavender is the only one who relates the origin tradition story to the spring believed to be Coldwater Spring.
The oral interviews presented above are all the documentation the authors present specific to finding Coldwater Spring eligible as a TCP. The NPS believes that more evidence is necessary to find Coldwater Spring eligible under either Criterion A or C. We should ask the four recognized Dakota tribes some additional questions relating to the origin tradition and springs in the confluence area. If the Dakota choose to answer the questions, this could provide the documentation needed. We also need to clarify whether Gary Cavender speaks all four Dakota tribes and the Mendota Mdewakanton. *Bulletin 38* requires that we identify the community to whom the resource is a TCP. We cannot assume that the four tribes and the Mendota are one community in this matter.

The Documentation and the Criteria, further considerations

In the discussion below, the NPS addresses the issues presented above in more detail in relation to *Bulletin 38*, *Guidelines for Evaluating and Documenting Traditional Cultural Properties*. *Bulletin 38* states that a TCP is:

> a location associated with the traditional beliefs of a Native American group about its origins, its cultural history, or the nature of the world; ... " and, "a location where Native American religious practitioners have historically gone, and are known or thought to go today, to perform ceremonial activities in accordance with traditional cultural rules of practice, ... (*Bulletin 38*, p. 1)

For Coldwater Spring, we have only Gary Cavender's account to support the idea of the spring as tied to the origin story, and we have only Chris Leith's statement about the Dakota from the old village using a spring that had no specific name. We have virtually no evidence to show how Coldwater Spring was part of Dakota cultural history. Coldwater Spring does figure into Dakota beliefs about the nature of world, but no more so than any other spring. The evidence does not show that the Dakota religious practitioners used Coldwater Spring.

Bulletin 38 also states:

> A traditional cultural property, then, can be defined generally as one that is eligible for inclusion in the National Register because of its association with cultural practices or beliefs of a living community that (a) are rooted in that community's history, and (b) are important in maintaining the continuing cultural identity of the community. (*Bulletin* 38, p. 1)

None of the reports done for the Bureau of Mines project supports a Dakota history of cultural practices at Coldwater Spring or that those practices or any use of Coldwater Spring specifically were rooted in Dakota history. Since any spring that provides pure water will work for the ceremonies the Dakota perform, loss of this spring would not undermine the cultural identity or continuity of the Dakota community. In fact, spring water is not necessary. As the ethnography report states:

> In the absence of access to a spring source, well water (Chris Leith, key cultural expert, September 22, 2005) has been used by interviewees for sweat lodges and other ceremonies. Indeed, as some traditional community springs, like 'Rattling Springs' near Prairie Island, are now on private property, alternative water sources must be sought (Chris Leith, key cultural expert, September 22, 2005. (p. 53)

Criterion A analysis

The report's authors argue that Coldwater Spring is part of a group of sites around the confluence that are associated with "the Dakota cultural landscape of *Mdote*." That landscape includes events and places. Specifically, they state, "The occurrence of these significant events within the radius around the physical confluence is a testimony for the Dakota of the centrality and power of this location ....." The places and events include:

> *Mdote*. The physical confluence of the Minnesota and Mississippi rivers, which figures in Dakota history as a place of origin and the center of the earth.

Oheyawahi or Pilot Knob. The bluff overlooking the confluence, where the Dakota placed their dead on scaffolds and/or buried them, and a place where they conducted certain ceremonies. Pilot Knob is also the location of the Treaty of 1851, by which the Mdewakanton and Wapekute bands of the Dakota gave up their lands west of the Mississippi.

Taku Wakan Tipi or Morgan's Mound. Located over a mile to the west of the confluence and has a tradition associated with *Unktehi*

Wita Tanka or Pike Island, which is the location of the Treaty 1805 and an 1838 Dance.

Mendota. The authors include Mendota, as it was where five bands of the Mdewakanton signed the Doty Treaty of 1841.

The land below Fort Snelling where the 1862 internment camp was located.

Clearly, many important events in Dakota history have occurred around the confluence. Notably, the key Dakota places above have Dakota names that are associated with specific stories that have been known for a long time.

Two immediate questions arise, however. First, with regard to the *Mdote* cultural landscape, are we talking about a TCP or a National Register district? Rightly, the authors note that it was outside the scope of their project to undertake a nomination for the confluence area. But, they still needed to relate the history of Coldwater Spring to the confluence area, which they could not do with any substance or depth. Because Coldwater Spring is in the area does not automatically make it part of the group.

Fundamentally the argument has to be that Coldwater Spring is associated with events (or cultural practices or beliefs) that have made a significant contribution to the history of the Dakota people, or it is associated with broad themes that have. The argument for association with significant events or broad themes is speculative and confusing. Granted, with more information, the connection between the Dakota origin tradition and the spring would strengthened and the basis for a TCP might be substantiated.

Criterion C analysis

The ethnography report insists that Coldwater Spring is representative of a type of site that is significant to Dakota, and, therefore, eligible for listing on the National Register. Specifically the authors rely on the following provision in *Bulletin 38* to argue that Coldwater Spring merits inclusion on the National Register under Criterion C: "A property may be regarded as representative of a significant and distinguishable entity, even though it lacks individual distinction, if it represents or is an integral part of a larger entity of traditional cultural importance." The authors' position is that Coldwater Spring is part of such an entity.

Bulletin 38 offers two examples of how a site could be a natural feature representative of a larger group. One is from Micronesian navigation markers and the other Pomo Indian sedge fields. Thus, the authors say,

> Using this example [Micronesian navigation markers] as a model, Coldwater Spring is a natural spring that is indistinguishable to the casual observer from any other natural spring. For the Dakota, Coldwater Spring is imbued with cultural importance, because of its association with the cultural landscape of *Mdote* and because springs figure significantly in the practice of their traditional ceremonies, in particular the *Inipi*, that require pure water for their performance. (pp. 74-75)

Let us consider each of the key points above. With regard to nondescript natural features, the idea in *Bulletin 38* is that while the casual observer might not be able to tell the difference between a significant rock or a significant sedge field, the Micronesians or Pomo could. They could tell the difference, due to specific and substantive stories about specific markers or due to the quality of the sedge. For Coldwater Spring, the water is no more unique than the water from any other spring and there are no specific stories related to using the spring for unique or special purposes. As noted above, we need to pursue the origin story further.

The authors do not adequately examine the idea that Coldwater Spring is imbued with cultural importance, because of its association with the cultural landscape of *Mdote*. As discussed above, there is one source relating Coldwater Spring to the Dakota origin story and one account relating to the potential use of Coldwater Spring by Dakota people living at the confluence. The authors simply do not establish a clear or substantive connection between Coldwater Spring and *Mdote* or the other Dakota sites related to it.

We addressed the statement that Coldwater Spring is imbued with cultural importance because springs figure significantly in the practice of their traditional ceremonies, in particular the *Inipi*, that require pure water, above. Any source of pure water works for the *Inipi* and other ceremonies. The report is saying that all springs in the current or former Dakota territory are eligible as TCPs. The National Register does not recognize such a ubiquitous designation.

The authors dismissed eligibility under Criterion B because, they concluded, "the *Unktehi's* association with this spring is no more significant than his association with any other spring (Gary Cavender, ...; Curtis Campbell, ...), ..." (Pp. 73-74.) This same argument should apply to the use of springs for the *Inipi* sweat lodge. Because any pure water can be used for the *Inipi* sweat lodge, Coldwater Spring should not be considered as eligible under this Criterion.

Consider the specific examples from *Bulletin 38*.

> Pomo sedge fields.
>
> ... certain locations along the Russian River in California are highly valued by the Pomo Indians, and have been for centuries, as sources of high quality sedge roots needed in the construction of the Pomo's world famous basketry." The sedge mats are "representative of, and vital to, the larger entity of Pomo basket making." (*Bulletin 38*, p. 14.)

The idea is that high quality sedge fields are the key. A similar case for Coldwater Spring would be that certain springs in Dakota territory were and are highly valued by the Dakota Indians and have been for over 50 years, as sources of pure water. The authors do not establish the fact that the Dakota valued certain locations over others; in fact the argument is that the Dakota used and still use any natural spring with pure water. The authors suggest that since Coldwater Spring is in the *Mdote* area, it would have been used as a source of water for ceremonial purposes. They do not, however, establish that Coldwater Spring was special to the Dakota for this reason historically.

> Micronesian navigational markers.
>
> .... some deeply venerated landmarks in Micronesia are natural features, such as rock outcrops and groves of trees; these are indistinguishable visually (at least to the outside observer) from other rocks and trees, but they figure importantly in chants embodying traditional sailing directions and lessons about traditional history. As individual objects they lack distinction, but the larger entity of which they are a part–Micronesian navigational and historical tradition–is of prime importance in the area's history. (*Bulletin 38*, p. 14.)

Here again, the focus is on a finite number or markers that have specific stories associated with them. And again, we have no documentation that Coldwater Spring was part of a unique group or that it was unique in itself.

For the reasons above, the NPS does not believe the authors of the ethnography study presented valid arguments under Criterion A or C and did not provide enough specific evidence under either to merit finding Coldwater Spring eligible for the National Register as a TCP.

Bulletin 38 focuses on a community or tribe to whom a site is significant. We need to define the tribe or community for any TCP. The assumption in the report is that Coldwater Spring is a TCP to the four Mdewakanton Dakota tribes in Minnesota and to the unrecognized Mendota Mdewakanton. We should not presume this. If we get further information concerning a TCP at Coldwater Spring, we should make clear what communities and tribes the spring is a TCP to. This would require officially corresponding with the tribes.

This analysis does not go into the requirements of the National Register as defined in *Bulletins 15* (*How to Apply the National Register Criteria for Evaluation*) and *16A* (*How to Complete the National Register Form*) that would need to be addressed. The above analysis clearly shows that more work is needed before pursuing National Register eligibility or a nomination.

The National Park Service (NPS) must also consider another point. That is the danger that we would be creating a site that had a meaning and power for the Dakota that it did not historically have. If the evidence does not support historical use of the spring by the Dakota for any day to day or special ceremonial use, then maybe it was not special to them. If this was the case, then we (and all those non-Dakota interests who support giving the spring a special designation) may be creating Dakota history, rather than recording it. Since this process will be well documented, the stories that we give Coldwater Spring now will become permanent fact.

Finally, Coldwater Spring is a contributing element to the Fort Snelling National Historic Landmark (NHL) and National Register Historic District because it was the water source for the fort for over 100 years. Any action that adversely affects the flow of water would constitute an adverse effect on the quality that makes the spring a contributing element to the NHL and National Register District. As stated in the ethnography report and in letters from the Dakota tribes at the beginning, protection of the spring as a water source and access to the spring are essential to the Dakota. As a NHL, Coldwater Spring will receive the highest level of historic preservation review and protection possible for historic sites. If, as we expect, the Dakota declare Coldwater Spring sacred, the Department of the Interior will adhere to the provisions of E.O. 13007on access and protection.

THE CULTURAL MEANING OF COLDWATER SPRING: FINAL ETHNOGRAPHIC RESOURCES STUDY OF THE FORMER U.S. BUREAU OF MINES TWIN CITIES RESEARCH CENTER PROPERTY, HENNEPIN COUNTY, MINNESOTA

GSA RFQ NO. 71599

Prepared for:
The National Park Service
Mississippi National River and Recreation Area
Suite 105, 111 Kellogg Blvd E.
St. Paul, MN 55101-1256

Prepared by:
Summit Envirosolutions, Inc.
1217 Bandana Boulevard North, Saint Paul, Minnesota 55108
1774-001
and
Two Pines Resource Group, LLC
17711 260th Street, Shafer, Minnesota 55074
05-01

Principal Investigator:
Michelle M. Terrell, Ph.D., RPA

Report Authors (listed in alphabetical order):
Mollie M. O'Brien, M.A., RPA, Penny Rucks, M.A., Michelle M. Terrell, Ph.D., RPA, Andrea C. Vermeer, M.A., RPA

Technical review: Penny Rucks, M.A.

Contributions by (listed in alphabetical order):
Jim Anderson, Eddie Benton-Banai, Everett BlackThunder, Curtis Campbell, Andy Favorite, Gary Cavender, Jan Dalsin, Dorene Day, Elitta (Lorraine) Gouge, Jim Jones, Bob Larsen, Chris Leith, Tom McCauley, Jim Olson, Edward Red Owl, Dallas Ross, Tom Ross, Tom Sanders, Michael Scott, Michael Selvage, Sr., Carrie Schommer, Michael Swan, Leonard Wabasha, Bruce White, Joe Williams

FINAL REPORT
June 2006

National Park Service Statement

The National Park Service recognizes that Camp Coldwater spring and reservoir located on the former Bureau of Mines property holds significant contemporary cultural importance to many American Indian people. However, the evidence presented in this report does not meet the criteria of the National Register of Historic Places for determining them eligible for the Register as a Traditional Cultural Property (TCP).

ABSTRACT

During 2005, Summit Envirosolutions, Inc. and Two Pines Resource Group, LLC, completed an ethnographic resources study of the former U.S. Bureau of Mines Twin Cities Research Center (TCRC) property in Hennepin County, Minnesota. This work was performed under contract with the U.S. National Park Service (NPS). The NPS, through its Mississippi National River and Recreation Area (MNRRA) office, is overseeing the National Environmental Policy Act (NEPA) planning process on behalf of the U.S. Department of the Interior. The goal of this public planning process is to identify and evaluate alternative disposition options for the TCRC property. This process includes the completion of an environmental impact statement (EIS) that will consider disposition alternatives and the potential impacts of alternative future uses of the TCRC property on the natural, historic, and cultural resources within the property's boundaries.

The primary objectives of the ethnographic resources study were to identify the relationships of American Indians with the land, natural resources, and cultural resources located within the boundaries of the 27.32-acre TCRC property, and to explore and document such affiliations, if present, be they precontact, historical, or contemporary. Particular emphasis was placed on the identification and documentation of any natural or cultural ethnographic resources present on the property that are considered traditionally meaningful by Dakota or Ojibwe people as conveyed to us by our interviewees. Identified ethnographic resources were evaluated for their eligibility for listing in the National Register of Historic Places (National Register) as traditional cultural properties (TCPs) within the context of American Indian history within the State of Minnesota and contemporary cultural use and to determine their status as Sacred Sites. Results will be incorporated into the EIS for the TCRC property.

This study consisted of consultation, archival research, and interviews. Official responses to consultation were received from all four of the federally-recognized Dakota communities in Minnesota (Lower Sioux Indian Community, Prairie Island Indian Community, Shakopee Mdewakanton Dakota Community, Sisseton-Wahpeton Sioux Tribe, and the Upper Sioux Indian Community), and one Minnesota Ojibwe (White Earth Band of Chippewa) community. Twenty three individuals were interviewed for this study including 11 official federally recognized tribal representatives including at least one individual representing each of the above-mentioned communities, 7 key cultural experts (6 Dakota and 1 Ojibwe), and 5 other informants with knowledge of the history and past use of the TCRC property.

Coldwater Spring has been identified during the course of this study as a natural spring that is culturally significant for its association with:

- the *Mdote* area at the confluence of the Minnesota and Mississippi rivers, which is regarded as the center of all things and historically significant by the Mdewakanton Dakota;
- the activity of collecting spring water for ceremonial use.

This study concludes that Coldwater Spring is an ethnographically significant natural resource associated with Dakota and Ojibwe traditions that use natural spring water, such as the *Inipi*. Natural springs, like Coldwater, are regarded as vital to the continued practice of these traditions, which have been practiced by these traditional groups for at least two generations, and that are regarded as integral to their continued existence as ethnically distinct peoples.

Based on the findings of this study, Coldwater Spring is recommended as eligible for the National Register under Criterion A for its association with the Dakota cultural landscape of *Mdote*, which for the Mdewakanton Dakota is the center of the earth, or *Makoce Cokaya Kin*, and, in one belief, is also the point of their creation. The cultural importance of the *Mdote* area is reflected in the number of known and named Dakota cultural properties within the vicinity of the confluence. Coldwater Spring is also recommended as eligible for the National Register under Criterion C as representative of a resource type of natural springs, many of which have been destroyed or which are no longer accessible, that are an integral component in the practice of Dakota traditional ceremonies and lifeways that require pure spring water.

In addition, it has been communicated to the authors of this study by an official representative of a federally recognized Dakota tribe that Coldwater Spring is a Sacred Site.

In light of these conclusions, Summit Envirosolutions, Inc. and Two Pines Resource Group, LLC recommend continued consultation with Dakota and Ojibwe communities regarding the future of the TCRC property.

ACKNOWLEDGEMENTS

We extend our appreciation and respect to the Dakota and Ojibwe and non-native people who took the time to share their traditional knowledge, stories, thoughts, ideas, and feelings with us about the place where the former U.S. Bureau of Mines Twin Cities Research Center (TCRC) is now located. Some had to drive many miles and many had to take time away from important priorities in order to speak with us. We were honored by the opportunity to listen and learn - and we were moved by what we heard. We are grateful that so many came forward with their voices which will shape the future of the property. For this, we are thankful to the following people (listed in alphabetical order):

Scott Anfinson; Jim Anderson; Eddie Benton-Banai; Everett BlackThunder; Curtis Campbell; Gary Cavender; Jan Dalsin; Dorene Day; Andy Favorite; Elitta (Lorraine) Gouge; Jim Jones; Bob Larsen; Chris Leith; Tom McCauley; Edward Red Owl; Dallas Ross; Tom Ross; Tom Sanders; Michael Scott; Michael Selvage, Sr.; Carrie Schommer; Michael Swan; Leonard Wabasha; Bruce White, and Joe Williams.

The traditional knowledge that was shared by the interviewees is the foundation of this report. The synthesis, analysis, and recommendations made in this report are based on this traditional knowledge along with relevant historical research. It is our intent and hope that this report presents traditional knowledge in a respectful and meaningful way and that the analysis and recommendations that are made based on traditional knowledge honor the thoughts, ideas, feelings, and experiences of the Dakota and Ojibwe people with whom we worked.

We extend our gratitude to John Anfinson, Kim Berns, Mike Evans, and JoAnn Kyral for the opportunity to complete this study and assist the National Park Service by providing information for the ethnographic component of their EIS process.

We acknowledge the complication of evaluating American Indian experiences and perspectives using non-native standards, language, and procedures. We anticipate that this project and report will be one more stepping stone towards working collaboratively and creating common tools for talking about the future of places of importance to American Indian people.

TABLE OF CONTENTS

ABSTRACT ..... **i**

ACKNOWLEDGEMENTS ..... **iii**

LIST OF FIGURES ..... **vii**

LIST OF TABLES ..... **vii**

INTRODUCTION **1**

PROJECT DESCRIPTION AND OBJECTIVES 1
PROJECT TEAM 2
REPORT STRUCTURE 3
PROJECT LOCATION 3

RESEARCH DESIGN AND METHODS **5**

COLLABORATIVE ETHNOGRAPHIC METHODOLOGY 5
OFFICIAL TRIBAL INTERACTIONS 7
INTERVIEWEES 9
Official Representatives of Federally Recognized Tribal Governments *9*
Key Cultural Experts *10*
Other Interviewees and Contacts *10*
INTERVIEW METHODS 11
Interview Themes *12*
Informed Consent and Confidentiality *13*
Collaborative Review Process *14*
ARCHIVAL RESEARCH 14
Previous Oral and Written Testimonies and Tribal Consultation *14*
Previous Archaeological and Historical Studies *15*
Early Explorer Accounts *15*
Maps *16*
Historical Photographs *16*
Additional Primary Research *16*
Secondary Sources *16*
Agency Reviews *16*
COMPARATIVE RESEARCH 16
FIELD VISIT 17
EVALUATION GUIDELINES 17

RESOURCES OF THE TCRC PROPERTY **18**

ENVIRONMENTAL SETTING AND NATURAL RESOURCES 18
Geology *18*
Hydrology and Water Resources *18*
Plant Communities *20*
Animal Resources *26*
CULTURAL RESOURCES PREVIOUSLY IDENTIFIED WITHIN THE TCRC 26

ETHNOHISTORY AND AMERICAN INDIAN OCCUPATION **28**

ANCESTORS AT THE CONFLUENCE 29
DAKOTA PEOPLE AT THE CONFLUENCE 34
The Old Village *34*
Pike's Treaty of 1805 ..... *35*

The Fort Snelling Period *39*
The Exile and the Return *41*
OJIBWE PEOPLE AT THE CONFLUENCE 42

ETHNOHISTORY OF COLDWATER SPRING 44

ESTABLISHMENT OF CAMP COLDWATER 44
OJIBWE OCCUPANCY OF THE TCRC PROPERTY 45
DAKOTA OCCUPANCY OF THE TCRC PROPERTY 45
BUREAU OF MINES PERIOD 45
TH 55 REROUTE PROJECT 46
BUREAU OF MINES CLOSURE PROCESS 48

DAKOTA AND OJIBWE RESOURCE USE OVERVIEW 50

DAKOTA RESOURCE USE 50
Water Resources *50*
Plant Resources *53*
Mineral Resources *53*
OJIBWE RESOURCE USE 54
Water Resources *54*
Plant Resources *54*
Mineral Resources *54*

SUMMARY OF INTERVIEWS: CULTURAL CONNECTIONS TO THE TCRC 55

DAKOTA INTERVIEWS 55
Geographic Connections: Mdote *55*
Connections to Creation Beliefs *58*
Water Resources *59*
Connections to Deities *61*
Plant Resources *62*
Dakota Use of Project Area *63*
OJIBWE INTERVIEWS 64
Geographic Connections: Neutral Area *64*
Water Resources *64*
Ojibwe Use of Project Area *65*

DISCUSSION AND EVALUATION: COLDWATER SPRING 67

COLDWATER SPRING: ETHNOGRAPHIC RESOURCE IDENTIFICATION 67
COLDWATER SPRING: TRADITIONAL CULTURAL PROPERTY 69
Step One: Ensure that the entity under consideration is a property *69*
Step Two: Consider the property's integrity of relationship and condition *70*
Step Three: Evaluate the property with reference to the National Register criteria *72*
Step Four: Determine whether any of the National Register Criteria Considerations make the property ineligible *75*
Synthesis *79*
COLDWATER SPRING: SACRED SITE DETERMINATION 80

HISTORICAL AND CULTURAL DESIGNATIONS 82

CURRENT HISTORICAL AND CULTURAL DESIGNATIONS 82
Fort Snelling National Historic Landmark *82*
Fort Snelling National Register Historic District *82*
Fort Snelling Archaeological District *85*
State of Minnesota Historic Designations *86*
Mississippi National River and Recreation Area (MNRRA) *87*
PREVIOUS CULTURAL RESOURCE STUDIES WITHIN THE TCRC PROPERTY 88

Braun Intertec Corporation: Archaeological and Architectural History Studies *88*
National Park Service Sponsored Studies *88*
PREVIOUS CULTURAL RESOURCE STUDIES NEAR THE TCRC PROPERTY 91
TH 55 Archaeological Research *91*
Ollendorf and Anderson: Taku Wakan Tipi Study *92*
RECOMMENDED BOUNDARY CHANGES 92

SUMMARY AND RECOMMENDATIONS 94

INTRODUCTION 94
COLDWATER SPRING: ETHNOGRAPHIC RESOURCE IDENTIFICATION 95
COLDWATER SPRING: TRADITIONAL CULTURAL PROPERTY EVALUATION 95
COLDWATER SPRING: SACRED SITE DETERMINATION 98
MDOTE CULTURAL DISTRICT 98
NOMINATIONS 99
BOUNDARIES 99
MANAGEMENT RECOMMENDATIONS 99
Recommendations from the Dakota and Ojibwe Communities *99*
CONCLUSION 101

REFERENCES CITED 102

BIBLIOGRAPHY 113

DAKOTA-AUTHORED DOCUMENTS 113
HISTORY AND ETHNOGRAPHY OF THE DAKOTA AND OJIBWE 113
PRIMARY ACCOUNTS OF EUROAMERICAN EXPLORERS AND TRAVELERS 115
MAPS 117
GENERAL HISTORY: SECONDARY SOURCES 120
REFERENCES FOR SPRINGS 121
NEWSPAPER ARTICLES 121
TRADITIONAL CULTURAL PROPERTY STUDIES AND NOMINATIONS 121
CULTURAL RESOURCE SURVEYS AND SYNOPSES 122

LIST OF FIGURES

FIGURE 1. PROJECT LOCATION 4
FIGURE 2. TCRC PROPERTY 19
FIGURE 3. DETAIL FROM E.K. SMITH'S 1837 MAP WITH THE COURSE OF COLDWATER SPRING INDICATED 21
FIGURE 4. IMAGES OF COLDWATER SPRING 22
FIGURE 5. IMAGES OF COLDWATER SPRING 23
FIGURE 6. DETAIL FROM FULLER'S C. 1853 MAP WITH THE COURSE OF COLDWATER SPRING INDICATED 24
FIGURE 7. DETAIL FROM AN 1810 MAP OF PIKE'S EXPLORATIONS SHOWING DAKOTA VILLAGE LOCATIONS AND LAND GRANT BOUNDARIES (THE "SIOUX VILLAGE" AT THE CONFLUENCE IS CIRCLED) 36
FIGURE 8. PIKE'S FIELD MAP WITH THE "FILS DE PINICHON SIOUX TOWN" AT THE LOWER LEFT AND THE "PETIT COURBEAU VILLAGE" AT THE UPPER RIGHT 37
FIGURE 9. DETAIL OF THE CONFLUENCE AREA FROM JOSEPH NICOLLET'S MAP OF 1837 WITH AREA OF BAKER'S TRADING HOUSE AT COLDWATER SPRING CIRCLED 40
FIGURE 10. DAKOTA PRESENCE IN THE RIVER VALLEY 56
FIGURE 11. BOUNDARIES OF PREVIOUSLY IDENTIFIED HISTORICAL AND CULTURAL RESOURCES IN THE VICINITY OF THE TCRC PROPERTY 83
FIGURE 12. HISTORICAL AND CULTURAL RESOURCE BOUNDARIES WITHIN THE TCRC PROPERTY 84
FIGURE 13. RECOMMENDED BOUNDARY CHANGES 90

LIST OF TABLES

TABLE 1. MDEWAKANTON DAKOTA LEADERS PRESENT AT THE NEGOTIATION OF PIKE'S TREATY, SEPTEMBER 23, 1805 37

INTRODUCTION

PROJECT DESCRIPTION AND OBJECTIVES

During 2005, Summit Envirosolutions, Inc. (Summit) and Two Pines Resource Group, LLC (Two Pines), completed an ethnographic resources study of the former U.S. Bureau of Mines Twin Cities Research Center (TCRC) property in Hennepin County, Minnesota. This work was performed under contract with the U.S. National Park Service (NPS). The NPS, through its Mississippi National River and Recreation Area (MNRRA) office, is overseeing the National Environmental Policy Act (NEPA) planning process on behalf of the U.S. Department of the Interior. The goal of this public planning process is to identify and evaluate alternative disposition options for the TCRC property. This process includes the completion of an environmental impact statement (EIS) that will consider disposition alternatives and the potential impacts of alternative future uses of the TCRC property on the natural, historic, and cultural resources within property's boundaries.

While historical and archaeological studies of the TCRC property have been conducted in the past, studies contributing American Indian perspectives on this property and its resources have not yet been completed. Therefore, the primary purpose of the ethnographic resources study was to identify American Indian connections to the land and the natural and cultural resources located within the boundaries of the TCRC property, and to document those relationships, if present, be they precontact, historical, or contemporary, through tribal consultation, archival research, and interviews. Particular emphasis was placed on the identification and documentation of natural or cultural ethnographic resources present on the property that are considered traditionally meaningful by American Indians as conveyed to us by our interviewees. Identified resources were then evaluated for their eligibility for listing in the National Register of Historic Places (National Register) as traditional cultural properties (TCPs). Furthermore, identified resources were evaluated within the context of each traditional group's history, as well as contemporary cultural use in order to determine their status as Sacred Sites. More specifically, the objectives of the study were to:

1. Document the presence/absence of ethnohistoric and ethnographic resources: Are there features or natural resources on the property that are traditionally meaningful within American Indian cultural systems?

2. Document the presence/absence of TCPs: Is the ethnographic resource(s) eligible for inclusion in the National Register because of its association with cultural practices or beliefs of contemporary Dakota and/or Ojibwe people that are (a) rooted in that community's history, and (b) important in maintaining the continuing cultural identity of the community?

3. Document presence/absence of Sacred Site(s): Is the ethnographic resource a specific, discrete, narrowly delineated location on Federal land that is identified

by a federally recognized Indian tribe or Indian individual determined to be an appropriately authoritative representative of an Indian religion, as sacred by virtue of its established religious significance to, or ceremonial use by, an Indian religion (provided that the tribe or appropriately authoritative representative of and Indian religion has informed the agency of the existence of such a site)?

4. If present, document the boundaries of ethnohistoric/ethnographic resources, TCPs, and/or Sacred Sites.

The results of this study will be incorporated into the EIS for the TCRC property and will provide the NPS with a planning tool for determining the appropriate future land use and management of the TCRC property.

PROJECT TEAM

Michelle Terrell, Ph.D., of Two Pines, has over fifteen years of professional experience conducting cultural resource studies in Minnesota and the Upper Midwest. Dr. Terrell has conducted two previous evaluations of traditional Dakota cultural resources in Minnesota (*Oheywahe*/Pilot Knob and *Wakan Tipi*/Carver's Cave), and has participated in tribal consultation with the Minnesota Indian Affairs Council (MIAC) and the four federally-recognized Dakota tribes in Minnesota. Dr. Terrell served as the Principal Investigator for this study and her responsibilities included participating in all of the interviews, conducting archival research, analyzing and synthesizing data, and authoring portions of this research report.

Mollie O'Brien, M.A., of Summit, has over fourteen years of experience in cultural resources consultation in Minnesota and the Upper Midwest. Ms. O'Brien has worked collaboratively with American Indian representatives on numerous cultural resource projects including interviews and consultation, archival research (relating to TCPs and cultural landscapes), archaeological research, survey and excavation, collections research and analysis, and burial mound preservation work (including research, mapping, geophysical investigation, authentication and recovery). Ms. O'Brien served as Project Manager for this study and her responsibilities included tribal coordination, organizing the interviews, participating in ten of the twelve interviews, analyzing data, and authoring portions of this research report.

Penny Rucks, M.A., of Summit, is an anthropologist who has been engaged in ethnography and consultation with American Indians since 1994 when she was appointed the Tribal Relations Coordinator while Manager of the Heritage Resource Program for the Lake Tahoe Basin Management Unit of the USDA Forest Service (1989-1997). Ms. Rucks has designed and conducted applied research to document a variety of ethnohistoric properties, ethnographic places, and TCPs in collaboration with Washoe, Northern Paiute, and Western Shoshone people. She has written about her approach to ethnographic research in the applied field of federal cultural resource management (Rucks 1999). Ms. Rucks served as Ethnographic Consultant for this study and she was available for consultation throughout the project, participated in five of the twelve

interviews, authored portions of this research report, and reviewed and commented on the drafts of this report.

Andrea Vermeer, M.A., of Summit, has over eleven years of experience in cultural resources consultation in the Upper Midwest and Southwest. Ms. Vermeer's extensive experience includes serving as historian on numerous projects involving archival research, the development of historical contexts, and determinations of eligibility for cultural resources. Ms. Vermeer conducted archival research, participated in one of the interviews, authored portions of this research report, and provided quality control on the drafts of this report.

The curricula vitae of these team members can be found in Appendix A of this report.

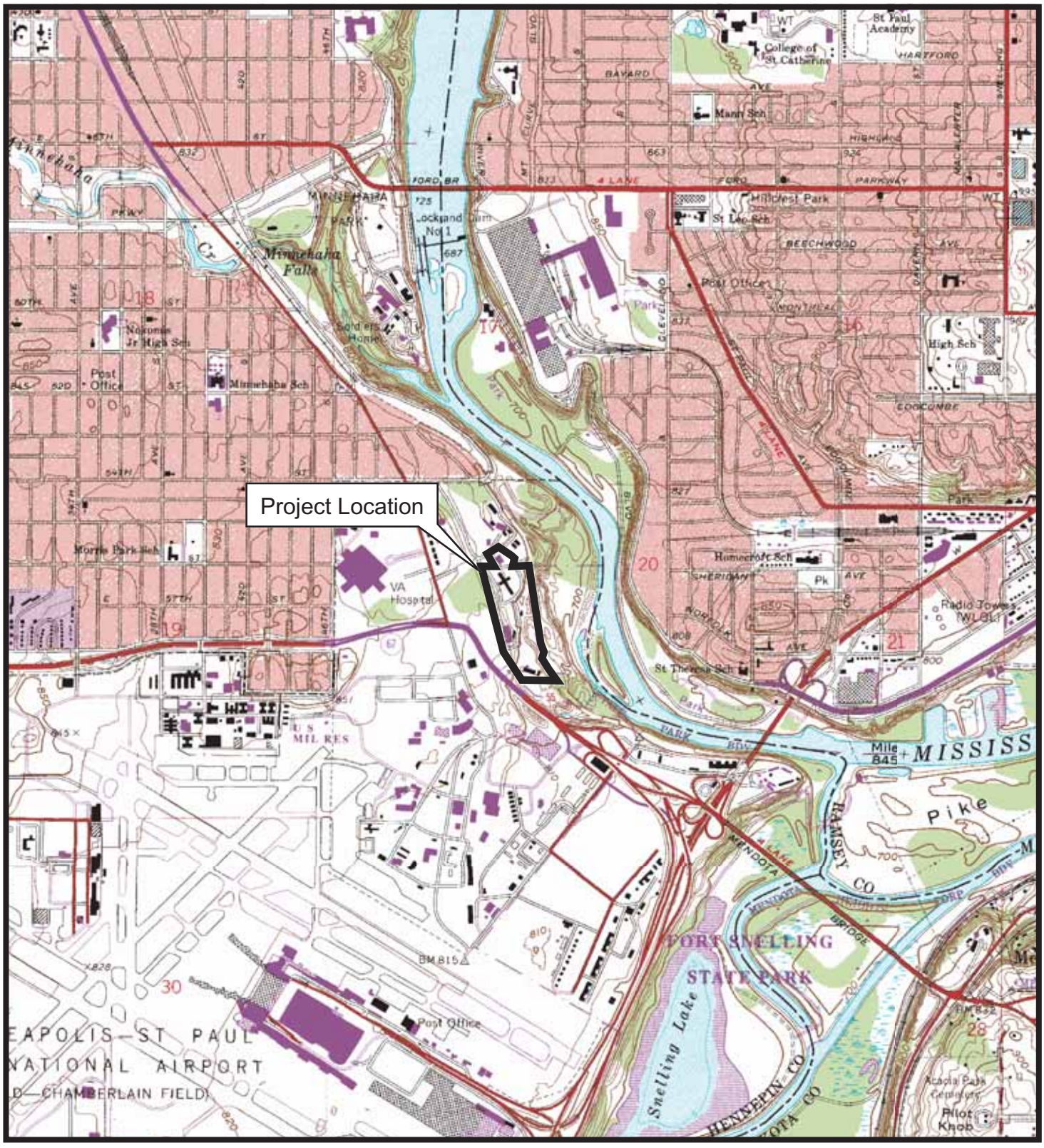
REPORT STRUCTURE

Camp Coldwater, the location of a military encampment during the construction of Fort Snelling (1820-c.1822) and the site of a subsequent EuroAmerican settlement, has long been recognized as a place of historical significance for its role in the nascence of the state of Minnesota. Within recent years, Coldwater Spring, which was associated with Camp Coldwater and is located within the TCRC property, has also been described as culturally important to Dakota and Ojibwe communities. The purpose of this study is to apply federal standards for judging cultural and historical significance to Coldwater Spring and additional ethnographic resources within the TCRC property. The U.S. Department of the Interior has developed criteria for judging the eligibility of cultural resources for listing in the National Register (NPS 2002). Furthermore, the U.S. Department of the Interior has created a bulletin that provides guidelines for the application of these criteria to TCPs (Parker and King 1998). These processes include the following steps: (1) identification of the historic contexts associated with the property; (2) classification of the property as a district, site, building, structure, object, TCP and/or cultural/historic landscape; (3) evaluation of the property's significance under National Register Criteria A, B, C, and D; (4) determination of whether the property represents a type of property excluded from the National Register because of Criteria Considerations; and (5) assessment of the property's historical integrity.

The following report describes the research design, findings, analysis and evaluation, and recommendations of this study.

PROJECT LOCATION

The TCRC project area is a 27.32-acre (11.06-hectare) area located in the NW ¼ of the SE ¼; the W ½ of the NE ¼; and the E ½ of the NW ¼ of Section 20 of Township 28N, Range 23W (Figure 1). The UTM (NAD 27, Zone 15) coordinates of the project area are as follows: northeast corner – 484583E 4971848N; southeast corner – 484713E 4971292N; southwest corner – 484530E 4971284N; northwest corner – 484332E 4971844N; north-central point – 484416E 4971921N. These coordinates were determined electronically using TopoZone (www.topozone.com).



United States Bureau of Mines - TCRC
Ethnographic Resources Study
Hennepin County, Minnesota

Project Location
Figure 1

Saint Paul West Quadrangle, Minnesota (1993) (USGS 7.5 Minute Series)

RESEARCH DESIGN AND METHODS

The TCRC ethnographic resources study included the development of a site-specific cultural context and the identification of present ethnographic resources through tribal and agency consultation, the collection of oral histories and oral traditions, and extensive documentary research. The methods for this study are described below.

Work was conducted in accordance with the *Secretary of the Interior's Standards and Guidelines for Archeology and Historic Preservation* (NPS 2002). Consultation procedures followed *Ethnographic Resource Protection and Consultation with Traditionally Associated Peoples: A Desk Reference Manual* (Watson and Evans 2003), and evaluation procedures followed the NPS *Guidelines for Evaluating and Documenting Traditional Cultural Properties* (National Register Bulletin 38) (Parker and King 1998). Ethnographic methods for conducting fieldwork and presentation of findings follow an approach articulated by Erik Lassiter (2004; 2005a; 2005b) as Collaborative Ethnography. (Lassiter (2004) was expanded into a fuller treatment that was recently published as a text (2005a). It is cited here as the most recent publication on this methodology.)

COLLABORATIVE ETHNOGRAPHIC METHODOLOGY

Collaboration is an explicit approach and methodology applied systematically throughout the process of gathering and presenting cultural knowledge. Lassiter (2005b:84) defines this approach as "the collaboration of researchers and subjects in the production of ethnographic texts, both fieldwork and writing."

Lassiter identifies six strategies for practicing collaborative ethnography. He promotes working with (1) principle consultants as readers and editors; (2) focus groups; (3) editorial boards; (4) collaborative ethnographer/consultant teams; (5) community forums; and (6) co-producing and co-writing texts (Lassiter 2005b:84). Although co-writing texts is not always feasible, "when taken seriously and applied systematically rather than bureaucratically, any one or a combination of these strategies leads from…a clichéd collaborative ethnography to a more deliberate and explicit collaborative ethnography that more immediately engages the publics with which we work" (Lassiter 2005b:96).

These methods are appropriate whenever findings, or "ethnographic texts," lead to actions that will affect the community. But Lassiter suggests this approach may have broader application and in fact, produce more accurate texts and representations of cultural "facts" that represent a community. Clearly, they have application anytime consensus is important for community action, or in the event the cultural heritage or traditional culture of a community is represented by or to outsiders as in museum exhibits or the identification of TCPS.

The identification of TCPs is predicated on collaboration and meaningful consultation since TCPs can only be identified, and integrity determined, by the communities that

value them (Parker and King 1998). However, as the authors of National Register Bulletin 38 consistently acknowledge, in the case of American Indians, enclosing cultural places within boundaries and applying non-native categories of significance are frequently incompatible with traditional ways of ascribing significance (e.g., King 2003). As a result, collaboration often ends with identification, and the community is left out of the analyses and evaluation phase. Without further input from the affected communities, cultural knowledge can be inadvertently distorted as it is "fit" into standardized categories.

It is essential to note that using collaborative methods of identifying and evaluating TCPs does not mean that all ethnographic places valued by communities will meet standards (National Register criteria) imposed by the process, rather that: (1) the findings (the "texts") accurately reflect the cultural meanings imbedded in the cultural knowledge (the "data") shared; and (2) the evaluation process is clear to the community. From the community's point of view: Were they heard? Was the process fair? What did they learn about the process? What were the benefits of participation? Would they do it again? From the researcher-agency point of view: Were short-term management objectives met? Was/were the communities represented? What did they learn about the community and the process? How would they do it again?

The TCRC research team worked within this framework of collaborative ethnography in a continuously interactive mode with members of Dakota and Ojibwe communities. Fieldwork was modeled on principles and techniques developed for community-based participatory assessments conducted by ethnographers in other fields of applied anthropology (e.g, Bernard, 2006:352). The study employed semi-structured interviews, which allow for face-to-face, two-way conversations focused on specific topics (e.g., the role of springs) (Handwerker 2001:80, 121,124). This interview method is best described in guidelines established by the Food and Agriculture Organization (FAO) of the United Nations and is further explored in the interview methods section of this report (Cole 1990),

Interviews encouraged two-way conversation and questions about the process and objectives, as well as cultural content. Initial interviews in particular were focused on 1) refining the objectives and the scope of the enquiry; 2) working out information gathering and sharing logistics and procedures; 3) refining interview topics; and 4) identifying additional interviewees. Prior to the interview process a set of themes and associated potential interview questions were developed by the research team (see page 13). These were sent to all the community representatives and perspective interviewees as talking points for the group meeting and to provide a baseline for the team and the participants as well as a flexible framework for the interviews.

The goal was to encourage individuals to share in their own terms what is known about the TCRC property and how it figures (or not) in their history, past traditions, and contemporary community life. As the study progressed, consistencies began to emerge from these contributions that led to new topics. From these, culturally meaningful

themes were developed for the evaluation phase of the study. This inductive process is referred to by social scientists as grounded-theory (e.g, Bernard 2006:492). Findings, theories, or in this case, cultural meanings emerge from the data, from the ground-up, as opposed to theories that are tested from the top-down in the deductive method. Furthermore, conclusions are refined in an iterative process with follow-up, review and comment by the interviewees.

This report is written with a collaborative approach to the presentation of the findings by including "the ethnographic text" that provides the basis for the evaluation of Coldwater Spring by: 1) relying on and highlighting direct quotes so original voices are heard and potential misrepresentation by researchers is avoided, 2) affording interviewees opportunities to review and comment on their original contributions as well as the researchers' subsequent analysis and recommendations, and 3) acknowledging the traditional knowledge that was shared and the subsequent comments and contributions to researchers' evaluations and recommendations.

A tenet of the collaborative approach is that an interactive exchange produces more accurate representations. In addition, both the researcher and the communities benefit from the process and are more likely to engage in similar projects in the future. The exchange of knowledge itself benefits both partners, which is a goal of successful collaborative projects (e.g. Rucks 1999:248). This report is written not only to achieve identification and evaluation of ethnographic places, TCPs, or Sacred Sites, but to contribute to the communities, in exchange, some information regarding the status of academic understanding of their histories, specifically relating to the region encompassing the TCRC property. This study was designed also to contribute to long-term productive relationships among the stakeholders responsible in their various ways for the care of cultural places: the communities for whom they hold traditional meaning, the academic community who document these values, and the agencies and land managers with jurisdiction.

OFFICIAL TRIBAL INTERACTIONS

In keeping with standard government-to-government consultation protocols, all contacts with tribal representatives were made through official tribal government channels. The NPS initiated official interactions with tribal governments through a formal letter explaining the purpose of the ethnographic study, requesting information regarding the project area, and asking for assistance in identifying individuals who may be willing to share information regarding their knowledge of the area (Appendix B). Letters were sent to all of the federally recognized Dakota and Ojibwe communities in Minnesota; communities that had previously commented on Coldwater Spring; or communities that were recommended by the MIAC and/or the NPS. Letters were sent by the NPS to the following communities:

Bois Forte Reservation, Minnesota
Crow Creek Sioux Tribe, South Dakota
Flandreau Santee Sioux Tribe, South Dakota
Fond du Lac Reservation, Minnesota
Grand Portage Reservation, Minnesota
Ho-Chunk Nation, Wisconsin
Iowa Tribe of Oklahoma, Oklahoma
Lac Courte Oreilles, Wisconsin
Leech Lake Reservation, Minnesota
Lower Sioux Community, Minnesota
Mille Lacs Band of Ojibwe, Minnesota
Minnesota Indian Affairs Council, Minnesota
Prairie Island Indian Community, Minnesota
Red Lake Band of Ojibwe, Minnesota
Santee Sioux Tribe of Nebraska, Nebraska
Shakopee Mdewakanton Dakota Community, Minnesota
Sisseton Wahpeton Oyate, South Dakota
Spirit Lake Sioux Nation, North Dakota
Upper Sioux Community, Minnesota
White Earth Reservation, Minnesota
Winnebago of Nebraska, Nebraska

In following up to the introductory letters to tribal governments, NPS staff conducted phone calls to confirm that a letter was received and to inquire about whether a key representative was designated by the community (Appendix B). As a result of this consultation, the following federally recognized tribal governments requested to participate in the ethnographic study:

Dakota

Lower Sioux Indian Community, Minnesota
Prairie Island Indian Community, Minnesota
Shakopee Mdewakanton Dakota Community, Minnesota
Upper Sioux Indian Community, Minnesota

Ojibwe

White Earth Band of Chippewa, Minnesota

Ms. O'Brien of Summit followed up with phone calls to these communities to introduce the project team and the ethnographic project, answer questions about the study, and determine their level of interest and the preferred approach to information gathering. During these phone calls, Ms. O'Brien also identified potential interviewees and planned field visits, meetings, and interviews. These preliminary contacts, along with information sent by e-mail (Appendix B), served as a catalyst for community members to begin thinking about the project, the place, and the traditional knowledge available. The intent of these initial conversations was to establish rapport between the research team and

members of the Dakota and Ojibwe communities and potential interviewees who would participate in the project. Key communications were documented in a Microsoft Excel spreadsheet (Appendix C).

INTERVIEWEES

Official Representatives of Federally Recognized Tribal Governments

Initial interviews were conducted with individuals from the federally recognized tribal communities that responded to the consultation initiated by the NPS. All of the federally recognized Dakota communities in Minnesota, as well as one Minnesota Ojibwe community, requested to participate in this study. These communities identified the following elected officers or cultural appointees to serve as official representatives for initial interviews:

Dakota

Lower Sioux Indian Community, Minnesota
Bob Larsen, Vice President, Community Council (at time of interview)

Prairie Island Indian Community, Minnesota
Craig Wills, Director, Department of Natural Resources

Shakopee Mdewakanton Dakota Community, Minnesota
Leonard Wabasha, Cultural Resources Director

Upper Sioux Indian Community, Minnesota
Elitta (Lorraine) Gouge, Secretary, Board of Trustees
Dallas Ross, Director of Environmental Programs, Office of Environment
Tom Ross, Member at Large, Board of Trustees

Ojibwe

White Earth Band of Chippewa, Minnesota
Andy Favorite, Tribal Historian
Tom McCauley, Tribal Historic Preservation Officer
Michael Swan, Director of Natural Resources

Two of the Dakota communities (Prairie Island Indian Community and Upper Sioux Indian Community) also designated tribal members to serve as official tribal representatives and informants for this study:

Dakota

Prairie Island Indian Community, Minnesota
Curtis Campbell, elder, tribal historian, and former tribal chairman

Upper Sioux Indian Community, Minnesota
Carrie Schommer, elder and retired Dakota language instructor

Key Cultural Experts

Beginning with the official representatives, the interview pool took on aspects of a network sample as tribal members suggested key cultural experts and other interviewees and contacts thought to be especially knowledgeable about the study area and associated traditions. Those persons recognized as key cultural experts were limited to persons identified by members of their own tribes as having traditional knowledge about their tribal traditions (i.e., Dakota elders recommended by Dakota tribal members). Particular attention was given to identifying native language-speaking elders with traditional knowledge. Some of the Dakota interviewees, for example, were *ćaské*, or first-born sons, who were raised by their grandparents in order to learn directly from their elders' traditional Dakota beliefs and practices that they in turn are to impart to their grandchildren. Interviewees that belonged to the category of key cultural experts included:

Dakota

Gary Cavender, elder and Dakota speaker residing at Shakopee community
Chris Leith, Prairie Island Indian Community, Minnesota
Edward Red Owl, Sisseton-Wahpeton Sioux Tribe, South Dakota
Michael Selvage, Sr., Sisseton-Wahpeton Sioux Tribe, South Dakota
Joe Williams, Sisseton-Wahpeton Sioux Tribe, South Dakota
Everett Black Thunder, Oneida Tribe of Indians of Wisconsin (formerly Sisseton-Wahpeton Sioux Tribe)

Ojibwe

Eddie Benton-Banai, Lac Courte Oreilles Ojibwe Community, Wisconsin

Other Interviewees and Contacts

The consultants also contacted and/or interviewed members of Dakota and Ojibwe communities, non federally recognized tribal members; previous researchers; and other individuals with information about the project area. Interviewees that belonged to the category of Other Interviewees and Contact included:

Carolyn Anderson, Associate Professor of Anthropology, St Olaf College
Jim Anderson, Tribal Historian, Mendota Mdewakanton Dakota Community
Scott Anfinson, National Register Archaeologist, SHPO
Jan Dalsin, Preserve Camp Coldwater Coalition
Dorene Day, Bois Forte Band of Chippewa, Minnesota
Alan Downer, Department Manager, Navajo Nation Historic Preservation Dept.
Pat Emerson, Head, Department of Archaeology, MHS
Jim Jones, Minnesota Indian Affairs Council
Tom King, co-author of National Register Bulletin 38
Bruce Koenen, Office of the State Archaeologist
Jim Olson, Former U.S. Bureau of Mines employee
Tom Sanders, Site Manager, Jeffers Petroglyphs, MHS

Michael Scott, Mendota Mdewakanton Dakota Community
Bruce White, EthnoHistorian, Turnstone Historical Research

A complete list of interviewees, their associations, and brief biographies is included in Appendix D.

INTERVIEW METHODS

Oral interviews began in June of 2005 and continued intermittently through November of that year. A total of twelve interviews were conducted for this study. Dr. Terrell and Ms. O'Brien conducted six of the interviews; Dr. Terrell, Ms. O'Brien and Ms. Rucks conducted three of the interviews; Dr. Terrell and Ms. Rucks conducted two of the interviews; and Dr. Terrell, Ms. O'Brien and Ms. Vermeer conducted one of the interviews. Lengthy semi-structured interviews were the primary research tool with the focus of the interviews being to engage participants in meaningful dialogue regarding the former TCRC property and the land, and natural and cultural resources important to them and to their community. Semi-structured interviews are well-suited to this undertaking, because they allow for focused, conversational, two-way communication around a variety of topics.

Ms. O'Brien coordinated and facilitated the interview process. The study team conducted interviews from one to seven hours in length. Five interviews were conducted with individuals and seven were group interviews conducted with as few as two people and as many as seven participants. Some individuals were present at more than one interview. We conducted semi-structured interviews with a total of 23 people: 7 official representatives of federally recognized Dakota communities; 3 official representatives of federally recognized Ojibwe communities; 6 Dakota key cultural experts; 1 Ojibwe key cultural expert; 6 other interviewees. Interview dates, locations, and participants are listed in Appendix E.

Open-ended conversations lasting from about 30 minutes to an hour about the ethnographic study were also held with two more American Indian individuals including a representative from the Minnesota Indian Affairs Council (MIAC). A brief telephone interview was also conducted with Jim Olson, a former U.S. Bureau of Mines employee. The locations of the interviews were at the discretion of the interviewees, and either took place at their home, on site, at the tribal community, at Summit's office in St. Paul, or another location of their choosing. To orient interviewees to the project area, copies of the general site map and general location map available on the MNRRA website (www.nps.gov/miss/bom/property.html) were brought to each of the interviews.

It was anticipated that the interview process would be dynamic and variable to accommodate interviewees from a wide range of backgrounds and perspectives in variable settings that would invite their contributions. The interviews were open-ended and semi-structured around the interview themes and sample questions provided to them as a guide. In addition to note taking, some of the interviews were documented through audio tape. The audio files (and transcriptions, when made) were sent for verification to

the interviewees, as were the summaries and write-ups presented in this report. Permission to record interviews was granted with the provision that the tapes and transcriptions were the property of the interviewee, and the discretion to disclose content was up to them. Lodging and mileage was paid for interviewees who had to travel, and we typically provided meals while we were meeting together.

Interview Themes

Semi-structured interviews were designed to collect information not only on ethnographic resources within the TCRC property, but also on associations with the confluence area, the use and importance of springs, and traditional practices involving spring water. Prior to the interview process a set of themes and associated potential interview questions were developed by the consultants to address these anticipated interview topics. These research questions provide an open framework for facilitating and encouraging interviewees to discuss and share traditional knowledge. These themes and sample questions were sent to all the community representatives and perspective interviewees as talking points for the interviews. The order, specific wording, and level to which questions were asked depended on the flow of the interview and the comfort and willingness for the interviewees to share information. Similarly, not all questions that were asked during the interview process were designed or phrased ahead of time, but rather additional questions were formulated during the interview in response to information offered. This aspect of the semi-structured interview process allows the interviewer and interviewee the flexibility to go into further detail in particular areas warranting more in depth discussion (Cole 1990). The themes and guideline questions that were identified prior to the interview process are presented below:

History, Stories, and Personal Associations

- What do you know about this place in the history of your family/community/people? Did they use this place?
- Tell me about the first time you heard about this place (Who told you, how old were you, what season, and on what occasion. What did you hear about it?)
- Are there certain historic figures associated with this place?
- Are there (historical) events associated with this place? With Coldwater Spring? Who was involved, what happened and where?
- Are there stories about Dakota/Ojibwe-white relations at this place? At Camp Coldwater? At Fort Snelling? Did Dakota/Ojibwe people ever camp near "Camp Coldwater?"
- Have you taught/told anyone about this place? If so, what important things have you taught them?

Names/Place

- What name did they (story-teller, historian, parents/grandparents) use when referring to this place? With Coldwater Spring?
- Is there a Dakota/Ojibwe name?
- What does it mean?
- Any other names?

- What do you call it?
- What should I call it?
- How big is this place we are talking about (boundaries)?
- Where do you think/were you told the name, "Coldwater Spring" comes from?
- What does the area of *Mdote* mean to you?

Significance of Springs/Coldwater

- Is Coldwater Spring different from other springs? If so, in what way?
- What are the similarities/differences between *Maka Yusota* (Boiling Springs) and Coldwater Spring?
- What do springs mean to your community – to you?
- Are springs important places? In what way are springs important places?
- Is Coldwater Spring an important place? If so, why this spring?
- How do springs differ from other 'water' places? What is the role of water?
- What is the origin of Coldwater Spring? Springs in general?
- Is there a beginning or end of a spring (boundaries)? Of Coldwater Spring?

Contemporary Meaning/Use/Integrity

- What does this place mean to your community/you?
- Have you visited this place? Visited Coldwater Spring?
- Why do/did you visit?
- When did you last visit? When did you first visit? Other times?
- On what occasion/event or for what reason did you visit this place? Coldwater Spring?
- Can you talk about what activities were/are done at springs? Do you know if these were done at Coldwater Spring? If so, when? By who? How often? What area is included in these uses?
- In what way does it influence your life/lifeways?
- In what way does the spring influence your sense of who you are?
- Do you know other people who might know about springs/Coldwater Spring?
- In what way do you think Coldwater Spring has changed over time?
- Have those changes affected what it means to you? In what way?
- Would you/your lifeways be impacted by how this place is eventually managed and used?
- Would this property be an important place regardless of the spring?

Informed Consent and Confidentiality

Establishing a foundation of trust and ethical interaction served as a basis for meaningful dialogue between the research team and the interviewees. The team discussed the intent of the ethnographic resources study with the interviewees, and how the study and interviews would be conducted in a collaborative manner with opportunity to review and amend interviewee input. The research team discussed with interviewees how their contributions would be incorporated into the overall research, and how the interviewees' contributions would be temporarily stored at Summit and then returned back to the interviewee upon completion of the report.

In order to address possible concerns regarding the confidentiality of traditional knowledge and appropriate documentation of the property and related stories and traditions, a procedure for confidentiality was prepared at the beginning of the study. This procedure consisted of: (1) returning audio files back to the interviewees at the completion of the study; and (2) requesting authorization to use relevant quotes in the text of the report (this was done by sending the transcribed audio excerpt to the associated interviewee along with a consent form authorizing the use of the quote in the report).

Collaborative Review Process

Periodically during the interview, the ethnographic team repeated back what was heard to confirm that the information was heard and recorded correctly, providing the interviewee a chance to make clarifications when appropriate. Following the interview, relevant passages were included and discussed in the report by the authors. Project interviewees were sent a transcript or compact disc containing their entire interview and a copy of the initial draft report in order to obtain their authorization to use the passages and to obtain comments, feedback and further input. Accompanying this submission was a request that the interviewee review the report and provide comments and feedback on deletions or additions that they would like to have made, as well as a signature form for permission to use their name and quotations (Appendix F). This protocol was established prior to the interviews in order to provide confidentiality to the interviewees, was communicated to the interviewees at the beginning of the interview, and was reiterated at the conclusion of the interview session. At the time that the draft sections went to the interviewees, an initial draft report was submitted to the NPS. This initial draft did not contain the names of interviewees.

Each interviewee, who had been sent a draft report, received a follow-up phone call in order to ensure that the information presented accurately conveyed their contributions and the cultural knowledge represented in a respectful and honorable way.

ARCHIVAL RESEARCH

This project included archival research that focused on the site-specific history of the TCRC property, broader research on the history of the confluence area in general, and the examination of ethnohistorical and ethnographic information on the Dakota and Ojibwe occupants of the region. Additional research was done to develop an historic context of American Indians within Minnesota within which to evaluate the significance of cultural resources identified on the property. This research entailed the examination of available primary and secondary sources at the State Historic Preservation Office (SHPO), Office of the State Archaeologist (OSA), Minnesota Historical Society (MHS), the University of Minnesota's Borchert Map Library, and the electronic catalogs of the Library of Congress and the National Archives.

Previous Oral and Written Testimonies and Tribal Consultation

In 1998, during the Trunk Highway (TH) 55 Reroute project, public testimony and written affidavits were submitted by Dakota and Ojibwe community members in

response to that project. Official tribal statements were also submitted. While comments from this period may have been influenced by the debate surrounding the TH 55 reroute, many of the statements refer to features associated with the current study area. Therefore these testimonies and affidavits were reviewed, and information from these sources, all of which are public, was incorporated into the results section of this report. When cited, these documents are identified as originating during the TH 55 reroute project. Tribal comments from this process are included in an appendix to this document (Appendix G).

In conjunction with former plans for the TCRC property, the tribal consultation process was previously initiated in 1999. Tribal comments from this process were reviewed and are included as an appendix to this document (Appendix G).

Previous Archaeological and Historical Studies

Documentation relating to previously conducted archaeological and historical investigations of the TCRC property were provided by the NPS. The NPS also provided access to the research files on Camp Coldwater compiled by local historian Dave Fudally. Additional information on existing historical designations; previously recorded archaeological sites; and previous archaeological and cultural surveys within the surrounding area were examined at the SHPO, OSA, and MHS Archaeology Department. The previous cultural resource studies examined include:

- *Historical Study Former U. S. Bureau of Mines Property, Twin Cities Research Center* (Henning 2002)
- *Before the Fort: Native American Presence at the Confluence of the Mississippi and Minnesota Rivers* (Harrison 2002)
- *Archaeological Monitoring for the Minnesota Trunk Highway 55 Project* (Schoen 2002)
- *Archaeological Research at the former Twin Cities Bureau of Mines Testing Facility, Minnesota* (Clouse 2001)
- *Fort Snelling in 1838: An Ethnographic Study* (White and White 1998)
- *A Cultural Resource Assessment of the Proposed Reroute for Trunk Highway 55, 54th Street to County Road 62, Hennepin County, Minnesota* (Hotopp et al. 1999)
- *Phase II Site Evaluation Report for the Closure of the Twin Cities Research Center* (Ollendorf 1996)
- *Archaeology Phase I Report and History Site Evaluation for the Twin Cities Research Center* (Ollendorf and Godfrey 1996)

Early Explorer Accounts

The journals and travel narratives of early EuroAmerican explorers to the Mississippi and Minnesota rivers confluence area were examined for references to its occupation and use. The earliest account examined was from Father Hennepin's travels in 1680. Mentions of Coldwater Spring were limited to accounts of the establishment of Camp Coldwater in May of 1820. No historical references to the use of the spring by American Indians were encountered in these records, although, the significance and use of the confluence area by American Indians was documented.

Maps

Historical maps available at the MHS and the University of Minnesota's Borchert Map Library were reviewed. These maps provided information on the location of the spring and the American Indian occupation of the confluence area. A map depicting Dakota place names for the Coldwater Springs area and the surrounding region was also reviewed (see Figure 10)(Shakopee Mdewakanton Dakota Community 2003). A list of maps consulted for this study is included in the bibliography.

Historical Photographs

Historical photographs were reviewed for information on the development of the Coldwater Spring area. These photographs included historical images on file at the MHS, as well as aerial photographs from 1937, 1940, 1945, 1953, 1957, 1960, 1969, 1991, and 2003, on file at the University of Minnesota's Borchert Map Library.

Additional Primary Research

Additional primary documents examined included treaty records, newspaper articles, and collections of personal papers. A list of primary documents consulted is included in the bibliography.

Secondary Sources

A variety of secondary sources were consulted during the study. Of primary importance were histories of Fort Snelling and the surrounding area; ethnographies of the Dakota and Ojibwe; and previously completed studies, such as the archaeological and historical studies of the TCRC property, which provide syntheses of the history of the study area (Clouse 2001; Henning 2002). A complete list of secondary sources is included in the bibliography.

Agency Reviews

During the TH 55 Reroute study, the SHPO commented on the relationship of that undertaking to Camp Coldwater. Documentation of these comments was reviewed.

COMPARATIVE RESEARCH

Additional documentation on springs and TCPs within Minnesota was reviewed. These materials included the National Register Registration Forms for *Maka Yusota*/Boiling Springs (Anfinson 2002) and *Oheyawahi*/Pilot Knob (White and Woolworth 2003), as well as compliance reports evaluating *Taku Wakan Tipi*/Morgan's Mound (Ollendorf and Anderson 2004), *Oheyawahi*/Pilot Knob (Terrell 2003a); and *Wakan Tipi*/Carver's Cave (Terrell 2003b).

In 2001, an ethnographic overview of the St. Croix National Scenic Riverway was completed for the Midwest Region of the National Park Service (Zedeño et al. 2001a). This study, which documented Dakota and Ojibwe resources within the park, provided comparative data on Dakota and Ojibwe lifeways and natural resource use.

FIELD VISIT

The report authors made visits to the TCRC property during the course of this undertaking to become familiar with the project area and the natural and cultural resources within and around it.

EVALUATION GUIDELINES

Following the completion of the research and interviews, the National Register eligibility of any identified ethnographic resource(s) was evaluated using the National Register criteria to help assess the significance of each identified property. Guidelines for applying National Register criteria to properties are defined in National Register Bulletin 15, *How to Apply the National Register Criteria for Evaluation* (NPS 2002). Guidelines for evaluating TCPs are particularly addressed in the National Register Bulletin 38, *Guidelines for Evaluating and Documenting Traditional Cultural Properties* (Parker and King 1998).

In order for a property to be eligible for listing in the National Register, it must meet one of the following criteria:

- Criterion A – association with events that have made a significant contribution to the broad patterns of our history;
- Criterion B – association with the lives of persons significant in our past;
- Criterion C – embodiment of the distinctive characteristics of a type, period or method of construction; representation of the work of a master; possession of high artistic values; or representation of a significant and distinguishable entity whose components may lack individual distinction; or
- Criterion D – potential to yield information important in prehistory or history.

Furthermore, a property must not only show evidence for historical significance by meeting one of the above criteria, but it also must demonstrate that it has sufficient integrity to convey its significance. The NPS has identified seven aspects to be considered when evaluating a property's integrity: location, design, setting, materials, workmanship, feeling, and association. The integrity of each identified property was assessed in regards to these seven aspects. Each property was also assessed to determine if it represented a type of property excluded from the National Register because of Criteria Considerations. Finally, if a property met the criteria for eligibility, the area, period of significance, and boundaries, for that property was recommended (NPS 2002).

RESOURCES OF THE TCRC PROPERTY

This chapter provides a brief overview of the natural and cultural resources known to be contained within the TCRC property.

ENVIRONMENTAL SETTING AND NATURAL RESOURCES

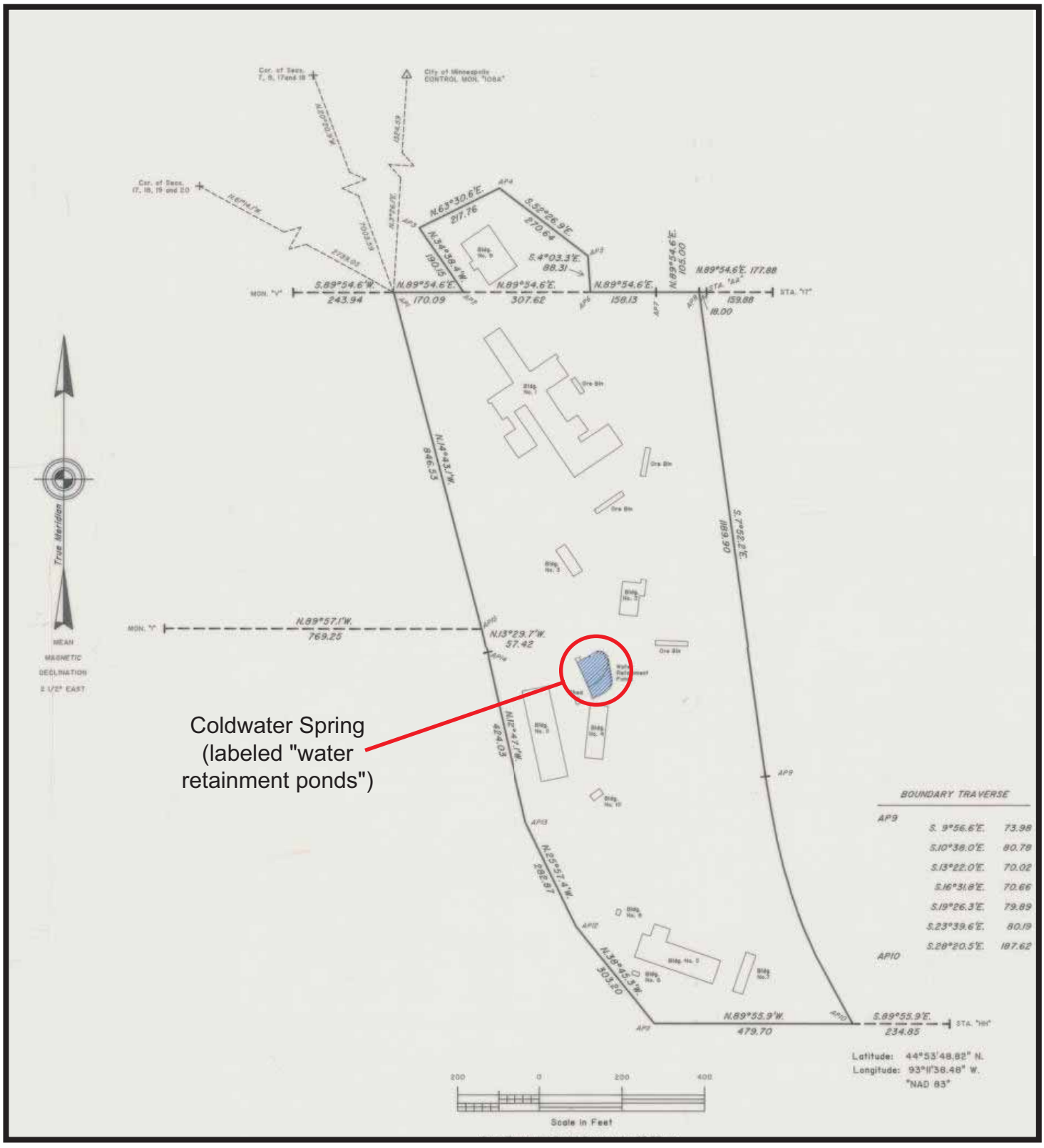
The 27.32-acre TCRC property is located atop the bluff on the west bank of the Mississippi River just above, or north of, the confluence of that river with the Minnesota River (see Figure 1). The property consists of the buildings and grounds of the former U.S. Bureau of Mines Twin Cities Research Center that was established in 1949 and closed by Congress in 1995. Fifteen buildings and their associated parking lots, and a circulation system of roadways cover most of the property (Figure 2). Open spaces within the west half of the property consist mostly of open lawns interspersed with trees, while the eastern edge of the property where the bluff drop begins is wooded, and the southeastern corner consists of open grassland. At present, the buildings of the TCRC are not occupied and the daily management and oversight of the property is the responsibility of the U.S. Fish and Wildlife Service. While the natural setting of the TCRC has been impacted by 185 years of EuroAmerican occupation, beginning with a military encampment in 1820, the following text provides an overview of the pre-EuroAmerican settlement resources that were present within the project area, as well as the natural resources currently present that may have associated cultural and historical significance.

Geology

The TCRC property is perched on the edge of the Mississippi River gorge, which was cut through the underlying bedrock layers by glacial waters as the last glacial period ended. The bluff is comprised of soft St. Peter sandstone that is capped by a thin layer of soft, gray Glenwood shale topped with a layer of harder, light-colored Platteville limestone. These rock formations, which date to the Ordovician Period between 425 and 500 million years ago, provided ready building materials for the construction of Fort Snelling and other EuroAmerican structures (Clouse 2001:13). Furthermore, Clouse notes that the Glenwood shale formation was also a source of clay for brick-making at the fort (Clouse 2001:13-14).

Hydrology and Water Resources

While the TCRC property is located on an upland above the river, water resources are present within the project area in the form of natural springs and seeps. Due to the impermeable nature of the of the uppermost Platteville Limestone, groundwater seeks an outlet either by flowing (A) over the top of the limestone layer; (B) through fractures and spaces between the planes in the rock; or (C) at the intersection of the softer St. Peter sandstone with the harder limestone. Springs, therefore, are present at points where the limestone intersects the surface such as at bluff or terrace edges. In 1805, explorer Lt. Zebulon Pike stated that within the area between the Falls of St. Anthony and the mouth of the St. Peters (Minnesota) River “the shores have many large and beautiful springs



United States Bureau of Mines - TCRC
Ethnographic Resources Study
Hennepin County, Minnesota

TCRC Property
Figure 2

Dependent Resurvey and Survey, U.S. Bureau of Mines, Twin Cities Research Center, within the Fort Snelling Military Reservation (Springfield Land Office, 1997)

issuing forth, which form small cascades as they tumble over the cliffs into the Mississippi" (Clouse 2001:12).

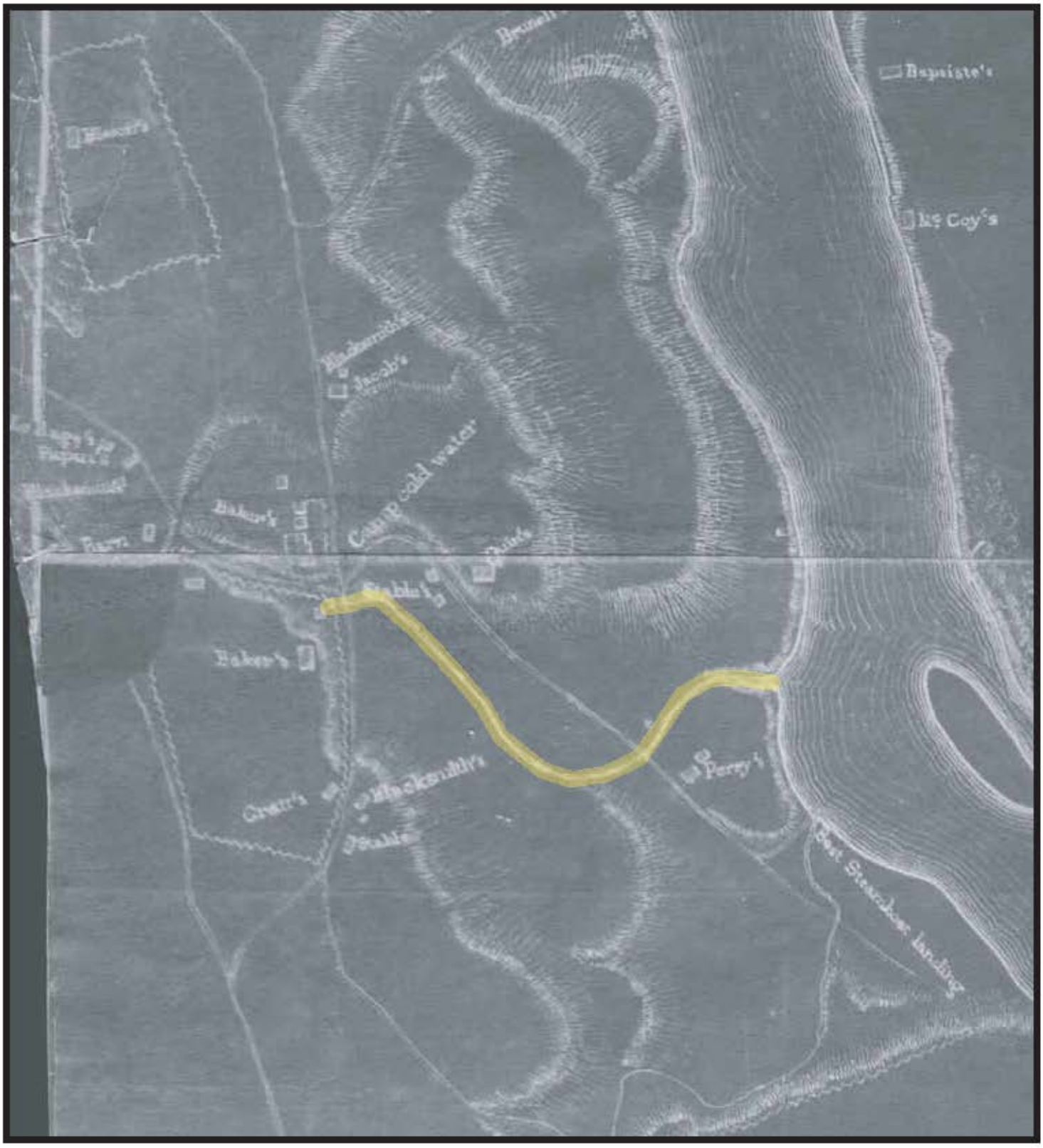
Coldwater Spring

While more than one seep, and potentially other springs, are present within the grounds of the TCRC property, Coldwater Spring, which is located in the central portion of the TCRC property, is the strongest flowing spring (see Figure 2). Beginning in May of 1820 this spring was used as a source of water for the military post of Fort Snelling and the associated community of Camp Coldwater (Figure 3) (Smith 1837; Clouse 2001:50; Henning 2002:20-21). In the 1880s, Coldwater Spring was subsumed into a pressurized water system for Fort Snelling. The creation of this system entailed the construction of a spring house and associated reservoir pond, as well as a pump house and water tank (Figure 4 – MHS Negative No. 25794 and 31105) (Henning 2002:21). These water works, though, became obsolete around 1904 and the pump house was razed in 1920 (Henning 2002:22). The open space around the spring was subsequently adapted into a park that was labeled Coldwater Park on early twentieth-century maps (Henning 2002:22). By 1949, though, the spring house and reservoir had fallen into disrepair (Figure 5 - MHS Negative No. 48008).

Today the partially restored spring house and the stone reservoir from the 1880s waterworks remain (see Figure 5). The spring itself emits from a limestone rock face and spills into the reservoir pool. Other seeps are present around the reservoir pool. The water leaves the reservoir pool via a spillway and flows into a small, clear creek with a bedrock bed. This creek follows a ravine for about one-quarter mile before reaching a precipice from which it falls into the Mississippi River (Clouse 2001:14). Historical maps indicate that prior to the construction of the reservoir the water from the spring apparently did not pool, but flowed directly to the river via the ravine (see Figures 3 and 6) (Fuller 1853 [the Hotel is the former Baker trading house]). The primary spring currently associated with the reservoir has been traditionally identified as Coldwater Spring.

Plant Communities

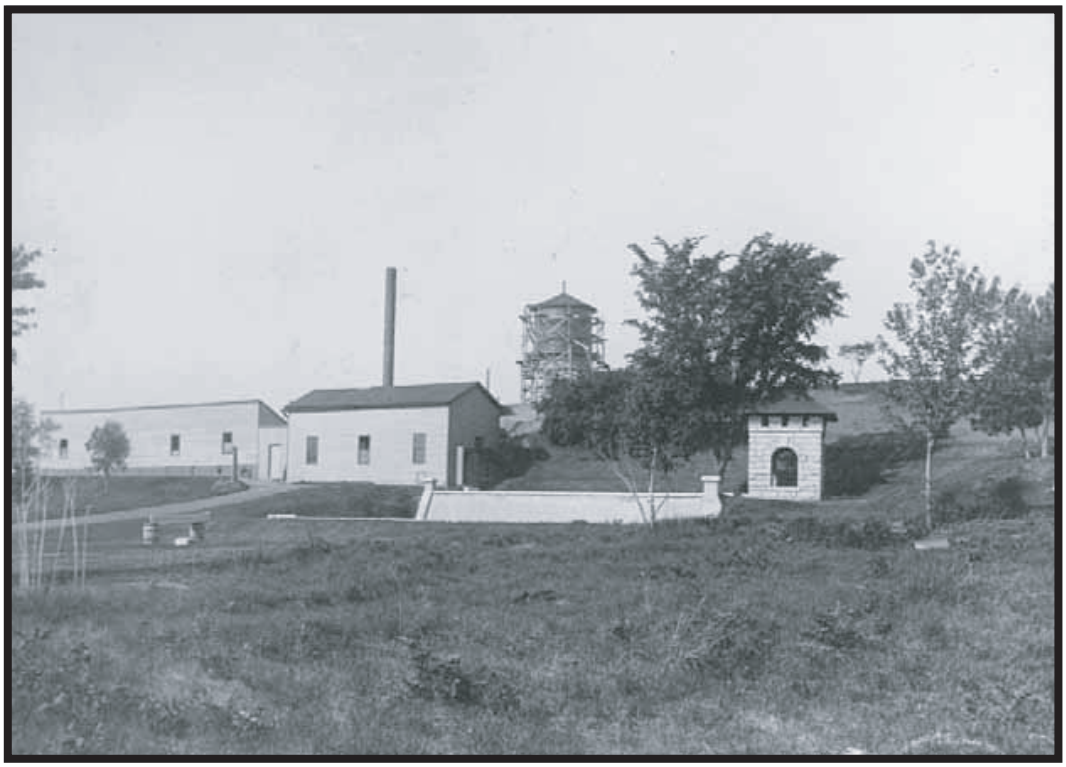
The TCRC property is located within the Hot Continental Division, Eastern Broadleaf Forest Province, which is characterized as a transition zone between tallgrass prairie to the west and true forest areas to the east (Bailey 1995). Prior to EuroAmerican settlement the project area would have likely supported an oak savanna consisting of bur oak (*Quercus macrocarpa*) set within tall grass species including big bluestem (*Andropogon gerardii*) and Indian grass (*Sorghastrum nutans*). With EuroAmerican settlement, and, in particular, the occupation of Camp Coldwater and the construction of neighboring Fort Snelling, timber within the project area was likely harvested early on for firewood and lumber (Clouse 2001:13). An 1849 illustration of the Camp Coldwater and Fort Snelling area indicates that wooded areas are limited to the steep bluff slopes and the islands and lowlands within the river (MHS Negative No. 1895).



United States Bureau of Mines - TCRC
Ethnographic Resources Study
Hennepin County, Minnesota

N

Detail from E.K. Smith's 1837 Map
with the Course of Coldwater Spring Indicated
Figure 3



Coldwater Spring Water Works, c.1890



Coldwater Spring with Spring House and Reservoir, c. 1900

United States Bureau of Mines - TCRC
Ethnographic Resources Study
Hennepin County, Minnesota

Images of Coldwater Spring
Figure 4

MHS Negative Numbers 25794 and 31105



Coldwater Spring with Spring House and Reservoir, 1949

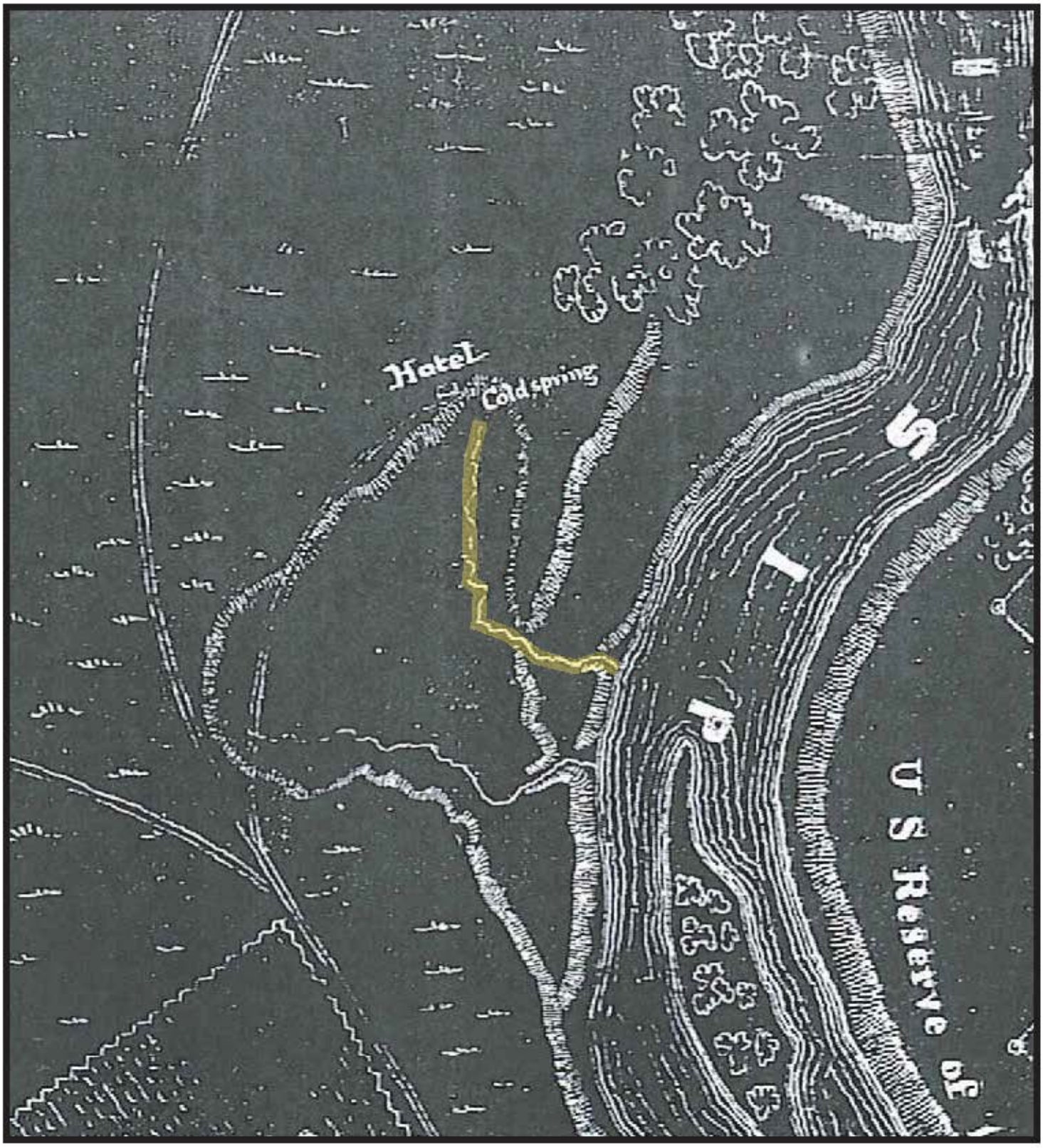


Coldwater Spring with Spring House and Reservoir, 2005

United States Bureau of Mines - TCRC
Ethnographic Resources Study
Hennepin County, Minnesota

Images of Coldwater Spring
Figure 5

MHS Negative Number 48008; Two Pines Resource Group, LLC 2005



United States Bureau of Mines - TCRC
Ethnographic Resources Study
Hennepin County, Minnesota

Detail from Fuller's c. 1853 Map
with the Course of Coldwater Spring Indicated
Figure 6

Plan of the Military Reserve at Fort Snelling (Fuller 1853)

According to a recent inventory of plant communities within the TCRC property that was completed for the EIS, the project area is comprised of landscaped vegetation; bluff-top woodland and forest stands; and wetland plant communities (aquatic, emergent, and forested). While each of these communities is summarized briefly below, a more complete list of plants within the center that are known Dakota and Ojibwe traditional use plants is included in Appendix H.

Landscaped Vegetation

The landscaped open areas within the TCRC property consist largely of introduced plant species, although some individual native trees (bur and northern red oak trees) that may represent remnants of the original pre-settlement woodland/savanna are present. The landscaped vegetation, though, is primarily characterized by maintained lawns of fescue and non-native forbs such as common dandelion (*Taraxacum officianale*), black medic (*Medicago lupulina*), and goldenrod (*Solidago* sp.). Introduced tree species within the landscaped portion of the center include plantings of pine (*Pinus* sp.), spruce (*Picea* sp.), and weeping willow (*Salix babylonica*).

Bluff-top Woodland and Forest Stands

Along the eastern edge of the property is a bluff-top community of mixed deciduous woodland and forest stands. Mature trees within this area include northern red oak, boxelder (*Acer negundo*), eastern cottonwood, and American sycamore (*Platanus occidentalis*). The dense understory of these woodlands is comprised of sapling boxelder, sugar maple, and green ash trees as well as buckthorn (*Rhamnus* sp.) and red elderberry (*Sambucus racemosa*) shrubs. The common herbaceous understory species is garlic mustard (*Alliaria petiolata*), a non-native forb.

Wetland Plant Communities

Three types of wetland plant communities (aquatic, emergent, and forested) are present within the TCRC property boundary where they occupy drainages, ditches, ponds, swales, seeps, and springs and comprise seven distinct wetland systems. Aquatic wetlands are present at the Coldwater Spring and reservoir and within an unnamed wetland located in the southeastern portion of the site that is fed by the Coldwater Spring seepage. Floating vascular plants, including duckweeds (*Lemna* spp. and *Spirodela* spp.) and bladderwort (*Utricularia* spp.), and algae species are present within these aquatic settings as are marginal plants like cattails (*Typha* spp.), sedges (*Carex* spp.), reed canarygrass, orchardgrass (*Dactylis glomerata*), and touch-me-not or impatiens.

Emergent wetlands are present within the TCRC property at locations associated with headwater wetlands that seasonally discharge via runoff and/or seepage. These wetland areas support mixed stands of broad- and narrow-leaved cattail (*Typha latifolia* and *T. angustifolia*), green bulrush (*Scirpus atrovirens*), woolgrass (*S. cyperinus*), soft stem bulrush (*S. validus*), spike-rush (*Eleocharis* sp.), broom sedge (*Carex scoparia*), reed canarygrass, touch-me-not or impatiens, Jack-in-the-pulpit (*Arisaema triphyllum*), common dandelion, black medic, dogbane or Indian-hemp (*Apocynum*

androsaemifolium), and goldenrod, (*Solidago* sp.). Also present in these areas are marginal plants including black willow, box-elder, and green ash saplings and red elderberry and staghorn sumac (*Rhus typhina*) shrubs.

Forested wetlands are located in drainages and seeps on the property. Common trees within these portions of the property include eastern cottonwood, box-elder, green ash, American elm, hawthorn (*Crataegus* sp.), and sycamore. As with the blufftop-woodland, the understory in the forested wetlands is comprised of sapling boxelder and green ash trees as well as buckthorn (*Rhamnus* sp.) and red elderberry (*Sambucus racemosa*) shrubs. The associated herbaceous layer included reed canarygrass and the forbs touch-me-not or impatiens, garlic mustard, bittersweet nightshade (*Solanum dulcamera*), and Jack-in-the-pulpit.

Animal Resources

Due to the urban location of the TCRC property, present day animal resources are largely limited to those that have adapted to life within a metropolitan area. The proximity of the property, though, to the river gorge and the lands of Fort Snelling State Park allows deer and smaller mammals, such as fox, woodchuck, squirrel, rabbit, and chipmunk access to the property. Prior to EuroAmerican settlement, this region was home to not only white-tailed deer, but other large mammals including small herds of bison and elk, bear, and some moose. Wetlands indicated on historic maps within the vicinity of the TCRC property would have supported frogs and other amphibians and reptiles, while fish and waterfowl would also have been plentiful within the river and the upland lakes (Clouse 2001:14). Beavers and muskrat would have also been attracted to these resources. Wild rice beds were present in backwaters and floodplain within the Minnesota River valley.

CULTURAL RESOURCES PREVIOUSLY IDENTIFIED WITHIN THE TCRC

Since the closure of the U.S. Bureau of Mines, TCRC, the property has undergone a series of cultural resource studies including archaeological, architectural, and historical investigations (Ollendorf and Godfrey 1996; Ollendorf 1996; Clouse 2001; Henning 2002).

During archaeological excavations conducted in 1996, 2000 and 2001 within the TCRC property, no American Indian cultural materials were recovered. Lack of evidence for an American Indian presence, though, may be the result of the test unit placement or the significant amount of disturbance that has occurred on the site since initial EuroAmerican occupation. Excavations led by Robert Clouse of the MHS did identify areas within the property where intact (natural) soils survive and he suggests that "there is a probability that some evidence of these earlier occupations [American Indian] may be present" on the property although not discovered to date (Clouse 2001:59). Finds reported or collected by amateur historian Dave Fudally in the vicinity of the TCRC property support this hypothesis. These items include a stone ax found in 1987/88 "50 yards south of the Bureau of Mines property just below Highway 55;" a stone ax found in 1997 by two boys in the "Camp Coldwater steam boat landing area;" and a "spear point tip" found at the Louis Massey site (Fudally 1998a and 1998b). While these materials were not recovered

by archaeologists and cannot be assigned to a particular timeframe, they do indicate an American Indian presence in the vicinity of the project area.

Through the excavation of 30 test units within the site, Clouse identified portions of the TCRC property that contain material culture relating to the occupation of historic Camp Coldwater (Clouse 2001:65, 91). This area of intact deposits is located within the west half of the TCRC property and includes the Coldwater Spring and reservoir. A bone comb and an English style gunflint were among the early 19th century materials recovered (both of these objects were discovered within a unit located along the west edge of the property) (Clouse 2001:79-80). Clouse recommended that further testing be conducted in areas of intact natural soils, and that the area that yielded intact archaeological deposits from the period of significance for Fort Snelling be included within the boundaries of the Fort Snelling National Historic Landmark (NHL) and National Register District (Clouse 2001:iv-v).

An architectural history evaluation of the TCRC buildings found them to be eligible for listing on the National Register as "a significant national and regional element in the history of science and technology of mineral production and mining in the time period 1949 to 1996" (Ollendorf and Godfrey 1996:IB-3). The buildings form an historic district consisting of 13 contributing properties and two non-contributing properties and bounded by the current limits of the TCRC property (Henning 2002:3).

Based on the results of Clouse's archaeological study, and a historical study of the property by Barbara J. Henning of Rivercrest Associates (2002), it was recommended that the boundaries of the Fort Snelling National Historic Landmark (NHL) and National Register District that presently encompass only a portion of the TCRC property be adjusted to the west in order to encompass the Coldwater Spring and reservoir that are associated with important events and uses within the period of significance for the Fort Snelling NHL and National Register District (Henning 2002:37).

ETHNOHISTORY AND AMERICAN INDIAN OCCUPATION

At the outset of this chapter it is acknowledged that there are many different ways of knowing the past. One way of knowing comes from what archaeologists and historians see in the archaeological and written record. Another way of knowing comes from American Indian oral history, experience, and perspectives. The authors of this report believe that successful collaboration includes the exchange of information, and in the spirit of this collaboration, the authors offer the following summary of what is known about the TCRC property and the surrounding area based on the archaeological and historical record. It is our hope that this information might be an additional tool for the Dakota and Ojibwe people with whom we have worked to know and explore their past. In a later chapter, Dakota and Ojibwe oral history, experience and perspectives shared by interviewees will be presented and discussed.

Because the boundaries of the TCRC property are modern, artificial constructs of EuroAmerican origin, the following narrative of the American Indian occupation and use of the area is not limited to the property itself, but also includes the surrounding region, with a particular emphasis on the confluence of the Minnesota and Mississippi rivers, which is a recognizable geographic feature in both oral and documentary accounts. The area associated with the confluence is not limited to the point where the two rivers literally intersect, but encompasses the bluff area around the valley as well. As extensive documentation of the EuroAmerican settlement of this area is available in other studies, most notably White and White (1998); Clouse (2001); and Henning (2002), data from the period post-dating initial EuroAmerican contact is limited to evidence for American Indian association with the project area.

Situated near the confluence of the Minnesota and Mississippi Rivers, the TCRC property is at the hub of a transportation network of waterways that once facilitated American Indian travel into the prairies of southwest Minnesota via the Minnesota River; the woodlands of the northwest portion of the state via the upper Mississippi River; the rolling countryside of southern Minnesota and beyond via the lower Mississippi River; and the pine forests of eastern Minnesota and northwest Wisconsin via the St. Croix River. Due to its central location within this network of waterways, many American Indian communities have connections to the vicinity of the confluence. While the TCRC is located within the acknowledged territory of the Eastern Dakota, the Ojibwe also traveled to the confluence, and the Ioway, Fox, Otoe, and Sauk are mentioned as having some contact with the area. Because, however, responses to this undertaking were received from Dakota and Ojibwe representatives, and they have the clearest associations with the project area, the following cultural history focuses on the presence of these communities within the confluence area.

ANCESTORS AT THE CONFLUENCE

While no archaeological evidence to document an American Indian presence within the boundaries of the TCRC property has been discovered to date, archaeological research conducted in the vicinity of the project area and the region surrounding the confluence of the Mississippi and Minnesota rivers has produced evidence for human occupation dating from at least 8000 B.C.

As of today, the earliest archaeological evidence that has been discovered along the Twin Cities portion of the Mississippi River dates to the Paleoindian stage - the earliest period of human habitation in Minnesota known to archaeologists. The discovery of Paleoindian artifacts along the river indicates that this waterway, which flows past the TCRC property, was being used during this period. Among these finds is a Paleoindian-stage spear point dating to between approximately 10,000 and 8000 B.C. reportedly found on a bank of the Mississippi approximately four-and-a-half miles northwest of the confluence. Because, however, this point was picked up by a collector, it cannot be confidently linked to this location (Roberts and Roberts 1981). The base of another early spear point, however, dating to between 8000 and 6000 B.C., was recovered by archaeologists from the area of the Sibley House/Mendota Fur Post on the south side of the Minnesota River where it flows along *Wita Tanka*/Pike's Island (Minnesota Archaeological Site Form, 21DK312, on file at the SHPO). The Mississippi and Minnesota rivers meet at both the eastern and western ends of this island.

With only two spear points, it is difficult to reconstruct what life near the confluence was like during the period between 10,000 and 6000 B.C. The lack of campsites or other occupations dating to this period may suggest that bands in search of food and other resources made only temporary stops within the area. It may, however, also be a reflection of archaeological excavations not occurring where such sites are, or of the destruction of such sites by the immense amount of development that has occurred in the metro area.

Evidence for the occupation of the area surrounding the confluence of the Mississippi and Minnesota rivers during the Archaic stage consists of materials found at the Sibley House/Mendota Fur Post located on the opposite side of the confluence from the TCRC property and at bluff top sites located near Fort Snelling. The area of the Sibley House/Mendota Fur Post was used by American Indians from at least the Paleoindian period until well after Henry Sibley constructed his home. Evidence of Archaic-stage peoples uncovered during excavations within the vicinity of the house consist of a side-notched projectile point (Brewerton) that dates to the later part of the Archaic stage.[1]

[1] It should be noted that although several archaeological excavations have occurred in the past at the Sibley House and Fort Snelling, not all of the artifacts have been cataloged, and reports detailing and synthesizing the results of these excavations have not been completed. The MHS is currently working to complete these tasks. Fieldwork conducted at Fort Snelling in 1974 revealed "chipped stone, waste flakes and broken tools such as scrapers and projectile points," while a review of the artifact catalog for work completed at Fort Snelling in 1988 and 1989, also reveals flakes and a point recovered during limited testing in the vicinity of the fort (Fiske 1974). A review, however, of the field notes and artifact catalog from the 1996 excavations

Other archaeological sites indicate intensive use of the confluence area during the Archaic stage. At excavations at the location of the former Fort Snelling hospital, on a bluff that overlooks the confluence, "nearly 800 items were collected from soils removed to a depth of about two feet within an approximately 18 feet by 60 feet large area,…[including] seven complete or fractured projectile points, three end scrapers, and some 740 pieces of debitage (chipping debris). There are also fire-cracked granite and basalt cobbles, some shell fragments and a charred seed" (Harrison 2002:14). To the south of this site, nearly 1,500 lithic items including debitage, points, and other tools dating to the later part of the Archaic stage were found along the same bluff. These items may be part of the same occupation indicated by the evidence at the hospital site (Harrison 2002:17). Just a little over five miles to the southwest of the fort, burials placed in pits and dating to the Archaic stage were found during a construction project just southeast of the Minnesota River and Black Dog Lake, as were Archaic-stage spear points, bone tools, and ornaments of bone and shell (Minnesota Archaeological Site Form, 21DK41, on file at the SHPO).

As with the Paleoindian stage, no full-scale archaeological excavations have been conducted at intact Archaic-stage sites near the confluence of the Minnesota and Mississippi rivers (SHPO database query, September 1, 2005); therefore, only minor speculations regarding Archaic-stage use of the area may be made. American Indian peoples living near the confluence at this time continued to rely on hunting, as evidenced by the presence of projectile points at the sites described above, but the shell fragments and charred seed indicate at least some use of riverine and plant resources as well. These types of resources were likely obtained during seasonal rounds that included the confluence area. At this point in the rounds, American Indian peoples relied on locally available Prairie du Chien chert to make most of their tools, but occasionally used other, non-local lithic materials from further south along the Mississippi, which they may have obtained themselves during a different part of the seasonal cycle or through trade with others who were moving from area to area (Harrison 2002), if not a combination of both.

Similarly, no known full-scale excavations of intact Ceramic/Mound-stage archaeological sites have occurred in proximity to the confluence, though several sites dating to this stage have been identified (SHPO database query, September 1, 2005). These sites are largely located immediately to the east and south of Fort Snelling on floodplains or terraces lying in between the Minnesota River and the several lakes that exist along it, and typically contain ceramic sherds and shell fragments, but some have also contained blade tools, triangular arrow points, scrapers, and other stone tools; debitage; ground-stone tools; fire-cracked rock, and burned bone fragments (Minnesota Archaeological Site Forms, 21DK34, 21DK65, 21DK68, 21HE316, 21HE317, 21HE337, and 21HE338, on file at the SHPO; catalog for 1996 excavations, 21DK31, on file at the MHS). In addition, over 25 mound groups have been recorded within a five-mile radius of the

---

at the Sibley House, indicates that the field documentation is, unfortunately, missing significant amounts of information; therefore, it is difficult to ascertain the level to which precontact components were investigated and what types of occupations and activities are represented by the precontact archaeological resources that were observed.

confluence, several on landforms that directly overlook the confluence. Unfortunately, many of these mound groups have been destroyed or disturbed by previous development.

Despite the lack of in-depth archaeological excavations dating to this period in the vicinity of the confluence, we can gain some sense of the lifeways of American Indians in the area during this time from the resources that have been encountered at sites near the confluence. Arrow points reveal that hunting was of continued importance for obtaining necessary resources, but the presence of pottery indicates that food resources were being cooked and stored in new ways. The presence of a "fair amount of shell" at several sites in the area indicates, not surprisingly, "intensive procurement of floodplain resources" (Harrison 2002:11). At least two sites, 21HE316 and 21HE317, located within the current boundaries of the Fort Snelling Cemetery, contained enough lithic evidence to show that stone tools were being both manufactured and maintained there, while evidence from 21HE316 also indicated a separate area for food processing and storage at that site (Minnesota Archaeological Site Forms, 21HE316 and 21HE317, on file at the SHPO). The combination of intensive use of riverine resources and food storage, along with the presence of numerous burials, has resulted in more substantial evidence for the use of the confluence area during the Ceramic/Mound stage than during previous periods. During these longer-term occupations, a more equal balance between hunting and other methods for obtaining necessary items was achieved, and, as would be expected for a place of residence, a multitude of activities took place.

While the details of the activities that occurred during the Ceramic/Mound stage are still obscure, even less information is available from the archaeological record about American Indian activity around the confluence between 900 years ago and the time of the first contact between American Indians and Europeans near the confluence during the late 1600s than about earlier periods. Only a few pottery fragments that might date to this time have been identified in the area (Minnesota Archaeological Site Form, 21DK65, on file at the SHPO). Presumably, however, the move to seasonal, but even more permanent villages as observed during the contact period occurred gradually during this time, as did a shift to non-mound burials.

The lack of archaeological evidence should not be taken to suggest that American Indians were not using the confluence area between A.D. 900 and the late seventeenth century. Although Father Louis Hennepin took no written note of American Indians at the confluence when he traveled through what would become the Twin Cities during the spring of 1680, French fur trader Nicolas Perrot described the country of the Dakota as early as 1689 as being "on the border of the River Saint Croix and *at the mouth of the River Saint Peter* [Minnesota River], on the bank of which were the Mantantans, and farther up into the interior to the north east of the Mississippi as far as the Menchokatonx [Mdewakanton], with whom dwell the majority of the other [Dakota] who are at the north east of the Mississippi" (Perrot 1689, cited in Upham 1908; emphasis added). Given

Perrot's placing of the Mantanton[2] Dakota on the Minnesota River as early as 1689, well before the biggest push by the Ojibwe in the mid to late 1700s, and given the presence of archaeological evidence of American Indians dating from 8000 B.C. through approximately A.D. 900 in the same area, it is clear that despite Hennepin's written observations, or lack thereof, American Indians have always used or lived in the general area of the confluence.

The confluence, at which the two major rivers, or transportation corridors, of the region intersected, though, may have been afforded some aspect of neutrality. In support of this neutrality is Le Sueur's account of his travels along the Minnesota River in October of 1700. Le Sueur, who had established a post on the Blue Earth River near its junction with the Minnesota River (near present day Mankato), was met by a party of nine Mdewakanton Dakota that told him that his current location was not desirable because it would cause those that wished to come to the post to cross into the territories of the Western Dakota[3] and to "be exposed to be cut off by their enemies coming up or going down these rivers [the Minnesota and Blue Earth], which are narrow, and that if he intended to take pity on them, he must settle on the Mississippi, in the neighborhood of the mouth of the St. Peter's river, where the Ayavois [Iowas], the Otoctatas [Otoes], and the Scioux [sic][Dakota] could come as well as they"' (Thwaites 1902:186; Wedel 1974:166).

Le Sueur's account is not the only one to place the Ioway in the vicinity of the confluence during this period. When writing his ethnography of the Dakota, probably during 1870 and 1871 (Anderson 1986:viii, xi), Samuel Pond (1986 [1908]:174) noted that the Dakota "[boasted] of having expelled the Iowas from the country bordering on the Mississippi and Minnesota rivers [and] often spoke of having driven the Iowas from southern Minnesota. They did not speak of this as some ancient tradition, but as a well known event of comparatively recent occurrence, though it must have taken place more than two hundred years ago." Pond (1986[1908]:175) also wrote, "The small mounds, which may be seen on the left bank of the Minnesota at Eden Prairie and Bloomington, and perhaps at other places, are, the Dakotas say, the ruins of dwelling houses built by the Iowas." Further:

> Dakota tradition states that the last great battle between the Mdewakanton Dakota and the Ioway was fought on Pilot Knob [southeast of and overlooking the confluence]. The Ioway, it is said had resided in the Minnesota River valley area, but as the Mdewakanton Dakota came down from Mille Lacs area, they pushed the Ioway from the north side of the river to the south side. After the introduction of fire arms, the Mdewakanton battled the Ioway on Pilot Knob 'back of Mendota' and the

[2] The Mantantons also resided at Lake Mille Lacs and are thought to have merged with the Mdewkanton (Wedel 1974:170; Interviewee K:5).
[3] Le Seuer referred to all Dakota that lived west of the Mississippi River as the "Western Dakota" and those that lived east of the river as the "Eastern Dakota" (Wedel 1974:163).

> defeated Ioway fled the area and moved further southward (Neill 1881:191; G. Pond 1872:114) [Terrell 2003:38].

Some Late Precontact archaeological sites in southeastern Minnesota, also have been connected to the Ioway, while some in the Blue Earth River valley have been tentatively connected to the Otoe, and some near Mille Lacs have been connected to the Mdewakanton Dakota. It appears that all of these groups were present in Minnesota when the first non-American Indian peoples came to the state during the seventeenth century, as were the Teton and Yankton Dakota and the Assiniboine. It is unclear precisely where the Assiniboine resided at the time of contact, though "during most of the Contact period, the Assiniboine appear to have occupied portions of northern Minnesota" (Dobbs 1990:54). The greater portion of northern Minnesota, however, and central Minnesota were occupied by the Eastern Dakota. It is known that Eastern Dakota villages existed at Mille Lacs Lake at the time of contact, and Eastern Dakota villages were likely present at Sandy, Red, Cass, Leech, and Winnibigoshish Lakes at that time as well, given that Eastern Dakota villages were in these locations during the 1700s. The account of explorer Perrot indicates that the Dakota were also living in and using the area near the mouth of the Minnesota River as early as 1689 (Lettermann 1969:13-14). To the west and south of the Eastern Dakota villages at Mille Lacs were the occupations of the Teton and Yankton Dakota, while the Otoe were located well to the south of Mille Lacs in the area of the Blue Earth River valley. In the far southeast corner of the state during the 1600s, near the Mississippi, Root, and Upper Iowa rivers, and possibly near Red Wing as well, lived the Ioway, who Otoe oral tradition says were once part of a single group that included the Ioway, Otoe, and Missouri (Dobbs 1990).

Over the 200 years following initial contact, numerous shifts occurred in the geographic placement of these groups, due largely to the gradual movement of the Ojibwe into Minnesota and the resultant displacement of other tribes. Exceptions are the Ioway and Otoe, who moved from Minnesota to Iowa during the 1680s to avoid conflict with the western Mascoutens of Wisconsin (Wedel 1986). Having lived, in the years surrounding contact with the French, at La Pointe Island, a location gained after fighting with the Dakota and the Fox in an attempt to move westward along the southern shore of Lake Superior (Warren 1984[1885]:96), the Ojibwe sought to move further west once they met the French in order to continue the fur trade after the beaver population diminished in the vicinity of La Pointe (Warren 1984[1885]:126). They "radiated in bands inland, westward and southward towards the beautiful lakes and streams which form the tributaries of the Wisconsin, Chippeway, and St. Croix rivers, and along the south coast of the Great Lake to its utmost extremity, and from thence even inland unto the headwaters of the Mississippi" (Warren 1984[1885]:126]. The Ojibwe, armed with guns they had procured from the French through the fur trade, had a distinct advantage as they battled the Eastern Dakota and other groups for lands in Minnesota. Though such battles were not constant throughout the 200 years following contact, and the tribes did see times of peaceful interaction, the armed Ojibwe were highly successful in their efforts, permanently displacing the Dakota from Mille Lacs in the 1740s. By the 1780s, "the

Mississippi Headwaters and most of the lake-forest region of Minnesota was occupied and controlled by [Ojibwe] people" (Dobbs 1990:47).

As a result of the southward and westward movement of the Ojibwe, by the early nineteenth century, Teton and Yankton Dakota groups were gone from Minnesota and had moved into the Great Plains. It is possible, however, that the Ojibwe were not the only reason for this relocation. Some members of the Teton and Yankton groups may have already been occupying the Plains, where bison were plentiful, long before the Ojibwe came to Minnesota (Michlovic 1985). With group members, and a steady supply of bison, already present, the Plains area could have drawn Teton and Yankton peoples further west than the area of present-day western Minnesota (Dobbs 1990:33). The Assiniboine moved to the north and west of Minnesota as the Ojibwe and European fur traders encroached upon the northeastern portion of the state, and ended up in Montana, North Dakota, and Canada after 1750. The only group that remained in Minnesota with the Ojibwe by circa 1820 was the one that had for so long been the dominant presence in the state, the Eastern Dakota. By the early 1800s, after a long series of battles with, and displacement by the Ojibwe, "the Eastern Dakota were established at a series of villages along the Minnesota and Mississippi rivers" (Dobbs 1990:34).

DAKOTA PEOPLE AT THE CONFLUENCE

> *The first thing that should be acknowledged is that it was Dakota land.*
> – Dallas Ross, Upper Sioux Indian Community, June 21, 2005

As described in the previous section, various historical events and pressures caused the Dakota to migrate southward into the Minnesota and lower Mississippi river valleys over the course of two centuries. The following narrative describes their association with the area surrounding the confluence of the Minnesota and Mississippi rivers.

The Old Village

Dakota communities are identified by the names and locations of the more permanent summer villages that were primarily situated within the Minnesota and Mississippi river valleys. Here the community inhabitants would reside from late spring through fall while tending crops, fishing, and living off the resources of the river valley. They would then depart from this home base in the winter and spring months to purse an annual subsistence cycle that included the pursuit of game, such as deer, in the fall and winter, and the hunting of muskrats and the gathering of maple syrup in the spring (Pond 1986:4-5; 26-31, 44, 53). Early EuroAmerican explorers navigating the rivers of the region frequently noted the names and locations of these villages as they encountered them along their routes. While a Dakota village was not recorded at the confluence of the Minnesota and Mississippi rivers from the early nineteenth century on, oral histories and the documentary record make reference to an "old village" that formerly occupied the confluence. This village is referred to as *Ti Tanka Tanina; Tetankantane*; or *Titankatatinna* — the "large old village," and is said to have been the initial village of the Mdewakanton Dakota in the confluence area upon coming down from the region of Mille

Lacs (Durand 1994:92; Ollendorf and Anderson 2004:10). This village is said to have consisted of 400 or more lodges and is described as being made up of the bands of Wabasha, Red Wing, and Little Crow, prior to those groups splitting off to form separate villages further down the Mississippi River (Anderson 1984:74, 79; Durand 1994:92-93).

EuroAmerican documentation of the original location of *Ti Tanka Tanina* is limited. As previously mentioned, Nicollet Perrot placed the Dakota at the mouth of the Minnesota River in 1689, although it is uncertain if he is referring to a village site or simply the occupation of the region around the river's mouth. A 1697 map by Jean-Baptiste Franquelin records the discoveries of Le Sueur including "facts learned from Le Sueur… which probably relate to the years before 1696" (Wedel 1974:167). This map depicts a Dakota village, *Touchouacsinton* associated with the *Nation de la perche* on the north or west side of the Minnesota River below the confluence with the Mississippi (Wedel 1974:166, 167).[4] While the village is not indicated at the *exact* juncture of the rivers, Delisle notes in 1702 that the village of *Touchouacsinton* "was no longer at the river mouth," indicating that at some point in time it was at the confluence and had since removed (Wedel 1974:166). No additional eighteenth-century documentation of the Dakota occupation of the confluence area is available until Jonathan Carver's explorations. The journals of Carver do not indicate a village at the confluence in November of 1766, but Carver did not encounter any villages along the river until he arrived at a large seasonal encampment of Dakota near present day Belle Plaine. The following spring, Carver was met at "the juncture of the Mississippi and [Minnesota] rivers by 'part of two or three bands of the Naudowessee [Dakota] and a number of chiefs both of the plains and river bands' that he had invited to meet him there" (Parker 1976:116).

Pike's Treaty of 1805

The next available account of the Dakota presence at the confluence is the records of the expedition of explorer Zebulon Pike. As part of the duties of his expedition, Pike was charged with obtaining "permission from the Indians who claim the ground, for the erection of military posts and trading houses, at the mouth of the river St. Pierre [Minnesota], the falls of St. Anthony, and every other critical point which may fall under your observation" (Pike 1810a: III App. 66). As Pike came up the Mississippi River in 1805, he encountered the villages of Wabasha, Red Wing, and Little Crow, indicating that if the "large old village" of *Ti Tanka Tanina* was indeed a composite of these bands, it had broken up by that time into several smaller villages. Pike arrived on September 21, 1805, at the island in the confluence known to the Dakota as *Wita Tanka* (Big Island), but that would come to bear his name (Pike Island). Here Pike camped with his soldiers on the northeast point of the island (Pike 1810a:24). On September 22, after 6 P.M., Pike took a canoe to visit an unnamed Dakota village on the Minnesota River where he ate and made arrangements for the council before returning to his encampment on Pike Island

[4] The notes of Le Sueur and Delisle indicate that in 1697 and 1702 the Mendouacanton (Mdewakanton) or the *Nation du lac* (Lake Nation) of the *Village du lac d'esprit* (Village of the Spirit Lake) were still living near Lake Mille Lacs. The *Touchouacsinton* village was with the unidentified *Nation de la perche*. According to Nicollet, one of the Yankton bands was known as the "*gens des perches*" (Nicollet 1976:258).

about 11 P.M. (Pike 1810a:24-25). The timing of this event indicates that the village was likely not far from the confluence. An 1810 map of Zebulon Pike's 1805 visit places a "Sioux Village" at the confluence and within the area of the land grant to the United States for the proposed military reservation (Figure 7) (Pike 1810b).[5] Examination of Pike's more detailed original field maps from 1805, indicates that this village was the *"Fils de Pinichon Sioux Town"* located on the west side of the Minnesota River and within approximately two miles of the confluence (Figure 8) (Jackson 1966). Pike refers to this village as "the Sioux's [village] on the head of the St. Peters" (Jackson 1966:37). When Pike met on April 11, 1806, with "a great many chiefs of the Assussetong's [Sisseton], Gens de Feulle [Wahpeton], and the Gens de Lac [Mdewakanton]", he was transported from Pike Island to the village of the *Fils de Pinichon* at sundown, held a council, and then returned that same evening to Pike Island to dine (Jackson 1966:118). The next closest village to the confluence in 1805 was the *"Petit Corbeau Village"* indicated on the east side of the river near the bend in the river at present day St. Paul (see Figure 8).



FIGURE 7. DETAIL FROM AN 1810 MAP OF PIKE'S EXPLORATIONS SHOWING DAKOTA VILLAGE LOCATIONS AND LAND GRANT BOUNDARIES (THE "SIOUX VILLAGE" AT THE CONFLUENCE IS CIRCLED)

[5] It is likely this map that led to Charles A. Dana's statement in 1855 that as recent as "about 50 years ago, an Indian camp stood on the bluff, now occupied by Fort Snelling" (Hansen 1958:xii).

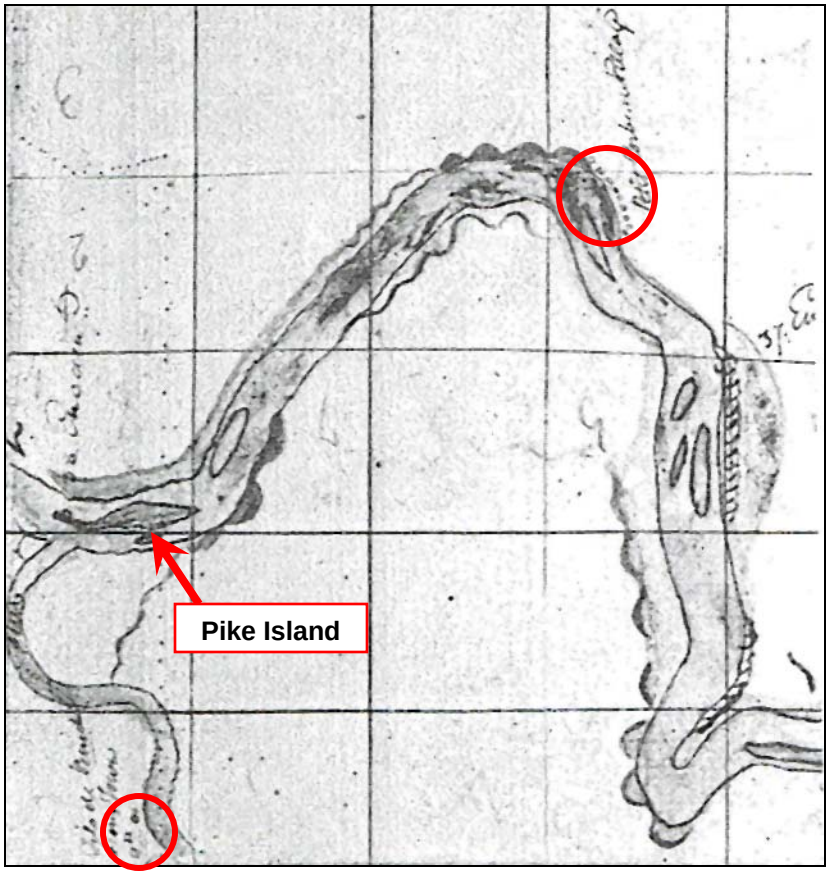


FIGURE 8. PIKE'S FIELD MAP WITH THE "FILS DE PINICHON SIOUX TOWN" AT THE LOWER LEFT AND THE "PETIT COURBEAU VILLAGE" AT THE UPPER RIGHT

TABLE 1. MDEWAKANTON DAKOTA LEADERS PRESENT AT THE NEGOTIATION OF PIKE'S TREATY, SEPTEMBER 23, 1805

Dakota Name (Foster 1854)	**French Name** (Jackson 1966)	**English Name** (Foster 1854; Jackson 1966)	**Signed Pike Treaty**
Tchahtanwah Koowahmahne	*Le Petit Corbeau*	The Hawk that Chases Walking/Little Crow	X
Wahyahgahnahzheen	*Le Fils de Penichon*	He Sees Standing Up/ Son of Pinichon	X
Unknown	*Le Grand Partisan*	Unknown	
Tamaha	*L'Orignal Leve*	Rising or Standing Moose	
Shah Kpay	*La Demi Douzen*	The Six	
Wahkantahpay	*Le Becasse*	Broken Arm	
Tahtawkahmahnee	*Le Boeuf qui Marche*	Walking Buffalo	

Pike was charged with obtaining a land grant "from the Indians who claim the ground" at the locations he desired for posts (Pike 1810a: III App. 66). While Pike met with seven chiefs or principal men of the Mdewakanton Dakota on the beach of *Wita Tanka*, only three verbally replied to his request for a grant of land at the confluence, the falls of St. Anthony, and the mouth of the St. Croix River: *Le Fils de Pinichon* (Son of Pinichon),[6] *Le Petit Corbeau* (Little Crow), and "*L'Orignal Leve*" (Standing Moose) (Table 1).[7] Of these men, only *Le Fils de Pinichon*, who is identified on the treaty by his Dakota name *Way Aga Enogee* (He Sees Standing Up), and *Le Petit Corbeau* signed Pike's treaty of September 23, 1805 (Kappler 1904:1031; Durand 1994:93).

It has been suggested that these two leaders were the only signers of the treaty because it was recognized by the other Dakota present that the lands within the grant were claimed by their villages (Foster 1854; Jackson 1966:n246). Certainly in 1805 these two villages were the closest to the confluence, and the village of *Le Fils de Pinichon* was actually encompassed within the proposed land grant (see Figures 7 and 8). In addition, both of these leaders had ties to the "great old village" of *Ti Tanka Tanina* at the confluence. The father of *Le Petit Corbeau*, who met with Pike, is said to have been *Mendokaycheenah* (The Coming Summer), who was the leader of *Ti Tanka Tanina* (Red Owl 2005:5); therefore, while *Le Petit Corbeau* would have been the hereditary chief of the former village and the area it encompassed, the band of *Way Aga Enogee* appears to have inherited the name associated with the physical location of the village, because explorer Stephen Long in 1823 referred to Pinichon's village as *Tetankatane* or "old village," and Joseph Nicollet in 1837 recorded its name as *Tanina Ottonwe* (also the "old village"), even though by the time of both Long and Nicollet's visits the village had moved up river to Oak Grove where Nine Mile Creek joins the Minnesota River (Babcock 1945:130; Foster 1854; Nicollet 1976:App. 3, 255; Pond 1986:5).

In any case, at the time of Pike's treaty, the village of *Way Aga Enogee*, which was the descendant village of *Ti Tanka Tanina*, was still located near the confluence area, and the leader of that community, together with the descendant leader of *Ti Tanka Tanina, Le Petit Corbeau*, signed a treaty that released the land associated with the "great old village" to the U.S. Government. The lands granted by the treaty included nine miles square at the mouth of the St. Croix River and nine miles on each side of the Mississippi River from the falls of St. Anthony to below the confluence of the Minnesota and

[6] The ancestry of *Le Fils de Pinichon*/*Way Aga Enogee* is unclear. Some sources suggest that he was the son of a trader by the name of either Antoine Penichon or Pennesha George, depending on the source, who married a Dakota woman of Wabasha's band (Durand 1994:93). Another source states that the *Le Fils de Pinichon*/*Way Aga Enogee* was the son of a chief known as *Tahkookeepayshne* (What is He Afraid Of), which was shortened by the French and English to Pinichon (Foster 1854). *Le Fils de Pinichon*/*Way Aga Enogee* is the father or grandfather of *Tahchunkwashta* (Good Road), who was the leader of this band during the first half of the nineteenth century as EuroAmerican settlement increased (Foster 1854; Durand 1994:93; Interviewee K:5). Therefore, it is *Tahchunkwashta* (Good Road), who is most often associated in EuroAmerican histories with this village.

[7] *L'Orignal Leve* is described by Pike as a "war chief" and he is thought to have been associated with the Red Wing band (Pike 1902:379fn; Jackson 1966:n38). He is said to have accompanied William Clark up the Missouri River during the War of 1812 (Jackson 1966:n38),

Mississippi rivers (Kappler 1904:1031). The boundaries of these land grants are illustrated on Pike's map (see Figure 7)(Pike 1810b).[8]

As mentioned above, the village of Pinichon removed from the confluence area to the mouth of Nine Mile Creek subsequent to the signing of Pike's treaty. This may have been in response to the treaty or the increasing encroachment of EuroAmerican explorers and fur traders on the confluence area. This removal resulted in the absence of any villages being recorded in the immediate area of the confluence by explorers Long in 1817 (Long 1890, 1978) Forsyth in 1819 (Forsyth 1880) or Keating in 1823 (Keating 1825), or in either Samuel Pond's 1834 list or Edward Neill's description of early Dakota villages (Pond 1986:5; Neill 1889b:263-264). It is perhaps the continued association of the name *Ti Tanka Tanina*, though, with the Pinichon band that caused Pond to identify the mouth of Nine Mile Creek as a point formerly used by the Mdewakanton as a meeting ground for large rendezvous (Pond 1986:175). By 1834, 15 years after the establishment of Fort Snelling, Pond describes the closest Dakota villages to the confluence as being the village of the Black Dog band ("two or three miles above" the mouth of the Minnesota River), Cloud Man's village at Lake Calhoun, and Little Crow's band on the Mississippi River (Pond 1986:5). The leader of the Pinichon village at this time was *Tahchunkwashta* or Good Road, who became the leader of this band in 1833 (Durand 1994:93).

The Fort Snelling Period

The movement of Dakota villages away from the immediate confluence area occurs in almost direct correlation to the increasing EuroAmerican presence in the region. After the establishment of a military presence at the confluence in 1819, no Dakota villages are documented in the immediate vicinity of the fort. Rather the fort, Indian Agency, and the surrounding trading houses at Camp Coldwater and at Mendota attracted temporary encampments of both Dakota and Ojibwe bands. Joseph Nicollet's sketch map of 1837 indicates clusters of teepee symbols at Benjamin Baker's trading house at Camp Coldwater; directly across the river from that location in the area known as "Rum Town;" on Pike Island below the fort; at Henry Sibley's fur post at Mendota; and on both sides of the Minnesota River below the fort (White and White 1998:128) (Figure 9). Paintings of views around Fort Snelling during this period also illustrate teepees at many of these same locations.

Despite the presence of Fort Snelling, the confluence continued to be a central location for Dakota ceremonial gatherings during the first half of the nineteenth century. It is well

[8] Pike's treaty, while submitted by the President to the United States Senate on March 29, 1808 and ratified by that body on April 16, 1808, was never proclaimed by the President (Kappler 1904:1031). The actions of the United States government, though, including the construction of Fort Snelling, indicated that the treaty was assumed to be in effect and that the cession of the lands was an accomplished fact. At the time of the 1837 Treaty with the Sioux, the lack of ratification became a point of concern for the non-military settlers that resided in the Camp Coldwater portion of the Fort Snelling military reservation "who believed the land belonged to the United States" (Williams 1983:59). It was not until 1838 that the government submitted payment to the Dakota for the land (Jackson 1966:n 247).

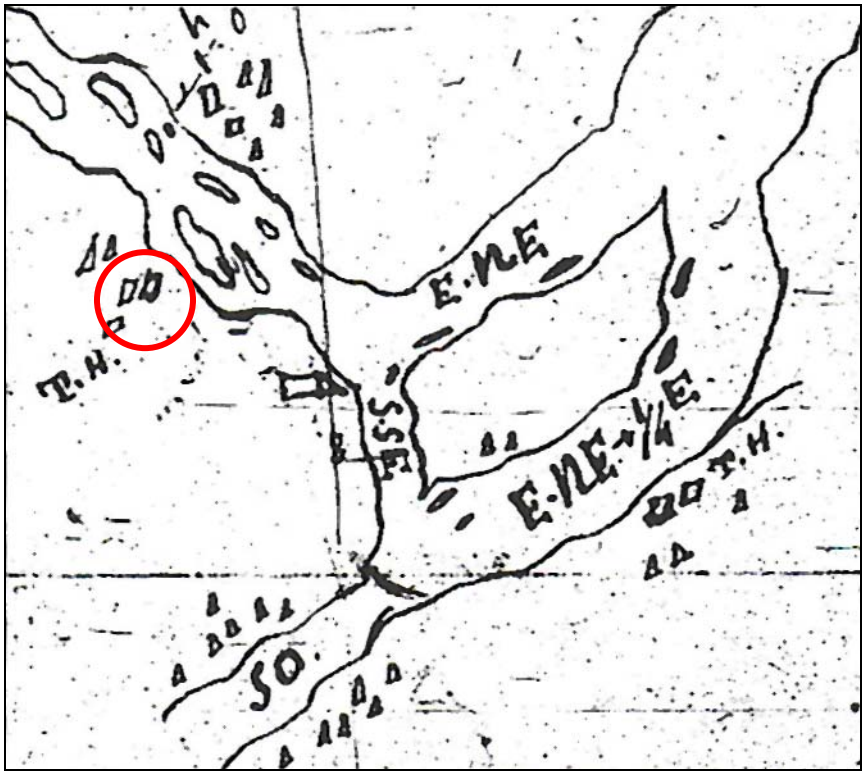


FIGURE 9. DETAIL OF THE CONFLUENCE AREA FROM JOSEPH NICOLLET'S MAP OF 1837 WITH AREA OF BAKER'S TRADING HOUSE AT COLDWATER SPRING CIRCLED

documented, for example, that the Dakota continued to use Pilot Knob, or *Oheyawahe*, as a burial ground during the mid 1800s (e.g., *Indian Graves on Pilot Knob Opposite Fort Snelling*, painting by S. Eastman, 1847; M. Eastman 1995[1849]:2; Latrobe 1835; Seymour 1850:113; Taliaferro 1835. EuroAmerican observers also documented an initiation ceremony in February of 1837 on "a plateau halfway up the high hill of Pilot Knob" (located to the southeast of the confluence) (Bray 1970:211), a dance on Pike Island in 1838 (White and White 1998:127), a circa-1847 medicine dance "on the St. Peters River near Fort Snelling" recorded by Seth Eastman (Eastman 1995:193), and a medicine dance held in the summer of 1848 just back of Mendota (Hollinshead 1966). After the 1848 event, Ellen Rice Hollinshead reported that "the Sioux from the plains returned to their homes" indicating that Dakota people came from a distance to the confluence area to observe cultural ceremonies.

The confluence also continued to serve as a strategic point for EuroAmericans to meet with members of multiple groups of Dakota. As previously described, Zebulon Pike negotiated his 1805 treaty with the Mdewakanton Dakota at the confluence. Also, in April of 1806, Pike met with the "a great many chiefs of the Assussetong's [Sisseton], Gens de Feulle [Wahpeton], and the Gens de Lac [Mdewakanton]" within a council house at the village of the *Fils de Pinichon* near the confluence (Jackson 1966:118). On August 11, 1841, James Doty, governor of the Wisconsin Territory, crafted a treaty at

Mendota with five of the seven Mdewakanton bands. According to this treaty, the bands ceded all of their lands and agreed to move to the left bank of the Minnesota River (Meyer 1993:74). The Doty Treaty, though, was never ratified by the United States Senate, and the exact location of the treaty signing is not known. It was also at Mendota in 1851 that the treaty was negotiated with the Wahpekute and Mdewakanton bands of the Dakota which led to their eventual removal to a tract along the Minnesota River in western Minnesota.

The Exile and the Return

The treaties described above, and others, ultimately resulted in the nearly complete exile of the Dakota people from the confluence area. Fourteen major land cession treaties, and some smaller agreements, would eventually be signed by the Ojibwe and Dakota in Minnesota. Under the Treaty of 1837, the Mdewakanton Dakota ceded their land between the Mississippi and St. Croix rivers, ostensibly in exchange for annuities to be received for 20 years. According to Lettermann (1969:141):

> …the only band which had to move its village from the eastern side of the Mississippi seems to have been the small band headed by Medicine Bottle [at Pine Bend, well south of the confluence]. It is quite well established that when the treaty of 1837 was signed Little Crow's band [Kaposia] had already moved to the west side of the Mississippi at South St. Paul, probably in the spring of 1833. Thus Kaposia lost only some additional hunting area on the east side and was not materially affected by the land provisions of the treaty.

While the Dakota may not have described this loss of land as lightly as did Lettermann, the land ceded under the Treaty of 1837 was only a fraction of that ceded under the Treaty of Traverse des Sioux and the Treaty of Mendota during the summer of 1851. Under the latter treaty, the Mdewakanton Dakota ceded their lands west of the Mississippi River with the exception of a 45-mile-long strip measuring 10 miles from each bank of the Minnesota River from the Yellow Medicine River southeast. Within a few years of this cession, which included the confluence area, "Little Crow V of Kaposia, Grey Iron of Black Dog's village, Good Road of Penasha's village, Cloudman of Oak Grove (Bloomington), and their bands left forever their beloved village sites and took up a ten year residence on the reservation established for them on the Minnesota River" (Lettermann 1969:202). The difficulty of giving up their land and traveling the long road to the reservation was likely compounded by the fact that the Mdewakanton Dakota were leaving several locations both spiritually and emotionally significant to them.

Eleven years after being removed to lands along the western Minnesota River valley, the failure of the U.S. Government to keep its promises of annuities; poor business dealings by fur traders; and crop failure created tensions that led to the eruption of the U.S.-Dakota Conflict on August 17, 1862. These hostilities lasted for approximately six weeks and resulted in the loss of many lives on both sides and caused a large scale evacuation of settlers across southwestern Minnesota. In response to the conflict, the

U.S. Government hung 38 Dakota at Mankato, Minnesota on December 26, 1862; rescinded all treaties signed with the Dakota of Minnesota; and forcibly exiled them from the state.

Small groups of Dakota, though, continued to live in Minnesota, often on lands that were owned by private benefactors. One such community remained in the Mendota area and lived just northeast of *Oheyawahe*/Pilot Knob on approximately 10 acres of land owned by Henry Sibley. The encampment platted as "H. H. Sibley's Indian Homes" (Pinkney 1896) was present at Mendota through the mid 1890s, and the Dakota who lived there in teepees, two log houses, and a single frame house (Diedrich 1995:109) "cultivated land, collected wild rice, made moccasins, and worked the harvest on local farms (Meyer 1993:270)" (Terrell 2003a:48). Though the encampment "had been virtually abandoned" (Meyer 1993:292) near the turn of the twentieth century, a few Dakota stayed at Mendota and their descendents form the current Mendota Mdewakanton Dakota Community, which is seeking federal recognition.

Other Dakota made return visits to the area after 1851. In 1890, John Stevens (1890:162-163) wrote:

> …as a matter of history it is well known that after their removal to the reservation [the Dakota] would, on any occasion possible, visit their old haunts on the bank of the Mississippi on the east, and to the Iowa line on the south. This was not confined to the Medewakantonwans, but to the Wahpekutas, Wahpetonwans, and other bands.

It is known that at least on some of these occasions, well into the late 1800s, gatherings and dances were still held by the Dakota at Mendota. Meyer (1993:277) notes a dance at Mendota in 1885, while mention was made in 1886 that "Pilot Knob is an ancient burial place of the Dakota's, and is yearly visited by many Indians of that nation" (*Hastings Gazette*, February 20, 1886).

In 1887, the government allotted small parcels of land at Birch Coulee, Shakopee, Prior Lake, and Prairie Island to Dakota people, who had risked their lives to leave the assigned reservations and return to their homelands in Minnesota. These lands were expanded upon and are now the locations of the Lower Sioux Indian Community, Shakopee Mdewakanton Dakota Community, and Prairie Island Indian Community. The Upper Sioux Indian Community near Granite Falls was established in 1938. The Dakota community that is most proximate to the project area is the Shakopee Mdewakanton Dakota Community.

OJIBWE PEOPLE AT THE CONFLUENCE

While the TCRC property is located within Dakota territory, the establishment of a United States military presence at the confluence in 1819 caused the Ojibwe to cross into Dakota lands to visit Fort Snelling and the Indian Agency. While the U.S. government sought to mediate between the Dakota and Ojibwe at Fort Snelling, as White and White

(1998:117) observe, the presence of the fort also increased tensions between the Dakota and the Ojibwe within the confluence area. Scheduled visits to the fort often occurred during the summer months, which was a time of year during which battles were frequently fought (White and White 1998:117). These tensions have resulted in records of the Ojibwe presence within the confluence area often being related to outbreaks of violence or moments of recognized historical importance, such as treaty signings. The following list provides an overview of the types of accounts that document an Ojibwe presence in the confluence area. This list by no means encompasses all records of Ojibwe activities in the confluence area, and by virtue of it being limited to the historical documentary record, is limited to occurrences after 1819.

- 1820 – In August of this year, Governor Cass, Colonel Leavenworth, and Lawrence Taliaferro oversee a treaty between the Ojibwe and the Dakota at the confluence (Williams 1953:199; Hansen 1958:28).

- 1837 – The Treaty with the Chippewa is signed at the confluence by representatives identified as being from Leech Lake; Gull Lake and Swan River; St. Croix River; Lake Courteoville [Lac Courte Oreilles]; Lac de Flambeau; La Pointe (on Lake Superior); Mille Lac; Sandy Lake; Snake River; Fond du Lac (on Lake Superior); Red Lake; and Leech Lake (Kappler 1904:492). The location of the Ojibwe treaty arbor is not known, but it was proximate enough to Camp Coldwater to hear the shouts coming from "the direction of Baker's trading post at Cold Spring" (Neill 1889a:132).

- 1838 – An Ojibwe party consisting of Hole-in-the-Day (Pa-goo-na-kee-zhig) and White Fisher (Wa-boo-jig), together with two Ottawa and an unidentified woman came to Fort Snelling in August of 1838 (Folwell 1956:151). According to the 1837 Treaty with the Chippewa, Hole-in-the-Day was a chief from the Gull Lake and Swan River sub-bands of the Mississippi Chippewa (Ojibwe), while White Fisher was one of the warriors from these sub-bands.

- 1839 – In June of this year approximately 900 Ojibwe came to the agency at Fort Snelling believing that their annuities from the 1837 treaty would be paid to them there (Folwell 1956:154). The tribes represented included 500 from Hole-in-the-Day's band; over 100 from Crow Wing; approximately 150 from Leech Lake; as well as groups from the St. Croix and Mille Lacs (Folwell 1956:154). Over 1,200 Dakota also came to the fort at this time to receive their annuities. While the Ojibwe were instructed that their annuities would be distributed at La Pointe, they lingered at the Fort and the Dakota and Ojibwe held feast, dances, games, and councils over a period of days.

ETHNOHISTORY OF COLDWATER SPRING

This chapter provides an overview of the ethnohistory of Coldwater Spring, which is a natural spring centrally located within the TCRC property (see Figure 2). Historical accounts that link Dakota and Ojibwe people directly to the limited area of the TCRC can only be recognized in the documentary record when reference is made to the historic locale of Camp Coldwater, which is known to overlap with the current boundaries of the TCRC property. By virtue of the association of these accounts with Camp Coldwater, they post-date the EuroAmerican occupation of the Coldwater Spring area, and should not be considered as indicative of either the relationship of either Dakota or Ojibwe people to the project area and the associated spring prior to 1820.

ESTABLISHMENT OF CAMP COLDWATER

The presence of the spring known as Coldwater can be documented in the historical record as far back as 1820. At that time, the area surrounding the spring was occupied by the United States military as a summer camp during the construction of neighboring Fort St. Anthony/Snelling. The historical accounts of the movement of Colonel Leavenworth's camp from the east bank of the Minnesota River to the site in May of 1820 are the earliest documents encountered during this study that identify the spring by name, but they do not indicate if the name was derived from an existing American Indian name or was simply a descriptive term. An 1820 account describing the encampment around the spring states "the water gushing out of a lime stone rock is excellent. It is called 'Camp Coldwater'" (Doty 1953:433).

Although there were no Dakota villages within the immediate vicinity of Coldwater Spring during the period of the fort's occupation, Chris Leith, Dakota elder and key cultural informant, who resides at the Prairie Island Indian Community, has said of Coldwater Spring that "people in the old village [*Ti Tanka Tanina*] used the spring water for medicine, ceremonies, washing, and purification" and the "water nurtured the Indians who lived in the village, it was sacred. They used the water in their sweat lodges" (Hotopp et al. 1999:38). As described in the previous chapter, this village was removed from the confluence by the early nineteenth century. Subsequent to 1820 and the establishment of Fort Snelling, the area surrounding Coldwater Spring was no longer readily accessible to the Dakota. The United States military and the historical occupants of Camp Coldwater claimed the spring as their water source and occupied the area immediately surrounding it. This location was used as military quarters during the first two years of the fort's construction. As early as July of 1820, the Indian Agent Lawrence Taliaferro noted that American Indians were frequently visiting the military encampment and trading with the soldiers, which he felt undermined his authority (Neill 1889a:103-104). As a result, restrictions were placed on soldiers trading with American Indians at the camp (Neill 1889a:104). After the fort was constructed, members of the failed Red River Selkirk Colony at Pembina were permitted to settle in the vicinity of Coldwater Spring until 1838 when all non-military personnel were removed from the fort's

reservation (Henning 2002:9). A community of structures, though, persisted at the spring.

OJIBWE OCCUPANCY OF THE TCRC PROPERTY

Among the structures established around Coldwater Spring after the military removed to the newly constructed fort, was Baker's trading post. It was at the location of this post, according to historical accounts, that the Ojibwe traded and camped when they came to Fort Snelling (Neill 1882:103; Neill 1889a:132). While the Ojibwe's preference for the Coldwater area may have been due in part to the proximity of this location to the fort, it also was likely associated with Baker's specialization in trade with the Upper Mississippi Ojibwe and the fact that his wife was of Ojibwe heritage (White and White 1998:147, 155). Peter Quinn, whose wife was also part Ojibwe, resided in a cabin at Camp Coldwater from 1823 through 1844. These associations, and others among the families of the Selkirk Settlement and former fur traders that resided at Coldwater, would have afforded the Ojibwe that encamped near the spring a level of comfort and tolerance within an otherwise potentially hostile territory. Accounts of Ojibwe people visiting Camp Coldwater during Baker and Quinn's residence include the Ojibwe camping at the site during the negotiation of the 1837 treaty and records of the attack on Hole-in-the-Day's party was attacked in August of 1838 while on their way to "Mr. Baker's Trading House near the Fort" (Papers of Lawrence Taliaferro, Microfilm M35, August 3, 1838; Neill 1882:103).

DAKOTA OCCUPANCY OF THE TCRC PROPERTY

For the Dakota, though, the area around Coldwater Spring was more difficult to access. After the establishment of Camp Coldwater, the area around the spring was frequented by the Ojibwe, and the EuroAmerican presence at the spring was continuous through the 19th and 20th centuries. One account of a Dakota presence at Camp Coldwater occurred during the winter of 1842 to 1843, when the Dakota from the Lac qui Parle area spent the winter at the camp (Hansen 1958:110). The EuroAmerican presence at the spring continued through the removal of the Dakota from the confluence area by the treaties of 1851. Subsequent to those treaties, the outbreak of the U.S.-Dakota conflict resulted in the complete removal of the Dakota from the state. By the time of the return and the creation of the modern reservations in 1887, the spring had become the site of a water works for Fort Snelling. Furthermore, the nearest Dakota community to the spring was located at Shakopee, which was some distance removed from the confluence area and is an area that has other closer spring sources.

BUREAU OF MINES PERIOD

The water works at Coldwater Spring had become obsolete by 1904 and the pump house was razed in 1920 (Henning 2002:22). The open space around the spring was subsequently adapted into a park that was labeled Coldwater Park on early twentieth-century maps (Henning 2002:22). In 1949, the U.S. Bureau of Mines Twin Cities Research Center was established on the site and from that year until 1995, Coldwater Spring was largely lost to public view within the grounds of the facility. During the

period that the Bureau of Mines was in operation, the TCRC property was fenced and access was provided through a gate on the Bureau of Mines access road. A July 21, 1959 oblique aerial photograph of the Bureau of Mines facility clearly shows the main gate at its present location on the property (MHS Negative No. 51956). A circa 1985 plan of the property, though, indicates that the fence did not encircle the entire property, but rather discouraged access from the west and north edges of the property with the highway and bluff providing a boundary to the south and east (Clouse 2001:58). The following discussion of the possibility of putting a historical marker at Camp Coldwater describes how a portion of the property was monitored in 1970 (Donn Coddington, Supervisor, Historic Sites, Minnesota Historical Society, to Joseph Justed, Executive Secretary, Hennepin County Historical Society, letter, October 28, 1970, on file at the SHPO, St. Paul):

> The Bureau of Mines people have been very cooperative with us and I am sure they would not object to the placement of the marker. The problem is accessibility. They have correctly fenced the area to keep motorcyclists from eroding the hillside. This fence is locked and it can be opened for visitors only by stopping at the main building of the Bureau for a key, permission, etc. When the problem of security and accessibility can be solved, we will install a marker describing Camp Coldwater.

According to a former employee of the Bureau of Mines, the gates were open during the day for public access from 7 A.M. to 6 P.M, and there were no requests from American Indian people to open the gates after hours. Former Bureau of Mines employees do not recall seeing American Indian visitors or evidence (such as prayer ties) of American Indian visits to Coldwater Spring during the Bureau of Mines period, though one employee stated, "It's been a question we've asked ourselves" (Jim Olson, personal communication with Mollie O'Brien, November 2005).

TH 55 REROUTE PROJECT

In 1998, during the Trunk Highway 55 Reroute project, extraordinary public and media attention was focused on Coldwater Spring and the Camp Coldwater area.[9] Personal affidavits from October of 1998 and public testimony from March of 1999 by American Indians during the TH 55 project avowed that Coldwater Spring was a location of traditional cultural importance. These testimonies about the spring surprised the TH 55 cultural resource consultants, who were anticipating cultural statements about four oak trees that were within the proposed right of way (Hotopp et al. 1999:50). As a result of this testimony, the cultural resources management firm hired for the project, Louis Berger & Associates, Inc., conducted a preliminary evaluation of the spring and concluded,

[9] In July of 1998, Bob Greenberg of Earth First! contacted tribal representatives about oak trees within the proposed right of way as well as Coldwater Spring. Chris Leith of the Prairie Island Indian Community referred Greenberg to Bob and Linda Brown of the non-Federally recognized Mendota Mdewakanton Dakota Community. As a result of this contact the Mendota Dakota become involved in the TH 55 Reroute protest (Losure 2002:90-93). The entire history of the TH 55 project and protest is outside the scope of this document and the reader is referred to Mary Losure's book *Our Way or the Highway* (2002).

"Based on the available information, it appears that the spring at Camp Coldwater may also be potentially eligible as a Traditional Cultural Property [but] at this time, there is insufficient information to make a determination regarding the traditional cultural value of Coldwater Spring. Additional research, including a more thorough review of available historic and ethnographic sources for specific references to the spring, and perhaps additional interviews with tribal spiritual leaders, will be necessary to fully establish whether the spring may qualify as a Traditional Cultural Property" (Hotopp et al. 1999:56).

In addition to the above-mentioned testimonies, official tribal statements were submitted in response to the TH 55 project (Appendix G). Among these statements were the following:

- Letter to Minnesota Senator Carol Flynn[10] from the elected leaders of the four federally recognized Dakota Indian tribes in Minnesota, March 29, 1999. Signed by Audrey Kohnen, President, Prairie Island Indian Community; Roger Prescott, Chairman, Lower Sioux Indian Community; Dallas Ross, Chairman, Upper Sioux Indian Community; and Stanley R. Crooks, Chairman, Shakopee Mdewakanton Sioux (Dakota) Community. This letter contains the statement: *"As you are aware, the Coldwater Spring and the area at the meeting of the Minnesota and Mississippi Rivers have held significant cultural and practical importance to Indian people for thousands of years. We once again state our support of our spiritual leaders that the Coldwater Spring is a spiritual and cultural sacred site."* This letter also states *"it is more factually accurate to state that the area maintains cultural significance to all 'Dakota people of Minnesota.' This broader description is appropriate because we believe no one group of Dakota can make any exclusive historical, cultural, or legal claim to the Coldwater Spring area."*

- Resolution I-99-87 of the Iowa Tribe of Oklahoma, October 26, 1999. Approved by vote at a Regular Business Committee meeting held on October 26, 1999. Signed by Phoebe O'Dell, Secretary, Iowa Tribe of Oklahoma and Lawrence Murray, Chairman, Iowa Tribe of Oklahoma. This resolution contains the statement: *"Camp Coldwater is a sacred site for the Iowa Tribe and other Native American groups."* Staff of the National Park Service's MNRRA office have attempted to follow up on this resolution via letters and phone calls to the Iowa Tribe of Oklahoma, but received no response to requests for additional information on the sacredness of the site, or how the NPS should consider managing the site.

[10] Senator Flynn was the chair of the Minnesota Senate's transportation committee. This letter was written in support of the Senate version (S.F. 1658) of a bill introduced by Representative Karen Clark to recognize Coldwater Spring as a "traditional cultural property which is entitled to protection and preservation" (Losure 2002:100). The bill was passed unanimously in the Minnesota House of Representatives, but it was killed in committee in the Senate when Flynn refused to hear the bill in her transportation committee (Losure 2002:104; 126).

BUREAU OF MINES CLOSURE PROCESS

The United States Congress closed the TCRC Main Campus in 1995. After the closure of the facility and in preparation for the potential transfer of the TCRC property out of federal ownership, the Washington, D.C. office of the NPS initiated tribal consultation in 1999. This consultation included a meeting on September 11, 2000, held at the offices of the Shakopee Mdewakanton Sioux Community between staff of the NPS MNRRA office and the chairs of the four federally recognized Dakota communities. This consultation process resulted in the following tribal statements about Coldwater Spring and the TCRC property (Appendix G):

- Letter to JoAnn Kyral, MNRRA Superintendent, from the elected leaders of the four federally recognized Dakota Indian tribes in Minnesota, September 13, 2000. Signed by Audrey Kohnen, President, Prairie Island Indian Community; Roger Prescott, Chairman, Lower Sioux Indian Community; Dallas Ross, Chairman, Upper Sioux Indian Community; and Stanley R. Crooks, Chairman, Shakopee Mdewakanton Sioux (Dakota) Community. This letter states that "*It is well established that for centuries, the entire area around Coldwater Spring and the meeting place of the Minnesota and Mississippi River has held very significant cultural and practical importance to the Dakota. Since this area has been the site of many significant events for the Dakota, the protection of the area is of great importance to the Dakota tribes."* The letter also submits points to be included in the Memorandum of Agreement (MOA) including: *"The MOA shall include provisions that the signatories shall work to ensure that the flow of the Coldwater Spring must not be altered by any projects connected with this land conveyance or in future development projects in the surrounding area, and that the Dakota tribes are given a chance to review project plans that may affect the Coldwater Spring area."* Subsequent to the receipt of this letter, NPS staff explicitly asked the four federally recognized Dakota tribes in Minnesota if they considered Coldwater Spring to be a sacred site and they declined to acknowledge it as such at that time.

- Letter to JoAnn Kyral, MNRRA Superintendent, from the elected leaders of the Prairie Island Indian Community, September 12, 2000. Signed by Audrey Kohnen, President; Noah White, Jr., Vice-President; Lu Taylor, Tribal Council Secretary; Darrell Campbell, Tribal Council Treasurer; and Doreen Hagen, Tribal Council Secretary/Treasurer. This letter was also written in response to the meeting held on September 11, 2000, with representatives from the four federally recognized Dakota communities in Minnesota, the NPS, and the SHPO. This letter from the Prairie Island Indian Community includes the statement that: *"It is well established that the Coldwater Springs and the area where the Minnesota and Mississippi rivers converge hold significant cultural importance to the Dakota people. Our own history tells us that the spring was used in Dakota Healing Lodge because of its purity. River or lake water would never have been used in the healing lodge; only the pure water from the spring could be used. Because of this important use and cultural connection, we feel that the protection*

of the site from any development is critical. We are relying on the Department of the Interior to assure us that the site will forever be protected and Dakota people will have access to the site."

- Resolution I-01-27 of the Iowa Tribe of Oklahoma, March 19, 2001. Approved by vote at a Special Business Committee meeting held on March 19, 2001. Signed by Phoebe O'Dell, Secretary, Iowa Tribe of Oklahoma and Lawrence Murray, Chairman, Iowa Tribe of Oklahoma. This resolution contains the statement: *"Camp Coldwater is a sacred site for the Iowa Tribe and other Native American groups."* Staff of the National Park Service's MNRRA office have attempted to follow up on this resolution via letters and phone calls to the Iowa Tribe of Oklahoma, but received no response to requests for additional information on the sacredness of the site, or how the NPS should consider managing the site.

In the year 2000, a MOA was also drafted between the Advisory Council on Historic Preservation; the Bureau of Mines/Office of the Secretary of the Interior; and the SHPO to address historic resource preservation and planning issues associated with the closure of the property in compliance with Section 106 of the National Historic Preservation Act of 1966, as amended. In 2001, the previous planning process was terminated; the draft MOA was never finalized or signed; and no further tribal consultation has taken place prior to the current study.

At present, the buildings of the TCRC property are not occupied. The daily management and oversight of the property is the responsibility of the U.S. Fish and Wildlife Service. This federal land, though, is also located within the boundary of the NPS' MNRRA. In October 2004, the NPS and the U.S. Fish and Wildlife Service signed a MOA to work together on the Bureau of Mines project. The MNRRA has been designated by Congress to lead the public planning process pursuant to the NEPA to identify and evaluate alternative disposition options for the TCRC property.

DAKOTA AND OJIBWE RESOURCE USE OVERVIEW

As touched on in an earlier chapter, the Dakota and Ojibwe followed an annual subsistence cycle that was coordinated with seasonal changes and the availability and location of resources. The seasonal rotation allowed for the collection and use of plants, animals, and minerals within their areas of occupation. Recent studies completed for the NPS explore the complexity of this cycle and the variety of resources used by both the Dakota and Ojibwe communities of Minnesota and Wisconsin (Zedeño et al. 2001a; 2001b). Due to the limited acreage encompassed by the TCRC property, the following discussion of traditional resource use by the Dakota and Ojibwe is restricted to those resources known to be available within the TCRC property.

DAKOTA RESOURCE USE

Water Resources

The primary water resource within the TCRC property is the Coldwater Spring. Water is one of the natural elements, or forces that the Dakota regard as having spiritual powers (Eastman 1911:14). While water is used by the Dakota for everyday tasks such as drinking, cooking, bathing, and washing, it is also used for making medicine, purification, and in the performance of ceremonies (Leith 1998). All seven of the Dakota sacred ceremonies use water in some fashion (Red Owl 2005:3). Water from springs is considered to be particularly pure because it comes from inside the earth. For that reason springs are sought out as a water source for medicinal and ceremonial uses including sweat lodges and healing rituals (Zedeño et al. 2001a:107, 110, 117).

Oral and documentary accounts point to Dakota communities using specific springs in the vicinity of villages to gather water for ceremonies, for example, the Dakota who resided in the area of Prairie Island gathered water for ceremonies from *Mini BoMdota* or Rattling Springs near the Vermillion River (Durand 1994:60). Dakota elder Curtis Campbell recalled Prairie Island residents going to *Mini BoMdota* to gather water for ceremonies when he was a boy (Curtis Campbell, Prairie Island Indian Community, September 20, 2005). This spring, though, has not been used for some time because it is now on private land (Curtis Campbell, Prairie Island Indian Community, September 20, 2005; Chris Leith, key cultural expert, September 22, 2005). Another spring was identified in association with the Dakota inhabitants of the village formerly located on the shores of Lake Calhoun in present day Minneapolis. During the 1850s, it was said of this spring: "Both Man-of-the-Clouds and Good Road were born on the banks of Lake Calhoun. They had great faith in the healing virtues of the water of a spring at Owen Keegan's claim, which they would come all the way from Redwood and Yellow Medicine to bathe in, and drink of" (Stevens 1890:163).[11] Not only does this citation

[11] Owen Keegan's (Kegan) claim was filed on April 2, 1857 and included the SE ¼ of the NE ¼, and the NE ¼ of the SE ¼ of Section 19 of Township 29N, Range 24W (United States Bureau of Land Management 1995). These 80 acres are currently bisected by the east-west route of Olson Memorial

corroborate the historical roots of the Dakota belief in the healing powers of natural springs, but this account also testifies to the fact that Dakota people returned to their traditional lands to use the resources within those areas even after the treaties of 1851. It should be noted that while the EuroAmerican observer certainly felt that the water was regarded by the Dakota as having "healing virtues," the use, or activity, that he described solely consisted of using the water for bathing and drinking. If water was gathered from the spring for ceremonies, or for making medicine, perhaps even back on the reservation, this activity would have been indistinguishable to a EuroAmerican observer from the action of collecting water for drinking purposes.

Inipi: Sweat Lodge

While all seven of the Dakota sacred ceremonies use water in some fashion, the particular ceremony frequently associated with spring water is the *Inipi*, which is commonly known as the sweat lodge or healing lodge (Leith 1998; Campbell 2000:25).

Charles Eastman, who was the grandson of the above-mentioned Cloud Man (*Mahpiya Wichashta*), the leader of the Mdewakanton village at Lake Calhoun, stated that the *Inipi* is "deemed essential to the Indian's effort to purify and recreate his spirit. It is used both by the doctor and his patient. Every man must enter the cleansing bath and take the cold plunge which follows, when preparing for any spiritual crisis, for possible death, or imminent danger" (Eastman 1911:80-81). Eastman (1911:78) stated that it was one of two ceremonies that he thought were universal among Native Americans, and, therefore, "fundamental." The other ceremony was that of the pipe. He noted that within Dakota legends and traditions, these two ceremonies were "handed down from the most ancient time and [were] persisting to the last" (Eastman 1911:78).

In Samuel Pond's ethnography *The Dakota or Sioux in Minnesota as they were in 1834*, he describes the sweat lodge, or "the vapor bath" as he calls it, as follows:

> In preparing for this bath, a small hemispherical framework was constructed by sticking the ends of slender poles in the ground and bending them over. The frame was covered with skins or blankets, being only three or four feet high, just large enough to accommodate those who were to undergo or enjoy the steaming. Water was poured on heated stones placed in this little tent, filling the interior instantly with hot vapor [Pond 1986:419-420].

Eastman states that, "Not only the 'eneépee' itself, but everything used in connection with the mysterious event, the aromatic cedar and sage, the water, and especially the water-worn boulders, are regarded as sacred, or at the least adapted to a spiritual use"

Highway (Highway 55) and are located to the immediate west of the City of Minneapolis' Theodore Wirth Park and Wirth Lake, which was originally known as Keegan's Lake (Minneapolis Park and Recreation Board 2004). Descendents of Cloud Man reside today at the Upper Sioux Indian Community and five interviewees trace their lineage to this leader.

(Eastman 1911:81). In some cases, medicine plants were boiled in the water used in the *Inipi* prior to it being poured on the rocks (Campbell 2000:25).

The missionary J. P. Williamson told Samuel Pond that the sweat lodge was a practice that the Dakota seemed "more reluctant to abandon…than any other" (Pond 1986:104). Pond suspects that the importance of the sweat lodge to the Dakota is linked to the healing aspect of the bath and he relates how the Dakota prepared a sweat lodge for Father Louis Hennepin when he was ill. Of this event, in 1680 Hennepin (1872:310) said:

> He set before me a bark dish full of fish, and seeing that I could not rise from the ground he had a small sweating cabin made, in which he made me enter naked with four Indians. This cabin he covered with buffalo skins, and inside put stones red to the middle. He made me a sign to do as the others before beginning to sweat, but I merely concealed my nakedness with a handkerchief. As soon as these Indians had several times breathed out quite violently he began to sing vociferously, the others putting their hands on me and rubbing me while they wept bitterly. I began to faint, but I came out and could scarcely take my habit to put on. When he made me sweat thus three times a week, I felt as strong as ever.

Eastman also describes the *Inipi* as being tied to the creation story of the first man (Eastman 1911:79-80):

> In our Creation myth or story of the First Man, the vapor-bath was the magic used by The-one-who-was-First-Created, to give life to the dead bones of his younger brother, who had been slain by the monsters of the deep. Upon the shore of the Great Water he dug two round holes, over one of which he built a low inclosure [sic] of fragrant cedar boughs, and here he gathered together the bones of his brother. In the other pit he made a fire and heated four round stones, which he rolled one by one into the lodge of boughs. Having closed every aperture save one, he sang a mystic chant while he thrust in his arm and sprinkled water upon the stones with a bunch of sage. Immediately steam arose, and as the legend says "there was an appearance of life." A second time he sprinkled water, and the dry bones rattled together. The third time he seemed to hear soft singing from within the lodge; and the fourth time a voice exclaimed: "Brother, let me out!" (It should be noted that the number four is the magic or sacred number of the Indian.)

One Dakota elder that we interviewed suggested that in going into the *Inipi*, one is getting as close to the original creation as possible (Gary Cavender, key cultural expert, August 23, 2005), and others said that it is the mother's womb and represents a renewal or rebirth (Elitta Gouge, Upper Sioux Indian Community, October 25, 2005; Edward Red Owl, key cultural expert, October 25, 2005). The above-referenced historical accounts indicate that the sweat lodge was being used by the Dakota at the time of the earliest EuroAmerican

contact, and it is currently described as being an "ancient" and "fundamental" ceremony. The sweat lodge is still practiced by Dakota people today and the practice of the current ceremony is consistent with the accounts provided by Hennepin and Pond. In the absence of access to a spring source, well water (Chris Leith, key cultural expert, September 22, 2005) has been used by interviewees for sweat lodges and other ceremonies. Indeed, as some traditional community springs, like "Rattling Springs" near Prairie Island, are now on private property, alternative water sources must be sought (Chris Leith, key cultural expert, September 22, 2005).

Plant Resources

Prior to EuroAmerican settlement, the area currently occupied by the TCRC property supported an oak savanna consisting of bur oaks (*Quercus macrocarpa*) set within tall grass species that likely included big bluestem (*Andropogon gerardii*) and Indian grass (*Sorghastrum nutans*). Bur oaks have been traditionally used by the Dakota as a source of wood and acorns, which were leached and ground to flour. Traditional Dakota uses are not known for the grasses that were likely present within the property prior to EuroAmerican contact.

In addition to bur oak, which are still present on the property, there are other plant resources within the TCRC parcel that have identified traditional Dakota uses - even though the plants themselves may have been introduced to the project area. These include plants that Dakota people use as:

- Edible resources (Sugar Maple; Northern Red Oak; Boxelder; Broad-leaved Cattail; and Soft-stemmed Bulrush);
- Non-food resources (Green Ash; American Elm; Eastern Cottonwood; Broad-leaved Cattail; Soft-stemmed Bulrush);
- Medicinal resources (Eastern Cottonwood; Broad-leaved Cattail); and
- Ceremonial resources (Green Ash; Boxelder).

For a complete list of these plants, their scientific names, and associated uses see Appendix H.

Mineral Resources

In his archaeological study of the TCRC property, Clouse notes that the Glenwood shale formation was used as a source of clay for brick-making at the Fort Snelling (Clouse 2001:13-14). Clouse does not indicate, though, if a clay source was accessible within the TCRC property. Clays were used by both the Dakota and Ojibwe not only making pottery, but also for body painting and dyeing (Zedeño et al. 2001a:77).

OJIBWE RESOURCE USE

Water Resources

The Coldwater Spring is the primary water resource within the TCRC property. Like the Dakota, the Ojibwe regard water as a sacred element and a form of medicine in its own right (Zedeño et al. 2001a:89-90). Water is used by the Ojibwe for a variety of purposes including common uses such as drinking, cooking, and bathing, but also in the making of medicine and the performance of ceremonies. Spring water is regarded by the Ojibwe as especially pure, and for this reason springs are considered important water sources for medicinal and ceremonial uses including the sweat lodge (Zedeño et al. 2001a:85-86, 89-90, 94).

Plant Resources

Numerous plants that currently exist within the TCRC property, although they may have been introduced to the project area, have documented Ojibwe uses. These include plants that Ojibwe people use as:

- Edible resources (Sugar Maple; Green Ash; Northern Red Oak; Bur Oak; Eastern Cottonwood; Boxelder; Hawthorn; Virginia Creeper; Common Dandelion; Broad-leaved Cattail; and Soft-stemmed Bulrush);
- Non-food resources (Sugar Maple; Green Ash; Northern Red Oak; Bur Oak; American Elm; Eastern Cottonwood; Boxelder; Broad-leaved Cattail; Woolgrass; Soft-stemmed Bulrush);
- Medicinal resources (Green Ash; Northern Red Oak; Bur Oak; American Elm; Eastern Cottonwood; Boxelder; Hawthorn; Red Elderberry; Staghorn Sumac; Touch-me-not; Common Dandelion; Goldenrod; Broad-leaved Cattail; Jack-in-the-pulpit; Dogbane); and
- Ceremonial resources (Dogbane).

For a complete list of these plants, their scientific names, and associated uses see Appendix H.

Mineral Resources

See note in section on Dakota Resource Use.

SUMMARY OF INTERVIEWS: CULTURAL CONNECTIONS TO THE TCRC

This chapter summarizes the results of the interviews with Dakota and Ojibwe tribal representatives and key cultural experts. During the course of the interviews the following themes were identified by the interviewees as having association with the TCRC property:

- the *Mdote* area at the confluence of the Minnesota and Mississippi rivers, which is regarded as the center of all things and historically significant by the Mdewakanton Dakota;
- creation beliefs;
- the presence of water resources: Coldwater Spring;
- the Dakota tradition of the *Unktehi*; and
- the presence of plant resources.

DAKOTA INTERVIEWS

Interviews were conducted with seven official representatives of federally recognized Dakota communities, as well as with six Dakota key cultural experts. All four of the federally recognized Dakota communities in Minnesota were officially represented. None of the key cultural experts were representing their tribe in an official capacity. Some representatives and key cultural experts were present at more than one interview.

Geographic Connections: Mdote

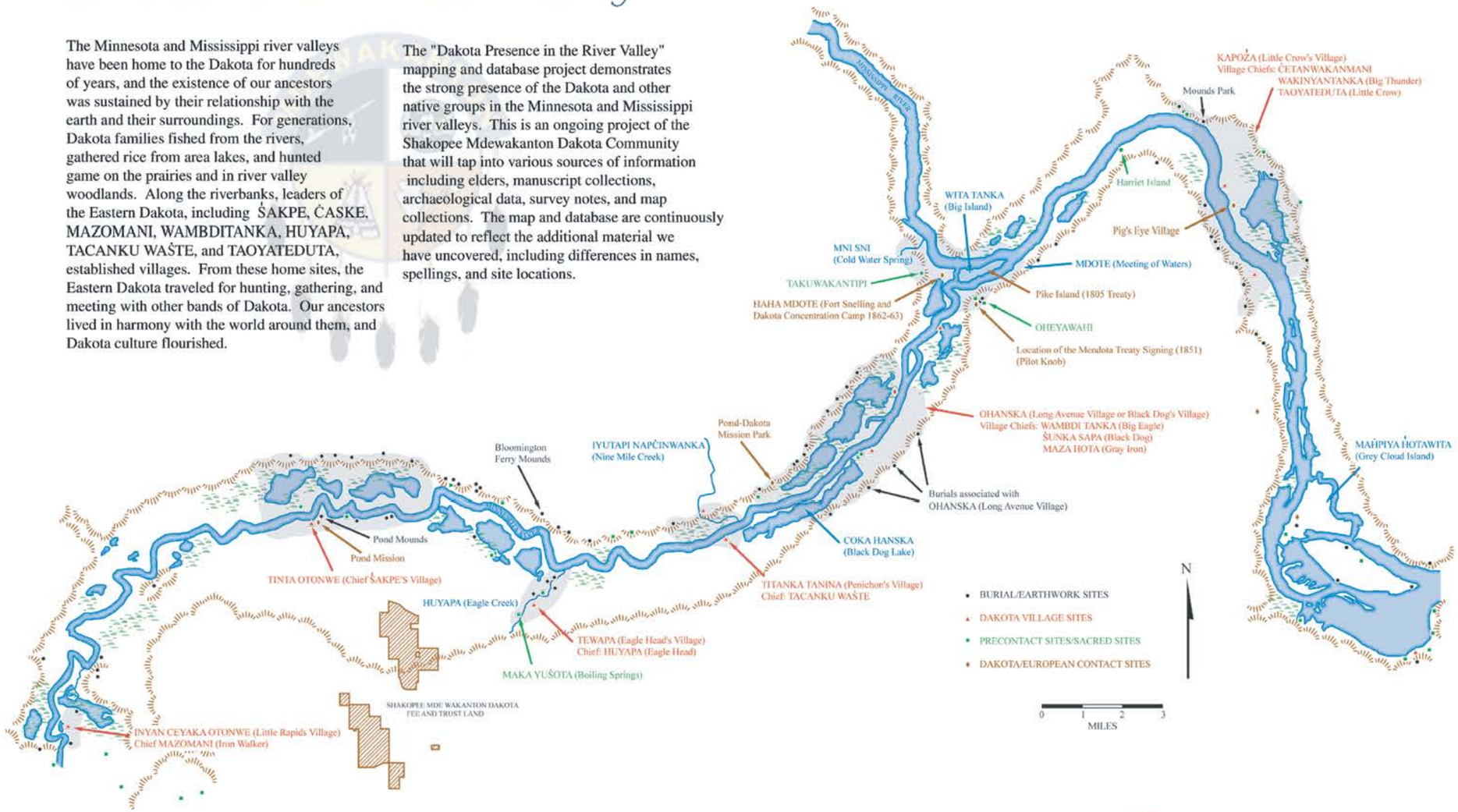
> *It is well established that for centuries, the entire area around Coldwater Spring and the meeting place of the Minnesota and Mississippi River has held very significant cultural and practical importance to the Dakota.*
>
> – Letter from the elected leaders of the four federally recognized Dakota tribes in Minnesota, 9-13-2000

Interviewees repeatedly stated that the TCRC property is part of an area identified by the Dakota as *Mdote* and that it cannot be divorced from this larger context. Among those that made this statement were an official member of a federally recognized Dakota community (Tom Ross, Upper Sioux Indian Community, June 21, 2005); a key cultural expert (Gary Cavender, key cultural expert, August 9 and August 23, 2005); and a member of the non federally recognized Mendota Mdewakanton Dakota Community (Jim Anderson, personal communication, June 24, 2005). A map of the Dakota presence within the Minnesota and Mississippi river valleys created by the Shakopee Mdewakanton Dakota Community (2003) in consultation with their elders, also places *Mni Sni* (Coldwater Spring), and thereby at least a portion of the TCRC property, within the shaded area that demarcates *Mdote* on the map (Figure 10).

Dakota Presence in the River Valley

The Minnesota and Mississippi river valleys have been home to the Dakota for hundreds of years, and the existence of our ancestors was sustained by their relationship with the earth and their surroundings. For generations, Dakota families fished from the rivers, gathered rice from area lakes, and hunted game on the prairies and in river valley woodlands. Along the riverbanks, leaders of the Eastern Dakota, including ŠAKPE, ĆASKE, MAZOMANI, WAMBDITANKA, HUYAPA, TACANKU WAŠTE, and TAOYATEDUTA, established villages. From these home sites, the Eastern Dakota traveled for hunting, gathering, and meeting with other bands of Dakota. Our ancestors lived in harmony with the world around them, and Dakota culture flourished.

The "Dakota Presence in the River Valley" mapping and database project demonstrates the strong presence of the Dakota and other native groups in the Minnesota and Mississippi river valleys. This is an ongoing project of the Shakopee Mdewakanton Dakota Community that will tap into various sources of information including elders, manuscript collections, archaeological data, survey notes, and map collections. The map and database are continuously updated to reflect the additional material we have uncovered, including differences in names, spellings, and site locations.



For more information about this project or to comment, please contact us at: Shakopee Mdewakanton Sioux (Dakota) Community,
Cultural Resources Department, 2330 Sioux Trail NW, Prior Lake, MN 55372, E-mail: culturalresources@ccsmdc.org

© 2002 Shakopee Mdewakanton Sioux Community

United States Bureau of Mines - TCRC
Ethnographic Resources Study
Hennepin County, Minnesota

Dakota Presence in the River Valley
Figure 10

While American Indian people do not generally put boundaries around places of cultural significance the way that non-natives do, within the Dakota territory, which encompasses all of southern Minnesota, the confluence of the Mississippi and Minnesota rivers is regarded as a place of particular cultural significance. This confluence, which the TCRC property is located just above, or north of, is known to the Dakota as *Mdote*, which means "the joining of one stream [creek, river] to another" in the Dakota language (Cavender 1988:12-13) (see Figure 1). This particular *mdote* is also more specifically known as *Mdote Minisota* - the mouth of the Minnesota River. The Mdewakanton Dakota told explorer Joseph Nicollet that they considered the confluence to be the middle of all things and the exact center of the earth or *Makoce Cokaya Kin* (Cavender 1988:13; Durand 1994:56; Neill 1882:1; Wilson 2000). [12] A similar tradition was recounted by Pond (1851), who noted that the Dakota assert that the "mouth of the Minnesota River (*Watpa Minisota*) lies immediately over the center of the earth and under the center of the heavens." In one Mdewakanton Dakota belief, *Mdote Minisota* is also where the Dakota first appeared (Cavender 1988:13).

The area of cultural significance associated with *Mdote Minisota*, though, is not limited to the point at which the waters of the two rivers join, but it is transmitted to the islands within the confluence area, the surrounding shores, and the bluff tops. One Dakota elder noted specifically that *Mdote* encompasses Pike Island, Fort Snelling, and the bluffs across the river (Gary Cavender, key cultural expert, August 9, 2005). The lands around the juncture of the rivers have been described as "sacred grounds" and *wakan* (mysterious/powerful/spiritual) (Leith 1998; Red Owl 2005:4; Gary Cavender, key cultural expert, August 9, 2005). They have also been described as a "neutral area" or "common ground," by interviewees Tom Ross of the Upper Sioux Indian Community (June 21, 2005) and Dakota key cultural expert Gary Cavender (August 23, 2005).

Associated with *Mdote* are numerous locations of cultural importance to the Dakota, including sacred landmarks, ceremonial gathering spots, habitation sites, and burials (Terrell 2003a:81-82). The occurrence of these significant events within a radius around the confluence is a testimony for the Dakota of the centrality and power of this location (Cavender 1999). Important events in Dakota history also took place within *Mdote*. Some examples of these locations and events are:

- *Oheyawahe*/Pilot Knob
- *Wita Tanka*/Pike Island
- *Taku Wakan Tipi*/Morgan's Mound
- Ceremonial ground used for 1837 initiation ceremony and 1848 medicine dance
- Dakota burials on *Oheyawahe*
- 1805 Treaty with the Sioux (Pike Treaty)
- 1838 dance on Pike Island
- 1841 Doty Treaty

[12] For the Yankton Dakota the center of the earth is the Continental Divide, while the Teton or Dakota people believe it is the Black Hills (Cavender 1988:13).

- 1851 Mendota Treaty with the with the Wahpekute and Mdewakanton bands
- 1862 Dakota interment camp below Fort Snelling

Several of these sites are identified on a map created by the Shakopee Mdewakanton Dakota Community (2003) (Figure 10).

The cultural significance of *Mdote* to the Dakota:

- was emphasized by interviewees (e.g. Tom Ross, Upper Sioux Indian Community, June 21 and October 25, 2005; Gary Cavender, key cultural expert, August 9 and 23, 2005; Jim Anderson, personal communication, June 24, 2005; Red Owl 2005:4);
- is historically documented (Durand 1994:56; Neill 1882:1); and
- has been testified to in written documentation from the elected leaders of the four federally recognized Dakota communities in Minnesota (Tribal chairs of the four federally recognized Dakota communities in Minnesota to JoAnn Kyral, MNRRA Superintendent, letter, September 13, 2000; Elected leaders of the Prairie Island Indian Community to JoAnn Kyral, MNRRA Superintendent, letter, September 12, 2000) (Appendix G).

Connections to Creation Beliefs

In one Mdewakanton Dakota belief, as recorded by Chris Cavender in his article on the Dakota of Minnesota, it is at the confluence of *Mdote Minisota*, that the Dakota first appeared as spirit beings from the stars (Cavender 1988:13). One interviewee, Gary Cavender, a Dakota elder and key cultural expert, has related this tradition in the past (Cavender 1999) and provided the following account during the course of this study (Gary Cavender, key cultural expert, August 9, 2005):

> There are seven groups of Dakota [Mdewakanton, Wahpekute, Wahpeton, Sisseton, Yankton, Yanktonai, and Teton]. There are seven stars in the constellation of Orion.[13] We are the spirit beings from the constellation of Orion and those seven stars. This whole area [*Mdote*] is important to us because this is where we first came as spirit beings - to the confluence of the Mississippi and Minnesota rivers. We spread out from there becoming human beings as we spread out from there.

Tom Ross (Upper Sioux Indian Community, June 21, 2005) also stated that he had heard this tradition from Gary Cavender. Mr. Cavender also stated that:

> The water from Coldwater Springs comes out from underneath the land and so some of the spirit beings that arrived went into the water and they appeared on earth here and so became Dakotahs. That is the connection there (Gary Cavender, key cultural expert, August 9, 2005).

[13] The stars of Orion and the seven stars of the Pleiades are alternately cited in accounts of this belief.

Mr. Cavender's oral history associates Coldwater Spring, and thereby the TCRC property, with the *Mdote* creation.

Water Resources

> *Water is very, very sacred to us.*
>
> – Joe Williams, key cultural expert, October 25, 2005

> *In our belief the earth is our mother. We call her Mother Earth. And it is my belief that the aquifers are the heart of Mother Earth, and her life-blood - her veins - are the springs, which in turn feed the rivers. Therefore, these places are sacred to us.*
>
> – Joe Williams, key cultural expert, November 5, 2005

Water is one of the natural elements, or forces that the Dakota regard as having spiritual powers (Eastman 1911:14). Water is equated with life and considered to be *wakan* (mysterious/powerful/spiritual) by virtue of its inherent bond with "mother earth" and its connection to all living things (Tom Ross, Upper Sioux Community, June 21, 2005; Joe Williams, key cultural expert, October 25, 2005; Campbell 2000:24).[14] During interviews conducted for this study, official Dakota representatives and key cultural experts described water as "*wakan*" (Tom Ross, Upper Sioux Community, June 21, 2005); "as one of the most sacred items" (Joe Williams, key cultural expert, October 25, 2005); and as the "most powerful medicine in the world" (Chris Leith, key cultural expert, September 22, 2005). Because "water is the giver of life and it makes things grow" (Leith 1998), it is associated with, and is used for, medicine and healing (Tom Ross, Upper Sioux Community, June 21, 2005; Chris Leith, key cultural expert, September 22, 2005).

This use is not limited solely to water in liquid form, but it is recognized that certain medicine plants are present only in the vicinity of water sources, such as the unique environment around natural springs, and that these things are interconnected (Tom Ross, Upper Sioux Indian Community, October 25, 2005; Joe Williams, key cultural expert, October 25, 2005) (see Appendix H for a discussion of plants within the TCRC property that are documented in the ethnographic literature as having Dakota and Ojibwe cultural uses). Joe Williams, a key cultural expert, stated that the "creator has created [sources of water] for people to live by" (October 25, 2005).

Coldwater Spring

Coldwater Spring, which is located within the TCRC property, was identified during interviews as a cultural resource associated with the *Mdote* area (e.g. Tom Ross, Upper Sioux Indian Community, June 21, 2005; Gary Cavender, key cultural expert, August 9 and August 23, 2005; Jim Anderson, personal communication, June 24, 2005). It is also identified as such on a map prepared by the Shakopee Mdewakanton Dakota Community

[14] Gideon and Samuel Pond, who lived among the Dakota, said of the word *wakan* that it "signifies anything that is incomprehensible. The more incomprehensible, the more *wakan*" (Pond 1889:217).

(2003) in consultation with their elders (Figure 10). Oral traditions described below, document the historical use of the Coldwater Spring by Dakota people for ceremonial purposes.

Springs are considered by the Dakota to be particularly significant water sources and much more than places where water can be found. Locations where springs have been created are considered places of sacredness and healing. While, according to one Dakota elder, any water can be purified through prayer (Gary Cavender, key cultural expert, August 23, 2005), water from springs is considered inherently pure because it comes directly out of the ground and continually renews itself (Curtis Campbell, Prairie Island Indian Community, September 20, 2005; Gary Cavender, key cultural expert, August 23, 2005; Edward Red Owl, key cultural expert, October 25, 2005; Leith 1998). Because spring water renews itself, it is considered to have the ability to renew the user and hence it has healing properties. For this reason, and its purity, springs are the traditional source of water for medicine and ceremonies.

During the course of this study no Dakota names for Coldwater Spring were encountered within historical documents. Dakota names that are in current use are *Mni Sni* (Cold Water); *Pa Suta Mni* (Medicine Water); and *Mni Wakan* (Spirit Water) (Michael Scott, personal communication, June 23, 2005). In our interview with Gary Cavender, a key cultural expert and elder, he said that the name of the spring was not "cold water," but he could not recall its Dakota name (Gary Cavender, key cultural expert, August 9, 2005).

During the course of this study, no historical documentary evidence for the American Indian use of the specific spring known as Coldwater was encountered, but is inherently understood by the official Dakota representatives interviewed that a natural spring like Coldwater Spring would have been used for ceremonial purposes particularly because of its relationship to *Mdote.* As one Dakota elder suggested, "inhabitants of the Mendota area likely used Coldwater Spring" as a community spring (Curtis Campbell, Prairie Island Indian Community, September 20, 2005). Though during the period of the fort's occupation there were no Dakota villages within the immediate vicinity of Coldwater Spring, historical evidence and oral histories indicate that prior to the fort, there was once a large village at the confluence known as *Ti Tanka Tanina* or "great old village." Chris Leith, a Dakota elder and key cultural informant, who resides at the Prairie Island Indian Community, said of Coldwater Spring in his testimony during the TH 55 Reroute project that "people in the old village used the spring water for medicine, ceremonies, washing, and purification" and the "water nurtured the Indians who lived in the village, it was sacred. They used the water in their sweat lodges" (Hotopp et al. 1999:38). The elected officials of the Prairie Island Indian Community also wrote in 2000: "It is well established that the Coldwater Springs and the area where the Minnesota and Mississippi rivers converge hold significant cultural importance to the Dakota people. Our own history tells us that the spring was used in Dakota Healing Lodge because of its purity. River or lake water would never have been used in the healing lodge; only the pure water from the spring could be used" (Kohnen, Audrey et al. of the Prairie Island Indian Community to JoAnn Kyral, MNRRA Superintendent, letter, September 12, 2000).

These statements express an oral tradition that documents the historical use of the Coldwater Spring by Dakota people for ceremonial purposes.

Connections to Deities

Springs are also associated with the Dakota deity *Unktehi*, who is described as *wakan* and the god associated with water (Campbell 2000:26, 37; Durand 1994:96; Gary Cavender, key cultural expert, August 23, 2005). One oral history (described below) from key cultural expert Gary Cavender links *Unktehi* to Coldwater Spring.

The *Unktehi* of the Dakota is not associated with one particular place, but he is everywhere that you find water that is active such as in springs or running water (Gary Cavender, key cultural expert, August 23, 2005).[15] It is at these places, particularly the source of springs, that he manifests himself (Tom Ross, Upper Sioux Indian Community, June 21, 2005; Everett Black Thunder, personal communication, June 21, 2005). While Coldwater Spring is associated with the *Unktehi* by virtue of being a spring, Gary Cavender, Dakota elder and key cultural expert, has specifically linked *Unktehi* to Coldwater Spring both during previous testimony for the TH 55 Reroute project when he stated that "our underwater God "Unktehi" lives in the Spring [Coldwater]" (Cavender 1998), as well as during an interview for this study when he informed us that *Unktehi* "lived in that tepee" [*Taku Wakan Tipi*] and "he would go into the river down that spring [referring specifically to Coldwater Spring]" (Gary Cavender, key cultural expert, August 23, 2005). In another forum, Gary Cavender said of Coldwater Spring: "that sacred spring is the dwelling place of Unktahi – the God of the Waters, and that is his passageway to get out into the world" (Cavender 1999). Leonard Wabasha (Cultural Resources Director, Shakopee Mdewakanton Dakota Community, July 21, 2005) and Jim Jones of the Minnesota Indian Affairs Council (April 7, 2005) had also heard of this tradition connecting *Unktehi* with *Taku Wakan Tipi* and Coldwater Spring.

Unktehi is a revered and powerful being that is hard to describe, but is said to resemble a transparent, amphibious ox-like animal that can take both male and female form (Campbell 2000:37; Pond 1889:219). According to Samuel Pond, the "dwelling place of the male is in the water, and the spirit of the female animates the earth" (Pond 1889:219). *Unktehi* is more to the Dakota, though, than a dweller of water places; the *Unktehi* has "existed since the beginning of time" and is "the connection between the human, the plants, and the animal world, and the philosophy was that he always lies underneath the earth, and all things grow from him, such as trees, the roots, the plants, the waters, everything" (Campbell 2000:38-39). The way of life of the early Mdewakanton and other Dakota included the medicine lodge, which was given to the Dakota by the *Unktehi* (Campbell 2000:38). The association of the medicine lodge and medicine dance with the *Unktehi* again illustrates the connection between water/*Unktehi* and healing (Pond 1889:220).

[15] The Unktehi is described in Dakota as being both male and female, but in oral histories with current elders it is often referred to with the male pronoun "he," particularly when referring to an association with water.

Springs are said to be the breathing places of this deity (Pond 1889:219). Springs associated with *Unktehi* do not freeze over and it is always possible to see activity in the water (Cavender 1998). Due to this association, springs are approached with caution and respect (Tom Ross, Upper Sioux Indian Community, October 25, 2005; Michael Selvage, Sr., key cultural expert, October 25, 2005). Tom Ross recalled being told as a boy to "always be careful around springs…because that's where the spirits are" (October 25, 2005). For this reason, interviewees indicated, places that are particularly associated with *Unktehi* may be avoided, and if they are visited, an offering is left there (Dallas Ross, Upper Sioux Indian Community, June 21, 2005); Gary Cavender, a Dakota elder, stated that he offers tobacco to *Maka Yusota* (Boiling Springs) when he visits that location in Eden Prairie, Minnesota (August 23, 2005).

Historical documentation and oral histories occasionally associate the *Unktehi* with specific geographic locations in addition to water sources in general. Two geographic locations within the vicinity of Coldwater Spring have been traditionally associated with the *Unktehi*: *Oheyawahe* and *Taku Wakan Tipi.* *Oheyawahe* (A Hill that is Much Visited), or Pilot Knob, is a prominent bluff located to the southeast of the confluence of the Minnesota and Mississippi rivers. *Oheyawahe* is said to have been pushed up, or created, by the *Unktehi* (Durand 1994:63-64). *Taku Wakan Tipi* (Dwelling Place of the Wakan), or Morgan's Mound, is a hill located to the immediate west of Coldwater Spring in the area of the Veteran Administration Hospital (Ollendorf and Anderson 2004). This hill is regarded as the dwelling place of the *Unktehi* (Pond 1889:220; Durand 1994:86), and its cultural importance is "strongly related to its proximity to *Mdote*" (Ollendorf and Anderson 2004:12). The *Unktehi* is said to use a tunnel to access the Minnesota River from the hill (Eastman 1995:156; Durand 1994:86). In oral testimonies, Coldwater Spring and its flow have been identified as the passageway, or one of the passageways, that the *Unktehi* uses to reach the river. As previously cited, Gary Cavender related that *Unktehi* "lived in that tepee" [*Taku Wakan Tipi*] and "he would go into the river down that spring [referring specifically to Coldwater Spring]" (Gary Cavender, key cultural expert, August 23, 2005). *Unktehi* is also believed to inhabit the spring-fed lake within the cave that the Dakota call *Wakan Tipi* (Wakan House), or Carver's Cave, located along the Mississippi River at the foot of Dayton's Bluff in St. Paul (Terrell 2003b:72).

Plant Resources

During the course of the interviews, the Dakota interviewees did not identify any particular plant species that they know to exist within the TCRC property. Rather, the Dakota interviewees acknowledged that certain medicinal plants are present only in the unique environment provided by natural springs and their surroundings. They believe that the healing quality of the water and these plants are interconnected (Tom Ross, Upper Sioux Indian Community, October 25, 2005; Joe Williams, key cultural expert, October 25, 2005).

Interviewees also expressed an interest in the potential to restore native plantings within the project area.

Dakota Use of Project Area

Dakota interviewees were asked about their use of Coldwater Spring and their knowledge of other users of the spring. During the course of this study, Dakota interviewees acknowledged using water from Coldwater Spring for *Inipis* and blessings.

Leonard Wabasha, member of the Lower Sioux Indian Community, "goes out into that area every December" and has used the water from the spring for an *Inipi* (Leonard Wabasha, Shakopee Mdewakanton Dakota Community, June 21, 2005).

Dakota key cultural expert Gary Cavender used the water from the spring for a blessing during the TH 55 Reroute project (Gary Cavender, key cultural expert, February 9, 2006). Mr. Cavender also recalls visiting the spring "20 years ago and earlier" (Gary Cavender, personal communication, August 9, 2005).

Chris Leith, Dakota key cultural expert and member of the Prairie Island Indian Community, has used water from the spring for *Inipis* when people have brought the water down from the spring to his sweat lodge at the Prairie Island Indian Community (Chris Leith, key cultural expert, September 22, 2005).

While not afforded federal recognition, members of the Mendota Mdewakanton Dakota Community have held pipe ceremonies and observed World Peace and Prayer Day (June 21) at the spring (Losure 2002:214; 225; Michael Scott, personal communication, June 23, 2005). Also, the mother of Jim Anderson, tribal historian of the Mendota Mdewakanton Dakota Community, visited Coldwater Spring when she was a teenager (Jim Anderson, personal communication, February 9, 2006). Mr. Anderson's mother is now 72.

Other Dakota tribal members, while unable to verify the use of this particular spring, acknowledge spring use in the area. Everett Black Thunder, son of Sisseton-Wahpeton tribal historian Elijah Black Thunder learned from his father that people used springs "especially in that area," but because the name of the spring is lost to him, he does not know if it was Coldwater Spring (Everett Black Thunder, key cultural expert, February 21, 2006). Others, like Curtis Campbell, elder, historian, and Prairie Island Indian Community member, inherently believe that the Dakota people that lived in the Mendota area would have used the spring (Curtis Campbell, Prairie Island Indian Community, September 20, 2005 and February 14, 2006).

Pike's 1805 treaty was cited during interviews with official representatives of Dakota communities (June 21, 2005; October 25, 2005) and with non federally recognized Mendota Mdewakanton Dakota Community members (June 24, 2005) as providing for continued access of American Indians to the TCRC property for these events, because the grounds of the TCRC are within the lands granted to Pike, and because Pike's treaty contained a clause that allowed the Dakota to "pass, repass, hunt or make other uses of the said district, as they have formerly done" (Kappler 1904:1031) (Appendix I).

OJIBWE INTERVIEWS

Interviews with Ojibwe tribal members were limited to one group interview with three official representatives from the federally recognized White Earth Band of Chippewa and one group interview with two members of officially recognized Ojibwe communities – one of whom is a key cultural expert. Neither of the latter tribal members was representing their tribe in an official capacity.

White Earth Band of Chippewa tribal historian Andy Favorite provided an overview of Ojibwe visits to Fort Snelling including the 1837 treaty and meetings between the Ojibwe and the Dakota that were arranged by Indian Agent Lawrence Taliaferro (Andy Favorite, White Earth Band of Chippewa, July 26, 2005).

Geographic Connections: Neutral Area

During testimony for the TH 55 Reroute project, key cultural expert Mr. Benton-Banai described a neutral area that encompassed both Minnehaha Falls (to the north of the TCRC) and the confluence of the Minnesota and Mississippi Rivers (to the southeast of the TCRC) (Benton-Banai 1999). This description encompasses the area that was to be impacted by the disputed TH 55 project as well as the TCRC property:

> We know that the falls which came to be known as Minnehaha Falls, was a sacred place, was a neutral place, a place for many nations to come. And that [to] further geographically define [it], the confluence of the three rivers, which is actually the two rivers. That point was a neutral place. And that somewhere between that point and the falls there were sacred grounds that were mutually held to be a sacred place…The people that are concerned, the people that are identified are the Dakota, the Sauk, the Fox, the Potowatamie, the Wahpeton Dakotas, the Mdewakanton Dakotas, the Mesquakie people as all having used and recognizing and mutually agreeing that that is forever a neutral place and forever a sacred place. That is confirmed by our oral history.

During our interview with Mr. Benton-Banai, he reiterated the inter-tribal neutrality of this area, "The confluence here that was very important to the people" and "This whole area – I have no idea of boundaries or lines, because there were none – was considered neutral territory and for the unrestricted use of all native gatherings" (August 30, 2005). This testimony also echoes the Dakota belief in the neutrality of *Mdote* as discussed in the section on Geographic Connections: *Mdote*.

Water Resources

It was noted that the Ojibwe equate water and springs with life (Andy Favorite, White Earth Band of Chippewa, July 26, 2005). Springs are considered by the Ojibwe to be particularly significant water sources. Water from springs is considered inherently pure because it comes directly out of the ground. For that reason it can be used for sweat lodges and other ceremonies. One Ojibwe interviewee said of springs, "Knowing that it

came up through Mother Earth and that it was filtered in this loving caring way…and having an understanding of that… is why these things are treasured, because we know that is the purest water" (Dorene Day, personal communication, August 30, 2005). In the absence of access to a spring source, bottled spring water has been used by Ojibwe for sweat lodges and other ceremonies (Dorene Day, personal communication, August 30, 2005).

Coldwater Spring

During the TH 55 Reroute project Ojibwe elder and key cultural expert Eddie Benton-Banai provided the following testimony regarding the location of Coldwater Spring (Benton-Banai 1999:316-317):

> And that somewhere between that point [the confluence] and the falls [Minnehaha Falls], there were sacred grounds that were again mutually held to be a sacred place. And that the spring from which the sacred water should be drawn was not very far, and I've never heard any direction from which I could pinpoint, but that there's a spring near the lodge that all nations use to draw the sacred water for the ceremonies. Now that's in the words of our people of the [Mdewiwin] lodge.

Of Ojibwe cultural observances at the spring he stated (Benton-Banai 1999:317-318):

> It is difficult even to estimate when the last sacred ceremony was held intertribally there, but my grandfather who lived to be 108, died in 1942, and I will tell you this, that many times he re-told how we traveled, how he and his family, he as a small boy traveled by foot, by horse, by canoe to this great place to where there would be these great religious spiritual events, and that they always camped between the falls [Minnehaha] and the sacred water place. Those are his words.

Mr. Benton-Banai stated that the water from this particular spring is important, and that importance is related to the location of the spring within the neutral ground (Eddie Benton-Banai, key cultural expert, August 30, 2005).

Ojibwe Use of Project Area

Mr. Favorite resided in Minneapolis as a young man during the 1950s and would take the bus line to Fort Snelling State Park. He recalled that there was a spring that flowed across the path below the fenced Bureau of Mines property. He drank water from the spring, but at the time he did not know that this was Coldwater Spring (Andy Favorite, White Earth Band of Chippewa, July 26, 2005).

Both Mr. Benton-Banai and Ms. Day have used the water from Coldwater Spring. Ms. Day credits her rediscovery of the spring to the TH 55 Reroute, and acknowledges that her own use of the spring for traditional cultural purposes dates back only to 1998 (Dorene Day, personal communication, August 30, 2005). Since this time Ms. Day, who

is a water woman of the Mdewiwin Lodge[16], has been getting water from Coldwater Spring. She has performed water ceremonies at Coldwater Spring, prayed at the spring, and used water from the spring in other ceremonies including the sweat lodge (Dorene Day, personal communication, August 30, 2005).

Mr. Benton-Banai's association with Coldwater Spring is much longer. Mr. Benton-Banai recalls going to the spring with his parents and a group of 50 or 60 people to perform a ceremony at the spring around 1949. He also visited the spring with a friend in 1973 when he was in the Twin Cities for an American Indian Movement (AIM) gathering (Eddie Benton-Banai, key cultural expert, August 30, 2005). When Mr. Benton-Banai was director of the Red School House survival school in the Twin Cities he visited the spring once or twice a month to gather water for sweat lodges and ceremonies (Eddie Benton-Banai, key cultural expert, February 21, 2006). In 1998, Mr. Benton-Banai alerted members of the Ojibwe community to the TH 55 Reroute project and its relationship to Coldwater Spring (Losure 2002:99).

[16] The Mdewiwin Lodge (the heart way) has undergone a revival within the Ojibwe community since the 1970s. Members of this group are characterized by a commitment to a daily consciousness associated with the traditional way of life. Within the Mdewiwin Lodge, women of the lodge are the keepers of water and perform water ceremonies. Women are associated with water because women are givers of life and water give life (Dorene Day, personal communication, August 30, 2005). Men within the lodge are associated with fire, which is necessary for life and family (Eddie Benton-Banai, key cultural expert, August 30, 2005).

DISCUSSION AND EVALUATION: COLDWATER SPRING

Coldwater Spring and its environs have already been evaluated for and nominated to the National Register of Historic Places for the role the site played in the EuroAmerican settlement of Minnesota. The primary objective of this study is to identify and document natural or cultural ethnographic resources present on the TCRC property that are considered to be traditionally meaningful by American Indians. During the course of this study, Coldwater Spring was identified by the Dakota and Ojibwe community members interviewed as a cultural resource located within the boundaries of the TCRC property. This chapter discusses Coldwater Spring, determines whether it is identified as an Ethnographic Resource; evaluates its potential for listing in the National Register; assesses if the basis exists for determining this resource to be a TCP; and determines whether it is a Sacred Site.

COLDWATER SPRING: ETHNOGRAPHIC RESOURCE IDENTIFICATION

> *This place is so intrinsic to a way of life that not only does it deserve preservation and restoration, but it is much deeper than that…it is necessary to the survival of the people.*
>
> *Spiritual survival rests on the restoration of these places.*
> – Tom Ross, Upper Sioux Indian Community, October 25, 2005

One of the stated objectives of this study was to document the presence, or absence, of natural or cultural ethnographic resources within the TCRC project area. The concept and definition of an "ethnographic resource" as described in this section of the report, was devised by the NPS as an internal management tool for natural and cultural resources that are assigned cultural significance by traditional users (NPS 1998). Therefore, while the definition of an ethnographic resource is borrowed from the NPS *Cultural Resource Management Guideline* (NPS 1998) for the purpose of assessing the presence, or absence, of these types of resources within the TCRC property, the formal designation of an ethnographic resource and associated management policies are only applicable to NPS-owned properties.

Ethnographic resources are cultural and natural features that traditionally associated peoples recognize as being "closely linked with their own sense of purpose, existence as a community, and development as ethnically distinctive peoples" (NPS 2001:57). These peoples, for purposes of the NPS, "are the contemporary park neighbors and ethnic or occupational communities that have been associated with a park for two or more generations (40 years), and whose interests in the park's resources began prior to the park's establishment" (NPS 2001:57). Ethnographic resources may be sites, landscapes, structures, objects, or natural resources such as plants, animals, minerals, and bodies of water that are assigned traditional legendary, religious, subsistence, or other significance in the cultural system of a group traditionally associated with them. Examples include

places that "support ceremonial activities or represent birthplaces of significant individuals, group origin sites, migration routes, or harvesting or collecting places" (NPS 2001:57). These resources can be categorized as ethnographic resources when the associated peoples perceive them to be traditionally meaningful to their identity as a group and the survival of their lifeways (NPS 1998).

During the course of this study, the TCRC property was identified by both federally recognized and non federally recognized Mdewakanton Dakota interviewees as being part of the historically and cultural significant landscape of *Mdote* at the confluence of the Minnesota and Mississippi rivers. The Coldwater Spring within the TCRC was identified by both Dakota and Ojibwe people interviewed as a natural resource important in their traditional culture. For the Dakota, the spring is perceived as contributing to the survival of their lifeway as a source of pure natural spring water use in ceremonies, such as the *Inipi,* and as a habitat for associated ceremonial and medicinal plants, essential components of traditionally meaningful ceremonies. Likewise, the Ojibwe people who we interviewed perceived that the spring contributed to the survival of their traditions and ceremonies, particularly the activities of the *Mdewiwin* lodge, that require natural spring water. Coldwater Spring has additional significance for the Dakota because of its association with the deity *Unktehi*. These testimonies have led to the identification of Coldwater Spring as an ethnographic natural resource.

There are four major categories of ethnographically significant natural resources: plants, animals, minerals, and bodies of water. Coldwater Spring is defined as a body of water, which can include springs and seeps, and a habitat for significant cultural plants. The traditional groups associated with this resource are the Dakota and Ojibwe peoples. A traditionally associated group is defined as a social/cultural entity such as a tribe, community, or kinship unit that is traditionally associated with an area when (1) the entity regards the resource(s) as essential to its development and continued identity as a culturally distinct people; (2) the association has endured for at least two generations (40 years); and (3) the association began prior to establishment of the park (for purposes of the NPS) (NPS 2001:130).

While Dakota and Ojibwe people interviewed regard Coldwater Spring as a resource of cultural importance, their history and their physical isolation from the spring has resulted in a lack of evidence of association with the resource for the past two generations. However, ethnographically significant natural resources are defined by their importance to the groups traditionally associated with them, and not by their association with a specific landscape, place, or object. Therefore, because the traditions held by the Dakota and Ojibwe that use natural spring water, such as the *Inipi*, are seminal to their development and continued existence as an ethnically distinct people, and because they have been practicing these traditions for at least two or more generations, Coldwater Spring is defined as an ethnographically significant natural resource by virtue of its association with these traditions and the groups that practice them using the water from the spring.

COLDWATER SPRING: TRADITIONAL CULTURAL PROPERTY

The U.S. Department of the Interior provides specific guidelines and criteria for evaluating if a property is eligible for listing in the National Register of Historic Places. The purpose of the National Register is to recognize historic properties that reflect the diversity of the nation's history and culture. Properties eligible for listing in the National Register may reflect many kinds of historical significance including traditional cultural significance. "Traditional" in this use refers to "those beliefs, customs, and practices of a living community of people that have been passed down through the generations, usually orally or through practice" (Parker and King 1998:1). A TCP is a building, structure, site, object, or district that is significant because of the role it plays in the living community's "historically rooted beliefs, customs, and practices" (Parker and King 1998:1). These practices or beliefs area "(a) are rooted in that community's history, and (b) are important in maintaining the continuing cultural identity of the community" (Parker and King 1998:1). National Register Bulletin 38 provides specific guidelines for the evaluation and documentation of TCPs for the National Register (Parker and King 1998). The steps outlined in Bulletin 38 are:

- Step One: Ensure that the entity under consideration is a property
- Step Two: Consider the property's integrity of relationship and condition
- Step Three: Evaluate the property with reference to the National Register criteria
- Step Four: Determine whether any of the National Register criteria considerations make the property ineligible

The following sections describe the application of these steps to Coldwater Spring.

Step One: Ensure that the entity under consideration is a property

The National Register guidelines require that a cultural resource undergoing evaluation be identifiable as a tangible property. Property types accepted to the National Register include buildings, structures, sites, objects, or districts. As Dakota testimony has identified the source of the spring, its flow, and the water associated with it as the salient features of Coldwater Spring and not the existing spring house and reservoir walls, which were constructed in the nineteenth century, Coldwater Spring is neither a building nor a structure, which are defined as necessarily being constructed by human beings. Sites, objects, and districts, though, do not have to be produced by human beings. A "site" is defined as the location of a significant event, occupation, or activity, "where the location itself possesses historic, cultural, or archeological value" regardless of whether or not the event or activity left any evidence of its occurrence (NPS 2002; Parker and King 1998:9). Among the examples of sites listed in National Register Bulletin 15 is a "natural feature (such as a rock formation) having cultural significance" (NPS 2002). Coldwater Spring has been identified during the course of this study as a natural spring that is culturally significant for its association with:

- the *Mdote* area at the confluence of the Minnesota and Mississippi rivers, which is regarded as the center of all things and historically significant by the Mdewakanton Dakota;
- the Dakota tradition of the *Unktehi*; and
- the activity of collecting spring water for ceremonial use.

While Bulletin 38 suggests that a natural feature, such as a tree or rock outcrop that is associated with a significant tradition, may be classified as an object, the description of an "object" in the more recently revised Bulletin 15 is limited to "constructions that are primarily artistic in nature or are relatively small in scale and simply constructed" (NPS 2002). As Coldwater Spring is not a "construction," and its significance is linked to the underground source of the water as well as the flow of the water away from the spring mouth, it seems more appropriate to identify the spring as a site rather than as an object.

A district is a "concentration, linkage, or continuity of such sites or objects, or of structures comprising a culturally significant entity" (Parker and King 1998:9). During this study it was repeatedly suggested by Dakota interviewees that the entire *Mdote* area, of which Coldwater Spring is a part, consists of numerous places of cultural significance to the Dakota and that one object or site cannot necessarily be divorced from the others. As the concept of this district, and the culturally significant entity, or linkage, it embodies is beyond the ability of this current study to define, the notion of a *Mdote* cultural district is further explored in the recommendations section of this report.

With regard, therefore, to step one of the evaluation and documentation of Coldwater Spring as a TCP, the entity is a property, and in particular, it is identified as a site (a natural spring) that is associated with the traditions of *Mdote*, the *Unktehi*, and the use of natural springs by Dakota people as a source of water for ceremonies.

Step Two: Consider the property's integrity of relationship and condition

The National Register requires that listed properties retain integrity of location, design, setting, materials, workmanship, feeling, and association. For TCPs, these concepts of integrity are summarized in the following two questions about the property's integrity (Parker and King 1998:10):

- Does the property have an integral relationship to traditional cultural practices or beliefs?
- Is the condition of the property such that the relevant relationships survive?

Integrity of Relationship

According to Bulletin 38, "if the property is known or likely to be regarded by a traditional cultural group as important in the retention or transmittal of a belief, or to the performance of a practice, the property can be taken to have an integral relationship with the belief or practice, and vice-versa." The property of Coldwater Spring has been identified as a site (a natural spring) that is associated with the landscape of *Mdote*; the

Dakota belief that the *Unktehi* is manifested at springs; and with the use of natural spring water in both Dakota ceremonies.

While the association of the *Unktehi* with springs such as Coldwater Spring was mentioned during several interviews, the relationship of *Unktehi* to Coldwater Spring was not emphasized as one of primary importance in terms of the property's significance. Rather, natural springs were repeatedly identified during interviews as significant water sources, because spring water is inherently pure and has healing capabilities. For this reason, natural spring water is integral to the creation of medicine, and the performance of ceremonies that require pure water such as the *Inipi*, or sweat lodge. Coldwater Spring is inherently recognized by the Dakota elders interviewed as the type of spring that would have been used by their forebears in the performance of traditional practices requiring pure water, even though they are no longer able to identify the particular users or period of use.

It is known, though, that the spring was located within Dakota territory and is associated with the historically and culturally significant *Mdote* area. It has also been associated with the first village, *Ti Tanka Tanina*, at the confluence. By virtue, therefore, of being a natural spring that was part of the culturally significant Dakota landscape, Coldwater Spring is regarded by the Dakota interviewed as a significant water source that is important to the performance of their historically rooted practices.

Coldwater Spring is currently being used by both federally recognized and non federally recognized Dakota tribal members as a source of natural spring water for use in traditional practices including sweat lodges. Furthermore, the spring is regarded as important to the retention and continued performance of traditional practices requiring natural spring water, particularly for Dakota who reside in the Twin Cities metropolitan area. "This place is so intrinsic to a way of life that not only does it deserve preservation and restoration, but it is much deeper than that…it is necessary to the survival of the people. Spiritual survival rests on the restoration of these places" (Tom Ross, Upper Sioux Indian Community, October 25, 2005). As such, Coldwater Spring has an integral relationship to the performance of historically rooted cultural practices that have been identified as important in maintaining the continuing cultural identity of Dakota people.

Integrity of Condition

During the nineteenth century, a spring house and reservoir were constructed around the natural spring source. Subsequently, during the twentieth century, the Bureau of Mines campus was constructed around the location of the spring. During these transformations of the property, the spring continued to flow. Today, the spring house has fallen into disrepair, and the spring once again emanates from the ground. During the interviews for this study, the interviewees were questioned about the transformations that have taken place on the property and whether they impact the integrity of the spring. The general consensus is that since the water of the spring still flows from the ground, the integrity of location and association, and hence the integrity of the spring as a traditional property, has not been impacted despite changes to the spring's setting. The spring, the water it

emits, and the habitat for medicinal and ceremonial plants it could support, retain the qualities that make Coldwater Spring a significant cultural place. In keeping with Bulletin 38, if the integrity has not been lost in the eyes of the associated community, it likely retains sufficient integrity to justify further evaluation (Parker and King 1998:10).

Step Three: Evaluate the property with reference to the National Register criteria

Having established that Coldwater Spring is a property that retains integrity of relationship and condition, the third step is to evaluate the property against the four basic National Register criteria. In order for a property to be potentially eligible for the National Register it must meet one of or more of the criteria.

- Criterion A – association with events that have made a significant contribution to the broad patterns of our history;
- Criterion B – association with the lives of persons significant in our past;
- Criterion C – embodiment of the distinctive characteristics of a type, period or method of construction; representation of the work of a master; possession of high artistic values; or representation of a significant and distinguishable entity whose components may lack individual distinction; or
- Criterion D – potential to yield information important in prehistory or history.

Criterion A: Association with events that have made a significant contribution to the broad patterns of our history.

Under Criterion A, a TCP may be eligible for the National Register if it is associated with events, which are defined as specific moments in history or a series of events that reflect a broad pattern or theme. The "our" in Criterion A is understood to refer to the group for which the property may have traditional cultural significance (Parker and King 1998:11). Bulletin 38 further notes that the event, or series of events, should be closely associated with the property and can be documented through accepted means of research (Parker and King 1998:11). In the case of traditional properties, though, and in particular those associated with traditional events, accepted means of research are often unable to verify the event (e.g., a creation story) (Parker and King 1998:11).

During the course of this study, interviewees identified the TCRC property and Coldwater Spring as part of the landscape of *Mdote* – a historically and culturally significant location surrounding the confluence of the Minnesota and Mississippi rivers. *Mdote* is considered by the Mdewakanton Dakota to be the middle of all things and the exact center of the earth or *Makoce Cokaya Kin* (Cavender 1988:13; Durand 1994:56; Neill 1882:1; Wilson 2000). In one Mdewakanton Dakota belief, *Mdote Minisota* is associated with the event of the Dakota creation (Cavender 1988:13). While the boundaries of *Mdote* have not been formally defined, the interviewees indicated that it includes the bluff tops surrounding the confluence, including the TCRC property (Tom Ross, Upper Sioux Indian Community, June 21, 2005; Gary Cavender, key cultural expert, August 9 and August 23, 2005; Jim Anderson, personal communication, June 24, 2005). A map created by the Shakopee Mdewakanton Dakota Community (2003) in

consultation with their elders, also includes *Mni Sni* (Coldwater Spring), and thereby at least a portion of the TCRC property, within *Mdote* (see Figure 10). Associated with *Mdote* are numerous locations of cultural importance to the Dakota, including sacred landmarks, ceremonial gathering spots, habitation sites, and important events in Dakota history (Terrell 2003a:81-82). Examples of these events include:

- *Oheyawahe*/Pilot Knob
- *Wita Tanka*/Pike Island
- *Taku Wakan Tipi*/Morgan's Mound
- Ceremonial ground used for 1837 initiation ceremony and 1848 medicine dance
- Dakota burials on *Oheyawahe*
- 1805 Treaty with the Sioux (Pike Treaty)
- 1838 dance on Pike Island
- 1841 Doty Treaty
- 1851 Mendota Treaty with the with the Wahpekute and Mdewakanton bands
- 1862 Dakota interment camp below Fort Snelling

The occurrence of these significant events within a radius around the physical confluence is a testimony for the Dakota of the centrality and power of this location (Cavender 1999). While the TCRC property and Coldwater Spring is associated with *Mdote* by the accounts of federally recognized and non federally recognized Dakota interviewees, the oral history related by Dakota elder and key cultural expert Gary Cavender associates Coldwater Spring directly with the event of the *Mdote* creation: "The water from Coldwater Springs comes out from underneath the land and so some of the spirit beings that arrived went into the water and they appeared on earth here and so became Dakotahs"(Gary Cavender, key cultural expert, August 9, 2005). Therefore, Coldwater Spring is recommended as eligible for the National Register under Criterion A when evaluated as a TCP for its association with *Mdote*.

Criterion B: Association with the lives of persons significant in our past.

For the purpose of traditional cultural properties, the word "persons" in Criterion B is not limited to tangible human beings, but can refer to "gods and demigods who feature in the traditions of a group" (Parker and King 1998:11). By virtue of being a natural spring, Coldwater Spring is associated with the Dakota deity *Unktehi*. Springs are said to be the breathing places of this deity (Pond 1889:219), and the *Unktehi* may manifest itself at the spring. Unlike the other sites described previously in this text as being associated with the *Unktehi*, such as *Taku Wakan Tipi*, *Oheyawahe*, and *Wakan Tipi*, the spring known as Coldwater cannot be associated with the *Unktehi* through the property's name or historical documentation. While one oral tradition was shared that relates the deity to Coldwater Spring, properties listed on the National Register under Criterion B are generally restricted to those that can be directly linked to the person and the person's significant achievements (Cavender 1999; Gary Cavender, key cultural expert, August 23, 2005). Because the *Unktehi*'s association with this spring is no more significant than his association with any other spring (Gary Cavender, key cultural expert, February 9, 2006; Curtis Campbell, Prairie Island Indian Community, February 14, 2006), Coldwater

Spring is not recommended as eligible for listing in the National Register under Criterion B.

Criterion C: (1) Embodiment of the distinctive characteristics of a type, period or methods of construction; (2) representative of the work of a master;(3) possession of high artistic values; or (4) representative of a significant and distinguishable entity whose components may lack individual distinction.

Criterion C is comprised of four statements, only one of which needs to be met in order for a property to be considered potentially eligible for the National Register under Criterion C. For the purposes of convenience, Bulletin 38 separates Criterion C into four subcriterions in order to describe the application of each statement to potential TCPs (Parker and King 1998:11 fn12).

Subcriterion 1 (embodiment of the distinctive characteristics of a type, period or methods of construction) applies to constructed properties. As already discussed under step one, the traditional cultural significance of Coldwater Spring is not associated with the built environment of the spring house and reservoir walls. As Coldwater Spring is not a building, structure, or built object, it cannot embody the distinctive characteristics of a type, period, or method of construction. Coldwater Spring is therefore not recommended as eligible for the National Register under Criterion C-1.

Subcriterion 2 of Criteria C (representative of the work of a master) is reserved for properties that are identified as having been the work of a traditional master builder or artisan. Again, as Coldwater Spring is not a constructed property it cannot be representative of the work of a master. Coldwater Spring is therefore not recommended as eligible for the National Register under Criterion C-2.

Subcriterion 3 of Criterion C (possession of high artistic values) may apply to a traditional property containing art work, including petroglyphs or pictographs, which are valued by the community for traditional cultural reasons. As Coldwater Spring is not associated with any art work, it is not recommended as eligible for the National Register under Criterion C-3.

Subcriterion 4 of Criterion C (representative of a significant and distinguishable entity whose components may lack individual distinction) is interpreted in Bulletin 38 as not limited to constructed properties. Rather it states that "a property may be regarded as representative of a significant and distinguishable entity, even though it lacks individual distinction, if it represents or is an integral part of a larger entity of traditional cultural importance" (Parker and King 1998:12). One of the examples given to illustrate this subcriteria are natural features, such as outcrops and groves of trees in Micronesia that are "indistinguishable visually (at least to the outside observer) from other rocks and trees, but they figure importantly in chants embodying traditional sailing directions and lessons about traditional history. As individual objects they lack distinction, but the larger entity of which they are a part – Micronesian navigational and historical tradition – is of prime importance in the area's history" (Parker and King 1998:12). Using this

example as a model, Coldwater Spring is a natural spring that is indistinguishable to the casual observer from any other natural spring. For the Dakota, Coldwater Spring is imbued with cultural importance, because of its association with the cultural landscape of *Mdote* and because springs figure significantly in the practice of their traditional ceremonies, in particular the *Inipi*, that require pure water for their performance. While Coldwater Spring may lack distinction as an individual spring, it is representative of the type of natural springs (many of which have been destroyed or which are no longer accessible) that are significant for their role in Dakota traditional lifeways. Hence, Coldwater Spring and springs like it are integral to the continued observance of these rituals. Coldwater Spring is therefore recommended as eligible for the National Register under Criterion C-4.

Criterion D: History of yielding, or potential to yield, information important in prehistory or history.

Typically Criterion D is applied to archaeological sites that have yielded, or may yield, significant cultural information. While a TCP may include an archaeological component, typically Criterion D is not applicable to TCPs or only describes a secondary association. In the case of Coldwater Spring, the property, as a natural feature, does not have the potential to yield important information in prehistory or history. Coldwater Spring is therefore not recommended as eligible for the National Register under Criterion D.

Step Four: Determine whether any of the National Register Criteria Considerations make the property ineligible

The National Register typically excludes properties that can be described by one or more of the six criteria considerations. The considerations are discussed below.

Consideration A: Ownership by a religious institution or use for religious purposes

According to National Register Bulletin 15, a religious property “requires justification on architectural, artistic, or historic grounds to avoid any appearance of judgment by government about the validity of any religion or belief” (NPS 2002). As stated in Bulletin 38, the application of this consideration to TCPs is "fraught with the potential for ethnocentrism and discrimination," because EuroAmericans may perceive an activity to be "religious," although it may not be ascribed that status by the practitioner (Parker and King 1998:13). This is often the case with American Indian properties, because culture, history, and religion are so intertwined that they cannot necessarily be parsed out. In applying Consideration A to TCPs, Bulletin 38 notes that "the fact that a property is used for religious purposes by a traditional group, such as seeking supernatural visions, collecting or preparing native medicines, or carrying out ceremonies, or is described by the group in terms that are classified by the outside observer as 'religious' should not by itself be taken to make the property ineligible, since these activities may be expressions of traditional cultural beliefs and may be intrinsic to the continuation of traditional cultural beliefs" (Parker and King 1998:13). While the TCRC property is not owned by a religious institution, the Coldwater Spring is used as a source of pure water for carrying out ceremonies. These activities are expressions of traditional cultural beliefs that are

historically rooted and which cannot be divorced from the continued pursuit of the traditional lifeways of Dakota people. Hence, while these activities may be considered "religious," such consideration does not make the practice of collecting water from the spring any less historically rooted, or culturally significant, and, therefore, does not make the property ineligible under Consideration A for listing in the National Register.

Consideration G: Significance achieved within the past 50 years

In order for a property to be considered eligible for listing in the National Register, it cannot have achieved its associated significance within the 50 years preceding the evaluation. Furthermore, as noted in Bulletin 38, a property that has achieved significance within the last 50 years certainly cannot be considered "traditional" (Parker and King 1998:15). While many of the Dakota and Ojibwe tribal members and individuals that we spoke with during this study credited their rediscovery of the spring to the TH 55 reroute, and acknowledged that their own use of the spring for traditional cultural purposes dates back only to 1998 or more recently, the presence of the spring can be documented in the historical record as far back as 1820. At that time, the area surrounding the spring was occupied by the United States military during the construction of Fort Snelling. Prior to that event, Coldwater Spring was located within acknowledged historical Dakota territory and within a portion of that territory that was granted to the United States Government in Pike's treaty of 1805. This treaty, which was signed by the chiefs of the two Mdewakanton Dakota communities that resided closest to the confluence, created a military reservation at the junction of the Minnesota and Mississippi Rivers. The Dakota tribal members interviewed during our study inherently recognize that Coldwater Spring would have been important to, and used by, the Dakota people who occupied the confluence area, including the inhabitants of *Ti Tanka Tanina*, the first Dakota village at the confluence, prior to the land becoming government property.

The history of the Dakota people in Minnesota, including their exile, the boarding school education system, and the outlawing of their religious practices until 1978, has made it, as one interviewee said, “practically impossible” for them to have retained a continuous relationship with places of cultural significance. Furthermore, as one interviewee noted, this history of oppression is very recent, and it is still very present in the consciousness of Dakota communities. In the 1880’s, formal prohibitions were carried out on Indian spiritual practices, the Sun Dance, and other ceremonies. Sharon O’Brien, (1996) explains that in 1932, the Commissioner of Indian Affairs, John Collier (appointed by Franklin Roosevelt), oversaw the formal end to these prohibitions, however, in addition to profound and widespread prejudice, their remained many obstacles to American Indian spiritual practice. For example, O’Brien explains some American Indians were arrested for possession of sacred eagle feathers, police arrested American Indians who used peyote in religious ceremony, customs officials exposed and destroyed medicine bundles and didn’t allow American Indians to transport sacred plants and animals across borders, archaeologists and museums denied proper burial rights and access to sacred sites on public and private land was prevented. In addition, Christians continued to induce American Indians to convert their spirituality to Christian religious faith. After proposals

and significant lobbying by American Indians to change legislation, the American Indian Religious Freedom Act (Public Law 95-341) was enacted in 1978 in an effort to respond to various widespread actions by both private and public entities that posed significant impediments to American Indian spiritual practices. However, until 1978, the enormity of these impediments effectively made American Indian spiritual practices very difficult (and in many cases impossible) to practice (Howard Vogel, personal communication, February 27, 2006). Due to the exile, American Indians that once traditionally occupied the Minnesota and Mississippi river valleys now reside throughout Minnesota, as well as in North and South Dakota, Nebraska, and in Canada. Due to this history, the continuity of all land-based cultural practices was broken for a period of time and now only a few Dakota elders retain traditional knowledge that they learned from their grandparents and other elders in their communities (Ollendorf and Anderson 2004:16). It is these elders that currently assert that Coldwater Spring is the type of spring that would have been used as a source of water for ceremonies by the Dakota occupants of the *Mdote* area. In recent years, since the "rediscovery" of the spring, members of federally recognized Dakota and Ojibwe communities, and other Dakota and Ojibwe individuals, have once again begun to use the spring as a source of water for ceremonies.

It has been suggested that if Coldwater Spring was a location of cultural importance to the Dakota prior to the TH 55 Reroute project, the events that took place there would have been observed and recorded by contemporary authors, such as the Pond brothers, who lived within the area of the fort and wrote about the Dakota. As noted earlier, though, the activity of gathering water from a spring for ceremonies may not have been considered a noteworthy activity, as might the ceremony, which could have occurred elsewhere in the *Mdote* area, or at some further distance. The only activities described during the course of this study are the collection of spring water and offerings for the water itself or the *Unktehi*.[17] Furthermore, while physical access to the spring was only limited during the Bureau of Mines period, interviewees noted that the relationship of the spring to Fort Snelling and its use by the military would have made it an uncomfortable place. Also, when the Ojibwe came to the fort, they camped in the vicinity of Coldwater Spring. The presence of the Ojibwe at the spring would have deterred Dakota encroachment into this area in order to avoid conflict in the vicinity of Fort Snelling. In her ethnographic research on the hill known as *Taku Wakan Tipi* or Morgan's Mound, Carolyn Anderson concluded that "a lack of descriptive information by non-Natives for *Taku Wakan Tipi* is likely not an accurate reflection of its great importance to the Dakota. Instead, the lack of such descriptions is more likely the result of a large part of *Taku Wakan Tipi* being part of the military reservation and other parts of the landform being encompassed by some of the earliest non-Native settlements. Both factors, in her opinion, greatly limited Dakota access to *Taku Wakan Tipi*" (Ollendorf and Anderson 2004:16). The same could certainly be said of Coldwater Spring, which is located to the

[17] Elders interviewed described leaving tobacco as an offering. Skinner documents the Wahpeton Dakota ceremony of dog offerings to the *Unktehi*: "Four times a year a dog must be slain and thrown into the water for the great spirits, the Unktehi. These dogs sacrificed must also be covered with red and white down" (Skinner 1920:278). It is not known if this ceremony was observed by the Mdewakanton Dakota.

east of *Taku Wakan Tipi* and is therefore closer to the fort and more centrally located within the early EuroAmerican settlement of Camp Coldwater.

National Register Bulletin 38 specifically addresses properties with histories of use like that of Coldwater Spring. The bulletin states (Parker and King 1998:16):

> The fact that a property may have gone unused for a lengthy period of time, with use beginning again only recently, does not make the property ineligible for the Register.

To illustrate this point, an example is given in the bulletin of a hypothetical Indian tribe that used a mountain peak in prehistory for communication with the supernatural, but the tribe had to abandon that use due to its removal and confinement to a distant reservation. Due to a revitalization of traditional religion within the last decade, the Indian tribe once again begins to use the peak to perform vision quests similar to those carried out in prehistory. According to the bulletin (Parker and King 1998:16):

> The fact that the contemporary use of the peak has little continuous time depth does not make the peak ineligible; the peak's association with the traditional activity reflected in its contemporary use is what must be considered in determining eligibility.

Similarly, Dr. Alan Downer, Department Manager, Navajo Nation Historic Preservation Department, maintains that in determining TCP status, "the fifty year guideline" can appropriately be applied to the practice or tradition a place facilitates; that a TCP may be eligible if it sustains or is used in an ancient tradition w*hether or not it can be demonstrated conclusively that people have used the specific place in question for the 50 years* (emphasis added) (Alan Downer to Penny Rucks, electronic communication, December 15, 2005).

In other words, according to the National Register guidelines and their application to TCPs, it is not the "use" of the property that must be 50 years or older, but the associated "significance" or tradition. In the case of Coldwater Spring, the associated significance has been identified as that of a natural spring water source for the practice of Dakota traditional ceremonies that require pure water for their performance. The historically rooted observance of these practices, including the use of springs and the performance of the *Inipi*, can be documented through accepted means of research and have been demonstrated in this report to be 50 years or older. In 2000, the elected officials of the Prairie Island Indian Community wrote (Letter to JoAnn Kyral, MNRRA Superintendent, September 12, 2000):

> Our own history tells us that the spring was used in Dakota Healing Lodge because of its purity. River or lake water would never have been used in the healing lodge; only the pure water from the spring could be used. Because of this important use and cultural connection, we feel that the

> protection of the site [Coldwater Spring] from any development is critical. We are relying on the Department of the Interior to assure us that the site will forever be protected and Dakota people will have access to the site.

While, therefore, no oral traditions or historical accounts were shared or discovered during this study that document on-site cultural practices at Coldwater Spring that are 50 years or older, the practice or tradition associated with the spring's current use can be documented to be older than 50 years. It is also asserted by Dakota elders that Coldwater Spring is the type of spring that would have been used in prehistory as a source of water for ceremonies by the Dakota occupants of the *Mdote* area, including the occupants of *Ti Tanka Tanina*, the "old village," and it is currently being used by members of federally recognized Dakota and Ojibwe communities, and other Dakota and Ojibwe individuals, as a source of water for historically rooted ceremonies. Coldwater Spring is, therefore, considered exempt from Consideration G.

Coldwater Spring is exempt from all of the following considerations and they require no further discussion:

Consideration B: Relocated properties
Consideration C: Birthplaces and graves
Consideration D: Cemeteries
Consideration E: Reconstruction
Consideration F: Commemoration

Synthesis

As a result of this evaluation, Coldwater Spring is recommended as being significant at the statewide level as a TCP associated with the Dakota communities in Minnesota. The spring is recommended as eligible for the National Register under Criterion A for its association with *Mdote*. The spring is also recommended as eligible under National Register Criterion C as representative of the type of natural springs (many of which have been destroyed or which are no longer accessible) that figure significantly in Dakota traditional practices and are important for the continued maintenance of their cultural identity.

Visible and Non-Visible Characteristics

Identified visible characteristics of Coldwater Spring are the point at which the water emits from the ground; the flow of that water; the associated pool/reservoir; and the eventual flow of the water to the Mississippi River. Non-visible characteristics of Coldwater Spring are its association with the Dakota deity *Unktehi* and the Dakota cultural landscape of *Mdote*.

Period of Significance

Assigning a period of significance to a TCP is "usually fruitless, and of little or no relevance to the eligibility of the property involved for inclusion on the National

Register" (Parker and King 1998:17). Dakota oral traditions associate the spring with the Dakota creation at *Mdote* as well as with the "old village" of *Ti Tanka Tanina*. The significance and use of the spring continues to the present day.

Boundaries

Based on conversations with Dakota and Ojibwe communities during this study, there is a consensus that the boundaries of Coldwater Spring would include not only where the water flows from the rock wall, but also where the spring originates (watershed) as well as the path the spring water takes to the Mississippi River and the habitat created for medicinal and ceremonial plants. Additional consultation is needed to define the boundaries of *Mdote* that encompass Coldwater Spring.

COLDWATER SPRING: SACRED SITE DETERMINATION

According to the Executive Order (E.O.) 13007, a "sacred site" is defined as "any specific, discrete, narrowly delineated location on Federal land" that is identified by a federally recognized Indian tribe, or member of such an Indian tribe determined to be an appropriated authoritative representative, as "sacred by virtue of its established religious significance to, or ceremonial use by, an Indian religion; provided that the tribe or appropriately authoritative representative of an Indian religion has informed the agency of the existence of such a site." According to Section 1 of E.O. 13007, the executive branch with administrative jurisdiction over the site, should, to the extent practicable, "(1) accommodate access to and ceremonial use of Indian sacred sites by Indian religious practitioners and (2) avoid adversely affecting the physical integrity of such sacred sites."

During the course of this study, it was communicated to the authors by Tom Ross, an official tribal representative from the federally-recognized Upper Sioux Indian Community, that "the site itself is a sacred place" (Tom Ross, Upper Sioux Indian Community, June 21, 2005), while Chris Leith, a key Dakota cultural expert, who is an enrolled member of the federally-recognized Prairie Island Indian Community, has previously testified during the TH 55 reroute project that the spring at Camp Coldwater is "sacred to the Indians" (Leith 1998). Gary Cavender, a key Dakota cultural expert, who is not enrolled in a federally-recognized community, has also identified Coldwater Spring during testimony for the TH 55 reroute project as "a sacred spring" and during the current study as "a sacred place" (Cavender 1998; Gary Cavender, key cultural expert, August 9, 2005). Eddie Benton-Banai, a key Ojibwe cultural expert and an enrolled member of the federally-recognized Lac Courte Oreilles Band of Ojibwe, stated that Coldwater Spring was "considered sacred by all who drew water" (Eddie Benton-Banai, key cultural expert, August 30, 2005).

While it has been communicated to the authors of this study by members of federally recognized tribes that Coldwater Spring is a sacred site, the declaration of a "sacred site," requires an official request from a federally recognized tribe or an official declaration by the recognized religious leader of a federally recognized tribe with specific evidence about its sacred character and history. The authors of this report, therefore, can only

convey that Coldwater Spring has been identified during interviews as a “sacred site.” Official designation of the spring as such must originate within federally recognized tribal communities.

HISTORICAL AND CULTURAL DESIGNATIONS

Several existing historical and cultural designations encompass portions of the TCRC property or immediately adjacent lands (Figure 11). This section describes the current designations, their identified areas of historical and cultural significance, and associated boundaries. It also provides a summary of previously completed archaeological and historical studies within the property and the recommendations that those studies made for adjustments to the existing resource boundaries. Lastly, the results of the current study are integrated with the previous studies in order to make a recommendation for appropriate designations and associated boundaries.

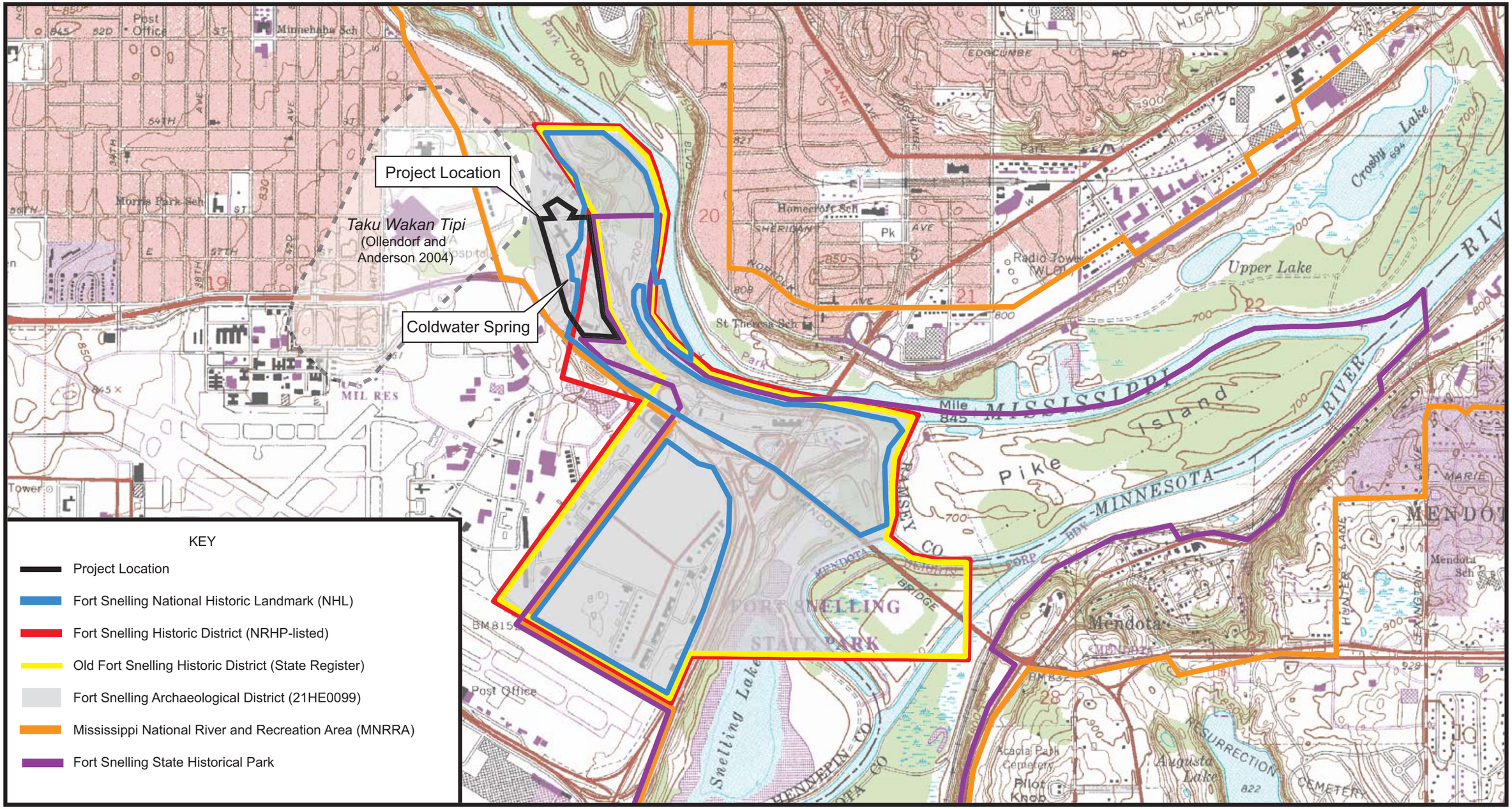
CURRENT HISTORICAL AND CULTURAL DESIGNATIONS

Fort Snelling National Historic Landmark

Fort Snelling was designated a National Historic Landmark (NHL) in 1960 pursuant to the Historic Sites Act of 1935. National Historic Landmarks are nationally significant historic places that possess exceptional value or quality in illustrating or interpreting the heritage of the United States. Fort Snelling is recognized for its role as the first American fort in modern Minnesota, which was an important post on the edge of EuroAmerican settlement. Additionally, the fort played a significant role in the transformation of the U.S. Army from a small frontier force to that of a major modern army (NPS 2005). Boundaries of the Fort Snelling NHL were not established at the time of its designation, although the area would have been limited to federal lands (Scott Anfinson, SHPO National Register Archaeologist, to Dennis Gimmestad, SHPO Government Programs and Compliance Officer, memorandum, February 2, 1998). In 1999, the Keeper of the National Register of Historic Places stated that the official boundary for the NHL was established in 1978 and that it consists of two discontiguous areas encompassing approximately 300 acres and the locations of Old Fort Snelling (including Camp Coldwater and the steamboat landing), and the Department of Dakota buildings (Figure 11) (Carol D. Schull, Keeper of the National Register of Historic Places, to Britta Bloomberg, Deputy State Historic Preservation Officer, letter, May 7, 1999). Within the TCRC property, the boundary of the NHL is defined by the 800-foot contour line as recorded on the 1967 version of the Saint Paul West Quadrant of the U.S.G.S. 7.5-minute map series. This boundary only includes a portion of the reservoir associated with the Coldwater Spring (Figure 12). The spring itself is outside of the NHL boundary.

Fort Snelling National Register Historic District

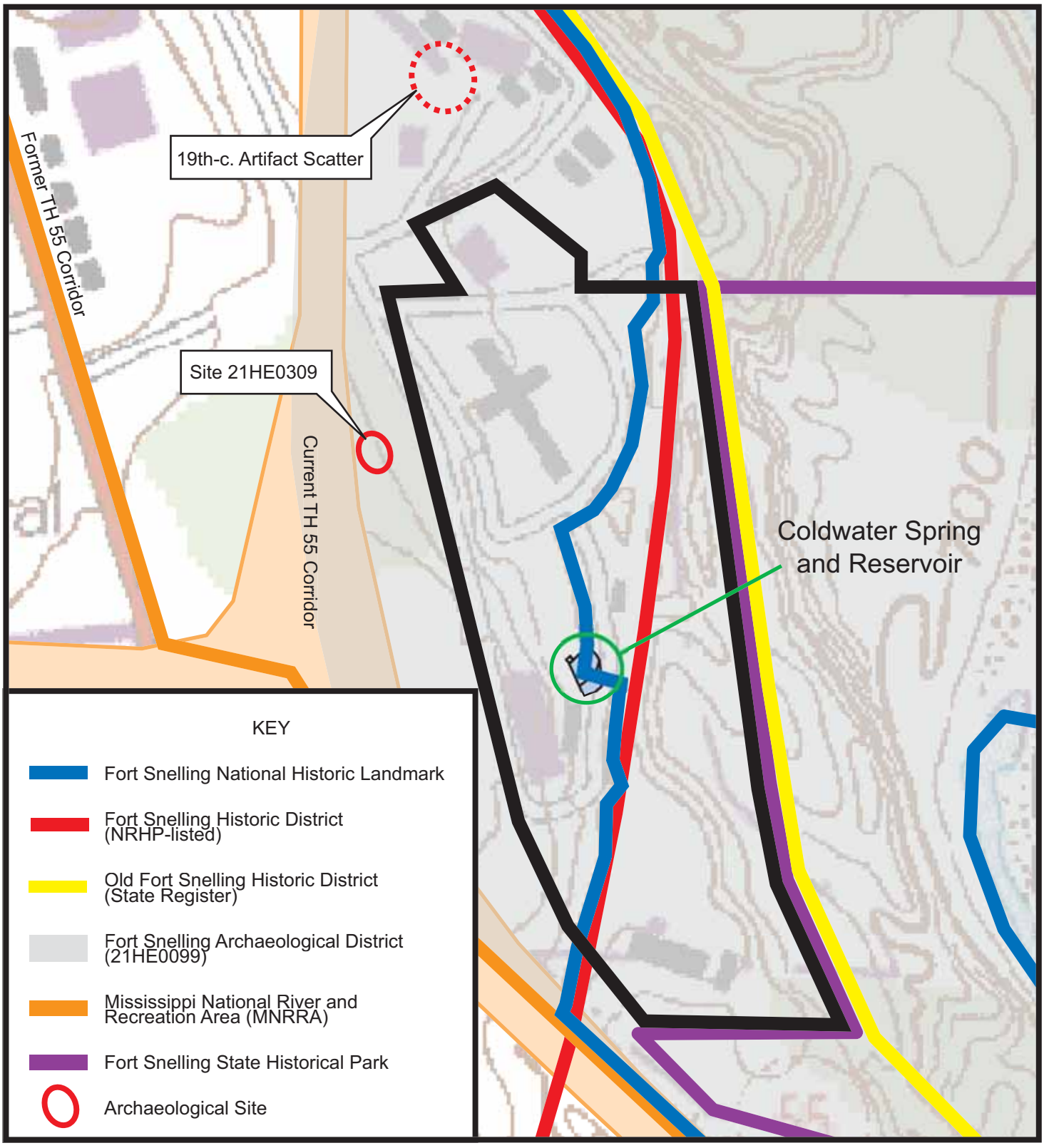
When the National Register was created in 1966 all recognized NHL properties were automatically listed. Therefore, Fort Snelling was listed on the National Register on October 14, 1966 with the enactment of the National Historic Preservation Act. The initial boundaries of the district were the same as those of the landmark. In 1969, though, a formal National Register nomination form was prepared for the property and entered into the register on February 16, 1970 (Scott Anfinson, SHPO National Register



United States Bureau of Mines - TCRC
Ethnographic Resources Study
Hennepin County, Minnesota

Boundaries of Previously Identified Historical and Cultural Resources in the Vicinity of the TCRC Property
Figure 11

Saint Paul West Quadrangle, Minnesota (1993) (USGS 7.5 Minute Series)



U.S. Bureau of Mines - TCRC
Ethnographic Resources Study
Hennepin County, Minnesota

N

0 feet 400

Historical and Cultural Resource Boundaries
within the TCRC Property
Figure 12

Saint Paul West Quadrangle, Minnesota (1993) (USGS 7.5 Minute Series)

Archaeologist, to Dennis Gimmestad, SHPO Government Programs and Compliance Officer, memorandum, February 2, 1998). The areas of significance for the property are identified as historic: commerce, communications, military, political, and transportation. The nomination National Register nomination form calls out Coldwater Spring: "Because of its proximity to a spring, which served as a water source for many years, it was named Camp Cold Water. This was the headquarters for the troops during the construction of the fort" (Grossman 1969). In 1999, the Keeper of the National Register of Historic Places submitted to the Minnesota SHPO a map of the Fort Snelling National Register Historic District boundaries as they believed the property to be listed (see Figure 11) (Carol D. Schull, Keeper of the National Register of Historic Places, to Britta Bloomberg, Deputy State Historic Preservation Officer, letter, May 7, 1999). The Fort Snelling Historic District, as recognized by the National Register, is an irregularly bounded area encompassing approximately 640 acres. The boundaries of the district are more expansive than those of the NHL and include not only the historic fort buildings, but the site of Cantonment New Hope, and other lands and structures associated with the 150-year influence of the fort in the region. The boundary of the district within the TCRC property is not clearly defined in the verbal description of the district, but is indicated on the map accompanying the letter from the Keeper of the National Register as an arch that follows a former railroad spur through the project area. This boundary excludes the Coldwater Spring and reservoir (see Figure 12). In their TH 55 cultural resources study, Hotopp et al. (1999:54) state that the spring is considered a contributing element to the Fort Snelling Historic District under National Register Criterion A and, potentially, Criterion D. In its review of the completed TH 55 cultural resource assessment, the Minnesota SHPO also identified Coldwater Spring as "a contributing feature to the Fort Snelling Historic District" (Bloomberg 1999:1).

Fort Snelling Archaeological District

The Fort Snelling Archaeological District (21HE099) is identified within the SHPO files as being listed on the National Register. As the site is not separately listed, it must, therefore, be associated with either the Fort Snelling National Register Historic District, or the Fort Snelling NHL. Examination of the SHPO site maps indicates that the site has been defined as having the same boundaries as the NHL. A site form from April of 1996, though, defined the boundaries of the site as being those of the state's Old Fort Snelling Historic District with the exception of that portion located within Dakota County (Minnesota Archaeological Site Form, 21HE099, on file at the SHPO). While the above boundaries only include portions of the TCRC property, site forms completed for archaeological work performed by Braun Intertec within the TCRC property in August of 1996 were filed as updates to 21HE099. In light of these forms, the boundary for site 21HE099 was adjusted on the SHPO site map to encompass the TCRC property, as well as the location of 21HE309. Due to this lack of consensus on the boundaries of 21HE099, for the purposes of this report, the Fort Snelling Archaeological District is defined as being the boundary of the state's Old Fort Snelling Historic District (which encompasses the boundary of the NHL) with the addition of the updated boundary that encompasses the 1996 findings and the location of site 21HE309 (see Figure 11). All of the TCRC property is contained within this site.

State of Minnesota Historic Designations

Fort Snelling State Historical Park/Fort Snelling State Park

The earliest state-level historic designation for Fort Snelling was the establishment in 1961 of the Fort Snelling State Historical Park (Minnesota Session Laws 1961, Chapter 570). This property included all of the Ft. Snelling Military Reservation that had not been previously granted to other agencies or sold (Scott Anfinson, SHPO National Register Archaeologist, to Dennis Gimmestad, SHPO Government Programs and Compliance Officer, memorandum, February 2, 1998). The boundaries of this property are not known, but subsequent legislation identifies the property as being limited to state lands (Minnesota Session Laws 1965, Chapter 779, Section 4). According to the current Minnesota Statutes, Fort Snelling State Historical Park and Fort Snelling State Park are one and the same and encompass portions of Hennepin, Ramsey, and Dakota Counties (Minnesota Statutes 2005, Chapter 85.012, Subd. 18). The boundaries of this park adjoin the south and east boundaries of the TCRC (see Figures 11 and 12).

State Historic Sites Registry/Minnesota State Register of Historic Places

In 1963, under Article II, Section 4, Subdivision 4, of the Omnibus Natural Resources and Recreation Act, the Minnesota Outdoor Recreation Resources Commission (MORRC) was charged to cooperate with the MHS in the "establishment and maintenance of historic sites." In the following year, the MORRC produced a report titled *An Historic Sites Program for Minnesota*, which identified 79 historical sites in Minnesota of "state-wide or national significance" (MORRC 1964). "Old Fort Snelling" was identified by this report as being "significant as the cradle of settlement in the Northwest and the first military post in Minnesota" (MORRC 1964:16-17). Cantonment New Hope and Camp Coldwater were associated with this listing, but no boundaries for "Old Fort Snelling" were identified (MORRC 1964:94). This list of sites formed the basis for the State Historic Sites Registry that was codified in 1965 under the Minnesota Historic Sites Act (Minnesota Session Laws 1965, Chapter 779). Both "Fort Snelling" and "Camp Coldwater" were listed on the initial State Historic Sites Registry in 1965 (Minnesota Session Laws 1965, Chapter 779, Section 7). No boundaries for these properties were provided, but both were described as being "within the authorized boundaries of Fort Snelling State Park" (Minnesota Session Laws 1965, Chapter 779, Section 7). This description places both of these state historic sites outside the boundary of the TCRC property.

In 1973, the Bureau of Mines transferred 21 acres identified as Camp Coldwater to the State of Minnesota to be administered by the MHS as part of the Fort Snelling Historic site (Minnesota Session Laws 1973, Chapter 225, Section 1). An exact legal description of this parcel is included in the session laws. This parcel is located to the immediate east of the current TCRC property and does not overlap with the current project area. Also, in 1973, the abandoned railroad right of way that forms the western boundary of the Camp Coldwater parcel and the east boundary of the TCRC property was also added to the historic site and was permitted for development as a trail (Minnesota Session Laws 1973, Chapter 225, Section 2.

In 1993, the Minnesota Historic Sites Act was recodified and those sites administered by the MHS were listed on the Historic Sites Network, while non-MHS sites were listed on the Minnesota State Register of Historic Places (Laws of Minnesota for 1993, Chapter 181). At this time "Camp Coldwater" was placed on the State Historic Sites Network and it is currently listed there (Minnesota Statutes 2005, 138.662, Subd. 6). Properties on the State Historic Sites Network are "significant state resources that the Minnesota Historical Society is preserving, developing, interpreting, and maintaining for public use, benefit, and access during open hours" (Minnesota Statutes 2005, Chapter 138.661, Subd. 1). Therefore, Camp Coldwater, as listed on the State Register of Historic Places is located beyond the boundaries of the TCRC property.

Old Fort Snelling Historic District

"Old Fort Snelling" is not only listed on the State Register of Historic Places, but in 1971, the "Old Fort Snelling Historic District" was added to the State Historic Sites Registry pursuant to the Minnesota Historic District Act of that year (Minnesota Session Laws 1971, Chapter 709, Section 3; Minnesota Statutes 2005, Chapter 138.664, Subd. 73 and Chapter 138.73, Subd. 13). The Old Fort Snelling Historic District includes the locations of Old Fort Snelling; Taylor Avenue; Cantonment New Hope; and Camp Coldwater and is recognized as being associated with the themes of Military Affairs; Exploration; Architecture; Political Affairs; Immigration and Settlement; Communication; Fur Trade; and Transportation (MHS 1975:31). The boundaries of the Old Fort Snelling Historic District are provided in Minnesota Statutes 2005, Chapter 138.73, Subd. 13 (see Figure 11). In the vicinity of the TCRC property, the boundary of this district is defined by the now-abandoned right-of-way of the Chicago, Milwaukee, St. Paul and Pacific Railroad spur (this is a different railroad spur than that which defines the boundary of the National Register historic district). This former railroad grade marks the eastern boundary of the TCRC property, and, therefore, the Old Fort Snelling Historic District does not encompass any portion of the TCRC property.

Mississippi National River and Recreation Area (MNRRA)

In 1988, the Mississippi National River and Recreation Area (MNRRA) was established by Congress as a unit of the national park system. The park encompasses approximately 54,000 acres of public and private land along 72 miles of the Mississippi River and four miles of the Minnesota River. Of the acreage contained within the park's boundaries, only 35 are owned by the National Park Service. Among the basic concepts for managing this portion of the river corridor is the statement that "natural areas will be preserved, appropriate treatment of cultural resources will be ensured, economic resources will be protected, and public use will be enhanced" (National Park Service 1995). The TCRC property is located entirely within the MNRRA corridor (see Figures 11 and 12).

PREVIOUS CULTURAL RESOURCE STUDIES WITHIN THE TCRC PROPERTY

Braun Intertec Corporation: Archaeological and Architectural History Studies

The U.S. Bureau of Mines, TCRC was closed by the federal government in 1995. As part of the closure process, an archaeological and historical study of the property was undertaken by Braun Intertec Corporation and US West Research (Ollendorf and Godfrey 1996). This study consisted of a Phase I archaeological study and the evaluation of the structures on the property. As a result of this study the TCRC buildings were found to be eligible for listing in the National Register as "a significant national and regional element in the history of science and technology of mineral production and mining in the time period 1949 to 1996" (Ollendorf and Godfrey 1996:IB-3). The buildings form an historic district consisting of 13 contributing properties and two non-contributing properties (Henning 2002:3). The boundary of this proposed district encompasses the current TCRC property.

Braun Intertec also conducted Phase I archaeological investigations consisting of shovel tests and auger holes at 10 locations within the TCRC property, including tests within the vicinity of the Coldwater Spring reservoir (Area H) (Ollendorf and Godfrey 1996). One area along the eastern edge of the property (Area J) was also selected for Phase II evaluation including the excavation of a single test unit (Ollendorf 1996). While modern artifacts were encountered across much of the site, no early historic or pre-contact artifact deposits were documented. Based on these results, the areas tested were recommended as not contributing to the Fort Snelling Historic District and no further archaeological work was recommended.

National Park Service Sponsored Studies

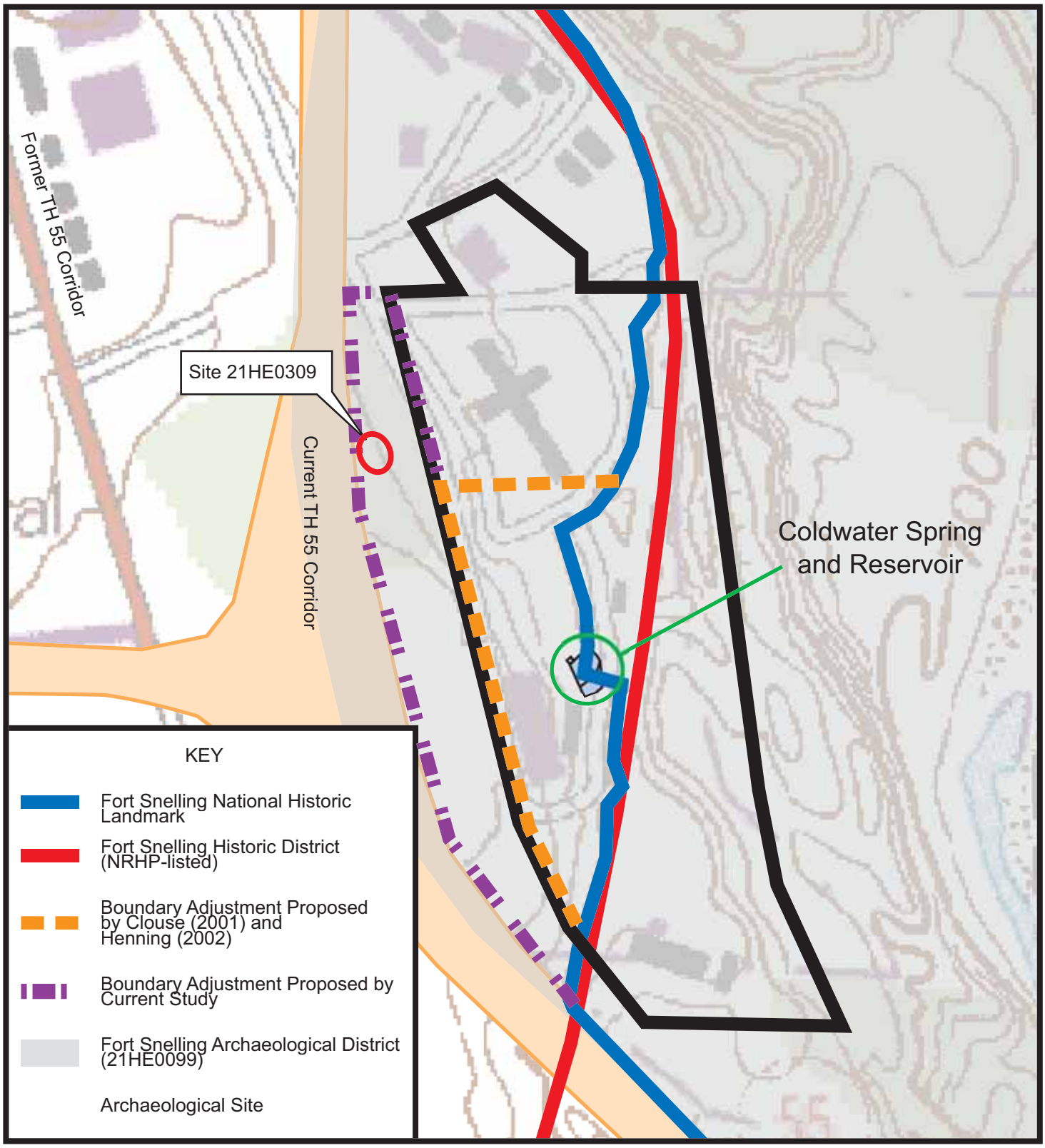
In the year 2000, a Memorandum of Agreement (MOA) was drafted between the Advisory Council on Historic Preservation; the Bureau of Mines/Office of the Secretary of the Interior; and the SHPO to address historic resource preservation and planning issues associated with the closure of the property in compliance with Section 106 of the National Historic Preservation Act of 1966, as amended. The draft MOA called for the evaluation of the area of the spring and reservoir to determine if the boundaries of the Fort Snelling National Register District and the Fort Snelling NHL should be adjusted to include the spring, and whether it meets the National Register criteria as an individually significant historic property. This evaluation, as described, was to address three aspects of the property, including if the spring and reservoir were significant as: "(1) an archaeological property linked to the development of Fort Snelling after 1820; (2) as an historic site significant for its association with Fort Snelling between the years 1880 and 1946; and (3) as a Native American Traditional Cultural Property" (Advisory Council on Historic Preservation n.d.:3). While the MOA was never finalized or signed, the NPS oversaw the completion of the first two studies: an archaeological study by Robert A. Clouse of the Minnesota Historical Society (2001) and a historical study of the property by Barbara J. Henning of Rivercrest Associates (2002). (The current study addresses the third aspect of the evaluation).

Minnesota Historical Society: Archaeological Research

In 2000 and 2001, the MHS, in conjunction with the NPS, completed an archaeological study of the TCRC property (Clouse 2001). While Braun Intertec had previously conducted archaeological investigations on the property, the methods employed were not sufficient to adequately evaluate the potential for intact cultural deposits to survive beneath more recent fill events and landscaping. Through the excavation of 30 test units within the site, Clouse identified portions of the site containing intact soils as well as material culture relating to the period of significance for the Fort Snelling NHL and National Register District (Clouse 2001:65, 91). This area of intact material culture was located within the west half of the TCRC property and includes the Coldwater Spring and reservoir. A bone comb and an English style gunflint were among the early 19th century materials recovered (both of these objects were discovered within a unit located along the west edge of the property) (Clouse 2001:79-80). During these archaeological investigations, no American Indian artifacts were encountered, although Clouse noted that the area would have likely been used by American Indians. Clouse recommended that further testing be conducted in areas of intact natural soils, and that the area that yielded intact archaeological deposits from the period of significance for Fort Snelling be included within the boundaries of the Fort Snelling NHL and National Register District (Clouse 2001:iv-v) (Figure 13).

Rivercrest Associates: Historical Study

In 2002, Barbara Henning of Rivercrest Associates completed a historical study of the TCRC property. The primary objectives of this study were to: (1) identify any resources that may be individually eligible for listing on the National Register or that contribute to the significance of the existing historic district and NHL; and (2) to provide information that could be used to interpret the TCRC property in the future (Henning 2002:1). Because much had already been written on the early history of the project area, and the Ollendorf and Godfrey (1996) study had covered the period from 1946 through 1993, the Rivercrest Associates report focused on the history of the property from 1838 through 1946 (Henning 2002:1). In particular, research focused on the key phases of government and non-government use of the property, as well as historical evidence for American Indian associations with the study area (Henning 2002:1-2). Archival research focused



U.S. Bureau of Mines - TCRC
Ethnographic Resources Study
Hennepin County, Minnesota

N

0 feet 400

Recommended Boundary Changes
Figure 13

Saint Paul West Quadrangle, Minnesota (1993) (USGS 7.5 Minute Series)

on the following periods of use: the initial military Camp Coldwater; the Camp Coldwater settlement; the fur trade post of Benjamin F. Baker; the St. Louis Hotel; the George W. Lincoln farmstead; the Fort Snelling waterworks system; and Coldwater Park. In their examination of archival evidence for American Indian associations, Rivercrest Associates concluded that "Camp Coldwater was the place where some Indians camped temporarily when they visited the Baker Trading house, Fort Snelling, and the Indian Agency" primarily during the 1820s-1840s, but that they found "no evidence that the area and the spring have had specific Native American names nor have they been tied to specific spirits or spiritual practices historically" (Henning 2002:26). Based on the results of their study, Rivercrest Associates recommended that the boundaries of the Fort Snelling NHL and National Register District be adjusted to the west in order to encompass the Coldwater Spring and reservoir that have been associated with important events and uses within the period of significance for the NHL and National Register District (Henning 2002:37) (see Figure 13).

PREVIOUS CULTURAL RESOURCE STUDIES NEAR THE TCRC PROPERTY

TH 55 Archaeological Research

In addition to archaeological fieldwork within the TCRC property, archaeological studies have also taken place within the immediate vicinity of the project area. Many of these previous investigations have been associated with the TH 55 corridor that is located to the south and west of the property (see Figure 12). During the late 1960s and early 1980s, the Minnesota Trunk Highway Archaeological program examined portions of this corridor, but no archaeological sites were reported (Franke 1970; Peterson and Yourd 1983). In 1998, BRW, Inc. completed a Phase I archaeological survey in preparation for the upgrading and rerouting of TH 55 between South 46th Street and County Road 62 (Halverson et al. 1999). Archaeological testing of seven discrete segments along the proposed project corridor resulted in the identification of one previously undocumented historic period site (21HE291) associated with the Longfellow Gardens (1907-1936). No pre-contact or contact period resources were identified during this survey. In 1999, Louis Berger & Associates, Inc. completed an additional cultural resource assessment of the TH 55 segment from 54th Street to County Road 62 (Hotopp et al. 1999). This study included an assessment of the potential for the project area to contain archaeological resources, human burials, and TCPs. The study concluded that no human remains existed within the proposed right-of-way, but recommended archaeological monitoring during the early stages of road construction (Hotopp et al. 1999:61). With regard to TCPs, the investigation concluded that the four bur oak trees located within the proposed TH 55 corridor lacked "historic significance and should not be considered eligible for inclusion on the National Register of Historic Places as a Traditional Cultural Property" (Hotopp et al. 1999:59). A preliminary evaluation of Coldwater Spring, though, resulted in the recommendation that "the potential for traditional cultural value is sufficient to warrant further investigation of the spring's eligibility as a Traditional Cultural Property" (Hotopp et al. 1999:60).

During archaeological monitoring for TH 55, Louis Berger & Associates, Inc. conducted a Phase I and Phase II archaeological investigation of a wooded upland to the east of the proposed T.H. 55 alignment and to the immediate west of the TCRC property (Schoen 2002:ii). Testing at this location, which was 125 meters south of the TCRC entrance road, resulted in the identification of an artifact scatter from the period of the Camp Coldwater settlement (1821-1840)(Schoen 2002:ii)(Site 21HE0309 on Figure 12). While site 21HE309 was evaluated as lacking integrity due to more recent disturbances, the site produced numerous artifacts from the Camp Coldwater period including pearlware (1775-1840) and creamware (1762-1820) sherds; a brass crucifix probably dating to the eighteenth century and of French origin; a pre-1820 brass serpentine sideplate from a pistol or fowling piece; and tobacco pipe fragments with decoration dating from 1825-1875 (Schoen 2002:92-93, 97). The presence of household and personal items, as well as architectural materials (nails, a door lock, and window glass) led to the association of this artifact scatter with the location of a former Camp Coldwater dwelling. Based on the distance and direction of the structure from Coldwater Spring, the site was tentatively identified as being associated with either the Pepin or Le Rage structures identified on Smith's 1837 map (Schoen 2002:99)(see Figure 3). During the monitoring, a nineteenth century (1830-1860) artifact scatter of undetermined origin was also identified to the north of the TCRC property (Schoen 2002:100-101) (see Figure 12).

Ollendorf and Anderson: Taku Wakan Tipi Study

In November of 2004, Peterson Environmental Consulting, Inc. complete a TCP and National Register of Historic Places eligibility assessment for *Taku Wakan Tipi* (Dwelling Place of the Wakan), or Morgan's Mound (Ollendorf and Anderson 2004). *Taku Wakan Tipi* is a hill located to the immediate west of the TCRC property in the area of the Veteran Administration Hospital (Ollendorf and Anderson 2004) (see Figure 11). This hill is regarded as the dwelling place of the *Unktehi* (Pond 1889:220; Durand 1994:86), and its cultural importance is "strongly related to its proximity to *Mdote*" (Ollendorf and Anderson 2004:12). The *Unktehi* is said to use a tunnel to access the Minnesota River from the hill (Eastman 1995:156; Durand 1994:86). Ollendorf and Anderson's study combined information from archival research and interviews with Dakota elders. The report concluded that *Taku Wakan Tipi* met National Register Criterion A for its association with *Mdote* and the Dakota Creation, and Criterion B for its association with the *Unktehi* - particularly as it is the only place name that directly references this "most significant sacred being" (Ollendorf and Anderson 2004:25). But, while "*Taku Wakan Tipi*'s position within the Dakota belief system is indisputable," the physical integrity of the site was regarded as poor and having lost its collective association, feeling, and setting (Ollendorf and Anderson 2004:27). The study concludes, though, that Taku Wakan Tipi should be considered one element within a discontiguous TCP historic district centered on *Mdote* (Ollendorf and Anderson 2004:28).

RECOMMENDED BOUNDARY CHANGES

During the TH 55 cultural resource investigations, it was stated that the Coldwater Spring is considered a contributing element to the Fort Snelling Historic District under National

Register Criterion A and, potentially, Criterion D (Hotopp et al. 1999:54). In its review of the completed TH 55 cultural resource assessment, the Minnesota SHPO also identified Coldwater Spring as "a contributing feature to the Fort Snelling Historic District" (Bloomberg 1999:1). Furthermore, letters to interested members of the public from the desk of Scott Anfinson, SHPO archaeologist, included the statement that the SHPO had "determined this reservoir [near the Camp Coldwater marker] and the land immediately adjacent to it to be eligible for the National Register as a cultural landscape" (S. Anfinson to R. Mosedale, letter, May 5, 1998, Personal Files of David Fudally provided by the NPS). The Coldwater Spring, though, is outside of the current boundaries of the Fort Snelling NHL and National Register District (see Figures 11 and 12). Only a portion of the Coldwater Spring reservoir is within the Fort Snelling NHL boundary (see Figure 12).

In light of these boundaries, the NPS has asked its consultants to assess if the boundaries of these resources should be adjusted to include the spring. Both the Clouse (2001) and Henning (2002) studies made recommendations for the alteration of the boundaries of the Fort Snelling NHL and National Register District (see Figure 13). Based on the results of this study, the research team concurs that the boundaries of these designations should be adjusted to encompass the Coldwater Spring and its environs. Based on conversations with Dakota and Ojibwe community members, there is a consensus that the boundaries of Coldwater Spring include not only where the water flows from the rock wall, but also the source of the spring and the location where the spring water finally deposits into the Mississippi River. Adjusting the boundaries, as recommended by Clouse (2001:91) and Henning (2002:37), would encompass the point where the spring emits from the rock, as well as the route of the spring to the river. Both of these authors recommended extending the boundary to the western edge of the current TCRC property. As intact archaeological resources associated with Camp Coldwater, though, have been found immediately adjacent to the western boundary of the property, as well as to the west of the property's fence (21HE309), the research team recommends extending the boundary of the property to the current ditching of the west bound TH 55 to Hiawatha roadway (see Figure 13). The final boundary determination for the source of Coldwater spring, though, should be made in consultation with the Dakota communities.

SUMMARY AND RECOMMENDATIONS

INTRODUCTION

During 2005, Summit Envirosolutions, Inc. and Two Pines Resource Group, LLC, completed an ethnographic resources study of the former U.S. Bureau of Mines, Twin Cities Research Center (TCRC) property in Hennepin County, Minnesota, for the National Park Service (NPS). The primary objective of this study was to identify relationships of Dakota and Ojibwe people with the natural and cultural resources located within the boundaries of the 27.32-acre TCRC property, and to explore and document such affiliations be they precontact, historical, or contemporary. Particular emphasis was placed on the identification and documentation of any natural or cultural ethnographic resources present on the property that are considered traditionally meaningful by Dakota or Ojibwe people. Identified ethnographic resources were evaluated within the context of Dakota and Ojibwe history and contemporary cultural use for their eligibility for listing in the National Register as TCPs and to determine their status as Sacred Sites. Results will be incorporated into an EIS that will consider disposition alternatives and the potential impacts of alternative future uses of the TCRC property on the natural, historic, and cultural resources within the property's boundaries.

The significance of historic Camp Coldwater has already been recognized through its inclusion on the National Register within the Fort Snelling Historic District and its association with the Fort Snelling National Historic Landmark, although the spring itself is only partially within the boundaries of these resources. Prior to the current study, historical and archaeological evaluations of the TCRC property were completed. Missing from these previous historic designations and the previous studies were the Dakota and Ojibwe perspectives on Coldwater Spring and any other natural and cultural resources located within the TCRC property. The current ethnographic study therefore focused on identifying Dakota and Ojibwe connections to this place through tribal consultation, archival research, and interviews. Official responses to consultation were received from all four of the federally-recognized Dakota communities in Minnesota (Lower Sioux Indian Community, Prairie Island Indian Community, Shakopee Mdewakanton Dakota Community, Sisseton-Wahpeton Sioux Tribe, and the Upper Sioux Indian Community), and one Minnesota Ojibwe (White Earth Band of Chippewa) community. Twenty three individuals were interviewed for this study including 11 official federally recognized tribal representatives (including at least one individual representing each of the above-mentioned communities), 7 key cultural experts (6 Dakota and 1 Ojibwe), and 5 other informants with knowledge of the history and past use of the TCRC property.

Coldwater Spring was evaluated in terms of its status as an Ethnographic Resource, a TCP, and a Sacred Site. The results of this evaluation are discussed at length in the previous text of the report and are summarized briefly below.

COLDWATER SPRING: ETHNOGRAPHIC RESOURCE IDENTIFICATION

Coldwater Spring is defined as an ethnographically significant natural resource by virtue of its association with important traditions and the groups that practice them.

During the course of this study, Coldwater Spring was identified by Dakota and Ojibwe people as a natural resource that has traditional meaning for them. For the Dakota, this resource is meaningful to their identity because of its association with the culturally significant *Mdote* area at the confluence of the Minnesota and Mississippi rivers, and its association with the deity *Unktehi*. The spring is perceived by them as contributing to the survival of their lifeways because natural springs like Coldwater are necessary to the observance of traditionally meaningful ceremonies that require natural spring water for their performance. Likewise, the Ojibwe people that we interviewed perceived that the spring contributed to the survival of their traditions and ceremonies, particularly the activities of the *Mdewiwin* lodge, that require natural spring water.

These testimonies have led to the identification of Coldwater Spring as an ethnographic natural resource. The traditional groups associated with this resource are the Dakota and Ojibwe communities. Because the traditions held by the Dakota and Ojibwe that use natural spring water, such as the *Inipi*, are integral to their development and continued existence as an ethnically distinct people, and because they have been practicing these traditions for at least two or more generations, Coldwater Spring is defined as an ethnographically significant natural resource by virtue of its association with these traditions and the groups that practice them using the water from the spring.

COLDWATER SPRING: TRADITIONAL CULTURAL PROPERTY EVALUATION

Results of this study ensure that Coldwater Spring is a property, and in particular, it is identified as a site (a natural spring) that is culturally significant for its association with:

- the *Mdote* area at the confluence of the Minnesota and Mississippi rivers, which is regarded as the center of all things and historically significant by the Mdewakanton Dakota;
- the Dakota tradition of the *Unktehi*; and
- the activity of collecting spring water for ceremonial use.

Results of this study show that Coldwater Spring retains integrity of relationship and condition. By virtue of being a natural spring that was part of the historical Dakota landscape, Coldwater Spring is regarded by the Dakota interviewed as a significant water source that is important to the performance of their historically rooted practices. Coldwater Spring is currently being used by Dakota tribal members as a source of natural spring water for use in traditional practices, such as the *Inipi*. Furthermore, the spring is regarded as important to the retention and continued performance of traditional practices requiring natural spring water, particularly for Dakota people who reside in the Twin Cities metropolitan area. One interviewee stated, “This place is so intrinsic to a way of

life that not only does it deserve preservation and restoration, but it is much deeper than that…it is necessary to the survival of the people. Spiritual survival rests on the restoration of these places" (Tom Ross, Upper Sioux Indian Community, October 25, 2005). As such, Coldwater Spring is integral to the performance of historically rooted cultural practices that have been identified as important in maintaining the continuing cultural identity of both Dakota people.

During the interviews for this study, the interviewees were questioned about the conditional transformations that have taken place on the property and whether they impact the integrity of the spring. The general consensus is that since the water of the spring still flows from the ground, the integrity of location and association, and hence the integrity of the spring as a traditional property, has not been impacted despite changes to the spring's setting. In keeping with Bulletin 38, if the integrity has not been lost in the eyes of the associated community, it likely retains sufficient integrity to justify further evaluation (Parker and King 1998:10).

Results of this study show that Coldwater Spring is eligible for the National Register under Criteria A and C-4, but not criteria B, or D.

Criterion A: During the course of this study, interviewees identified the TCRC property and Coldwater Spring as part of the landscape of *Mdote* – a historically and culturally significant location surrounding the confluence of the Minnesota and Mississippi rivers. *Mdote* is considered by the Mdewakanton Dakota to be the middle of all things and the exact center of the earth or *Makoce Cokaya Kin*, and, in one belief, is associated with the event of the Dakota creation (Cavender 1988:13). While the TCRC property, and, therefore, Coldwater Spring is associated with *Mdote,* Coldwater Spring is also directly linked with the event of the *Mdote* creation by an oral history. Therefore, Coldwater Spring is recommended as eligible for the National Register under Criterion A when evaluated as a TCP for its association with *Mdote*.

Criterion B: As properties listed on the National Register under Criterion B are generally restricted to those that can be directly linked to the person and the person's significant achievements, Coldwater Spring is not recommended as eligible for listing in the National Register under Criterion B, because the *Unktehi*'s association with this spring is no more significant than his association with any other spring.

Criterion C: Coldwater Spring is not recommended as eligible for the National Register under subcriterion C-1, C-2, or C-3. Subcriterion 4 of Criterion C (representative of a significant and distinguishable entity whose components may lack individual distinction), however, is applicable to Coldwater Spring. Coldwater Spring is a natural spring that is indistinguishable to the casual observer from any other natural spring. Coldwater Spring, though, is imbued with cultural importance, because of its association with the *Mdote* area. Furthermore, springs figure significantly in the practice of Dakota traditional ceremonies, in particular the *Inipi*, that require pure water for their performance. While Coldwater Spring may lack distinction as an individual spring, it is representative of the

type of natural springs (many of which have been destroyed or which are no longer accessible) that are significant for their role in Dakota traditional lifeways. Hence, Coldwater Spring and springs like it are integral to the continued observance of these rituals. Coldwater Spring is therefore recommended as eligible for the National Register under Criterion C-4.

Criterion D: In the case of Coldwater Spring, the property, as a natural feature, does not have the potential to yield important information in prehistory or history. Coldwater Spring is therefore not recommended as eligible for the National Register under Criterion D.

Results of this study show that there are no National Register criterion considerations that make the property ineligible. Coldwater Spring is exempt from all of the following considerations and they require no further discussion:

Consideration B: Relocated properties
Consideration C: Birthplaces and graves
Consideration D: Cemeteries
Consideration E: Reconstruction
Consideration F: Commemoration

Consideration A: While the TCRC property is not owned by a religious institution, the Coldwater Spring is used as a source of pure water for carrying out ceremonies. These activities, though, are expressions of traditional cultural beliefs that are historically rooted and cannot be divorced from the continued pursuit of the traditional lifeways of Dakota and Ojibwe people. Hence, while these activities may be considered "religious," this does not make the practice of collecting water from the spring any less historically rooted, or culturally significant, and, therefore, does not make the property ineligible under Consideration A for listing in the National Register.

Consideration G: In the case of Coldwater Spring, the associated significance has been identified as that of a natural spring water source for the practice of Dakota and Ojibwe traditional ceremonies that require pure water for their performance. The historically rooted observance of these practices, including the use of springs and the performance of the *Inipi*, can be documented through accepted means of research and have been demonstrated in this report to be 50 years or older; therefore, while no oral traditions or historical accounts were shared or discovered during this study that document onsite cultural practices at Coldwater Spring that are 50 years or older, the practice or tradition associated with the spring's current use can be documented to be older than 50 years. It is also asserted by Dakota elders that Coldwater Spring is the type of spring that would have been used in prehistory as a source of water for ceremonies by the Dakota occupants of the *Mdote* area, including the occupants of *Ti Tanka Tanina*, the "old village," and it is currently being used by members of federally recognized Dakota and Ojibwe communities, and other Dakota and Ojibwe individuals, as a source of water for

historically rooted ceremonies. Coldwater Spring is, therefore, considered exempt from Consideration G.

COLDWATER SPRING: SACRED SITE DETERMINATION

It has been communicated to the authors of this study by members of federally recognized tribes that Coldwater Spring is a Sacred Site. The declaration of a "sacred site," requires an official request from a federally recognized tribe or an official declaration by the recognized religious leader of a federally recognized tribe with specific evidence about its sacred character and history. The authors of this report can therefore only convey that Coldwater Spring has been identified during interviews as a "sacred site." Official designation of the spring as such must originate within federally recognized tribal communities.

MDOTE CULTURAL DISTRICT

Results of this study support the recognition of a Mdote Cultural District.

During the course of this study, Dakota interviewees repeatedly emphasized the importance of considering the relationship of the TCRC property to the larger *Mdote* (Minnesota and Mississippi river confluence) area and stressed that Coldwater Spring could not be divorced from this larger context. For the Mdewakanton Dakota, the center of the earth, or *Makoce Cokaya Kin*, is located at *Mdote*, and in one belief it is also the point of their creation. The cultural importance of the *Mdote* area is reflected in the number of known and named Dakota cultural properties that are located within the vicinity of the confluence (*Oheyawahe*; *Taku Wakan Tipi*; *Wita Tanka*; and *Wakan* Island). Concentrated around *Mdote* are Dakota sacred landmarks, ceremonial gathering spots, habitation sites, and burials (Terrell 2003a:81-82). Important events in Dakota history also took place within the area surrounding the confluence, including treaty signings and the establishment of a Dakota internment camp below Fort Snelling after the U.S.-Dakota Conflict. Several of these locations are identified on a map created by the Shakopee Mdewakanton Dakota Community (2003). In a 2003 study of *Oheyawahe* or Pilot Knob, Terrell recommended that this area be considered potentially eligible for listing in the National Register as the Mdote Traditional Cultural District and cited other examples of TCP districts that are similar in scope and contain both natural features and activity areas (Terrell 2003a:82). Likewise, in their 2004 study of *Taku Wakan Tipi*, which is located to the west of the confluence, Ollendorf and Anderson (2004:27-28) acknowledge that "*Taku Wakan Tipi* is linked to other Dakota spiritual places by geographic proximity and the traditional Dakota belief system" and suggest that "this linkage may indicate that *Taku Wakan Tipi* should be viewed as just one element in a discontiguous TCP historic district." Based on the results of the current study, and in keeping with the recommendations of the aforementioned previous studies, the authors recommend that Coldwater Spring, together with other traditional sites in the area be considered contributing properties to a larger *Mdot*e Cultural District. The evaluation of this potential district is outside the scope of this work, and should be done in consultation with Dakota communities.

NOMINATIONS

It is recommended that the current National Register Nomination for the Fort Snelling National Register Historic District and the Fort Snelling National Historic Landmark be expanded to include the Coldwater Spring TCP, which, as a result of this study, was identified as eligible to the National Register under Criteria A and C. In addition, it is recommended that these documents be updated to include Dakota and Ojibwe themes and oral history associated with the prehistory and history of the Fort Snelling area.

BOUNDARIES

Concurrent with expanding the National Register nominations as noted above, it is recommended that the National Register nomination be re-written to include the boundaries of the Coldwater Springs TCP. As discussed in the text, it is recommended that the boundaries of the Fort Snelling NHL and the National Register District be adjusted to encompass Coldwater Spring and its vicinity. Based on conversations with Dakota and Ojibwe communities during this study, there is a consensus that the boundaries of Coldwater Spring include not only where the water flows from the rock wall, but also the source of the spring and the location where the spring water finally deposits into the Mississippi River. It is therefore recommended that the actual boundary determination be made in consultation with the Dakota and Ojibwe communities.

MANAGEMENT RECOMMENDATIONS

It is surrounded by capitalism, by democracy, and 'freedom and justice for all.' Right? But where really is 'freedom and justice for all'? But we can all go to the spring and we can all sip from the sacred water, and that's a deeper meaning.

– Eddie Benton-Banai, key cultural expert, August 30, 2005

Recommendations from the Dakota and Ojibwe Communities

Places such as Coldwater Spring have become scarce and, therefore, increasingly important as places to conduct traditional ceremonies and practices.

It is recommended that the future management of the property is such that the water quality and water flow of the spring remains undisturbed. "The flow of the spring should not be stopped or disturbed. The underground stream from the spring to the Mississippi River must remain open to allow the gods to enter the river through the passageway" (Cavender 1998). As regional surface and groundwater conditions may have an impact on the traditional integrity of the spring, it is recommended that both water quality and water flow be monitored on a continuous basis.

Interviewees recommended that the property be cleaned up and given to/set aside for the Dakota and Ojibwe communities to use it for ceremonial purposes. Interviewees also emphasized the increasing importance of this site as other natural springs are lost to development and as other sacred sites are destroyed. Interviewees stressed that Coldwater Spring is important to maintaining the cultural identity of Dakota, Ojibwe, and

other American Indians residing in the metropolitan area as they are removed from their own traditional sites. Interviewees explained that Coldwater Spring is a unique resource within the metropolitan area, and since the metropolitan area does not have a public space for tribal gatherings, setting aside Coldwater Springs for tribal use would ensure the continuing cultural identity of urban Indians as well as others around the state. Furthermore, interviewees pointed out that returning the property to the Dakota and Ojibwe people would create an opportunity for repatriation of the land that the Dakota initially granted to the U.S. Government in 1805.

- "3 of 4 Dakota groups came to a meeting and said 'give land back'" (Tom Ross, Upper Sioux Indian Community, June 22, 2005)

- the federal government should clean up the contaminants

- "Actually what I think the federal government should just turn it back over to the tribes, because of that history. I also think they should be responsible for the cleanup, because we didn't leave it like that. We didn't sell it like that. We never got paid for it. So, you know, I think that's a big piece." (Dallas Ross, Upper Sioux Indian Community, June 21, 2005)

- "Because that's actually at the center of all these people that are living around this area, or a piece of what they believed. And then turn it back into sacred ground. Allow the ceremonies to happen there again." (Tom Ross, Upper Sioux Indian Community, June 21, 2005)

- "How would I see it in the future? I'd see all those buildings down. I'd see the federal government taking some responsibility for the mess it created and clean it up." (Tom Ross, Upper Sioux Indian Community, June 21, 2005)

- "Your question is what would you like to see? This is it. You know, give it back to the tribes. Take responsibility for the mess they made and allow the tribes to re-establish it or -- not re-establish, that's the wrong word. But bring it back to what it was used for in the first place, which would have been surrounding the ceremonies that would have surrounded those springs." (Tom Ross, Upper Sioux Indian Community, June 21, 2005)

- "Return it to the tribes so that it can be used as it was used before." (Tom Ross, Upper Sioux Indian Community, October 25, 2005)

- return to "common ground" where all tribes can go, spiritual center

- "And it should be a place -- it could be a place for ceremonies. We have a huge population of native people that have nowhere to go on the bus lines or anything else for their ceremonies. This could be a place that could be easily converted to that." (Jim Anderson, Mendota Mdewakanton Dakota Community, June 24, 2005)

- a place where the Native American population of the Twin Cities can go

This above recommendation would necessitate consultation with Dakota and Ojibwe communities regarding access issues for non-native people. Some interviewees expressed concern regarding some of the non-native ceremonial activities happening at the spring and their continued presence.

It is recommended that the property be restored and that the restoration be determined in consultation with Dakota and Ojibwe communities. It was said that the "spiritual survival rests on the restoration of these places." (Tom Ross, Upper Sioux Indian Community, October 25, 2005). In addition to other concerns of the Dakota and Ojibwe communities, it is recommended that restoration discussions include the future of the buildings, and the possibility of incorporating native prairie plantings. The presence of cultural plants is important to the Dakota and Ojibwe people for maintaining their traditional culture (Joe Williams, key cultural expert, November 5, 2005). This study shows that many culturally significant plants associated with springs, including *miní yuhá*, are herbaceous, and may, in fact, grow on the property. Others would return in time with the care and attention of people who know about the plants and their care.

CONCLUSION

Summit Envirosolutions, Inc. and Two Pines Resource Group, LLC recommend continued consultation with Dakota and Ojibwe communities regarding the future of the TCRC property.

REFERENCES CITED

Advisory Council on Historic Preservation
n.d. Memorandum of Agreement Among the U.S. Bureau of Mines Acting Through its Closure Team, the Advisory Council on Historic Preservation, and the Minnesota State Historic Preservation Officer, for the Closure of the Twin Cities Research Center. Draft. In the personal files of David Fudally received from the National Park Service Mississippi and National River Recreation Area.

Anfinson, Scott F.
2002 Maka Yusota. National Register of Historic Places Registration Form. On file at the State Historic Preservation Office, St. Paul, MN.

Anderson, Gary C.
1984 Kinsmen of Another Kind: Dakota-White Relations in the Upper Mississippi Valley, 1650-1862. Lincoln: University of Nebraska Press.

Anderson, Gary C.
1986 Introduction. *In* The Dakota or Sioux in Minnesota As They Were in 1834. St. Paul: Minnesota Historical Society Press.

Babcock, Willoughby M.
1945 Sioux Villages in Minnesota Prior to 1837. Minnesota Archaeologist 11(4):126-146.

Bailey, Robert G.
1995 Description of the Ecoregions of the United States. 2nd Edition, revised and enlarged. Washington D.C.: U.S. Department of Agriculture, Forest Service.

Benton-Banai, Eddie
1988 The Mishomis Book: the Voice of the Ojibway. Saint Paul: Red School House.

1999 Affidavits and Testimony. Appendix C: vol. 2, part 2. A Cultural Resource Assessment of the Proposed Reroute of Trunk Highway 55, 54th Street to Route 62. Louis Berger & Associates, Inc. Prepared for the U.S. Department of Transportation Federal Highway Administration and the Minnesota Department of Transportation.

Bernard, H. Russel
2006 *Research Methods in Anthropology*. 4th Edition. Walnut Creek: AltaMira Press.

Bray, Martha C.
1970 The Journal of Joseph N. Nicollet: A Scientist on the Mississippi Headwaters, with Notes on Indian Life, 1836-37. André Fertey, trans. St. Paul: Minnesota Historical Society Press.

Brick, Greg
1997 Along the Great Wall: Mapping the Springs of the Twin Cities. Minnesota Ground Water Association 16(1):1-7.

Carver, Jonathan
1781 Travels Through the Interior Parts of North America, in the Years 1766, 1767, 1768. London: C. Dilly; H. Payne; and J. Phillips.

Campbell, Curtis
2000 A Family Oral History of Prairie Island. Unpublished MS.

Cavender, Chris C.
1988 The Dakota People of Minnesota. Hennepin County History 47(3):11-15.

Cavender, Gary
1998 Affidavit of Gary Cavender. Mendota Mdewakanton Dakota Community v. _____, United States District Court, District of Minnesota, October 13, 1998.

1999 Transcript of speech. Press Conference hosted by Representative Karen Clark, February 16, 1999.

Clouse, Robert A.
2001 Archaeological Research at the Former Twin Cities Bureau of Mines Testing Facility, Minnesota. Archaeology Department, Minnesota Historical Society. Prepared for the National Park Service, Midwest Archaeological Center.

Cole, D'Arcy Davis
1990 *The Community's Toolbox: The Idea, Methods, and Tools for Participatory Assessment, Monitoring and Evaluation in Community Forestry.* Food and Agriculture Organization of the United Nations. Electronic document, www.fao.org/documents/show_cdr.asp?url_file=/docrep/x5307e/x5307e00.htm

Diedrich, Mark
1995 Old Betsey: The Life and Times of a Famous Dakota Woman and Her Family. Rochester: Coyote Books.

Dobbs, Clark A.
1990 Draft. Historic Context Outlines: The Contact Period Contexts (Ca. 1630 A.D. – 1820 A.D.). Institute for Minnesota Archaeology Reports of Investigations, 39. Minneapolis: Institute for Minnesota Archaeology.

Doty, James D.
1953[1820] The Journal and Letters of James Duane Doty. *In* Narrative Journal of Travels Through the Northwestern Regions of the United States, Extending from Detroit through the Great Chain of American Lakes to the Sources of the Mississippi River, in the Year 1820, edited by Mentor L. Williams, pp. 401-460. Lansing: Michigan State College Press.

Durand, Paul C.
1994 Where the Waters Gather and the Rivers Meet: an atlas of the eastern Sioux. Eden Prairie: P. C. Durand.

Eastman, Charles A.
1911 The Soul of the Indian: An Interpretation. Lincoln: University of Nebraska Press.

Eastman, Mary H.
1995[1849] Dahcotah, or Life and Legends of the Sioux Around Fort Snelling. Afton: Afton Historical Society Press.

Fiske, Timothy, ed.
1974 Minnesota Historical Society: Fort Snelling. Minnesota Archaeological Newsletter 20.

Folwell, William W.
1956 A History of Minnesota, Vol. 1. St. Paul: Minnesota Historical Society.

Forsyth, Thomas
1880 Fort Snelling: Col. Leavenworth's Expedition to Establish it, in 1819. Collections of the Minnesota Historical Society 3:139-167.

Foster, Thomas
1854 Journal of a Journey Minnesota-River-ward, with notes historical, topographical, geological, biographical, and dogmatical. St. Paul Daily Democrat, May 4:2.

Franke, Nick
1970 The Minnesota Trunk Highway Archaeological Reconnaissance Study. Annual Report to the Commissioner of Highways for the period January 1 to December 31, 1969. THY-70-01. On file at the State Historic Preservation Office, St. Paul, MN.

Fuller, George F.
1853 Plan of the Military Reserve at Fort Snelling under the Direction of James W. Abert. Undated but thought to be c. 1853. MSS C22, Folder 1. On file at the Minnesota Historical Society, St. Paul, MN.

Grossman, John
1969 Fort Snelling. National Register of Historic Places Registration Form. On file at the State Historic Preservation Office, St. Paul, MN.

Halverson, Holly P., Scott O'Mack, and Bruce R. Penner
1999 Phase I Archaeological Survey of the Hiawatha (T.H. 55) Upgrade and Reroute from South 46th Street to C.S.A.H. 62, Hennepin County, Minnesota. BRW, Inc. Prepared for the Minnesota Department of Transportation and the Federal Highway Administration.

Handwerker, W. Penn
2001 Quick Ethnography. Walnut Creek: AltaMira Press.

Hansen, Marcus L.
1958 Old Fort Snelling, 1819-1858. Minneapolis: Ross & Haines.

Harrison, Christina
2002 Before the Fort: Native American Presence at the Confluence of the Mississippi and Minnesota Rivers. Archaeological Research Services. Prepared for the Minneapolis Park and Recreation Board.

Hastings Gazette
1886 Mendota Items. February 20:4.

Helgeson, M.
2000 Mendota Tribe Proposes Cultural Center. Sun Newspapers, October 25.

Hennepin, Louis
1872 Louis Hennepin, the Franciscan: First Explorer of the Upper Mississippi River. Collections of the Minnesota Historical Society 1:302-313.

Henning, Barbara J.
2002 Historical Study Former U.S. Bureau of Mines Property, Twin Cities Research Center. Rivercrest Associates. Prepared for the National Park Service, U.S. Department of the Interior.

Hollinshead, Ellen R.
1966[1892] A Sioux Medicine Dance and a Perilous Journey. Ramsey County History 3(2):12-16.

Hotopp, John A., with Randall M. Withrow, Ingrid Wuebber, and Fabio Pittaluga
1999 A Cultural Resource Assessment of the Proposed Reroute for Trunk Highway 55, 54th Street to County Road 62, Hennepin County, Minnesota. Louis Berger & Associates, Inc. Prepared for the U.S. Department of Transportation Federal Highway Administration and the Minnesota Department of Transportation.

Jackson, Donald
1966 The Journals of Zebulon Montgomery Pike, with letters and related documents, vol. 1. Norman: University of Oklahoma Press.

Kappler, Charles J., ed.
1904 Indian Affairs: Laws and Treaties, vol. 2: Treaties. Washington: Government Printing Office.

Keating, William H.
1825 Narrative of an Expedition to the Source of St. Peter's River. London: G. B. Whittaker.

Lassiter, Luke E.
2004 Collaborative Ethnography. *AnthroNotes* 25(1):1-14.

2005a *The Guide To Collaborative Ethnography*. Chicago: University of Chicago Press.

2005b Collaborative Ethnography and Public Anthropology. *Current Anthropology* 46 (1):83-106.

Latrobe, Charles J.
1835 The Rambler in North America, vol. 2. New York: Harper & Brothers Publishers.

Leith, Chris, Sr.
1998 Affidavit of Chris Leith. Mendota Mdewakanton Dakota Community v. _____, United States District Court, District of Minnesota, October 9, 1998.

Lettermann, Edward J.
1969 From Whole Log to No Log: A History of the Indians Where the Mississippi and Minnesota Rivers Meet. Minneapolis: Dillon Press, Inc.

Long, Stephen H.
1890[1860] Voyage in a Six-Oared Skiff to the Falls of Saint Anthony in 1817. Collections of the Minnesota Historical Society 2:7-88.

1978[1823] The Northern Expeditions of Stephen H. Long: The Journals of 1817 and 1823 and Related Documents. L. M. Kane, J. D. Holmquist, and C. Gilman, eds. St. Paul: Minnesota Historical Society Press.

Losure, Mary
2002 Our Way or the Highway: Inside the Minnehaha Free State. Minneapolis: University of Minnesota Press.

Meyer, Roy W.
1993 History of the Santee Sioux. Lincoln: University of Nebraska Press.

Michlovic, Michael G.
1985 The Problem of Teton Migration. *In* Archaeology, Ecology, and Ethnohistory of the Prairie-Forest Border Zone of Minnesota and Manitoba. Janet Spector and Elden Johnson, eds. Pp. 131-145. Lincoln: J&L Reprint Company.

Minneapolis Park and Recreation Board
2004 Wirth Beach Redevelopment Construction to Begin in Late Summer 2004. Electronic document, http://www.minneapolisparks.org/?PageID=738, accessed 2005.

Minnesota Historical Society (MHS)
1975 *Historic Preservation in Minnesota: Minnesota Inventory of Historic and Prehistoric Places*. Division of Field Services, Historic Sites and Archaeology, Minnesota Historical Society, St. Paul.

Minnesota Outdoor Resources and Recreation Commission (MORRC)
1964 *An Historic Sites Program for Minnesota*. Report Number 2. St. Paul: Minnesota Outdoor Resources and Recreation Commission.

Moerman, Daniel E.
1999 Native American Ethnobotany. Portland: Timber Press.

National Park Service (NPS)
1995 Comprehensive Management Plan for the Mississippi National River and Recreation Area. Electronic document, http://www.nps.gov/miss/info/cmp/index.html, accessed 2005.

1998 Cultural Resource Management Guideline. NPS-28. Washington: National Park Service, U.S. Department of the Interior. http://www.cr.nps.gov/history/online_books/nps28/28subjectindex.htm

2001 Management Policies 2001. Washington: National Park Service, U.S. Department of the Interior.

2002 How to Apply the National Register Criteria for Evaluation. National Register Bulletin, 15. Rev. edition for the internet. Washington: National Park Service, U.S. Department of the Interior.

2005 Fort Snelling. Electronic document, http://tps.cr.nps.gov/nhl/detail.cfm?ResourceId=278&ResourceType =District, accessed 2005.

Neill, Edward D.
1881 History of Dakota County and the City of Hastings, Including the Explorers and Pioneers of Minnesota. Minneapolis: North Star Publishing Company.

1882 Explorers and Pioneers of Minnesota. *In* History of the Minnesota River Valley. Minneapolis: North Star Publishing Company.

1889a Occurrences in and Around Fort Snelling from 1819 to 1840. Minnesota Historical Collections 2:102-142.

1889b Dakota Land and Dakota Life. Minnesota Historical Society Collections 1:205-240.

Nicollet, Joseph N.
1976 Joseph N. Nicollet on the Plains and Prairies: the expeditions of 1838-1839 with journals, letters, and notes on the Dakota Indians. Edmund C. Bray and Martha C. Bray, trans. and eds. St. Paul: Minnesota Historical Society Press.

O'Brien, Sharon
1996 A Legal Analysis of the American Indian Religious Freedom Act. *In* Handbook of American Indian Religious Freedom. Christopher Vecsey, ed. Pp. 28-29. New York: Crossroad.

Ollendorf, Amy L.
1996 Cultural Resources Management Investigation: Closure of the Twin Cities Research Center, U.S. Bureau of Mines, Hennepin and Dakota Counties, Minnesota. Phase II Site Evaluation Report. Braun Intertec Corporation. Prepared for the U.S. Bureau of Mines.

Ollendorf, Amy L., and Anthony Godfrey
1996 Draft. Cultural Resources Management Investigation: Closure of the Twin Cities Research Center, U.S. Bureau of Mines, Hennepin and Dakota Counties, Minnesota. Phase I Report: Archaeology. Site Evaluation: History. Braun Intertec Corporation. Prepared for the U.S. Bureau of Mines.

Ollendorf, Amy L., and Carolyn R. Anderson
2004 Traditional Cultural Property and National Register of Historic Places Eligibility Assessment for Taku Wakan Tipi (Morgan's Mound), Hennepin County, Minnesota. Peterson Environmental Consulting, Inc. Prepared for 934th Airlift Wing, U.S. Air Force Reserve, Minneapolis-St. Paul Air Reserve Station.

Parker, J., ed.
1976 The Journals of Jonathan Carver and Related Documents, 1766-1770. St. Paul: Minnesota Historical Society Press.

Parker, Patricia L., and Thomas F. King
1998[1992] Guidelines for Evaluating and Documenting Traditional Cultural Properties. National Register Bulletin, 38. Rev. edition. Washington: National Park Service, U.S. Department of the Interior.

Peterson, Leslie D., and William J. Yourd
1984 The Minnesota Trunk Highway Archaeological Reconnaissance Survey. Annual Report- 1983. THY-84-01. On file at the State Historic Preservation Office, St. Paul, MN.

Pike, Zebulon M.
1810a An Account of Expeditions to the Sources of the Mississippi , and Through the Western Parts of Louisiana, to the Sources of the Arkansaw, Kans, La Platte, and Pierre Jaun, Rivers. Philadelphia: C. & A. Conrad.

1810b Map of the Mississippi River from its Source to the Mouth of the Missouri. 1:1,584,000. Philadelphia: C. & A. Conrad.

1902 Pike's Explorations in Minnesota, 1805-1806. Collections of the Minnesota Historical Society 1: 368-416.

Pinkney, Bertine F.
1896 Plat Book of Dakota County, Minnesota. Philadelphia: The Union Publishing Company.

Pond, Gideon
1872 Ancient Mounds and Monuments. Collections of the Minnesota Historical Society 1:113-120.

Pond, Samuel W.
1851 Gathering from the Traditionary History of the Mdewakanton Dakotas. Dakota Friend, May.

1889 Dakota Superstitions. Minnesota Historical Society Collections 2:215-255.

1986[1908] The Dakota or Sioux in Minnesota As They Were in 1834. St. Paul: Minnesota Historical Society Press.

Red Owl, Edward M.
2005 Dakota Ethnographic Resources Associated with Cold Water Springs, Former Bureau of Mines Property (BOM) and Historic Camp Coldwater. Unpublished MS. Provided by Edward M. Red Owl, Sisseton-Wahpeton Oyate Member.

Roberts, Norene A., and Joe D. Roberts
1981 Literature Search and Records Review of the Upper Mississippi River Basin, St. Anthony Falls Lock and Dam 10. Historical Research, Inc. Prepared for the U.S. Army Corps of Engineers, St. Paul District.

Rucks, Meredith
1999 Beyond Consultation: Three Examples from the Washoe Homeland. *In* Models for the Millenium: Great Basin Anthropology Today. Charlotte Beck, ed. Pp. 245-255. Salt Lake City: University of Utah Press.

Schoen, Christopher M.
2002 Archaeological Monitoring for the Minnesota Trunk Highway 55 Project, Hennepin County, Minnesota. The Louis Berger Group, Inc. Prepared for the Minnesota Department of Transportation, St. Paul.

Seymour, E. Sandford
1850 Sketches of Minnesota, the New England of the West. New York: Harper & Brothers Publishers.

Shakopee Mdewakanton Dakota Community
2003 Dakota Presence in the River Valley. Map. Shakopee: Shakopee Mdewakanton Sioux Community.

Skinner, Alanson
1920 Medicine Ceremony of the Menomoni, Iowa, and Wahpeton Dakota, with Notes on the Ceremony Among the Ponca, Bungi Ojiwa, and Potawatomi. Indian Notes and Monographs, vol. 9. New York: Museum of the American Indian.

Smith, E. K.
1837 Fort Snelling and Vicinity, October 1837. MSS C22, Folder 7. On file at the Minnesota Historical Society, St. Paul, MN.

Spector, Janet D.
1993 *What this Awl Means*. St. Paul: Minnesota Historical Society.

Stevens, John H.
1890 Personal Recollections of Minnesota and Its People: and Early History of Minneapolis. Minneapolis: Tribune Job Printing Co.

Taliaferro, Lawrence
1835 Map of the Fort Snelling Area. Archived material, Minnesota Historical Society, St. Paul, MN.

Terrell, Michelle M.
2003a A Historical, Cultural, and Archaeological Evaluation and Determination of Eligibility of Pilot Knob and the Proposed "The Bluffs of Mendota Heights" Development, Mendota Heights, Dakota County, Minnesota. The 106 Group Ltd. Prepared for Siegal, Brill, Greupner, Duffy and Foster, P.A.

2003b Determination of Eligibility of Carver's Cave (21RA27) and Dayton's Bluff Cave (21RA28), Bruce Vento Nature Sanctuary Project, St. Paul, Ramsey County, Minnesota. The 106 Group Ltd. Prepared for the City of St. Paul.

Thwaites, Reuben. G., ed.
1902 Le Sueur's Voyage up the Mississippi. Collections of the State Historical Society of Wisconsin 16:177-193.

Upham, Warren
1908 Minnesota in Three Centuries, 1655-1908. New York: The Publishing Society of Minnesota.

United States Bureau of Land Management
1995 Minnesota Pre-1908 Homestead and Cash Entry Patents. General Land Office Automated Records Project.

Warren, William W.
1984[1885] History of the Ojibway People. St. Paul: Minnesota Historical Society Press.

Watson, Michelle L., and Michael J. Evans
2003 Ethnographic Resource Protection and Consultation with Traditionally Associated Peoples: A Desk Reference Manual. Omaha: Midwest Regional Office, National Park Service.

Wedel, Mildred Mott
1974 Le Sueur and the Dakota Sioux. *In* Aspects of Upper Great Lakes Anthropology: Papers in Honor of Lloyd A. Wilford. Elden Johnson, ed. Pp. 157-171. St. Paul: Minnesota Historical Society Press.

1986 Peering at the Ioway Indians Through the Mist of Time: 1630 – circa 1700. Journal of the Iowa Archaeological Society 33:1-74.

White, Bruce, and Helen White
1998 Fort Snelling in 1838: An Ethnographic and Historical Study. Turnstone Historical Research. Prepared for the Minnesota Historical Society.

White, Bruce M., and Alan Woolworth
2003 Oheyawahi/Pilot Knob. National Register of Historic Places Registration Form. On file at the State Historic Preservation Office, St. Paul, MN.

Williams, John F.
1983 A History of the City of Saint Paul to 1875. St. Paul: Minnesota Historical Society Press.

Williams, Mentor L., ed.
1953 Narrative Journal of Ttravels through the Northwestern Regions of the United States, Extending from Detroit through the Great Chain of American Lakes to the Sources of the Mississippi River, in the Year 1820. East Lansing: Michigan State College Press.

Wilson, Angela Cavender
2000 De Makoce Teunhindapi (This Land We Cherish). Paper presented at the Society for Historical Archaeology's 33rd Conference on Historical and Underwater Archaeology, Quebec City, Quebec, January 4-9, 2000.

Zedeño, M. Nieves, R. Christopher Basaldú, Kathryn Hamm, and Amy Eisenberg
2001a Ethnographic Overview St. Croix National Scenic Riverway. Bureau of Applied Research in Anthropology, University of Arizona, Tuscson. Prepared for Midwest Region, National Park Service.

Zedeño, M.N., R. Stoffle, F. Pittaluga, and G. Dewey-Hefley
2001b Traditional Ojibway Resources in the Western Great Lakes: An Ethnographic Inventory in the States Michigan, Minnesota, and Wisconsin. Bureau of Applied Research in Anthropology, University of Arizona, Tuscson. Prepared for Midwest Region, National Park Service.

BIBLIOGRAPHY

DAKOTA-AUTHORED DOCUMENTS

Campbell, Curtis
2000 A Family Oral History of Prairie Island. Unpublished MS.

Cavender, Chris C.
1988 The Dakota People of Minnesota. Hennepin County History 47(3):11-15.

Eastman, Charles A.
1911 The Soul of the Indian: An Interpretation. Lincoln: University of Nebraska Press.

Red Owl, Edward. M.
2005 Dakota Ethnographic Resources Associated with Cold Water Springs, Former Bureau of Mines Property (BOM) and Historic Camp Coldwater. Unpublished MS. Provided by Edward M. Red Owl, Sisseton-Wahpeton Oyate Member.

Wilson, Angela. Cavender
2000 De Makoce Teunhindapi (This Land We Cherish). Paper presented at the Society for Historical Archaeology's 33rd Conference on Historical and Underwater Archaeology, Quebec City, Quebec, January 4-9, 2000.

HISTORY AND ETHNOGRAPHY OF THE DAKOTA AND OJIBWE

Anderson, Gary C.
1984 Kinsmen of Another Kind: Dakota-White Relations in the Upper Mississippi Valley, 1650-1862. Lincoln: University of Nebraska Press.

1986 Little Crow, spokesman for the Sioux. St. Paul: Minnesota Historical Society Press.

Babcock, Willoughby M.
1945 Sioux Villages in Minnesota Prior to 1837. Minnesota Archaeologist 11(4):126-146.

DeMallie, Raymond, and Douglas Parks, eds.
1987 Sioux Indian Religion: tradition and innovation. Norman: University of Oklahoma Press.

Diedrich, Mark
1995 Old Betsey: The Life and Times of a Famous Dakota Woman and Her Family. Rochester: Coyote Books.

Durand, Paul C.
1994 Where the Waters Gather and the Rivers Meet: an atlas of the eastern Sioux. Eden Prairie: P. C. Durand.

Eastman, Mary H.
1995[1849] Dahcotah, or Life and Legends of the Sioux Around Fort Snelling. Afton: Afton Historical Society Press.

Fudally, David
1998a Native Americans Relationship to Camp Coldwater. Electronic document, http://preservecampcoldwater.org/fudally2.htm, accessed 2005.

Landes, Ruth
1968 The Mystic Lake Sioux: Sociology of the Mdewakantonwan Santee. Madison: University of Wisconsin Press

Lettermann, Edward J.
1969 From Whole Log to No Log: A History of the Indians Where the Mississippi and Minnesota Rivers Meet. Minneapolis: Dillon Press, Inc.

Meyer, Roy W.
1993 History of the Santee Sioux. Lincoln: University of Nebraska Press.

Neill, Edward D.
1889a Dakota Land and Dakota Life. Minnesota Historical Society Collections 1:205-240.

Pond, Gideon
1872 Ancient Mounds and Monuments. Collections of the Minnesota Historical Society 1:113-120.

Pond, Samuel W.
1851 Gathering from the Traditionary History of the Mdewakanton Dakotas. Dakota Friend, May.

1889 Dakota Superstitions. Minnesota Historical Society Collections 2:215-255.

1986[1908] The Dakota or Sioux in Minnesota As They Were in 1834. St. Paul: Minnesota Historical Society Press.

Skinner, Alanson
1920 Medicine Ceremony of the Menomoni, Iowa, and Wahpeton Dakota, with Notes on the Ceremony Among the Ponca, Bungi Ojiwa, and Potawatomi. Indian Notes and Monographs, vol. 9. New York: Museum of the American Indian.

Spector, Janet D.
1993 *What this Awl Means*. St. Paul: Minnesota Historical Society.

Warren, William W.
1984[1885] History of the Ojibway People. St. Paul: Minnesota Historical Society Press.

White, Bruce, and Helen White
1998 Fort Snelling in 1838: An Ethnographic and Historical Study. Turnstone Historical Research. Prepared for the Minnesota Historical Society.

PRIMARY ACCOUNTS OF EUROAMERICAN EXPLORERS AND TRAVELERS

Bray, Martha C., ed.
1970 The Journal of Joseph N. Nicollet: A Scientist on the Mississippi Headwaters, with Notes on Indian Life, 1836-37. André Fertey, trans. St. Paul: Minnesota Historical Society Press.

Carver, Jonathan
1781 Travels Through the Interior Parts of North America, in the Years 1766, 1767, 1768. London: C. Dilly; H. Payne; and J. Phillips.

Doty, James D.
1953[1820] The Journal and Letters of James Duane Doty. *In* Narrative Journal of Travels Through the Northwestern Regions of the United States, Extending from Detroit through the Great Chain of American Lakes to the Sources of the Mississippi River, in the Year 1820. Mentor L. Williams, ed. Pp. 401-460. Lansing: Michigan State College Press.

Featherstonehaugh, George W.
1970[1847] A Canoe Voyage up the Minnay Sotor. St. Paul: Minnesota Historical Society.

Forsyth, Thomas
1880 Fort Snelling: Col. Leavenworth's Expedition to Establish it, in 1819. Collections of the Minnesota Historical Society 3:139-167.

Hennepin, Louis
1872 Louis Hennepin, the Franciscan: First Explorer of the Upper Mississippi River. Collections of the Minnesota Historical Society 1:302-313.

Hollinshead, Ellen R.
1966[1892] A Sioux Medicine Dance and a Perilous Journey. Ramsey County History 3(2):12-16.

Jackson, Donald
1966 The Journals of Zebulon Montgomery Pike, with letters and related documents, vol. 1. Norman: University of Oklahoma Press.

Keating, William H.
1825 Narrative of an Expedition to the Source of St. Peter's River. London: G. B. Whittaker.

Latrobe, Charles J.
1835 The Rambler in North America, vol. 2. New York: Harper & Brothers Publishers.

Long, Stephen H.
1890[1860] Voyage in a Six-Oared Skiff to the Falls of Saint Anthony in 1817. Collections of the Minnesota Historical Society 2:7-88.

1978[1823] The Northern Expeditions of Stephen H. Long: The Journals of 1817 and 1823 and Related Documents. L. M. Kane, J. D. Holmquist, and C. Gilman, eds. St. Paul: Minnesota Historical Society Press.

Nicollet, Joseph N.
1976 Joseph N. Nicollet on the Plains and Prairies: the expeditions of 1838-1839 with journals, letters, and notes on the Dakota Indians. Edmund C. Bray and Martha C. Bray, trans. and eds. St. Paul: Minnesota Historical Society Press.

Parker, J., ed.
1976 The Journals of Jonathan Carver and Related Documents, 1766-1770. St. Paul: Minnesota Historical Society Press.

Pike, Zebulon M.
1807 An Account of a Voyage up the Mississippi River. Washington: s.n.

1810a An Account of Expeditions to the Sources of the Mississippi , and Through the Western Parts of Louisiana, to the Sources of the Arkansaw, Kans, La Platte, and Pierre Jaun, Rivers. Philadelphia: C. & A. Conrad.

1902 Pike's Explorations in Minnesota, 1805-1806. Collections of the Minnesota Historical Society 1: 368-416.

Seymour, E. Sandford
1850 Sketches of Minnesota, the New England of the West. New York: Harper & Brothers Publishers.

Thwaites, Reuben. G., ed.
1902 Le Sueur's Voyage up the Mississippi. Collections of the State Historical Society of Wisconsin 16:177-193.

Trowbridge, Charles C.
1941 C. C. Trowbridge Diary, 1820. Ann Arbor: University Microfilms.

Wedel, Mildred Mott
1974 Le Sueur and the Dakota Sioux. *In* Aspects of Upper Great Lakes Anthropology: Papers in Honor of Lloyd A. Wilford. Elden Johnson, ed. Pp. 157-171. St. Paul: Minnesota Historical Society Press.

Williams, Mentor L., ed.
1953[1820] Narrative Journal of Travels Through the Northwestern Regions of the United States, Extending from Detroit through the Great Chain of American Lakes to the Sources of the Mississippi River, in the Year 1820. Lansing: Michigan State College Press.

MAPS

Andreas, A. T.
1874 *Illustrated Historical Atlas of the State of Minnesota.* Chicago: A. T. Andreas.

Anonymous
n.d. Bird's Eye View of the Vicinity of St. Peter's and of the Falls of St. Anthony (ca. 1920s-1940s). Records of the Office of the Chief of Engineers, RG 77, Sheet No. US 41-2. On file at the National Archives, College Park, MD.

n.d Map Showing the Military Reservation of Fort Snelling with Relative Position of the Proposed Target Range (ca. 1880s). Records of the U.S. Army Continental Commands, 1821-1920, RG 393, Sheet No. 13. On file at the National Archives, College Park, MD.

1821 Part of the Michigan and Missouri Territories at the Confluence of the Mississippi and St. Peters River, 1821. Manuscripts Collection, C22, Folder 6, On file at the Minnesota Historical Society, St. Paul, MN.

1823? A Topographical View of the Site of Fort Anthony at the Confluence of the Mississippi and St. Peters River. Manuscripts Collection, C22, Folder 7. On file at the Minnesota Historical Society, St. Paul, MN.

1839 Map of the Military Reserve Embracing Fort Snelling. Done October and November 1839 by Order of Major Plympton. Manuscripts Collection, C22, Folder 1. On file at the Minnesota Historical Society, St. Paul, MN.

1880 Military Reservation of Fort Snelling, Minnesota. Manuscripts Collection, C22, Folder 9. On file at the Minnesota Historical Society, St. Paul, MN.

1885 Map of Fort Snelling Reservation, 1885. Manuscripts Collection, C22. On file at the Minnesota Historical Society, St. Paul, MN.

1902 Fort Snelling Reservation. Manuscripts Collection, C22. On file at the Minnesota Historical Society, St. Paul, MN.

1904 Fort Snelling, Minnesota, December 20, 1904. Manuscripts Collection, C22, Folder 9. On file at the Minnesota Historical Society, St. Paul, MN.

1905 Fort Snelling Military Reserve. Partial Copy. On file at the Minnesota State Historic Preservation Office, St. Paul, MN.

1912 Revised Map of Fort Snelling Minnesota, January 9, 1912. Manuscripts Collection, C22. On file at the Minnesota Historical Society, St. Paul, MN.

1938a Fort Snelling and Environs (Blueprint). Manuscripts Collection, P2394, Box 3. On file at the Minnesota Historical Society, St. Paul, MN.

1938b Fort Snelling, Minnesota Buildings and Utilities. Manuscripts Collection, C22. On file at the Minnesota Historical Society, St. Paul, MN.

Colby, R. A.

1839 Topographical View of Portion of the Military Reserve, Embracing Fort Snelling. Ca. October and November 1839. Manuscripts Collection, C22, Folder 7. On file at the Minnesota Historical Society, St. Paul, MN.

1848 Topographical View of Portion of the Military Reserve, Embracing Fort Snelling. Records of the Office of the Chief of Engineers, RG 77, Sheet No. US 324-99. On file at the National Archives, College Park, MD.

Eastman, S.

1857 Map of the Military Reservation of Fort Snelling, Minnesota. Official copy, G. H. Elliot, Major of Engineers, Office of the Chief of Engineers, RG 77, Sheet No. 20-4. On file at the National Archives, College Park, MD.

Fuller, George F.

1853 Plan of the Military Reserve at Fort Snelling under the Direction of James W. Abert. Undated but thought to be c. 1853. MSS C22, Folder 1. On file at the Minnesota Historical Society, St. Paul, MN.

Ferguson, Major A. M.
1917 Map of Military Reservation Fort Snelling, Minn. Made under direction of Major A. M. Ferguson, Inf. D.O.L, Camp Commander, by students-Second R.O.T.C., Engineer Officers in charge: Capt. J. E. Harris, C.E.; Capt. G. M. Shepard, U.S.R.; and 1st Lt. T. L. Croswell, U.S.R. Records of the U.S. Army Continental Commands, 1821-1920, RG 393, Sheet No. 31. On file at the National Archives, College Park, MD.

Heckle, J.
1823 Plan of Fort St. Anthony (Fort Snelling).

Honnold, W. H., L. Neprud, and G. O. N. Lodoen [2nd Lieuts., 3rd Inf.]
1927 1927 Map of Fort Snelling and Vicinity. Prepared April 1927. Records of the Office of the Chief of Engineers, RG 77, Sheet No. 43-Minn.. On file at the National Archives, College Park, MD.

Johnson, F? W.
1856 Military Reserve. Fort Snelling. May 27, 1856.

Marston, Morrell
1823 A Topographical View of the site of Fort St. Anthony at the Confluence of the Mississippi and St. Peters Rivers. C22, Folder 7, Sheet 7. On file at the Minnesota Historical Society, St. Paul, MN.

Moncure, T.
1857 Map of the City of Fort Snelling, Minnesota, at the Confluence of the Mississippi and Minnesota Rivers. Surveyed August 1857. MHS G4144.F6751857.M652. On file at the Minnesota Historical Society, St. Paul, MN.

Nyland, Sgt. J. G. and Sgt. A. J. Wattzelt
1934 Fort Snelling Environs. Prepared under direction of Major H. J. Matchett, Inf. U.S.A. On file at the Engineering Office, V.A. Medical Center, Minneapolis, MN.

Pike, Zebulon M.
1810b Map of the Mississippi River from its Source to the Mouth of the Missouri. 1:1,584,000. Philadelphia: C. & A. Conrad.

Post Quartermaster
1893 Map & Military Reservation Fort Snelling, Minn. Prepared in office of Post Q.M., 1893. Records of the Office of the Chief of Engineers, RG 92, Sheet No. 4. On file at the National Archives, College Park, MD.

Smith, E. K.
1837 Fort Snelling and Vicinity, October 1837. MSS C22, Folder 7. On file at the Minnesota Historical Society, St. Paul, MN.

1838 Map of Proposed Reservation at Fort Snelling, Minnesota. [March 25, 1838]. Records of the Office of the Chief of Engineers, RG 77, Sheet No. 137-12. On file at the National Archives, College Park, MD.

Summers, E. B.
n.d. Fort Snelling (1879-89).
1882 Map of Fort Snelling Reservation. Surveyed and Drawn by E. B. Summers, Topographical Assistant, Office of the Chief Engineer, Department of Dakota. Manuscripts Collection, C22. On file at the Minnesota Historical Society, St. Paul, MN.

Taliaferro, Lawrence
1835 Map of the Fort Snelling Area. Archived material, Minnesota Historical Society, St. Paul, MN.

Thompson, J. L.
1839 Topographical Survey of the Military Reservation, Embracing Fort Snelling. Made by order of the War Department. Done at Fort Snelling October and November 1839, by order of Major Plympton. J. L. Thompson, 1st Lieutenant 5th Infantry. Manuscripts Collection, C22. On file at the Minnesota Historical Society, St. Paul, MN.

Van Deman, R. H. [Captain 21st Infantry]
1903 Topographical map of the Military Reservation, Fort Snelling, Minn. Prepared by direction of Colonel J. Kline, 21st Infantry. Records of the U.S. Army Continental Commands, 1821-1920, RG 393, Sheet No. 30. On file at the National Archives, College Park, MD.

Warner, George E.
1879 *Map of Hennepin County, Minnesota*. Minneapolis: Warner and Foote.

GENERAL HISTORY: SECONDARY SOURCES

Folwell, William W.
1956 A History of Minnesota, vol. 1. St. Paul: Minnesota Historical Society.

Hansen, Marcus L.
1958 Old Fort Snelling, 1819-1858. Minneapolis: Ross & Haines.

Neill, Edward D.
1858 The History of Minnesota: from the Earliest French Explorations to the Present Time. Philadelphia: J. B. Lippincott.

1881 History of Dakota County and the City of Hastings, Including the Explorers and Pioneers of Minnesota. Minneapolis: North Star Publishing Company.

1882 Explorers and Pioneers of Minnesota. *In* History of the Minnesota River Valley. Minneapolis: North Star Publishing Company.

1889b Occurrences in and Around Fort Snelling from 1819 to 1840. Minnesota Historical Collections 2:102-142.

Stevens, John H.
1890 Personal Recollections of Minnesota and Its People: and Early History of Minneapolis. Minneapolis: Tribune Job Printing Co.

Upham, Warren
1908 Minnesota in Three Centuries, 1655-1908. New York: The Publishing Society of Minnesota.

Williams, John F.
1983 A History of the City of Saint Paul to 1875. St. Paul: Minnesota Historical Society Press.

REFERENCES FOR SPRINGS

Anfinson, Scott F.
2002 Maka Yusota. National Register of Historic Places Registration Form. On file at the State Historic Preservation Office, St. Paul, MN.

Brick, Greg
1997 Along the Great Wall: Mapping the Springs of the Twin Cities. Minnesota Ground Water Association 16(1):1-7.

NEWSPAPER ARTICLES

Foster, Thomas
1854 Journal of a Journey Minnesota-River-ward, with notes historical, topographical, geological, biographical, and dogmatical. St. Paul Daily Democrat, May 4:2.

Hastings Gazette
1886 Mendota Items. February 20:4.

TRADITIONAL CULTURAL PROPERTY STUDIES AND NOMINATIONS

Anfinson, Scott F.
2002 Maka Yusota. National Register of Historic Places Registration Form. On file at the State Historic Preservation Office, St. Paul, MN.

Ollendorf, Amy L., and Carolyn R. Anderson
2004 Traditional Cultural Property and National Register of Historic Places Eligibility Assessment for Taku Wakan Tipi (Morgan's Mound), Hennepin County, Minnesota. Peterson Environmental Consulting, Inc. Prepared for 934th Airlift Wing, U.S. Air Force Reserve, Minneapolis-St. Paul Air Reserve Station.

Terrell, Michelle M.
2003a A Historical, Cultural, and Archaeological Evaluation and Determination of Eligibility of Pilot Knob and the Proposed "The Bluffs of Mendota Heights" Development, Mendota Heights, Dakota County, Minnesota. The 106 Group Ltd. Prepared for Siegal, Brill, Greupner, Duffy and Foster, P.A.

2003b Determination of Eligibility of Carver's Cave (21RA27) and Dayton's Bluff Cave (21RA28), Bruce Vento Nature Sanctuary Project, St. Paul, Ramsey County, Minnesota. The 106 Group Ltd. Prepared for the City of St. Paul.

White, Bruce M, and Alan Woolworth
2003 Oheyawahi/Pilot Knob. National Register of Historic Places Registration Form. On file at the State Historic Preservation Office, St. Paul, MN.

CULTURAL RESOURCE SURVEYS AND SYNOPSES

Clouse, Robert A.
2001 Archaeological Research at the Former Twin Cities Bureau of Mines Testing Facility, Minnesota. Archaeology Department, Minnesota Historical Society. Prepared for the National Park Service, Midwest Archaeological Center.

Franke, Nick
1970 The Minnesota Trunk Highway Archaeological Reconnaissance Study. Annual Report to the Commissioner of Highways for the period January 1 to December 31, 1969. THY-70-01. On file at the State Historic Preservation Office, St. Paul, MN.

Harrison, Christina
2002 Before the Fort: Native American Presence at the Confluence of the Mississippi and Minnesota Rivers. Archaeological Research Services. Prepared for the Minneapolis Park and Recreation Board.

Henning, Barbara J.
2002 Historical Study Former U.S. Bureau of Mines Property, Twin Cities Research Center. Rivercrest Associates. Prepared for the National Park Service, U.S. Department of the Interior.

Halverson, Holly P., Scott O'Mack, and Bruce R. Penner
1999 Phase I Archaeological Survey of the Hiawatha (T.H. 55) Upgrade and Reroute from South 46th Street to C.S.A.H. 62, Hennepin County, Minnesota. BRW, Inc. Prepared for the Minnesota Department of Transportation and the Federal Highway Administration.

Hotopp, John A., with Randall M. Withrow, Ingrid Wuebber, and Fabio Pittaluga
1999 A Cultural Resource Assessment of the Proposed Reroute for Trunk Highway 55, 54th Street to County Road 62, Hennepin County, Minnesota. Louis Berger & Associates, Inc. Prepared for the U.S. Department of Transportation Federal Highway Administration and the Minnesota Department of Transportation.

Ollendorf, Amy L.
1996 Cultural Resources Management Investigation: Closure of the Twin Cities Research Center, U.S. Bureau of Mines, Hennepin and Dakota Counties, Minnesota. Phase II Site Evaluation Report. Braun Intertec Corporation. Prepared for the U.S. Bureau of Mines.

Ollendorf, Amy L., and Anthony Godrey
1996 Draft. Cultural Resources Management Investigation: Closure of the Twin Cities Research Center, U.S. Bureau of Mines, Hennepin and Dakota Counties, Minnesota. Phase I Report: Archaeology. Site Evaluation: History. Braun Intertec Corporation. Prepared for the U.S. Bureau of Mines.

Peterson, Leslie D., and William J. Yourd
1984 The Minnesota Trunk Highway Archaeological Reconnaissance Survey. Annual Report- 1983. THY-84-01. On file at the State Historic Preservation Office, St. Paul, MN.

Schoen, Christopher M.
2002 Archaeological Monitoring for the Minnesota Trunk Highway 55 Project, Hennepin County, Minnesota. The Louis Berger Group, Inc. Prepared for the Minnesota Department of Transportation, St. Paul.

APPENDIX A
QUALIFICATIONS AND CURRICULA VITAE OF PROJECT TEAM MEMBERS

Michelle M. Terrell

mterrell@twopinesresource.com
651-257-4766

Two Pines Resource Group, LLC, 17711 260th Street, Shafer, MN 55074

EDUCATION

2000	Ph.D., Archaeology, Boston University
1992	B.A., *summa cum laude*, Anthropology, University of Minnesota Minors in Geography and Religious Studies

PROFESSIONAL EXPERIENCE

2004-date **Two Pines Resource Group, LLC, Shafer, Minnesota**. Principal Archaeologist and Historian responsible for project management including proposal preparation, directing and supervising field work, archival research, artifact analysis, cataloging, curation, mapping, report preparation and agency compliance for all phases and types of cultural resource management projects.

2001-2004 **The 106 Group, Ltd., St. Paul, Minnesota.** Senior Archaeologist and Historian responsible for directing and supervising field work, proposal preparation, archival research, artifact analysis, cataloging, curation, mapping, and report preparation for all phases of cultural resource management projects.

2000-2001 **Bear Creek Archaeology, Inc., Cresco, Iowa.** Historical Archaeologist and Field Director of the data recovery of a mid nineteenth-century homestead in central Iowa. Responsibilities included conducting archival research, directing fieldwork, cataloging and analyzing historic artifacts, and authoring the cultural resource report.

1996-1998 **Bear Creek Archaeology, Inc., Cresco, Iowa.** Historical Archaeologist and Field Director on all phases of cultural resources investigations including: Phase I and II archaeological investigations, as well as mitigation and data recovery projects. Site types investigated included rural brick kilns in southeastern Iowa, and homesteads in Iowa and Minnesota. Responsibilities included conducting archival research, collecting oral histories, directing fieldwork, cataloging and analyzing historic artifacts, and developing scopes of work for historic period projects. Author and co-author of several cultural resources reports.

1995 **Helvetia Archaeology Project, Helvetia, Pennsylvania.** Archaeological Consultant for a six-week field season investigating a single house lot within the early twentieth-century coal mining town of Helvetia, Pennsylvania.

1991 **The Hermitage, Nashville, Tennessee.** Participant in a five-week archaeology internship at Andrew Jackson's Hermitage. Fieldwork focused on the excavation of two nineteenth-century slave cabins.

1991, 1990 **City of Cottage Grove, Minnesota.** Preservation Planning Intern for the City of Cottage Grove. Participated in a variety of projects related to the historical and archaeological history of the city including Phase I archaeological reconnaissance surveys, archival research, and the completion of a report on the history of Grey Cloud Island, Minnesota.

1991, 1990 **University of Minnesota, Minneapolis Campus**. Teaching assistant for two six-week archaeology field schools investigating an early twentieth century logging town in northern Minnesota. Responsibilities included developing a research plan, conducting archival research, directing fieldwork, supervising students, instructing surveying techniques, and grading exams and reports for two courses.

CERTIFICATIONS

2001 40 Hour HAZWOPER [29 CFR 1910.120(e)]
2002 8 Hour HAZWOPER Refresher
2003 8 Hour HAZWOPER Refresher
2004 8 Hour HAZWOPER Refresher

AFFILLIATIONS AND MEMBERSHIPS

- Register of Professional Archaeologists (RPA)
- Minnesota Historical Society
- Society for Historical Archaeology

HONORS AND AWARDS

- Society for Historical Archaeology Dissertation Prize, 2001
- Graduate Student Scholarship, 1997-1998
- Edwin S. and Ruth M. White Prize, The Humanities Foundation, Boston University, 1996
- Boston University Outstanding Teaching Fellow Award, 1994
- Boston University Teaching Fellowships, 1992-1996
- Phi Beta Kappa, 1992
- University of Minnesota President's Student Service and Leadership Award, 1991
- Robert F. Spencer Book-prize in Anthropology, 1990-1992

PROJECT REPORTS

Phase II Archaeological Resources Investigation of Sites 21NL130 and 21NL131 Located at the St. Peter Regional Treatment Center, Oshawa Township, Nicollet Count, Minnesota. Principal Investigator and primary author with Eva B. Terrell as secondary author. Prepared for the Minnesota Department of Administration. Two Pines Resource Group, LLC, August 2004.

*Phase I Archaeological Resources Investigation of a Parcel Located at the St. Peter Regional Treatment Center, Oshawa Township, Nicollet County, Minnesot*a. Principal Investigator and primary author. Prepared for the Minnesota Department of Administration. Two Pines Resource Group, LLC, August 2004.

Phase I Archaeological Survey for the Trunk Highway 13 Short-Term Improvements Project, City of Savage, Scott County, Minnesota. Principal Investigator and primary author with Eva B. Terrell as secondary author. Prepared for the Minnesota Department of Transportation, the Federal Highway Administration, and the City of Savage. Two Pines Resource Group, LLC, August 2004.

Phase I Archaeological Resources Investigation of Two Parcels Located at the Anoka Regional Treatment Center, Anoka, Anoka County, Minnesota. Principal Investigator and primary author with Eva B. Terrell as secondary author. Prepared for the Minnesota Department of Administration. Two Pines Resource Group, LLC, August 2004.

Phase I Archaeological Survey for the Aggregate Industries St. Croix Valley Plant Expansion Project, Franconia Township, Chisago County, Minnesota. Principal Investigator and primary author. Prepared for Aggregate Industries. Two Pines Resource Group, LLC, May 2004.

Archaeological Monitoring and Phase I/II Archaeological Survey and Evaluation for the Bruce Vento Nature Sanctuary at Lower Phalen Creek, St. Paul, Ramsey County, Minnesota. Primary author with Andrea C. Vermeer as secondary author. Prepared for the City of St. Paul, Real Estate Division. The 106 Group Ltd., St. Paul, March 2004.

Phase I Cultural Resources Investigation and Phase II Architectural History Investigation for the I-35W/Highway 62 Crosstown Common Section Reconstruction Project, Minneapolis and Richfield, Hennepin County, Minnesota. Principal Investigator (Archaeology) and co-author with William E. Stark and Andrea C. Vermeer. Prepared for SRF Consulting Group, Inc. The 106 Group Ltd., St. Paul, March 2004.

Phase I Archaeological Survey for the Fort Snelling National Cemetery Expansion Project, Hennepin County, Minnesota. Co-author with K. Anne Ketz and Andrea C. Vermeer. Prepared for Dahlgren, Shardlow and Uban, Inc. The 106 Group Ltd., January 2004.

Phase I Cultural Resources Survey for the Proposed County State Aid Highway (CSAH) 21 Scott County Extension Project, Shakopee and Prior Lake, Scott County, Minnesota. Principal Investigator (Archaeology) and co-author with William E. Stark and Andrea C. Vermeer. Prepared for SRF Consulting Group, Inc. The 106 Group Ltd., St. Paul, November, 2003.

Phase I Archaeological Survey for the Detroit Lakes-Becker County Airport Improvement Project, Becker County, Minnesota. Principal Investigator and co-author with Andrea C. Vermeer. Prepared for Short Elliott Hendrickson, Inc. The 106 Group Ltd., St. Paul, September, 2003.

Phase I Cultural Resources Survey for the Great Lakes Gas Transmission Company Materials Storage Yard at CS-3, Clearwater County, Minnesota. Principal Investigator and author. Prepared for Natural Resources Group, Inc. The 106 Group Ltd., St. Paul, August, 2003.

A Historical, Cultural and Archaeological Evaluation and Determination of Eligibility of Pilot Knob for the Proposed "The Bluffs of Mendota Heights" Development, Mendota Heights, Dakota County, Minnesota. Principal Investigator and author. Prepared for Gerald S. Duffy. The 106 Group Ltd., St. Paul, June, 2003.

Archaeological Excavation for the Assessment of the Meighen House Foundation, Historic Forestville, Fillmore County, Minnesota. Principal Investigator and author. Prepared for the Collaborative Design Group. The 106 Group Ltd., St. Paul, May, 2003.

Phase I Archaeological Survey for Proposed Construction at the North West Company Fur Post, Pine County, Minnesota. Principal Investigator and author. Prepared for the Historic Sites Division of the Minnesota Historical Society. The 106 Group Ltd., St. Paul, April, 2003.

Determination of Eligibility of Carver's Cave (21RA27) and Dayton's Bluff Cave (21RA28), Bruce Vento Nature Sanctuary Project, St. Paul, Ramsey County, Minnesota. Principal Investigator and author. Prepared for the City of St. Paul Division of Parks and Recreation. The 106 Group Ltd., St. Paul, January, 2003.

Literature Search for the Fort Ridgely Powder Magazine, Nicollet County, Minnesota. Principal Investigator and author. Prepared for The Collaborative Design Group. The 106 Group, Ltd., St. Paul, February, 2003.

Phase I and II Archaeological Investigations for the CSAH 26 Reconstruction Project from CSAH 12 to Madison Lake, Blue Earth County, Minnesota. Principal Investigator. Report co-authored with Andrea C. Vermeer. Prepared for the Blue Earth County Highway Department. The 106 Group, Ltd., St. Paul, January, 2003.

Phase I Archaeological Survey for the Rivers Edge Project, St. Paul Park and Grey Cloud Township, Washington County, Minnesota. Principal Investigator and author. Prepared for Dahlgren, Shardlow and Uban, Inc. The 106 Group, Ltd., St. Paul, January, 2003.

Phase II Architectural History Investigation for the Proposed New Buffalo Creek Crossing, Morningside Avenue (MSAS 113) Project, McLeod County, Minnesota. Co-author with William E. Stark and Andrea C. Vermeer. Prepared for WSB and Associates. The 106 Group, Ltd., St. Paul, December, 2002.

Phase II Archaeological Investigation of Site 21WA96, the Minnesota Territorial/State Prison, Stillwater, Washington County, Minnesota. Principal Investigator and author. Prepared for Territorial Place LLC. The 106 Group, Ltd., St. Paul, October, 2002.

Phase I Archaeological Survey for the Proposed Skyline Cell Tower #1008B Project, Mankato Township, Blue Earth County, Minnesota. Principal Investigator. Report authored by Andrea C. Vermeer. Prepared for ATC Associates, Inc. The 106 Group, Ltd., St. Paul, October, 2002.

Phase I Cultural Resources Investigation for the Gitchi Gami State Trail Gooseberry to Split Rock Connector, Lake County, Minnesota. Principal Investigator (Archaeology). Report authored by William E. Stark and Andrea C. Vermeer. Prepared for Minnesota Department of Transportation, Minnesota Department of Natural Resources, and Short Elliott Hendrickson, Inc. The 106 Group, Ltd., St. Paul, October, 2002.

Cultural Resources Assessment for the Proposed CSAH 21 Scott County Extension Project, Shakopee, Scott County, Minnesota. Principal Investigator (Archaeology) and co-author with William E. Stark. Prepared for SRF Consulting Group, Inc. The 106 Group, Ltd., St. Paul, September, 2002.

Phase I Archaeological Survey for the Proposed Acquisition of St. Paul Regional Water Services Land by Anoka County, Rice Creek Chain of Lakes Regional Park Reserve, Anoka County, Minnesota. Principal Investigator and co-author with Andrea C. Vermeer. Prepared for Anoka County Department of Parks and Recreation. The 106 Group, Ltd., St. Paul, July, 2002.

Archaeological Resources Overview for the Minnesota Territorial/State Prison, Stillwater, Washington County, Minnesota. Principal Investigator and author. Prepared for J. Buxell Architecture Ltd. and The Sweeney Group. The 106 Group, Ltd., St. Paul, June, 2002.

Phase I Cultural Resources Survey for the County State Aid Highway (CSAH) 8/14 Project, Washington and Anoka Counties, Minnesota. Principal Investigator (Archaeology) and co-author with Kristen M. Zschomler. Prepared for TKDA. The 106 Group, Ltd., St. Paul, June, 2002.

Phase II Archaeological Investigation of 21DK0072 (Freitag Ridge Site) for the Proposed Hastings Wastewater Treatment Plant, Hastings, Dakota County, Minnesota. Principal Investigator. Report authored by Andrea C. Vermeer. Prepared for Metropolitan Council. The 106 Group, Ltd., St. Paul, June, 2002.

Phase I Architectural History Investigation and Assessment of Archaeological Potential for the Proposed Abbott Northwestern Hospital Campus Expansion Project, Minneapolis, Hennepin County, Minnesota. Co-author with William E. Stark, Andrea C. Vermeer, and Kristen M. Zschomler. Prepared for SRF Consulting Group, Inc. The 106 Group, Ltd., St. Paul, April, 2002.

Cultural Resources Overview for the Upper Landing Park Project, St. Paul, Ramsey County, Minnesota. Principal Investigator and author. Prepared for City of St. Paul Division of Parks and Recreation. The 106 Group, Ltd., St. Paul, April, 2002.

Phases I and II of the Architectural History Investigation for the Proposed Midtown Greenway, Minneapolis, Hennepin County, Minnesota. Co-author with William E. Stark, Andrea Vermeer, and Kristen Zschomler. Prepared for Hennepin County Department of Transit and Community Works. The 106 Group, Ltd., St. Paul, March, 2002.

Phase I Archeological Survey for the Viking Gas Transmission Company Detroit Lakes Pipe Replacement Project, Becker County, Minnesota. Principal Investigator. Report authored by Luc Litwinionek. Prepared for Natural Resource Group, Inc. The 106 Group Ltd., St. Paul, March 2002.

Alaska Gas Pipeline Project Phase I Cultural Resources Survey Minnesota Portion. Co-authored by Gabrielle Bourgerie, Luc Litwinionek, Matthew L. Murray, and Andrea Vermeer. Prepared for Natural Resources Group, Inc. The 106 Group Ltd., St. Paul, February, 2002.

Phase I Archaeological Investigation for the Proposed Mora Sewer Extension and Annexation Area Project, Mora, Kanabec County, Minnesota. Principal Investigator and author. Prepared for Short Elliott Hendrickson, Inc. and the City of Mora. The 106 Group, Ltd., St. Paul, January, 2002.

Archaeological Investigations for the Proposed Hastings Wastewater Treatment Plant, Hastings, Dakota County, Minnesota. Principal Investigator and author. Prepared for the Metropolitan Council. The 106 Group, Ltd., St. Paul, January, 2002.

Phase I Archaeological Survey for the Cedar Grove Redevelopment Alternative Urban Areawide Review (AUAR), Eagan, Dakota County, Minnesota. Author. Prepared for SRF Consulting Group, Inc. The 106 Group, Ltd., St. Paul, January, 2002.

Phase II Architectural History Investigation (Determination of Eligibility) for the Residence at 10830 Stinson Avenue, Chisago City, Chisago County, Minnesota. Co-author with William E. Stark. Prepared for Short Elliott Hendrickson, Inc. The 106 Group, Ltd., St. Paul, December, 2001.

Lower Phalen Creek Literature Search for Historical Archaeological Potential, St. Paul, Ramsey County, Minnesota. Principal Investigator and author. Prepared for the City of St. Paul Division of Parks and Recreation and The Trust for Public Land □Midwest Region. The 106 Group, Ltd., St. Paul, September, 2001.

Cultural Resources Study for the Proposed Lower Gorge Restoration Project, Mississippi River Gorge Park, Minneapolis, Hennepin County, Minnesota. Co-author with William E. Stark. Prepared for the Minneapolis Park and Recreation Board. The 106 Group, Ltd., St. Paul, September, 2001.

Phase II Archaeological Evaluation of Site 7 (21RA0047) in Preparation for the Armstrong House Relocation for the Smith Avenue Transit Hub, City of St. Paul, Ramsey County, Minnesota. Principal Investigator and author. Prepared for the City of St. Paul. The 106 Group, Ltd., St. Paul, September, 2001.

Field Report for Archaeological Evaluation of Site 7 (The Plastics Lot) in Preparation for the Armstrong House Relocation for the Smith Avenue Transit Hub, City of St. Paul, Ramsey County, Minnesota. Principal Investigator and author. Prepared for the City of St. Paul. The 106 Group, Ltd., St. Paul, September, 2001.

Phase I Cultural Resources Investigation for the TH 7 Grade-Separated Trail Crossing for the Southwest Regional LRT Trail Project, Victoria, Carver County, Minnesota. Co-author with William E. Stark and Andrea C. Vermeer. Prepared for SRF Consulting Group, Inc. The 106 Group, Ltd., St. Paul, August, 2001.

Phase I Archaeological Survey for "The Bridges at Hanover" Housing Development Project, Hanover, Hennepin County, Minnesota. Principal Investigator and co-author with Kristen M. Zschomler. Prepared for The Geis Group. The 106 Group, Ltd., St. Paul, July, 2001.

Archaeological Monitoring of the Minnesota Pollution Control Agency, B.F. Nelson Manufacturing Company Site, Minneapolis, Hennepin County, Minnesota. Field Director and author. Prepared for the St. Anthony West Neighborhood Organization and the St. Anthony Falls Heritage Board. The 106 Group, Ltd., St. Paul, July, 2001.

Volume I, Section II: Historic Studies. In *Phase III Data Recovery at the Eddyville Locality: Lost Creek Sites 13MK355, 13MK357, 13MK403, Mahaska County, Iowa*, edited by Joe B. Thompson. Field Director and author of Historic Studies text. Prepared for Iowa Department of Transportation, Ames, Iowa. Bear Creek Archeology, Inc., 1999.

Summary Report of the 1997 Historical Archaeological Investigation at the Suspected Site of the Synagogue of the 17th and 18th Century Jewish Community, Charlestown, Nevis, Eastern Caribbean. Principal Investigator and author. Prepared for the Heritage Committee of the Commonwealth Jewish Council, 1998.

A Phase II Intensive Survey of the Brooks Site (21HE0183), Orono Township, Hennepin County, Minnesota. Field Director and co-author with Eva T. Hill and David G. Stanley. Prepared for Hunter-Keith Industries, Minneapolis, Minnesota. Bear Creek Archeology, Inc., 1997.
A Phase II Intensive Archaeological Survey of Site 21HE0278, Orono Township, Hennepin County, Minnesota. Field Director and co-author with Eva T. Hill and David G. Stanley. Prepared for Hunter-Keith Industries, Minneapolis, Minnesota. Bear Creek Archeology, Inc., 1997.

Phase II Cultural Resources Investigation of the Historic Butler Farmstead (Including Archeological Site 13JH714), City of Iowa City, Johnson County, Iowa. Field Director and co-author with Robert C. Vogel and David G. Stanley. Prepared for The City of Iowa City, Iowa. Bear Creek Archeology, Inc., 1997.

Summary Report of the 1994 Archaeological Investigation at the Suspected Location of the Synagogue of the 17th- and 18th- Century Jewish Community, Charlestown, Nevis, West Indies. Principal Investigator and author. Prepared for the Nevis Historical and Conservation Society, 1995.

Summary Report of the 1993 Archaeological Investigation of the Building Complex Thought to be Associated with the 17th- and 18th-Century Jewish Community, Charlestown, Nevis, West Indies. Principal Investigator and author. Prepared for the Nevis Historical and Conservation Society, 1994.

Michelle M. Terrell

PUBLICATIONS

The Jewish Community of Early Colonial Nevis: A Historical Archaeological Study. University of Florida Press, Gainesville, Florida. 2004.

Nineteenth Century Soft-Mud Brick Kilns: Two Examples from Lost Creek Valley, Mahaska County, Iowa. *Journal of the Iowa Archeological Society*, 47:7-25, 2000.

The Historical Archaeology of the 17th- and 18th-Century Jewish Community of Nevis, British West Indies. Ph.D. Dissertation, Boston University. University Microfilms International, Ann Arbor, 2000.

Exploring the Nevis Jewish Cemetery (with Eva T. Hill). *Nevis Historical and Conservation Society Newsletter*, August 1997, p.11, 1997.

The Synagogue 1994 Dig (with Eva T. Hill). *Nevis Historical and Conservation Society Newsletter*, November 1994, p. 12, 1994.

CONFERENCE PAPERS AND INVITED LECTURES

Panel Participant. Cooperative Stewardship Workshop. Izaty□s Resort, Onamia, Minnesota, February 5, 2005.

□A Look into Carver's Cave/Wakan Tipi.□ Lecture to the South Washington County Heritage Society, March 13, 2004.

□Caves, Prisons, Breweries, Shorelines, and GIS □Opportunities and Challenges.□ Presented at the annual meetings of the Society for Historical Archaeology held in Providence, Rhode Island, January 14 □19, 2003.

"An Historical Archaeology of the Sephardic Jewish Diaspora." Presented at the World Archaeological Congress 4 held in Cape Town, South Africa, January 10 - 14, 1999.

"Historical Archaeology and the Search for the Synagogue of Nevis." Lecture to the Oral History and Written Records in Archaeology course, Boston University, November 20, 1998.

"Exploring Grey Cloud Island's Past: An Archaeological and Historical Overview." Lecture to the South Washington County Heritage Society, March 14, 1998.

"'What Are You Doing?': Examining a colonial period Jewish cemetery in the Caribbean." Presented at the annual meetings of the Society for Historical Archaeology held in Atlanta, January 7-10, 1998.

"Mallard, Minnesota." A presentation for the Clearwater County Historical Society, Shevlin, Minnesota, May 17, 1997.

"A Synagogue and Tolerance: Jewish Community in the British West Indies." Presented at the conference "Archaeology's Future: An Open Forum for Graduate Students" held at Boston University, November 11, 1995.

REFERENCES

Larry J. Zimmerman
Department of Anthropology Museum Studies
434 Cavanaugh
Indiana University Purdue University Indianapolis
425 University Boulevard
Indianapolis, IN 46202

317-274-2383
larzimme@iupui.edu

Scott Anfinson
State Historic Preservation Office
Minnesota History Center
345 W. Kellogg Boulevard
St. Paul, MN 55102

(651) 297-4418
scott.anfinson@mnhs.org

Mary C. Beaudry
Department of Archaeology
Boston University
675 Commonwealth Avenue
Boston, MA 02215

617-353-6800
beaudry@bu.edu

SELECTED PROJECT EXPERIENCE

Determination of Eligibility of Carver's Cave (21RA27) and Dayton's Bluff Cave (21RA28), Bruce Vento Nature Sanctuary Project, St. Paul, Ramsey County, Minnesota. Michelle Terrell served as the Principal Investigator and historian for a study of the cultural resources present within the proposed Bruce Vento Nature Sanctuary in St. Paul, Minnesota. This study commenced with the completion of a literature search using primary and secondary documents to identify historic resources and potential archaeological sites within the park.



One of the previously identified cultural resources located within the park's boundary was a cave known to the Dakota as Wakan Tepee and to EuroAmericans as Carver's Cave. Michelle conducted a National Register of Historic Places eligibility study of this cave and the neighboring Dayton's Bluff Cave with a particular emphasis on the potential for these caves to be traditional cultural properties. Research for this evaluation included oral interviews with Dakota elders and the examination of extensive primary and secondary resources including explorer's records, historical maps, general land office records, photographs, newspapers, records of early archaeological surveys, and comparative literature on caves and petroglyph sites. The synthesis of the data gathered from these varied resources resulted in the recommendation of Wakan Tipi/Carver's Cave as eligible to the National Register. Subsequent to this recommendation, Michelle participated in tribal consultation to gather tribal input on the future treatment of Wakan Tipi/Carver's Cave. This project was performed from 2001-2004 for the City of St. Paul, Division of Parks and Recreation, 300 City Hall Annex, 25 West Fourth Street, Saint Paul, MN 55102; Contact: Don Ganje, 651-266-6400. This project was conducted under a previous association with The 106 Group, Ltd.

A Historical, Cultural and Archaeological Evaluation and Determination of Eligibility of Pilot Knob, Dakota County, Minnesota. Michelle Terrell was the Principal Investigator for this National-Register eligibility study of a geographic feature located in the Twin Cities metropolitan area. This evaluation involved extensive background research on the history of the landform, including archival research, oral interviews with Dakota elders, and a field assessment. This study resulted in the recommendation of Oheyawahe/Pilot Knob as eligible for listing on the National Register as a traditional cultural property and as a geographic feature of historical and cultural significance. This project was completed in 2003 for Siegel, Brill, Greupner, Duffy Foster, P.A., 1300 Washington Square, 100 Washington Avenue South, Minneapolis, MN 55401; Contact: Gerald Duffy, 612-339-7131. This project was conducted under a previous association with The 106 Group, Ltd.



Phase II Archaeological Resources Investigation of Sites 21NL130 and 21NL131 Located at the St. Peter Regional Treatment Center, Oshawa Township, Nicollet County, Minnesota. In October of 2004, Two Pines Resource Group, LLC completed a Phase II archaeological resources evaluation of two sites, 21NL130 (St. Peter Terrace Site) and 21NL131 (Oshawa Site), located on the property of the St. Peter Regional Treatment Center. Dr. Michelle Terrell was the Principal Investigator for this project. Site 21NL130, a Terminal Woodland occupation with Lake Benton style ceramics lacked the quantity and quality of artifacts that could further our understanding of the Woodland occupation of this area or answer important research questions and, therefore, no additional archaeological work was recommended at this site. Site 21NL131 produced diagnostic materials consistent with an Initial Woodland period occupation associated with the Fox Lake phase (200 B.C. A.D. 900). Based on this identification, and the rarity of such sites, 21NL131 was recommended as significant as eligible for the National Register of Historic Places. Project completed in 2004 for the Minnesota Department of Administration, 309 Administration Building, 50 Sherburne Avenue, St. Paul, MN 55155; Contact: Wayne Waslaski, 651-296-2278.



Phase II Archaeological Investigation of 21DK72 (Freitag Ridge Site) for the Proposed Hastings Wastewater Treatment Plant, Hastings, Dakota County, Minnesota. Under a previous association, Dr. Michelle Terrell served as the Principal Investigator for a Phase II archaeological evaluation of a precontact site with Archaic and Woodland period components located in Dakota County, Minnesota. Fieldwork consisted of the excavation of formal test units within the boundaries of this 2.5-acre site. Based on its significance and integrity, site 21DK72 was recommended as eligible for listing on the National Register. Project completed in 2002 for the Metropolitan Council, 230 East 5th Street, St. Paul, MN 55101; Contact: Bryce Pickart, 651-602-1000. This project was conducted under a previous association with The 106 Group, Ltd.

Phase I and II Archaeological Investigations for the CSAH 26 Reconstruction Project from CSAH 12 to Madison Lake, Blue Earth County, Minnesota. Under a previous association, Dr. Michelle Terrell served as the Principal Investigator for a Phase I survey and subsequent Phase II evaluation of sites located in Blue Earth County, Minnesota. Two precontact sites (21BE273 and 21BE274) identified during the Phase I survey were evaluated through the excavation of formal test units. Neither of these sites produced features, diagnostic artifacts, or other elements that might serve to answer important research questions and, therefore, they were recommended as not eligible for listing on the National Register. This project was completed in 2003 for the Blue Earth County Highway Department, 35 Map Drive, P.O. Box 3083, Mankato, MN 56002-3083; Contact: Alan Forsberg, 507-625-3281. This project was conducted under a previous association with The 106 Group, Ltd.

RESUME

MOLLIE O'BRIEN, M.A., RPA
Project Manager and Tribal Coordinator

Professional Summary

Ms. O'Brien has fourteen years of experience in cultural resources consultation in Minnesota and the Upper Midwest. Ms. O'Brien is a Registered Professional Archaeologist and meets the U.S. Secretary of the Interior's Professional Qualification Standards for archaeology. She has served as Senior Project Manager, Principal Investigator and primary report author on numerous large, complex, interdisciplinary projects in Minnesota and neighboring states. She has expertise in all stages of cultural resources projects including project management, coordination, American Indian consultation, proposals, budgets, survey, excavation, analysis, and reporting. Ms. O'Brien has utilized the complex system of federal and state preservation legislation governing cultural resources discovery, evaluation, protection, and mitigation on numerous cultural resources projects. Ms. O'Brien has worked extensively with state and federal agencies that have regulatory jurisdiction over cultural resources to develop alternative solutions for clients to reduce potential impacts to cultural resources. Ms. O'Brien has expertise in satisfying client and regulatory agency requirements without compromising cultural resources.

Ms. O'Brien has strong working relationships with, and has gained the trust and respect of, MIAC and many American Indian community representatives. Ms. O'Brien is knowledgeable about American Indian culture and history in Minnesota and is experienced in culturally sensitive consultation and collaboration with MIAC, tribal representatives and elders. Ms. O'Brien has worked collaboratively with American Indian representatives on numerous cultural resources projects including interviews and consultation, archival research (relating to TCP's and cultural landscapes), archaeological research, survey and excavation, collections research and analysis, kiosk development, design and implementation of a cultural resources database/GIS system, cooperative stewardship workshop planning, and burial mound preservation work (including research, mapping, geophysical investigation, authentication and recovery).

In addition, she has skills and experience in the following areas:

- Identification, Evaluation and Mitigation of Cultural Resources
- THPO Support Services, TCP and Cultural Landscape Research
- Data Recovery Planning and Comprehensive Management Planning and Preservation for Cultural Resources
- Burial Mound Authentication, Recovery, Preservation, Mapping and Research
- Precontact Archaeology, Archaeological Monitoring, and Cultural Resources Assessments
- Deep Site Testing and Evaluation
- Global Positioning System (GPS) Navigation and Data Acquisition
- Geographic Information Systems (GIS) Integration
- Geophysical Investigation (EM31, Magnetometer and Gradiometer)
- Cultural Resources Information Management (Database Design and Development Oversight)
- National Register Nominations

Summit Envirosolutions

- Assistance with Interpretive Planning and Kiosk Development
- Archaeological and Historical Records Research and Context Development
- Collections Management, Collections-Based Research, Collections Processing Analysis and Cataloging
- Invertebrate Fauna Analysis/Shell Midden Analysis

Education

- M.A., Interdisciplinary Archaeological Studies, University of Minnesota.
- B.S., Archaeology, University of Wisconsin, La Crosse. (Archaeology Major/Biology Minor)

Professional Experience

- (2001 □Current) Developed a Cultural Resources Program at Summit Envirosolutions, Inc. in St. Paul, Minnesota. Within this role, responsibilities include managing multi-disciplinary teams to conduct complex, interdisciplinary, cultural resources projects; marketing; managing department budgets and financials; directing research, fieldwork, reporting, and lab work; hiring and managing staff; client consultation.

- (2000 □ 2004) Managed a comprehensive Archaeological, Cultural Resources and Natural Resources Consultation Services Contract with the Shakopee Mdewakanton Dakota Community, Minnesota. Within this contract, primary roles included: *Principal Investigator* for archaeological projects including geophysical testing and GPS/GIS mapping of burial mounds, TCP and cultural landscape-related research, site identification, evaluation, excavation and treatment; *Project Manager* for the design and development of a comprehensive Cultural Resources Database and GIS program and; *Project Manager* for conducting comprehensive archaeological research; *Project Manager* for extensive collections analysis and the development of collections management documents.

- (2000 □ 2004) Worked as a *Consulting Archaeologist* and *Principal Investigator* for the Shakopee Mdewakanton Dakota Community. Conducted project management, research, analysis, survey, excavation and reporting on complex, multi-disciplinary cultural and natural resources projects. Conducted project reviews and attended meetings with state and federal agencies on behalf of the Community to protect the cultural and natural resources concerns of the Community.

- (1998 □Current) Worked as *Principal Investigator* for numerous Phase I, II and III Cultural Resources Investigations for including federal, state, county and local agencies, tribal governments, private developers, architects, utility companies and mining companies.

- (1995 □ 2001) Worked as Seasonal *Field Director* for Mesolithic and Neolithic research excavations in Denmark, as a Laboratory and Field Supervisor on excavations at a Medieval site in Ireland, and as a participant on excavations of Mayan ruins at Xunantunich in Central Belize.

- (1992 □ Current) Conducted over 75 cultural resources projects in Minnesota, Wisconsin, North Dakota and Iowa, ranging from Phase I survey to Phase III Mitigations to identify, evaluate and mitigate potential impacts to cultural resources.

Project Experience (United States)

- ***Project Manager and Principal Investigator*** for Burial Authentication and Recovery Work at the Lincoln Mounds (21HE7) for the Bloomington Central Station Project, Bloomington, Minnesota. Coordinated with MIAC, tribal representatives and OSA. Project completed for McGough Development, 2004-Current.

- ***Project Manager and Principal Investigator*** for recovery of human remains at a historic cemetery in Northeast Minneapolis. Coordinated with MIAC, tribal representatives and the OSA. Project completed for Sherman Associates, 2004-Current.

- ***Principal Investigator*** and Project Manager for Consultation and Monitoring for human remains identified at □The Groveland□ Residential Development, Minneapolis, Minnesota. Coordinated with MIAC, tribal representatives and OSA. Project completed for Steven Scott Development Company, 2004-2005.

- ***Principal Investigator*** for a Phase I Archaeological Survey for the Trunk Highway 12 Improvement Project for the Minnesota Department of Transportation, Delano, Wright County, Minnesota. Project completed for the Minnesota Department of Transportation, 2004.

- ***Project Manager and Principal Investigator*** for an Archaeological, Cultural Resources and Natural Resources Consultation Services contract for the Shakopee Mdewakanton Dakota Community. 2001 □2004.

- ***Principal Investigator*** for a Phase I Archaeological Survey and Phase II Evaluations for a Wastewater Collection and Treatment Project at Lake Shetek and Lake Sarah, Murray County, Minnesota. Project completed for Murray County Environmental Services, 2004 □ Current.

- ***Principal Investigator*** for a Phase I Archaeological Survey for the Trunk Highway 101 Project, Wright and Hennepin Counties, Minnesota. Project completed for the Minnesota Department of Transportation, 2004.

- ***Principal Investigator*** for a Phase I Archaeological Survey for the Replacement of 2.38 Miles of Northern Natural Gas Company's Mankato and Janesville Branchline, Waseca County, Minnesota. Project completed for Natural Resource Group, 2004.

- ***Principal Investigator*** for a Cultural Resources Assessment for a Wastewater Collection and Treatment Project, Murray County, Minnesota. Project completed for Murray County Environmental Services, 2004.

- ***Principal Investigator*** for a Phase I Archaeological Survey for the Northern Natural Gas LaCrosse Loop Pipeline Project, North Branch Root River for Natural Resource Group, Olmsted County, Minnesota. Project completed for Natural Resource Group, Inc. 2003.

- ***Principal Investigator*** for a Phase I Archaeological Survey for a Proposed Assisted Living Facility in Freeborn County, Minnesota. Project completed for Glenville Community Boosters, 2003.

- ***Project Manager*** for a Phase I Archaeological Survey at Ah Gwah Ching Tuburculosis Sanitarium, Walker, Minnesota. Project completed for the State of Minnesota Department of Administration, 2003.

- ***Principal Investigator*** for a Cultural Resources Assessment for the Proposed Wastewater Treatment Facility at Lake Shetek and Lake Sarah, Murray County, Minnesota, 2003.

- ***Principal Investigator*** for a Phase I and II Archaeological Investigation for a Proposed Borrow Area, Little Falls, Morrison County, Minnesota, 2003.

- ***Principal Investigator*** for a Phase I Archaeological Investigation of the Valley Golf Course Relocation Area, the Erickson and Hangsleben Borrow areas and Phase II testing at Site 21PL17, Polk County, East Grand Forks, Minnesota, 2002.

- ***Principal Investigator*** for a Phase I Cultural Resources Survey for County Road 83 and 42 Improvements, Scott County, Minnesota, 2002.

- ***Principal Investigator*** for a 4.5 mile pipeline project for Natural Resources Group, Morrison, Dakota, Douglas, Pope and Wright Counties, Minnesota, 2002.

- ***Principal Investigator*** for the Empire Wastewater Treatment Plant Outfall Project for the Metropolitan Council, Dakota County, Minnesota, 2002.

- ***Principal Investigator*** for a Phase I Archaeological Survey for the Sewage Treatment System at St. Croix State Park in Pine County, Minnesota, 2002.

- ***Principal Investigator*** for a Phase I Archaeological Survey for the Boundary Adjustment Project at Big Stone Lake State Park in Big Stone County, Minnesota, 2002.

- ***Principal Investigator*** for Phase III Archaeological Investigations to Mitigate the Direct Impacts of the Installation of a Decommissioned Helicopter in Memorial Park at TINTA OTONWE in the Shakopee Historic District, Scott County, Minnesota, 2002. Project completed under contract with the Shakopee Mdewakanton Dakota Community.

- ***Principal Investigator*** for Using GPS and GIS Technologies to Re-Identify and Record Burial Mounds at the Pond Mound Site (21SC22) and the Steele Mound Site (21SC24) Scott County, Minnesota, 2002. Project completed under contract with the Shakopee Mdewakanton Dakota Community.

- ***Principal Investigator*** for Systematic Surface Reconnaissance and Collection Along the Riverbank in Proximity to 21SC73 in Scott County, Minnesota, 2002. Project completed under contract with the Shakopee Mdewakanton Dakota Community.

- ***Principal Investigator*** for Non-invasive Geophysical Testing of the Pond Mounds (21SC22) and the Steele Mounds (21SC24) at Murphy's Landing, Scott County, Minnesota, 2002. Project completed under contract with the Shakopee Mdewakanton Dakota Community.

- ***Principal Investigator*** for Archaeological Fieldwork at the Ryan Farm, Murphy's Landing, Scott County, Minnesota, 2002. Project completed under contract with the Shakopee Mdewakanton Dakota Community.

- ***Principal Investigator*** for a Cultural Resources Investigation for a Road Widening and Bridge Crossing in the City of Aldrich, Minnesota, 2002.

- ***Principal Investigator*** for a Phase I Archaeological Survey of 70 Acres of Property for the Shakopee Mdewakanton Dakota Community, Scott County, Minnesota, 2001. Project completed under contract with the Shakopee Mdewakanton Dakota Community.

- ***Principal Investigator*** for a Phase I Archaeological Survey of 12.5 Acres of Property for a River Park Development for the City of Dayton, Hennepin County, Minnesota, 2001.

- ***Principal Investigator*** for a Phase I Archaeological Survey of Five Acres of Property for a River Park Development for the City of Dayton, Hennepin County, Minnesota, 2001.

- ***Principal Investigator*** for the St. Paul District Corps of Engineers Stream Bank Protection Project, Hennepin County, Minnesota, 2001.

- ***Principal Investigator*** for a Phase I Archaeological Survey for the Reconstruction of the 90th Street Bridge in Alberta Township for the Benton County Highway Department, Benton County, Minnesota, 2001.

- ***Principal Investigator*** for a Phase I Archaeological Survey for the Reconstruction of CSAH 4 from CSAH 1 to CSAH 3 for the Benton County Highway Department, Benton County, Minnesota, 2001.

- ***Principal Investigator*** for Phase I Archaeological Survey for the Proposed Residential Development in Cambridge, Isanti County, Minnesota, 2001.

- *Archaeology Field Director* for a Cultural Resources Assessment for the CSAH 14 Project for WSB and Associates, Brooklyn Park, Minnesota, 2001.

- *Archaeology Field Director* for Phase I Cultural Resources Investigation for the Proposed Trunk Highway 8/ CSAH 23/ Pioneer Road Improvements for WSB and Associates, Chisago County, Minnesota, 2001.

- *Field Director* for a Cultural Resources Assessment for the Proposed Chanarambie Wind Power Plant Project for Terracon, Murray County, Minnesota, 2001.

- ***Principal Investigator*** for Phase I Archaeological Survey for the Shakopee Mdewakanton Dakota Community, Scott County, Minnesota, 2000. Project completed under contract with the Shakopee Mdewakanton Dakota Community.

- ***Principal Investigator*** for Geophysical Testing of the Pond Mounds (21SC22) for the Shakopee Mdewakanton Dakota Community, Scott County, Minnesota, 2000. Project completed under contract with the Shakopee Mdewakanton Dakota Community.

- ***Principal Investigator*** for Mapping at Little Rapids (21SC27) for the Shakopee Mdewakanton Dakota Community, Scott County, Minnesota, 2000. Project completed under contract with the Shakopee Mdewakanton Dakota Community.

- ***Principal Investigator*** for Additional Phase I Archaeological Survey for the Proposed Dakotah Parkway, Scott County, Minnesota for the Shakopee Mdewakanton Dakota Community, Scott County, Minnesota, 2000. Project completed under contract with the Shakopee Mdewakanton Dakota Community.

- ***Principal Investigator*** for A Phase I Archaeological Survey for the Shakopee Mdewakanton Dakota Community, Scott County, Minnesota, 2000. Project completed under contract with the Shakopee Mdewakanton Dakota Community.

- ***Principal Investigator*** for Phase I Archaeological Survey for the Langdon Bay Project for R. H. Development, Hennepin County, Minnesota, 2000.

- ***Principal Investigator*** for a Cultural Resources Assessment for the Cass CR20 and Clay CSAH 22 Corridor Study for SRF Consulting Group, Inc. Fargo, North Dakota and Moorhead, Minnesota, 2000.

- ***Principal Investigator*** for Phase I Archaeology Survey for the Reserve Project for Rottlund Homes, Hennepin County, Minnesota, 2000.

- *Field Director* for Phase I Archaeological Survey for the Duck Lake Improvement Project for Blue Earth County, Blue Earth County, Minnesota, 2000.

- *Field Director* for archaeological monitoring activities at the 32FO21 Monitoring Site for Natural Resources Group (Alliance Pipeline Project), Foster County, North Dakota, 2000.

- *Field Director* for Architectural History Investigations for the CSAH 14/52 Interchange Project for SRF Consulting Group, Inc., Olmstead County, Minnesota, 2000.

- ***Principal Investigator*** for Phase I Archaeological Survey for the FairRidge Trail Improvement Project in Renville and Nicollet Counties, Minnesota, 1999.

- ***Principal Investigator*** for Phase I Archaeological Reconnaissance Survey for Proposed Improvements to CSAH 7, Big Stone County, Minnesota, 1999.

- *Field Director* for Phase III Excavations at 32FO21 for Natural Resources Group (Alliance Pipeline Project), Foster County, North Dakota, 1999.

- *Field Director* for Phase III Excavations at 21SE16 for Natural Resources Group (Alliance Pipeline Project), Stevens County, Minnesota, 1999.

- ***Principal Investigator*** for Phase I Archaeological Survey for the Gurni 3 Subdivision New Development, Mankato, Blue Earth County, Minnesota, 1999.

- *Field Director* for Phase I Cultural Resources Survey for the Northern Natural Gas Company J Line Replacement Project, Worth County, Iowa, 1999.

- *Field Director* for Phase I Archaeological Survey for the Eckankar Religious Campus New Development in Chanhassen, Carver County, Minnesota, 1999.

- *Field Director* for Cultural Resources Investigation for the Winnetka Avenue Project, Hennepin County, Minnesota, 1999.

- Sibley Street Pedestrian Way Project, St. Paul, Minnesota. Phase I Cultural Resources Investigation, 1999.

- Phase I Archaeological Reconnaissance and GIS Inventory for the Prairie Island Indian Community, Prairie Island Indian Community, Prairie Island Reservation and Parcel D, Goodhue County, Minnesota, 1999.

- Phase I Archaeological Survey for the Ben Tessmer Purchase Project, Prior Lake, Scott County, Minnesota, 1999.

- Cultural Resources Assessment for 3rd Street North (CSAH 81) from 9th Avenue in Waite Park through 37th Avenue in St. Cloud, Stearns County, Minnesota, 1999.

- Cultural Resources Assessment for CSAH 11 Road Improvements Between CSAH 3 and CSAH 19, Crow Wing County, Minnesota, 1999.

- Cultural Resources Assessment for Cass CR 105 and Crow Wing CR 125 from CSAH 70 to TH 371, Crow Wing and Cass Counties, Minnesota, 1999.

- *Field Director* for Phase II Archaeological Evaluation of the Necessity Hill Site (21CW187) for Brainerd-Crow Wing County Regional Airport Expansion, Brainerd, Crow Wing County, Minnesota, 1998.

- *Field Director* for Phase I Cultural Resources Survey for the Proposed Central Minnesota Events Center in Stearns County, Minnesota, 1998.

- *Field Director* for Phase I Archaeological Survey for Sand Creek Estates, Scott County, Minnesota, 1998.

- Phase I Cultural Resources Survey of the Proposed Viking 1999 Expansion Project, Kittson, Marshall, Polk, Clay, Ottertail and Morrison Counties, Minnesota, 1998.

- Phase I and II Archaeological Investigations of the Proposed Northern Natural Gas Company Elk River Loop '99 Project in Anoka and Sherburne Counties, Minnesota, 1998.

- *Field Supervisor* for Mn/Model Phase I Cultural Resources Investigations, Wright County, Minnesota, 1996.

- Phase I Cultural Resources Investigations of Villages on the Ponds, Chanhassen, Carver County, Minnesota, 1996.

- *Field Supervisor* for Mn/Model Phase I Cultural Resources Investigations, Stearns County, Minnesota, 1995.

- *Field Supervisor* for Phase I Cultural Resources Investigations for the Golden Valley Health Center Project, Hennepin County, Minnesota, 1995.

- Mn/Model Phase I Cultural Resources Investigations, Becker County, Minnesota, 1995.
- Phase I Cultural Resources Investigations of a Proposed Mall Development in Maple Grove, Hennepin County, Minnesota, 1995.
- Phase I and II Cultural Resources Investigations along CSAH 42 Corridor from County Road 87 to TH 61, Dakota County, Minnesota, 1995.
- *Field Supervisor* for Phase I and Phase II Cultural Resources Investigations of Woodland and Oneota Sites and a Multi-Component Rock Shelter in Vernon County, Wisconsin, 1994.
- Phase I and Phase II Cultural Resources Investigations of Historic and Prehistoric Sites at Castle Rock/ Petenwell in Adams County, Wisconsin, 1994.
- Phase I and Phase II Archaeological Compaction and Impact Study at the Trempealeau Nation Wildlife Refuge in Trempealeau County, Wisconsin, 1994.
- Phase II and Phase III Cultural Resources Investigations at the Arcadia Site in Trempealeau County, Wisconsin, 1993.
- Phase I Archaeological and Historical Cultural Resources Investigation of a Biathalon Range and a five acre Parcel on Argonne Road at Camp Ripley, Morrison County, Minnesota, 1993.
- Phase I and II Cultural Resources Investigations for the Wisconsin Valley Improvement Project in the Rhinelander and Minoqua Areas of Wisconsin, 1992.
- Phase II Cultural Resources Investigations at Trempealeau National Wildlife Refuge in Trempealeau County, Wisconsin, 1992.
- Field School Student for the Phase I Cultural Resources Investigations at Silver Mound in Jackson County, Wisconsin, 1992.
- Field School Student for the Phase III Excavations at the Olson Memorial Site in La Crosse County, Wisconsin, 1992.

Project Experience (Central America and Europe)

- Participant on Phase III excavations at the Mayan temple of Xunantunich in central Belize. The primary purpose of these research excavations was to promote tourism development in Belize.
- Field Supervisor for Phase I and II Mesolithic and Neolithic excavations on the island of Sejer, Denmark. Seasonal research excavations directed by Dr. Michael Stafford, Cranbrook Institute of Science, MI, under the auspices of the Kalundborg og Omegns Regional Museum, Denmark. Total: 16 weeks of excavation.
- Field Supervisor and Lab Director for Phase III Medieval excavations at Manistir Chairain, Inismor, Ireland. Seasonal research excavations directed by Dr. Sinead Ni Ghablain, University of California, under the auspices of UREP and the Royal Irish Academy. Total: 12 weeks of excavation.

- Field and Laboratory Technician for Thy Archaeological Project, Phase II and III Neolithic and Bronze Age excavations in Hanstholm, Denmark. Seasonal research excavations directed by Dr. Timothy Earle. Total: 3 weeks of excavation.

- Field Technician for Phase I and II Mesolithic and Neolithic excavations for the Saltbæk Vig Archaeological Project, Kalundborg, Denmark. Seasonal research excavations directed by Dr. T. Douglas Price, University of Wisconsin – Madison, under the auspices of the Kalundborg og Omegns Regional Museum, Denmark. Total: 6 weeks of excavation.

Professional Memberships and Associations

- Register of Professional Archaeology
- Society for American Archaeology
- Council for Minnesota Archaeology
- Eagle Creek Advisory Committee (a coalition that works to sustain the ecosystem of the 52-acre Eagle Creek Aquatic Management Area, of which MA-KA YU-SO-TA, or Boiling Springs, Minnesota's only listed TCP, is a part)
- Cooperative Stewardship Steering Committee (a group of Minnesota's Tribal officials and representatives of Minnesota's professional archaeological community who are working to strengthen relationships between American Indians and archaeologists, and to strengthen stewardship of cultural resources in Minnesota)

Technical Reports

- Primary author or co-author on over 50 cultural resources technical and compliance reports ranging from Phase I survey reports to Phase III Mitigation reports. Full listing is available upon request.
- Prepared cultural resource research designs, inventories, data recovery plans, and proposals, scopes of work and reports for a diverse range of Federal, Tribal, State and local agencies as well as private developers and universities.

Professional Papers and Workshops

- "Cooperative Stewardship Workshop": a workshop to enhance the relationship between American Indians and archaeologists in Minnesota, 2005. (Planning Committee Member and Organizer).

- *"Dakota Presence on the Minnesota River,"* Paper presented at Three Rivers Parks District on behalf of the Shakopee Mdewakanton Dakota Community and Summit Envirosolutions, Inc. for Minnesota Archaeology Week, 2003.

- *"A Late Mesolithic Køkkenmøddinger (Shell Midden) on the Island of Sejerø, Denmark"*. Paper presented at the 2003 Society for American Archaeology Conference in Milwaukee, Wisconsin.

- *"Faunal Analysis from a Oneota Refuse Pit in LaCrosse, Wisconsin."* Thesis Presented to the Wisconsin Archaeological Society, 1995.

Continuing Education/Specialized Training

- Introduction to Section 106 Review, University of Nevada, Reno, Heritage Resources Management Program.

- Native American Graves and Repatriation Act Seminar at the 2003 SAA Conference in Milwaukee, WI.

- Sixth Annual Review and Compliance Cultural Resources Management Seminar offered by the Minnesota State Historic Preservation Office, St. Paul, Minnesota.

- Advanced human anatomy and physiology coursework completed at University of Wisconsin LaCrosse and, more recently, at Centerpoint School of Therapeutic Massage in Minneapolis, Minnesota.

- Human osteology course completed at University of Wisconsin LaCrosse.

RESUME

ANDREA VERMEER, M.A., RPA
Report Author and Quality Control

Professional Summary

Over the past eleven years, Ms. Vermeer has directed, coordinated, and participated in numerous archaeological investigations in the Midwest and the Southwest, including survey, testing, and mitigation projects. Ms. Vermeer is a Registered Professional Archaeologist and meets the U.S. Secretary of the Interior s Professional Qualification Standards for archaeology and history. In addition, she meets the pre-qualification requirements for both Pre-Contact and Historical Archaeology Studies as established by the Minnesota Department of Transportation. Her experience in Minnesota archaeology encompasses rural and urban archaeology projects. Recent examples of such projects include Phase I and II investigations of Woodland sites in Centerville, Minnesota, and Phase II and III urban archaeological investigations of a mid nineteenth-century German-American residential enclave in downtown St. Paul. Ms. Vermeer s extensive experience in identifying the potential for cultural resources includes assessments of rural and urban areas throughout Minnesota for residential, commercial, industrial, and civic development and enables her to efficiently identify such potential in relation to large-scale projects.

Ms. Vermeer has also served as historian on numerous projects involving archival research, the development of historical contexts, and determinations of eligibility for archaeological and architectural history properties. Examples of such projects include literature searches to determine archaeological potentials for the area surrounding the historic Pillsbury A Mill and the Phoenix Mill in Minneapolis, Minnesota; the evaluation of a nineteenth-century power dam complex in Sauk Rapids, Minnesota; and the preparation and submittal of a National Register of Historic Places nomination for the recently listed Chicago, Milwaukee, and St. Paul Railroad Grade Separation historic district in Minneapolis.

Ms. Vermeer has skills and experience in the following areas:

- Identification, Evaluation, and Mitigation of Cultural Resources (Phase I, II, and III)
- Historical Archaeology and Precontact Archaeology
- Archaeological Monitoring and Cultural Resources Assessments
- Archaeological Investigations to Assist Clients in their Compliance with State and Federal Preservation Legislation
- Development of Cultural Resources Management Plans
- Data Recovery Planning and Research Design Development
- National Register of Historic Places Nominations
- Literature Searches and Historical Context Development
- Assistance with Interpretive Planning
- Archaeological and Historical Records Research
- Global Positioning System (GPS) Navigation and Recordation
- Post-Contact and Precontact Artifact Analysis
- Processing, Cataloging, and Preparation for Curation

Summit Envirosolutions

Education

- Ph.D. Candidate, Anthropology, University of Arizona, present
- M.A., Anthropology, University of Arizona, 1999
- B.A., Anthropology, Creative Writing, and Literary Studies, Beloit College, 1995

Professional experience

- (July 2001-Current) Work as a *Principal Investigator/Senior Archaeologist* for numerous Phase I, II, and III archaeological projects for federal, state, county, and local agencies, private developers, architects, utility companies, and mining companies in rural and urban settings. Plan, direct, and conduct research, fieldwork, and laboratory analyses; manage and supervise field, laboratory, and technical writing staff; write technical reports and cultural resources management plans; and prepare scopes of work and budgets for project proposals.

- (July 2001-Current) Serve as a *Historian* for all phases of archaeological and architectural history investigations. Responsibilities include intensive archival research and literature searches; developing and writing in-depth historical contexts for the evaluation of cultural resources; and preparation and submittal of National Register nominations.

- (January-July 2001) Worked as an *Archaeologist* for Phase I survey and Phase II testing investigations at precontact and post-contact period sites in the southwestern U.S.; analyzed post-contact artifacts from data recovery projects; wrote analysis and other chapters for technical reports; co-produced an integrative and interactive set of learning activities and classroom materials to be used in Arizona public schools.

- (1999-January 2001) Worked as an *Archaeologist/Project Director* on federal projects for the National Park Service. Coordinated and supervised Phase I, II, and III archaeological investigations. Wrote project scopes, budgets, and research designs; conducted archival research/literature searches for archaeological assessments; assessed and wrote clearances for alteration of historical and modern mining features, developed an annotated bibliography of sources pertaining to railroad camps and mining camps for Golden Spike National Monument; wrote technical reports and determinations of eligibility. Primary author of a Native American Consultation Plan for Wright-Patterson Air Force Base.

- (1998-1999) Worked as a *Research Assistant* for the Anthropology Department at the University of Arizona. Responsibilities included the planning, organization, reconstruction, and analysis of Roosevelt Red Ware vessels from Grasshopper Pueblo in east-central Arizona. Conducted literature searches and performed design analysis.

- (1998-present) Conducted over 75 cultural resources projects in Minnesota, Arizona, Iowa, Wisconsin, and North Dakota, ranging from Phase I survey to Phase III mitigation to identify, evaluate, and mitigate potential impacts to cultural resources.

- (1994-1996) Worked as *Crew Chief/Site Supervisor* for precontact research excavations in southwestern Wisconsin. Responsibilities included directing and advising site supervisors, avocational archaeologists, and interns in practical and interpretive aspects of fieldwork at a multi-occupational (1500 B.C. through A.D. 1400) rock shelter; coordinating personnel with job tasks on a daily basis; maintaining field notes; interpreting recovered data and site stratigraphy; excavation and mapping; and processing and cataloging artifacts.

Project Experience (Archaeology)

- ***Principal Investigator*** for a Phase I archaeological survey for the County State Aid Highway 29/8 Corridor Study in Sauk Rapids, Benton County, Minnesota. Project conducted for the Minnesota Department of Transportation, 2005-present.

- ***Principal Investigator*** for Phase II and III urban archaeological investigations at a mid nineteenth-century German residential enclave in downtown St. Paul. Project conducted for the City of St. Paul, Planning and Economic Development, 2004-present.

- ***Principal Investigator*** for a Phase I archaeological survey and Phase II archaeological site evaluation for the Anoka County State Aid Highway 14 reconstruction project in Centerville, Anoka County, Minnesota. Project completed for the Minnesota Department of Transportation, 2005.

- Cultural resources assessment for the Maplewood Gladstone Neighborhood Alternative Urban Areawide Review, Maplewood, Ramsey County, Minnesota, 2005.

- *Field Director* for a Phase I archaeological survey for the City of Carver/Dahlgren Township Alternative Urban Areawide Review, Carver County, Minnesota. Project Completed for Tollefson Development Inc., 2005.

- Literature search for the Jeffers Wind Farm project, Amboy, Amo, Dale, and Storden Townships, Cottonwood County, Minnesota, 2005.

- ***Principal Investigator*** for a literature search to assess archaeological potential in proposed mining facility areas in Nashwauk, Itasca County, Minnesota. Project completed for Barr Engineering Company, 2005.

- *Field Director* for a Phase I archaeological survey in location of reported Paleoindian site for the Silver Creek Sanitary Sewer Sub-Trunkline project in Rochester, Olmsted County, Minnesota. Project completed for the City of Rochester, 2004.

- ***Principal Investigator*** for an archaeological assessment for the I-35E Corridor Alternative Urban Areawide Review, Lino Lakes, Anoka County, Minnesota. Project completed for Dahlgren, Shardlow, □ Uban, Inc., 2004.

- ***Principal Investigator*** for a Phase I archaeological survey for the Iverson Residential and Commercial Development project, Isanti County, Minnesota. Project completed for McCombs Frank Roos Associates, Inc., 2004.

- ***Principal Investigator*** for a Phase I Archaeological Survey for the Schaar□s Bluff Cultural Center at Spring Lake Park Reserve project, Nininger Township, Dakota County, Minnesota. Project completed for Dakota County Parks Department, 2004.

- ***Principal Investigator*** for a Phase I Archaeological Survey for the Goodhue County State Aid Highway 1 Reconstruction project, Featherstone Township, Goodhue County, Minnesota. Project completed for the Minnesota Department of Transportation, 2004.

- ***Principal Investigator*** for a literature search and archaeological field assessment of historical dam and milling features for the Sauk Rapids Bridge project, Benton County, Minnesota. Project completed for SRF Consulting Group, Inc., 2004.

- ***Principal Investigator*** for an archaeological assessment for the Mound Visions Alternative Urban Areawide Review in Mound, Hennepin County, Minnesota. Project completed for Hoisington Koegler Group Inc., 2004.

- ***Principal Investigator*** for a Phase I archaeological survey for the proposed Oakdale Retail Development project, Washington County, Minnesota. Project completed for The Avalon Group and RLK-Kuusisto, Ltd., 2004.

- ***Principal Investigator*** for a Phase I archaeological survey for the River Oaks Development project, Sherburne County, Minnesota. Project completed for Bridgeland Development Company, 2004.

- ***Principal Investigator*** for a Phase I archaeological survey for the West Lake George Development project, Anoka County, Minnesota. Project completed for the City of Oak Grove and Anoka County Housing and Redevelopment Authority, 2004.

- Archaeological assessment and historical context development for the Lake Byllesby Regional Park, Miesville Ravine Park Reserve, and Thompson County Park Master Plans project, Dakota County, Minnesota, 2004.

- Archaeological monitoring and Phase II archaeological testing for the Bruce Vento Nature Sanctuary at Lower Phalen Creek project, St. Paul, Ramsey County, Minnesota, 2003-2004.

- ***Principal Investigator*** for a Phase I literature search and assessment of archaeological potential for the proposed Phoenix Lofts, Minneapolis, Hennepin County, Minnesota. Project completed for SchaferRichardson, Inc., 2004.

- Phase I archaeological survey for the Fort Snelling Cemetery Expansion project, Hennepin County, Minnesota, 2003.

- *Field Supervisor* for a Phase I archaeological survey for the proposed Kiwanis Park project, Mankato, Nicollet County, Minnesota. Project completed for the City of Mankato, 2003.

- ***Principal Investigator*** for a Phase I archaeological survey for the Mayer Alternative Urban Areawide Review, Mayer, Carver County, Minnesota. Project completed for Hartman Communities, 2003.

- Phase I archaeological survey for the Scott County State Aid Highway 21 Extension project, Shakopee and Prior Lake, Minnesota, 2003.

- Phase I archaeological survey for the Detroit Lakes-Becker County Airport Improvement project, Minnesota, 2003.

- Phase I archaeological survey for the Great Lakes Transmission Material Storage Yard at CS-3 project, Clearwater County, Minnesota, 2003.

- Phase I archaeological survey of 17 cell tower sites throughout Iowa for ATC Associates, Inc., 2003.

- ***Principal Investigator*** for a literature search and assessment of archaeological potential for the Pillsbury A Mill Complex project, Minneapolis, Hennepin County, Minnesota. Project completed for SchaferRichardson, Inc., 2003.

- ***Principal Investigator*** for an archaeological assessment and Phase I archaeological survey for the Lino Lakes/I-35/Lake Drive Development project, Anoka County, Minnesota. Project completed for Panattoni Construction, 2003.

- ***Principal Investigator*** for a Phase I archaeological survey for the Winona Cell Tower 962100001 project, Winona County, Minnesota. Project completed for ATC Associates, Inc., 2003.

- ***Principal Investigator*** for an archaeological assessment for the Chanhassen Alternative Urban Areawide Review project, Carver County, Minnesota. Project completed for Hoisington Koegler Group Inc., 2003.

- Phase I archaeological investigation for The Bluffs of Mendota Heights Development Pilot Knob project, Dakota County, Minnesota, 2003.

- ***Principal Investigator*** for an archaeological assessment for the Pelzer Street Reconstruction project, Winona, Winona County, Minnesota. Project completed for Bonestroo Rosene Anderlik Associates, 2003.

- ***Principal Investigator*** for an archaeological assessment for the Shakopee River District Sewer project, Shakopee, Scott County, Minnesota. Project completed for WSB Associates, Inc., 2003.

- Phase I archaeological survey for trail construction at the Northwest Fur Post historic site, Pine County, Minnesota, 2003.

- ***Principal Investigator*** for an archaeological assessment for the Park Center Campus Expansion project, St. Louis Park, Hennepin County, Minnesota. Project completed for SRF Consulting Group, Inc., 2003

- ***Principal Investigator*** for an archaeological assessment for the Hennepin County State Aid Highway 81 reconstruction project, Brooklyn Park, Crystal, Maple Grove, and Robbinsdale, Minnesota. Project completed for SRF Consulting Group, Inc., 2003.

- ***Principal Investigator*** for an archaeological assessment for the Trunk Highway 41 Over the Minnesota River Crossing project, Carver and Scott Counties, Minnesota. Project completed for SRF Consulting, Inc., 2003.

- ***Principal Investigator*** for an archeological assessment for the Methodist Hospital Expansion project, St. Louis Park, Hennepin County, Minnesota. Project completed for SRF Consulting Group, Inc., 2003.

- Phase I and II archaeological investigations for the Blue Earth County State Aid Highway 26 Reconstruction from CSAH 12 to Madison Lake project, Mankato, Minnesota, 2003.

- ***Principal Investigator*** for a Phase I archaeological survey for the Prairie Drive Extension project, Medina, Hennepin County, Minnesota. Project completed for the Hennepin County Public Works Transportation Department, 2003.

- ***Principal Investigator*** for a cultural resources assessment and Phase I archaeological investigation for the McLeod County Road 59 Reconstruction (CR 82 to TH 7/22) project for SRF Consulting Group, Inc., 2002.

- Phase I archaeological survey for the Rivers Edge project, St. Paul Park and Grey Cloud Township, Minnesota, 2002.

- *Field Director* for a Phase I archaeological survey for the Lakehead Pipe Line Access Roads project in Beltrami County, Minnesota, for Natural Resource Group, Inc. and Lakehead Pipe Line Company, 2002.

- Literature search and records review for the Devils Lake Basin Infrastructure Protection Study, North Dakota, 2002.

- Phase I archaeological survey for the Skyline Cell Tower 1008B project, Mankato, Blue Earth County, Minnesota, 2002.

- ***Principal Investigator*** for a Phase I archaeological survey for the Cell Tower 1016 project in Good Thunder, Blue Earth County, Minnesota, for ATC Associates, Inc., 2002.

- Phase I archaeological survey for the Gitchi Gami State Trail Gooseberry to Split Rock Connector, Lake County, Minnesota, 2002.

- Phase II archaeological site evaluation at the former Minnesota Territorial/State Prison, Stillwater, Minnesota, 2002.

- Phase I archaeological survey for the proposed acquisition of St. Paul Regional Water Services Land by Anoka County, Rice Creek Chain of Lakes Regional Park Reserve, Minnesota, 2002.

- ***Principal Investigator*** for a Phase I archaeological survey for the Chisago County State Aid Highway 23 project for WSB Associates, 2002.

- Agassiz National Wildlife Refuge Cultural Resources Management Plan, Marshall County, Minnesota, 2002.

- Phase II archaeological evaluation of 21DK0072 (Freitag Ridge Site) for the proposed Hastings Wastewater Treatment Plant, Dakota County, Minnesota, 2002.

- *Field Director* for a Phase I archaeological survey for the Anoka County-Blaine Airport project for Short Elliot Hendrickson, Inc., 2002.

- ***Principal Investigator*** for a Phase I archaeological survey and Phase II site evaluation for the Bluffs of Buffalo Lake project in Buffalo, Wright County, Minnesota, for C E Financial, 2002.

- *Field Director* for a Phase I archaeological survey for the New Ulm Bicycle Trail project in Brown County for LHB Engineers Architects, 2002.

- Archaeological assessment for the Cedar Grove Redevelopment Alternative Urban Areawide Review, Eagan, Dakota County, Minnesota, 2001.

- Archaeological assessment for the Blue Cross/Blue Shield of Minnesota Main Campus Expansion Project Alternative Urban Areawide Review, Eagan, Dakota County, Minnesota, 2001.

- *Field Director* for a Phase I archaeological survey for the Mora Municipal Airport project in Kanabec County, Minnesota, for Short Elliot Hendrickson, Inc., 2001.

- Phase I archaeological survey for the Hunter s Crest Housing Development, Minnetrista, Hennepin County, Minnesota, 2001.

- Phase I archaeological survey for the Trunk Highway 7 Grade-Separated Trail Crossing for the Southwest Regional LRT Trail project, Victoria, Carver County, Minnesota, 2001.

- Phase I and II archaeological investigations for the Santa Cruz River Bend Bank Stabilization project, Tucson, Pima County, Arizona, 2001.

- Phase I archaeological survey at the Yuma Proving Ground, Yuma County, Arizona, 2001.

- Phase II archaeological site evaluation for the Pantano Wash project, Tucson, Pima County, Arizona, 2001.

- Phase I archaeological survey of Luke Air Force Base Range 4, Maricopa County, Arizona, 2001.

- ***Project Director/Principal Investigator*** for the Desert View Road project, Grand Canyon National Park, Arizona, 2000.

- *Field Director* for a Phase I archaeological survey at Organ Pipe Cactus National Monument, Pima County, Arizona, 2000.

- Literature search and preparation of an annotated bibliography for Golden Spike National Monument, Box Elder County, Utah, 2000.

- Archaeological records search and needs assessment for Wright-Patterson Air Force Base, Greene County, Ohio, 1999.

- Archaeological assessment of mining features at Organ Pipe Cactus National Monument, Pima County, Arizona, 1999.

- Phase II evaluation and determination of eligibility for mining sites in Lake Mead National Recreation Area, Arizona and Nevada, 1998.

- Laboratory Technician for the Tonto National Monument 1998A, Rooms 15 and 16 project, Gila County, Arizona, 1998

- Phase I archaeological survey for the Highway 89A Expansion project, Cottonwood, Yavapai County, Arizona, 1998.

- Research Assistant for the Grasshopper Pueblo Roosevelt Red Ware project, University of Arizona, 1998-1999.

- *Crew Chief and Site Supervisor* for Phase III data recovery at the Gottschall Rockshelter, Iowa County, Wisconsin. Seasonal research excavations directed by Dr. Robert J. Salzer, Beloit College, WI. Total: 36 weeks of excavation.

Project Experience (History)

- Archaeological Data Recovery Plan for the Smith Avenue Transit Hub Project, Saint Paul, Ramsey County, Minnesota, 2005.
- National Register of Historic Places Nomination for the Chicago Milwaukee St. Paul Grade Separation Historic District, Minneapolis, Hennepin County, Minnesota, completed 2004.
- Phase I Cultural Resources Investigation and Phase II Architectural History Investigation for the I-35W/Highway 62 Common Section Reconstruction Project, Minneapolis and Richfield, Hennepin County, Minnesota, 2004.
- Phase I Architecture-History Investigation for the Lake Street Repaving and Streetscape Design Project, Minneapolis, Hennepin County, Minnesota, 2004.
- Grand Forks Central Business District Intensive Survey, Grand Forks, North Dakota, 2002.
- Phase II Architectural History Investigation for the Proposed County State Aid Highway 23 Project, Chisago County, Minnesota, 2002.
- Cultural Resources Management Plan for Agassiz National Wildlife Refuge, Marshall County, Minnesota, 2002.
- Phases I and II of the Architectural History Investigation for the Proposed Midtown Greenway, Minneapolis, Hennepin County, Minnesota, 2002.
- Phase I Cultural Resources Investigation for the New Ulm Bicycle Trail Project, New Ulm, Brown County, Minnesota, 2002.
- Phase III Architectural History Investigation of the Williams-Rucker Farmstead for the Proposed CSAH 14/TH 52 Interchange Project, Olmsted County, Minnesota, 2001.
- Phase II Architectural History Investigation for the County Road 28 Project, Eagan and Inver Grove Heights, Dakota County, Minnesota, 2001.

Professional Memberships and Associations

- Register of Professional Archaeology
- Society for Historical Archaeology
- Western History Association

Technical Reports

Author or co-author on over 65 cultural resources compliance reports, including Phase I, II, and III archaeological survey reports, Phase I and II architectural history reports, cultural resources management plans, data recovery plans, and a Native American consultation plan (full listing is available upon request). Examples include:

2005 *Phase I and II Archaeological Investigations for the Anoka County State Aid Highway 14 Project, Centerville, Anoka County, Minnesota*. The 106 Group Ltd. Submitted to Minnesota Department of Transportation.

2005 *Archaeological Data Recovery Plan for Phase IIB and III Investigations for the Smith Avenue Transit Hub Project, St. Paul, Minnesota*. The 106 Group Ltd. Submitted to Minnesota Department of Transportation and City of St. Paul.

2002 Phase *II Archaeological Investigation of 21DK0072 (Freitag Ridge Site) for the Proposed Hastings Wastewater Treatment Plant, Hastings, Dakota County, Minnesota*. The 106 Group Ltd. Submitted to Metropolitan Council.

2002 *A Cultural Resources Management Plan for Agassiz National Wildlife Refuge, Marshall County, Minnesota*. The 106 Group Ltd. Submitted to U.S. Fish Wildlife Service.

2000 *Wright-Patterson Air Force Base Native American Consultation Plan*. Primary author, written with Dr. Gregory L. Fox. United States Department of Interior, National Park Service, Western Archaeological and Conservation Center, Tucson. Submitted to Wright-Patterson Air Force Base, Ohio.

Professional Papers and Workshops

1999 Meaning, Measurement, and Ceramic Standardization. Paper presented at the 64th Annual Meeting of the Society for American Archaeology, Chicago.

1998 Ceramic Standardization: Method, Measurement, and Meaning. Paper presented at the 10th Mogollon Archaeology Conference, Silver City.

RESUME
MEREDITH M. (Penny) RUCKS

Ethnographer

EXPERTISE

Anthropology/Ethnohistory
- Ethnography
- Oral History
- Ethnobotany

Cultural Resource Management
- -Consultation with Native Americans
- -National Register of Historic Places Evaluations with specialty in Traditional Cultural Properties
- -Interpretation, public archaeology and history

EDUCATION

1995 Master of Arts in Anthropology, University of Nevada-Reno
1968 Bachelor of Arts in Anthropology, University of California-Berkeley

PROFESSIONAL EXPERIENCE

Since 1998 Consultant in Ethnography, Ethnohistory, Historic Preservation, and Native American Consultation; Research Associate with the Oral History Program, University of Nevada-Reno.

1989-1997 Heritage Resource Program Manager - Lake Tahoe Basin Management Unit of the USDA Forest Service. Developed program and supervised staff, budget, and scope of program. Set research agenda promoting interdisciplinary projects and extensive coordination with other agencies, institutions, and the public, especially with the Washoe tribe, the Basque studies program and the historic archaeology program of the University of Nevada-Reno. Complex multiple-use issues resulted in many National Register evaluations (including districts and Traditional Cultural Properties) and agreements with SHPO(s) of Nevada and California, the Advisory Council and interested parties.

1987-1989 District Archaeologist - Sierraville Ranger District of the Tahoe National Forest

1982-1987 Field Archaeologist - Safford District of the USDI Bureau of Land Management, Safford, Arizona.

1971-1976 Peace Corps Volunteer - Ghana, West Africa.

REPRESENTATIVE PROJECTS

2004 Folklife inventory of the Lake Tahoe Basin for the Folklife Program of the Nevada Arts Council. Includes interview and documentation of contemporary culture and folklife of Lake Tahoe and production of traveling photographic exhibit: Tahoe These Are Your Neighbors, (installed Dec 6, 2004). Driving tour based on the heritage and traditional culture of Lake Tahoe will be completed June 2005.

Native American issues and TCP identification for two transmission lines (Tracey to Silver Lake and Ft Churchill to Buckeye) on behalf of Sierra Pacific Power Company for the Bureau of Land Management, Carson Field Office. Both projects are in progress for Summit Envirosolutions,Inc., Carson City, Nv.

An Overview of Washoe Tradition, History, and Landuse Associated with the Taylor, Tallac, and Spring Creek Watersheds of South Lake Tahoe: a report based on published and prior research. For EDAW, Inc., Sacramento.

Notes on Washoe History and Current Values Associated with the Incline to Spooner Lake Highway Corridor and Clear Creek Portions of the IVGID Pipeline, Lake Tahoe. For Susan Lindstrm, Truckee, California

2003 Ethnographic and Ethnohistoric Context for *A Class III Inventory of Sierra Pacific Power Company's Ft. Churchill to Buckeye Transmission Line Project*. BLM Report No. CRR-03-2105. Contribution to Cultural Report prepared by Summit Envirosolutions, Carson City, on behalf of Sierra Pacific Power Company for Bureau of Land Management, Carson Field Office.

Ethnographic Report for the Pediment Project (and evaluation recommendations of the Mt. Tenabo TCP) For Summit Envirosolutions, Inc. Carson City, Nevada, subcontract to ENSR Corporation, Ft. Collins, Colorado, for Cortez Gold Corporation and the Bureau of Land Management, Battle Mountain Field Office.

An Ethnohistoric Context. In *Cultural Resources Inventory of 570 Acres for Cortez Gold Mines Pediment Project, Lander County, Nevada.* BLM6-2369 (P). Contribution to Cultural Report prepared by Summit Envirosolutions, Carson City, on behalf of Cortez Gold Company for the Bureau of Land Management, Battle Mountain Field Office.

Editing of Warren dAzevedo life history for the University of Nevada, Reno Oral History Program. Based on 72 hours of interviews recorded 1997-1998.

Further Contributions from Washoe People about the Natural and Cultural History of Imigi Watah, the Upper Truckee River, Lake Tahoe. Submitted to Susan Lindstrm, Consulting Archaeologist/Historian, Truckee, California. For *Upper Truckee River Reclamation Project Heritage Resource Study Phase I South Lake Tahoe, California, El Dorado County.* (USFS Report No. TB-2004-007). For Swanson Hydrology, Santa Cruz, California

Letter Report with Jo Ann Nevers about importance of Swallows Cave, Tahoe City, Lake Tahoe to Washoe People. Submitted to Susan Lindstrm, Consulting Archaeologist/Historian, Truckee, California.

Evaluation Recommendations of Eligibility to the National Register of Five Historic Basque Sheep Herding Camps Managed by the Sierraville and Truckee Ranger Districts, Tahoe National Forest. Report submitted to Carrie Smith, Heritage Resource Manager, Truckee Ranger District, Tahoe National Forest.

2002 Ethnographic component for *A Historic Context and Cultural Resource Sensitivity Framework for the Pine Nut Mountains, Nevada.* With Charles Zeier, Ron Reno, Robert Elston, Eric Ingbar and Mike Drews. For Summit Envirosolutions, Carson City, subcontract to Harding ESE, Inc. Carson City, on behalf of the Bureau of Land Management, Carson City Field Office.

Ethnographic and Native American Consultation components of *Proposed Relicensing of the El Dorado Hydroelectric Project (FERC 184). Resource Repot 4, Attachment A: Cultural Resources Investigations. Preliminary Report*. For Summit Envirosolutions, Inc. Carson City, Nevada, subcontract to Far Western Anthropological Research Group, Inc., Davis, California. On behalf of the El Dorado Irrigation District Placerville, California.

Summary of Ethnographic Field Work on Washoe Indian Historic Use and Association with the General Creek Watershed. A Letter Report Submitted to Pacific Legacy, Cameron Park, California.

Dabayó:duwe?: *Aspects of Washoe History Associated with the Gatekeeper's Museum and Outlet Vicinity of Lake Tahoe.* Submitted to Susan Lindstr□m, Consulting Archaeologist/Historian, Truckee, California. For a series of Cultural Resource Reports for the Lake Tahoe Environmental Improvement Program: Restoration and Rehabilitation of Truckee River Outlet Parcel, Tahoe City, Placer County, California. On File State of California, Department of General Services, Real Estate Services Division, Sacramento, California

Some Notes on the Washoe Basket Market at Lake Tahoe: 1895-1935. Submitted to Susan Lindstr□m, Consulting Archaeologist/Historian, Truckee, California. For a series of Cultural Resource Reports for the Lake Tahoe Environmental Improvement Program: Restoration and Rehabilitation of Truckee River Outlet Parcel, Tahoe City, Placer County, California. On File State of California, Department of General Services, Real Estate Services Division, Sacramento, California

Imigi Watah: *Washoe Fishing Practices Along the Upper Truckee River, Lake Tahoe.* Submitted to Susan Lindstr□m, Consulting Archaeologist/Historian, Truckee, California. For *Upper Truckee River Reclamation Project Heritage Resource Study Phase IA: Environmental Assessment, Feasibility Report and Conceptual Plans. 837 Acres, South Lake Tahoe, California*. For the Tahoe Conservation District, South Lake Thaoe, California.

Black Point Into Lake: Washoe Ethnography, Land Use, and History. Submitted to Susan Lindstr□m, Consulting Archaeologist/Historian, Truckee, California. For *Contextual History of Sugar Pine Point State Park* with Judith Marvin, Susan Lindstr□m, and Jean Starns. For the Sierra District, State of California, Department of Parks and Recreation. Tahoma California.

2001 *A Contribution to Washoe History Associated with the Angora Creek Vicinity of Lake Tahoe.* Submitted to Susan Lindstr□m, Consulting Archaeologist/Historian, Truckee, California. For a Cultural Resource Report submitted to the California Tahoe Conservancy, South Lake Tahoe, California.

Ethnographic Element. Chapter 6 *Summer in the Sierras: 6000 Years of Occupation in Bagley Valley*. Report prepared by Summit Envirosolutions for the Humboldt-Toiyabe National Forest

Ethnographic Context for *A Transect Across the Great Basin: Reno, Nevada to Spanish Springs, Utah. A Class III Cultural Resource Inventory*. For Summit Envirosolutions, Inc. Carson City, Nevada, subcontract to ENSR Corporation, Ft. Collins, Colorado, on behalf or the Nevada State Office, Bureau of Land Management.

The Ethnographic and Native American Consultation components of the Cultural Resource Inventory conducted by Summit Envirosolutions for EDAW, Inc, San Francisco, for the Falcon 325 kV Transmission Line on behalf of Sierra Pacific Power and the Bureau of Land Management, Battle Mountain Field Office.

2000 *Report on Ethnographic Study Conducted to Assist the Bureau of Land Management in the Evaluation of Traditional Cultural Properties in the Mt. Tenabo Area of Lander and Eureka Counties* (November, 2000) Resulting in recommendations for three TCP study-areas. For Summit Envirosolutions, Inc. Carson City, Nevada, for Cortez Gold Corporation and the Bureau of Land Management, Battle Mountain Field Office.

Ethnographic and Ethnohistoric Studies for Newmont Mining Corporation□s Proposed Plan of Operations in the Vicinity of Antler Peak of Battle Mountain, North Lander County, Nevada (September 2001). For Summit Envirosolutions, Inc. Carson City, Nevada, on behalf of Newmont Mining Corporation and the Bureau of Land Management, Battle Mountain Field Office.

Technical advisor to the Washoe Tribe of Nevada and California in Cultural Resource Management (since 1998)

Cultural Resource Protection and Preservation Workshops (May 26 - 30, 1998, October 12-14 1999, April 2000)

Instructor in the identification and evaluation of Traditional Cultural Properties (May 26 - 30, 1998, October 12-14 1999, April 2000, May 2003, May 2004)

Archaeological field inventory and report for the Woodfords Indian Community (2000)

INTERPRETIVE PROJECTS

Present Text, layout and partner identification and coordination for and exhibit, *Tahoe These Are Your Neighbors*, installed December 6, 2004, and driving tour for Nevada-side Lake Tahoe based on Folkife survey conducted for the Nevada Arts Council Folklife Program

1999 Prospectus and Exhibit Plan for the California Trail for Sugar Bowl Ski Corporation

1998 Weaving the World: What is a Washoe Basket? An exhibit designed and installed at the Meeks Bay Resort, Lake Tahoe for the Washoe Tribe of Nevada and California.

1997 *Peoples of Lake Tahoe: The Washoe, The First People of the Lake; In the Forests of Gold Mountain: the Chinese Experience at Lake Tahoe*; and *History Written on Trees: the Basque Shepherds*. A series of three Recreational Opportunity Guides for distribution by museums, historical societies and visitor centers. On file, USDA Forest Service, Lake Tahoe Basin.

1997 *The Washoe, First Gardeners of Lake Tahoe*. A presentation, ethnobotanical tour and friendship dinner for graduate students participating in annual Tahoe-Bikal Institute summer ecological programs, and Washoe participants.

PROFESSIONAL CONTRIBUTIONS

2005 *Surprised by Persistence: Ethnographers Among the Washoe 1937-1965*. Introduction for research volume of collective oral histories of ten ethnographers who worked with Washoe Indians. Based on interviews conducted with 12 anthropologists, funded by the Wenner-Gren Foundation in 1999. Available from the Oral History Program of the University of Nevada, Reno.

Dead Reckoning: Warren d'Azevedo's Journey in Anthropology. Research volume of Warren d'Azevedo's lifehistory based on 72 hours of interviews recorded 1997-1998. Available from the Oral History Program of the University of Nevada, Reno.

2004 Organizer with Catherine Fowler: *In Honor and respect: Papers in Great Basin Ethnology for Warren d'Azevedo*. Symposium for the 29th Great Basin Anthropological Conference. October 14-16, 2004.

2003 *Wadáksha?*: Washoe Spinach. Paper presented at the Society of Ethnobiology 26th Annual Conference. Seattle, Washington March 26-29, 2003

1996 *Bracken Fern: Collection, Processing and Management for Sustainable Yields of Basket Material.* A poster session and paper based on field trips and presented with J. Conway, T. Jackson, M. Kizer, and J. Martinez, Elders of the Washoe Tribe, at the 19th Annual Conference of the Society of Ethnobiology, March 27-30, Santa Barbara, California.

Recent Contributions to Washoe Indian Heritage. Symposium organized with Warren d'Azevedo for the 25th Great Basin Anthropological Conference, October 10-12, 1996, Kings Beach, California.

1995 *The Social Context and Cultural Meaning of Ground Stone Milling Among Washoe Women*. Master of Arts thesis in Anthropology. University of Nevada-Reno.

1996 Associate member of the science team for the Sierra Nevada Ecosystem Project (SNEP), Wildland Resources Center, University of California, Davis.

1990 *Oral History in Forest Service Cultural Resource Management* - Symposium for the Southwest Oral History Association Annual Meeting, San Diego, California.

PUBLICATIONS

2000 with S. Lindstr□m and P. Wigand
Chapter 2: A Contextual Overview of Human Land use and Environmental Conditions. In *The Lake Tahoe Watershed Assessment* Vol. 1. USDA Forest Service, Lake Tahoe Basin Management Unit. South Lake Tahoe, California.

1999 *Beyond Consultation: Three Examples from the Washoe Homeland*. In Models for the Millennium: Great Basin Anthropology Today, edited by Charlotte Beck. University of Utah Press.

1996 Review of Y.T. Witherspoon, ed. Conversations with Connor Chapoose, A Leader of the Ute Tribe of the Unitah and Ouray Reservation. University of Oregon Anthropological Papers No. 47. Recorded in 1960, published 1993. Journal of California and Great Basin Anthropology Vol 18, No. 1:171-172.

1995 *The Human Dimension of the Lake Tahoe Ecosystem*, with Susan Lindstrom. A contribution for the Lake Tahoe Case Study of the Sierra Nevada Ecosystem Project Report to Congress. Wildland Resources Center Report No. 39. University of California, Davis.

1986 *An Introduction to San Simon Pictographs* in Mogollon Variability. New Mexico State University, Santa Cruz, New Mexico.

1979 Aerial Apes: Gibbons of Asia. with Geza Teleki and Lori Baldwin. Coward, McCann □ Geoghegan, New York.

1978 *Monkey Miscellany Means Safety in Numbers* in Wildlife vol. 20. No.6:268-270.

GRANTS, AWARDS and HONORS

2000 Sven and Astrid Liljeblad Endowment Fund Grants in Great Basin Studies for ethnographic research on historic use and significance of *Lupinus polyphyllus* as a leafy vegetable and spring tonic.

1998 Wenner-Gren Foundation Archives and History Grant for □Ethnographers Among the Washoe,□ an oral history based on interviews with twelve of the anthropologists who worked with Washoe consultants form the 1930s-1960s. Eighty-six hours of interviews were collected in 1999. A finding aid and abstracts are available www.unr.edu/cla.oralhist/ohweb/w-gl.htm

1996 Certificate of Merit and Cash Award from the USDA Forest Service for □exceptional motivation, dedication and initiative□ in coordinating with the California and Nevada State Historic Preservation Offices and the Washoe Tribe of Nevada and California for the North Shore Project.

1995 Recognition for □dedication and superior efforts□from the USDA Forest Service for contributions to the Sierra Nevada Ecosystem Project (published in 1996 by the University of California, Davis.)

1995 Elected to Phi Sigma Phi Honor Society

TRAINING

1999 New Section 106 Regulations - A workshop by the Advisory Council on Historic Preservation. August 5.

1996 Ecosystem Management University of Nevada - Reno Heritage Resources Management Program. May 30-31.

1995 Beyond 2000: Leading and Supervising In the 21st Century; Workshop conducted by Donahoe and Associates for the Forest Service, Pacific Southwest Regional Office.

1993 Beyond the Comfort Zone: Interpreting Cultural Resources in the 1990s; Workshop on planning recreational interpretation of diverse cultures and perspectives. Conducted by Crystal Range Associates for the Forest Service, Pacific Southwest Regional Office.

1992 Interpreting Cultural Resources; Introducing theory and methodology of recreational interpretation for Cultural Resource professionals. Conducted by Ververka and Associates for the Forest Service, Pacific Southwest Regional Office.

1991 Preparing Agreement Documents with the Advisory Council; Workshop on negotiating programmatic agreements and Memorandum of Agreements with Advisory Council. Conducted by the University of Nevada-Reno continuing education program in Cultural Resource Management.

1990 Current Theory and Method in Archaeology; Seminar reviewing major theoretical trends in archaeology. Conducted by Dr. Patty Jo Watson for the University of Nevada-Reno continuing education program in Cultural Resource Management.

1990 Oral History Methodology; Graduate course (HIST 786); University of Nevada-Reno.

APPENDIX B
TRIBAL CONSULTATION CORRESPONDENCE

Appendix B includes the following:

- A list of the tribes contacted;
- Sample letters including the general letter to the tribes sent on February 18, 2005, and the May 10, 2005, follow-up letter regarding the ethnographic study; and
- Document from consultants to interviewees with information about the interview process.

Federally-Recognized American Indian Communities Contacted by NPS
Upper Sioux Community
Lower Sioux Community
Lower Sioux Community
Shakopee Mdewakanton Sioux Community
Prairie Island Indian Community
Minnesota Indian Affairs Council
White Earth Reservation
Sissteton Wahpeton Oyate
Ho-Chunk Nation
Fond du Lac Reservation
Bois Forte Reservation
Grand Portage Reservation
Mille Lacs Band of Ojibwe
Red Lake Band of Ojibwe
Iowa Tribe of Oklahoma
Flandreau Santee Sioux Tribe
Crow Creek Sioux Tribe
Spirit Lake Sioux Nation
Santee Sioux Tribe of Nebraska
Lac Courte Oreilles
Winnebago of Nebraska
Leech Lake Reservation

United States Department of the Interior

NATIONAL PARK SERVICE
Mississippi National River and Recreation Area
111 E. Kellogg Blvd.
St. Paul, Minnesota 55101-1256

IN REPLY REFER TO

L8017(MISS)2/K/1/i

February 18, 2005

Ms. Phoebe O'Dell
Chairwoman
Iowa Tribe of Oklahoma
R.R. 1, Box 721
Perkins, OK 74059

Dear Chairwoman O'Dell:

The National Park Service (NPS) is leading a planning process to consider alternatives and impacts regarding the future disposition of the former Twin Cities Bureau of Mines Research Center, Main Campus (Center) in Hennepin County, Minnesota. As you may recall, the Metropolitan Airport Commission (MAC) considered purchasing the Center but withdrew from consideration in October 2001. In the 2003 Department of the Interior (DOI) appropriations legislation, Congress designated the NPS as the lead agency to conduct a new public planning process to determine the disposition of the Center. The Center legislation also limits transfer of the property to university and/or government entities only. We are beginning that process, which includes evaluating the potential impacts of future uses of the Center on the natural and cultural resources and we invite your participation. I would like to schedule a meeting with you or your designees to discuss the project, the timeline and planning process.

The Center is located within the boundaries of the Mississippi National River and Recreation Area (MNRRA), a unit of the National Park System. The Center is partially within the boundaries of the Fort Snelling National Historic Landmark and of the Fort Snelling National Register of Historic Places District. Also, the Minnesota State Historic Preservation Office (SHPO) has concluded that the Center itself is eligible for the National Register of Historic Places as a Historic District. The National Park Service, MNRRA office, therefore, will be completing the Section 106 process, as required by the National Historic Preservation Act of 1966, as amended, for the Center.

The findings from the Section 106 process will be incorporated into an environmental impact statement (EIS) that will be prepared pursuant to the National Environmental Policy Act of 1969. A draft EIS is expected to be released in early 2006. The EIS will develop and evaluate the impacts of a number of alternatives for disposition of the

Center. We request your participation in the planning process, including the development of alternatives.

Once we receive your opinion regarding historic preservation issues incident to the disposition of the Center, we will then notify the Advisory Council on Historic Preservation. In January 2005, a Notice of Intent was published in the Federal Register providing formal initiation of the public planning process.

I will be contacting you by telephone to set up a convenient time and place to meet. In the meantime, if you have any questions, please contact me at extension 222.

We look forward to working with you in the upcoming months on this important project.

Sincerely,

JoAnn M. Kyral
Superintendent

cc:
MN SHPO
State of MN Indian Affairs Council

United States Department of the Interior

NATIONAL PARK SERVICE
Mississippi National River and Recreation Area
111 E. Kellogg Blvd., Ste. 105
St. Paul, Minnesota 55101-1256

IN REPLY REFER TO:

May 10, 2006

L8017(MISS)

Stanley R. Crooks
Shakopee Mdewakanton Sioux Community
2330 Sioux Trail NW
Prior Lake, Minnesota 55372

Dear Chairman Crooks:

Attached please find an internal review copy of the report entitled: *Draft Ethnographic Resource Study of the former U.S. Bureau of Mines Twin Cities Research Center Property (Center), Hennepin County, MN, March 2006.* Summit Envirosolutions and Two Pines Resources, LLC prepared this report for the National Park Service via contract. The study was conducted to provide information about the ethnographic resources at and around the Center as part of the National Environmental Policy Act/Environmental Impact Statement (NEPA/EIS) planning process currently underway for the Center. Studies pertaining to archeological and historical resources in and around the Center were prepared in 2000.

The draft Ethnographic study also examined whether any part or all of the Center property could be a Traditional Cultural Property (TCP), as defined by the National Register Bulletin 38 on *TCP's* (http://www.cr.nps.gov/nr/publications/bulletins/nrb38/) and National Register Bulletin 15 on the *Criteria of Eligibility* (http://www.cr.nps.gov/nr/publications/bulletins/nrb15/). The study offers substantial background information about Dakota Indian life around the confluence of the Mississippi and Minnesota rivers and about Dakota traditions related to springs and water. However, little evidence is provided that relates directly to the site specific use of the Center property or Coldwater Spring. After thoroughly reviewing the evidence provided in the report, the National Park Service has concluded that neither the Center nor Coldwater Spring meet the specific criteria in the National Register to designate the area as a TCP. However, it is clear that the spring has significant contemporary cultural importance to many Indian people, and the spring is already a contributing element to the Fort Snelling National Historic Landmark and the Fort Snelling National Register of Historic Places District. In recognition of this contemporary cultural importance and the contributing element factors, an alternative will be included in the draft EIS that would provide protections for the spring and reservoir.

In respect for the official government to government relationship between the Shakopee Mdewakanton Sioux Community and the National Park Service, I am providing you an internal copy of the draft report for the purposes of your review. Please provide feedback on any

inconsistencies or errors that should be brought to my attention before we finalize the report for public release. The report is for internal use only at this point and should not be released to members of the public outside of your community. I would also like to extend an offer to meet with you in person to discuss the report or its findings should you prefer to discuss any of this in person.

I want to take this opportunity to thank members of the Shakopee Mdewakanton Sioux Community for participating in this study. Should you have any questions or would like set up a meeting, I can be reached directly at (651) 290-3030, ext. 222.

Sincerely,

JoAnn M. Kyral
Superintendent

Enclosure

ETHNOGRAPHIC RESOURCES STUDY
FOR THE FORMER BUREAU OF MINES PROPERTY:
INFORMATION REGARDING INTERVIEW MEETINGS

Introduction to Ethnographic Project

Summit Envirosolutions, Inc. and Two Pines Resource Group, LLC., are conducting an Ethnographic Study of the former Bureau of Mines Property (BOM) on behalf of the National Park Service, Mississippi National River and Recreation Area. The BOM property contains Coldwater Springs and is associated with Historic Camp Coldwater. The overall purpose of this study is to identify ethnographic resources that may be present on the property and to determine whether the property (or part of the property) is a Traditional Cultural Property (TCP) or Sacred Site. A key component of this study involves meeting with interested Federally-recognized American Indian communities and other interested individuals and groups to discuss the BOM property and to obtain information and input about whether there are cultural or natural resources there that are considered to be traditionally meaningful.

Interview Meetings

The purpose of the interview meetings is to discuss the BOM property with representatives from Federally-recognized American Indian communities and other interested individuals or groups. Specifically, we would like to know if there are cultural or natural resources on the property that are traditionally meaningful to you or your cultural group. Information and input shared about such resources is very important to the outcome of this study, as well as the future land use and management of the property.

Interview Questions

The interview meeting will not involve a formal list of questions. Instead, the interview meeting will be a collaborative discussion about the property between the Ethnographic Team (Penny Rucks, Michelle Terrell and Mollie O□Brien) and the interested participants. The Ethnographic Team has developed some informal questions to guide the meeting and to ensure consistent coverage of key topics during interviews and/or follow-up conversations. The questions will simply be on hand to refer to as appropriate. The order, specific wording, and level to which questions are asked will depend on the flow of the interview and the comfort and willingness for the interview consultants to share information.

The following questions have been listed as they may be useful to you in your preparation for the meeting. This list is by no means comprehensive, but shows a few examples of topics that can be discussed during the interview meeting.

History, Stories, and Personal Associations

What do you know about this place in the history of your family/community/people? Did they use this place?
Are there (historical) events associated with this place? With Coldwater Spring? Who was involved, what happened and where?

Names/Place

What name did they (story-teller, historian, parents/grandparents) use when referring to this place? With Coldwater Spring?

How big is this place we are talking about (boundaries)?
What does the area of Mdote mean to you?

Significance of Springs/Coldwater

What do springs mean to your community to you?
Is Coldwater Spring an important place? If so, why this spring?
Is there a beginning or end of a spring (boundaries)? Of Coldwater Spring?

Contemporary Meaning/Use/Integrity

Can you talk about what activities were/are done at springs?
In what way does the spring influence your sense of who you are?
Do you know other people who might know about springs/Coldwater Spring?
In what way do you think Coldwater Spring has changed over time?
Would you/your lifeways be impacted by how this place is eventually managed and used?
Would this property be an important place regardless of the Spring?

Documentation

Appropriate recording methods will be determined on a tribal/individual basis depending on the comfort and confidentiality concerns of interview participants. Recording methods may include Detailed Note Taking, Video Audio, or Audio.

Consent and Confidentiality

Researchers will discuss the intent of the ethnographic resources study with the interviewees, and how the study and interviews will be conducted in a collaborative manner with opportunity to review and amend interviewee input. Researchers will discuss with interviewees how their contributions will be incorporated into the overall research, the potential benefits and risks of disclosing cultural significance, and how their own contributions will be stored and protected. Provisions for confidentiality of sensitive information shared by interviewees and the anonymity of the interviewee will also be discussed. Interviews will be documented through the use of consent forms that will include a statement regarding limitations on confidentiality. These forms will be submitted to the NPS with the final report.

Review Process

Periodically during the interview, the ethnographic team will repeat back what was heard to confirm that information was heard and recorded correctly. This will provide the interview consultants a chance to make clarifications when appropriate. Following the interview, the information that was shared by the individual will be summarized or transcribed (if a tape was made), and provided to the interviewee for their review. A follow-up phone call, and possibly an interview, will take place in order to ensure that the informant agrees that the information that was captured is accurate. At this time the ethnographic team will also confirm the level of confidentiality that the interviewee desires.

APPENDIX C
COMMUNICATION LOG

Potentially Interested Federally-Recognized Indian Communites

American Indian Community	Letter Sent re: Ethno Study	Response to Letter (telephone, letter, e-mail)?	Follow-up Contact?	Interested?	Official Representative for Ethno Study	Participants Identified?	Initial Meet with NPS?	Meetings with Ethno Team?
Upper Sioux Community	NPS to Helen Blue, Chairwoman; NPS to Tom Ross	Yes- phone call to NPS	Yes - NPS	YES	Tom Ross	Yes -Dallas Ross, Elitta Gouge, Carrie Schommer, Tom Ross	5/5/2005 - Tom and Dallas Ross on Site with Kim Berns, JoAnn Kyral, John Anfinson, Mollie O'Brien, Bob Larson, Everet Blackthunder, Leonard Wabasha, Jim Jones, Pete Palma	6/21/2005, 6/22/2005, and 10/25/05
Lower Sioux Community	NPS to Sheldon Wolfchild	Kim and JoAnn both called Sheldon	Yes - NPS	YES	Sheldon Wolfchild	No	NPS called on several occassions offering to meet w/LSC	No
Lower Sioux Community	NPS to Ernest Wabasha, Cultural Resources; NPS to Ann Larsen, Chairwoman	5/16/05 JoAnne called Bob Larson	Yes - NPS	YES	Bob Larson	Yes - Bob Larson and Everette Blackthunder	5/5/05 - Bob Larson and Everette Blackthunder at on site meeting	6/21/2005 and 6/22/2005
Shakopee Mdewakanton Sioux Community	NPS to Stanley Crooks, Chairman; NPS to Leonard Wabasha, Cultural Resources	Yes (verbal via Leonard)	Yes - NPS	Yes	Leonard Wabasha	Leonard Wabasha	4/29/05 - Stan Ellison, George (lawyer), and Leonard Wabasha on site with JoAnn Kyral, John Anfinson, Kim Berns, Mollie O'Brien; 5/5/05 - Leonard at on-site meeting	6/21/05
Prairie Island Indian Community	NPS to Doreen Hagen, President; NPS to Craig Wills, Cultural Resources	Yes - phone call to NPS	Yes - NPS	YES	Craig Wills	Curtis Campbell	No	7/20/05
Minnesota Indian Affairs Council	SHPO to MIAC 2/17/05; cc'd on tribal notification letters				Jim Jones		4/26/05 - meeting at Louisianna Café with Jim Jones, Mollie O'Brien, Kim Berns, John Anfinson, JoAnn Kyral, Pete Palma; 5/5/05 - Jim Jones joined on-site meeting (per Tom Ross's request)	4/7/05 - Jim Jones, Michelle Terrel, Mollie O'Brien at Summit
White Earth Reservation	NPS to Erma Vizenor, Chairwoman; NPS to Tom McCaully, THPO	Phone call to NPS	Yes - NPS	Yes	Tom McCaulley	Andy Favorite and Mike Swan	No	7/26/05
Sissteton Wahpeton Oyate	NPS to James Crawford, Chairman; NPS to Cultural Resource Specialist	No	Yes - NPS left VM message on 5/20/05	Assume no				

Potentially Interested Federally-Recognized Indian Communites

Ho-Chunk Nation	NPS to George Lewis, Chairman; NPS to Samantha House; NPS to George Garvin	No	Yes - NPS left VM message on 5/20/05; called again on 6/1/05 and left VM for Cultural Chair George Garvin	Assume no				
Fond du Lac Reservation	NPS to Peter DeFoe, Chairman; NPS to Leroy DeFoe	No	Yes - Calls from NPS on 5/20/05 and 6/13/05; re-faxed letters at secretary's request on 6/13/05	Assume no				
Bois Forte Reservation	NPS to Kevin Leecy, Chairman; NPS to Gordon Adams	No	Yes - NPS left VM message on 5/20/05 and 6/13/05	Assume no				
Grand Portage Reservation	NPS to Norman DesChampe, Chairman	Phone call to Kim B.	Yes - NPS	No				
Mille Lacs Band of Ojibwe	NPS to Elise Aune, THPO; NPS to Melanie Benjamin	No	Yes - NPS called 5/20/05 and 6/13/05	Assume no				
Red Lake Band of Ojibwe	NPS to Floyd Jourdain, Chairman; NPS to Lee Peterson	Phone call to Kim B.	Yes - NPS	No				
Iowa Tribe of Oklahoma	NPS to Diane Jobe, Tribal Administrator; NPS to Phoebe O'Dell, Chairwoman	No	Yes - NPS faxed letter of 2/18/05 on 3/8/05	Assume no				
Flandreau Santee Sioux Tribe	NPS to Leonard Eller, President	No	Yes - NPS called on 6/13/05 and re-faxed 5/18/05 letter to NR director John Bechen	Assume no				
Crow Creek Sioux Tribe	NPS to Duane Big Eagle, Chairman	No	No	No - from Secretary Rondle				
Spirit Lake Sioux Nation	NPS to Valentino White, Chairman	No	Yes - NPS re-faxed letter per request of Chairman White	Assume no				

Potentially Interested Federally-Recognized Indian Communites

Santee Sioux Tribe of Nebraska	NPS to Roger Trudell, Chairman	No	Yes - NPS call to Darleen Thomas - secretary	Assume no				
Lac Courte Oreilles	NPS to Louis Taylor, Sr	No	Yes - NPS?	Assume no				
Winnebago of Nebraska	NPS to John Blackhawk, Chairman; NPS to David Smith	Letter to NPS	Yes - NPS	No				
Leech Lake Reservation	NPS to Gina Papsadora, THPO; NPS to George Goggleye, Chairman	Letter to NPS	Yes - NPS	No				

Potentially Interested Individuals and Groups

Individual or Group	Affiliation	How Contacted	Interested?	Meetings with Ethno Team?
Jim Anderson and Michael Scott	Mendota Mdewakanton Dakota Community	Mollie	Yes	6/23/05 and 6/24/05
James Olson	Former Deputy Research Director at BOM	Mollie	Yes	11/?/05
Bruce White	Ethnohistorian	Michelle	Yes	6/24/2005
Eddie Benton Benais	Mdewiwin Society & Lac Courte Oreilles	Mollie	Yes	8/29/2005
Jerry Dearly		Mollie - unable to reach		
Ambrose Little Ghost		Mollie - unable to reach		
Joe Williams	Sisseton Wahpeton	Mollie	Yes	10/25/2005
Ed Redowl	Sisseton Wahpeton	Mollie	Yes	10/26/2005
Danny Seaboy		Mollie	Yes	Was planning on attending 10/25/05 meeting in Granite but couldn't make it
Curtis Campbell	Prairie Island	Mollie	Yes	9/20/2005
Jerry Flute		Mollie - unable to reach		
Jodi Beaulieau	Mdewinwin Society Member and Red Lake	Mollie - left two messages		
Gary Cavender	Shakopee	Mollie	Yes	8/9/05 and 8/10/05
Chris Leith	Prairie Island			9/22/2005
Sharon Day	Ojibwe that practices water rituals - TH 55 testimony	Mollie	Yes	8/29/2005
Arvol Lookinghorse	Keeper of Sacred Pipe	Mollie - unable to reach		
Carolyn Anderson	Takuwakantipi Study (w/Ollendorf)	Michelle		

Communication Log of Initial Contacts and Meetings

Name	Affiliation	Role	Date	Type of Correspondence	Participants	Subject	Notes
Tom McCauley	White Earth	THPO	4/?/05	Phone	Mollie O'Brien, Tom McCauley	Setting up Meeting	
Tom McCauley	White Earth	THPO	7/26/05	Interview	Mollie O'Brien, Michelle Terrell, Tom McCauley, Mike Swan, Andy Favorite	BOM Property	Audio and notes
Mike Swan	White Earth	Director of Natural Resources		Interview	Mollie O'Brien, Michelle Terrell, Tom McCauley, Mike Swan, Andy Favorite	BOM Property	Audio and notes
Andy Favorite	White Earth	Tribal Historian		Interview	Mollie O'Brien, Michelle Terrell, Tom McCauley, Mike Swan, Andy Favorite	BOM Property	Audio and notes
Gary Cavender	Member of the Shakopee Mdewakanton Sioux Community	Elder	8/?/05	Phone	Mollie O'Brien and Gary Cavender	Setting up Meeting	
Gary Cavender	Member of the Shakopee Mdewakanton Sioux Community	Elder	8/9/05 and 8/10/05	Interview	Mollie O'Brien, Michelle Terrell, Gary Cavender	BOM Property	Audio and notes
Bruce White		Historian	6/?/05	Phone	Michelle Terrell	Setting up Meeting	
Bruce White		Historian	6/24/05	Interview	Michelle Terrell, Penny Rucks, Jan Dalsin and Bruce White	BOM Property	Transcipt
Jan Dalsin	Preserve Camp Coldwter Coalition	Works closely with Bruce White	6/25/05	Interview	Michelle Terrell, Penny Rucks, Jan Dalsin and Bruce White	BOM Property	Transcipt
Tom Sanders	Jeffers Petroglyphs	Works closely with Upper Sioux and Joe Williams	10/25/05	Interview	Mollie O'Brien, Michelle Terrell, Elitta Gouge, Carrie Schommer, Joe Williams, Ed Redowl, Mike Selvege, Tom Ross, Tom Sanders	BOM Property	Audio and notes

Communication Log of Initial Contacts and Meetings

Leonard Wabasha	Employee @ Shakopee; Culturally affiliated with Lower Sioux	Cultural Resources Director	5/31/05	Phone	Mollie O'Brien	Reminder: Awaiting official notification from Council	
Leonard Wabasha	Employee @ Shakopee; Culturally affiliated with Lower Sioux	Cultural Resources Director	6/1/05	Phone	Mollie O'Brien	Reminder: Awaiting official notification from Council	
Leonard Wabasha	Employee @ Shakopee; Culturally affiliated with Lower Sioux	Cultural Resources Director	6/21/05 and 6/22/05	Interview	Mollie O'Brien, Penny Rucks, Michelle Terrell, Elitta Gouge, Dallas Ross, Everette Blackthunder, Bob Larson, Tom Ross, Leonard Wabasha	BOM Property	Audio and notes
Leonard Wabasha	Shakopee Mdewakanton Sioux Community	Cultural Resources Director	11/22/05	Phone	Mollie O'Brien left message	Additional folks for us to talk with?	Informed Leonard that the last correspondence came from Michelle to clarify that Gary was talked to 'unofficially' and that we were wondering if Shak had additional folks for us to talk with.
Tom Ross	Upper Sioux	Member at Large, Board of Trustees	5/12/05	Phone	Mollie O'Brien, Tom Ross	Setting up Meeting	

Communication Log of Initial Contacts and Meetings

Tom Ross	Upper Sioux	Member at Large, Board of Trustees	6/7/05	Phone	Mollie O'Brien, Tom Ross	Meeting	Tom returned my call - Confirmed meeting date, time and attendees
Tom Ross	Upper Sioux	Member at Large, Board of Trustees	6/21/2005, 6/22/2005, and 10/25/05	Interview	Mollie O'Brien, Michelle Terrell, Elitta Gouge, Carrie Schommer, Joe Williams, Ed Redowl, Mike Selvege, Tom Ross, Tom Sanders, Everette Blackthunder, Bob Larson, Leonard Wabasha	BOM Property	Audio and notes
Carrie Schommer	Upper Sioux	Retired University of Minnesota Language instructor, Elder	10/25/05	Interview	Mollie O'Brien, Michelle Terrell, Elitta Gouge, Carrie Schommer, Joe Williams, Ed Redowl, Mike Selvege, Tom Ross, Tom Sanders	BOM Property	Audio and notes
Dallas Ross	Upper Sioux	Director of Environmental Programs, Office of Environment	6/21/05 and 6/22/05	Interview	Mollie O'Brien, Michelle Terrell, Elitta Gouge, Tom Ross, Bob Larson, Everette Blackthunder, Leonard Wabasha	BOM Property	Audio and notes
Elitta Gouge	Upper Sioux	Secretary, Board of Trustees, Elder	6/21/2005, 6/22/2005, and 10/25/05	Interview	Mollie O'Brien, Michelle Terrell, Elitta Gouge, Carrie Schommer, Joe Williams, Ed Redowl, Mike Selvege, Tom Ross, Tom Sanders, Everette Blackthunder, Bob Larson, Leonard Wabasha	BOM Property	Audio and notes

Communication Log of Initial Contacts and Meetings

Bob Larsen	Lower Sioux	Council Member	5/19/05	Phone	Mollie O'Brien, Bob Larson	Setting up Meeting	
Bob Larsen	Lower Sioux	Council Member	6/7/05	Phone	Mollie O'Brien, Bob Larson	Meeting	Bob returned my call - Did not look at my e-mail - updated him re what was in e-mail - confirmed meeting data and participants (Bob, Jodi Good Thunder, Denny Prescott, Vernell?, Everett Blackthunder?
Bob Larsen	Lower Sioux	Council Member	6/21/05 and 6/22/05	Interview	Mollie O'Brien, Penny Rucks, Michelle Terrell, Elitta Gouge, Dallas Ross, Everette Blackthunder, Bob Larson, Tom Ross, Leonard Wabasha	BOM Property	Audio and notes
Everette Blackthunder	Lower Sioux	Member of the Oneida Tribe of Indians of Wisconsin, works closely with Bob Larsen	6/21/05 and 6/22/05	Interview	Mollie O'Brien, Penny Rucks, Michelle Terrell, Elitta Gouge, Dallas Ross, Everette Blackthunder, Bob Larson, Tom Ross, Leonard Wabasha	BOM Property	Audio and notes
Craig Wills	Prairie Island	Director, Department of Natural Resources	5/19/05	Phone	Mollie O'Brien, Craig Wills	Setting up Meeting	
Craig WIlls	Prairie Island	Director, Department of Natural Resources	5/24/05	Phone	Mollie O'Brien, Craig Wills	Research q's	Follow- up to let him know we'd send once we obtained comments from NPS
Craig WIlls	Prairie Island	Director, Department of Natural Resources	6/7/05	Phone	Mollie O'Brien, Craig Wills	Meeting	Craig returned my call - he received the interview information and the Council is trying to identify someone. If no one is identified in time for meeting, he may/may not come in place of selected individual. I told him we'd sett up separate meeting if they couldn't find someone.

Communication Log of Initial Contacts and Meetings

Curtis Campbell	Prairie Island	Triabl Historian and Formal Tribal Chairman, Elder		Phone	Mollie O'Brien, Curtis Campbell	Meeting	
Curtis Campbell	Prairie Island	Triabl Historian and Formal Tribal Chairman, Elder	7/20/05	Interview	Mollie O'Brien, Michelle Terrell, Curtis Campbell	BOM Property	Audio and notes
Chris Leith	Prairie Island	Member of the Prairie Island Indian Community, Elder	9/22/05	Interview	Mollie O'Brien, Michelle Terrell, Chris Leith	BOM Property	See notes
Michael Scott	Mendota Dakota	Chairman	6/1/05	Phone	Mollie O'Brien, Michael Scott	Setting up Meeting	
Michael Scott	Mendota Dakota	Chairman	6/7/2005; 6/9/05	Phone	Mollie O'Brien - left message	Meeting Date	Left message with Michael to let him know the date for the meeting.
Michael Scott	Mendota Dakota	Chairman	6/23/05 and 6/24/05	Interview	Michelle Terrell, Penny Rucks, Jim Anderson and Michael Scott, Mollie O'Brien	BOM Property	Audio and notes
Jim Anderson, Sr.	Mendota Dakota	Historian	6/1/05	Phone	Mollie O'Brien - left message	Project	
Jim Anderson, Sr.	Mendota Dakota	Historian	6/7/05	Phone	Mollie O'Brien, Jim Anderson	Meeting	Jim Returned a second phone call - Set up meeting for June 23rd at 3:30. Jim indicated it would just be he and Mike and Jim; sent interview info
Jim Anderson, Sr.	Mendota Dakota	Historian	6/24/05	Interview	Michelle Terrell, Penny Rucks, Jim Anderson and Michael Scott	BOM Property	Audio and notes

Communication Log of Initial Contacts and Meetings

James Olson	Former Deputy Research Director at BOM		11/8/05	Phone	Mollie O'Brien, James Olson	BOM Property	
Ed Red Owl	Sisseton Wahpeton	Hisotiran, Member of the Sisseton-Wahpeton Sioux Tribe	10/19/05 to 10/21/05	Phone			
Ed Red Owl	Sisseton Wahpeton	Hisotiran, Member of the Sisseton-Wahpeton Sioux Tribe	10/25/05	Interview	Mollie O'Brien, Michelle Terrell, Elitta Gouge, Carrie Schommer, Joe Williams, Ed Redowl, Mike Selvege, Tom Ross, Tom Sanders	BOM Property	Audio and notes
Joe Williams	Sisseton Wahpeton	Elder, Cultural Resources Manager, Member of the Sisseton-Wahpeton Sioux Tribe	10/19/05 to 10/21/06	Phone			
Joe Williams	Sisseton Wahpeton	Elder, Cultural Resources Manager, Member of the Sisseton-Wahpeton Sioux Tribe	10/25/05	Interview	Mollie O'Brien, Michelle Terrell, Elitta Gouge, Carrie Schommer, Joe Williams, Ed Redowl, Mike Selvege, Tom Ross, Tom Sanders	BOM Property	Audio and notes
Danny Seaboy			10/19/05 to 10/21/07	Phone - unable to reach	Mollie		
Ambrose Littleghost			10/19/05 to 10/21/08	Phone - unable to reach	Mollie		
Arvol Lookinghorse	Keeper of Sacred Pipe		10/19/05 to 10/21/09	Phone - unable to reach	Mollie		
Jerry Flute			10/?/05	Phone - unable to reach	Mollie		
Jerry Dearly			10/?/05	Phone - unable to reach	Mollie		

Communication Log of Initial Contacts and Meetings

Sheldon Wolfchild	Chairman of Lower Sioux	Chairman	11/14/05 to 11/21/05	Phone	Mollie O'Brien - left message	Meeting	
Sheldon Wolfchild	Chairman of Lower Sioux	Chairman	11/22/05	Phone	Sheldon Wolfchild called Mollie	Meeting	Sheldon would like to set up a meeting with the U of M and MHS and elders to talk about origins. He would like Michelle and I to go to this and THEN set up a separate meeting after to discuss coldwater.
Michael Selvage, Sr.	Member of the Sesseton-Wahpeton Sioux Tribe	Works closely with Edward Red Owl	10/25/05	Interview	Mollie O'Brien, Michelle Terrell, Elitta Gouge, Carrie Schommer, Joe Williams, Ed Redowl, Mike Selvege, Tom Ross, Tom Sanders	BOM Property	Audio and notes
Eddie Benton-Benai	Member of Lac Courte Oreilles Ojibwe Community, Wisconsin	Elder, Member of the Fish Clan and the Mdewinwin Society	8/29/05	Interview	Mollie O'Brien, Michelle Terrell, Andrea Vermeer, Eddie Benton-Benai, Dorene Day	BOM Property	Audio and notes
Ms. Dorene Day	Member of the Bois Forte Band of Chippewa, Minnesota	Practicing water woman of Mdewinwin Society	8/29/05	Interview	Mollie O'Brien, Michelle Terrell, Andrea Vermeer, Eddie Benton-Benai, Dorene Day	BOM Property	Audio and notes
This document lists initial significant contacts only - not every telephone conversation regarding coordination of interviews is listed in this table.							

APPENDIX D
INTERVIEWEES

INTERVIEWEES

OFFICIAL REPRESENTATIVES OF FEDERALLY RECOGNIZED TRIBAL GOVERNMENTS: ELECTED OFFICERS AND CULTURAL APPOINTEES

Initial interviews were conducted with individuals from the federally recognized tribal communities that responded to the consultation initiated by the NPS. These communities identified the following elected officers or cultural appointees to serve as official representatives for initial interviews.

DAKOTA

Lower Sioux Indian Community

1. **Bob Larsen**, Vice President, Community Council (at time of interview). Dakota speaker.

Prairie Island Indian Community

2. **Craig Wills**, Director, Department of Natural Resources. Non-Dakota individual. Ms. O'Brien and Dr. Terrell met with Mr. Wills at his office to introduce the project but was not interviewed. Mr. Wills responsibility was to work with the ethnographic team to gain an understanding of the project so that the Tribal Council could select the appropriate tribal representative for us to interview.

Shakopee Mdewakanton Dakota Community

3. **Leonard Wabasha**, Cultural Resources Director. He is a Dakota speaker, member of the Lower Sioux Indian Community, and direct descendant of *Wapahasa I* (Wabasha), who was the leader of the Mdewakanton village located on the Mississippi River near present day Winona, Minnesota.

Upper Sioux Indian Community

4. **Tom Ross**, Member at Large, Board of Trustees. He is a Dakota speaker and resident of the Upper Sioux Indian Community. Mr. Ross is the great-great-grandson of *Mazomani* (Walking Iron), who was the leader of the Wahpeton village located on the Minnesota River at Little Rapids near present day Jordan, Minnesota, as well as the great-great-great grandson of *Mahpiya Wichashta* (Cloud Man), who was the leader of the Mdewakanton village at Lake Calhoun in present day Minneapolis, Minnesota.

5. **Dallas Ross**, Director of Environmental Programs, Office of Environment. He is a Dakota speaker and resident of the Upper Sioux Indian Community. Mr. Ross is the brother of Tom Ross and shares his family connection to the Little Rapids and Lake Calhoun bands of the Mdewakanton Dakota.

6. **Elitta (Lorraine) Gouge**, Secretary, Board of Trustees. She is a Dakota speaker and resident of the Upper Sioux Indian Community for her entire life. She is Tom Ross' second cousin and shares the same family connections to *Mazomani* (Walking Iron) and *Wichashta* (Cloud Man). Her mother was Elsie Cavender informant of Janet Spector's *What this Awl Means* (1993).

OJIBWE

White Earth Band of Chippewa, Minnesota

7. **Michael Swan**, Director of Natural Resources. Mr. Swan oversees the department that contains the Tribal Historic Preservation Office.

8. **Andy Favorite**, Tribal Historian. Mr. Favorite was raised in Minneapolis during the 1950s in the area of the intersection of Portland Avenue and Franklin Avenue, which was the location of an urban Ojibwe community. Mr. Favorite sits on the Minnesota Historical Society's Indian Advisory Committee.

9. **Tom McCauley**, Tribal Historic Preservation Officer. Non-Ojibwe individual.

OFFICIAL REPRESENTATIVES OF FEDERALLY RECOGNIZED TRIBAL GOVERNMENTS: IDENTIFIED INFORMANTS

Two of the Dakota communities (Prairie Island Indian Community and Upper Sioux Indian Community) also designated tribal members to serve as official tribal representatives and informants for this study.

DAKOTA

Prairie Island Indian Community, Minnesota

10. **Curtis Campbell/*Wakanhdi Sapa* (Black Lighting)**, elder, tribal historian, and former tribal chairman. Mr. Campbell is a *ćaské*, who was raised by his grandparents at Prairie Island. Mr. Campbell has written a family history that was sponsored by the tribal council of the Prairie Island Indian Community. His family lineage is traced to the *Khemnichan* band of the Mdewakanton Dakota that resided in the Red Wing area. Mr. Campbell was designated as an official informant by the Prairie Island Indian Community, but he was also recommended by other Dakota tribal members as a key cultural expert.

Upper Sioux Indian Community, Minnesota

11. **Carrie Schommer**, elder and retired University of Minnesota Dakota language instructor. Ms. Schommer is an aunt of Tom and Dallas Ross and Gary Cavender. She shares the same family connections to *Mazomani* (Walking Iron) and *Wichashta* (Cloud Man). Ms. Schommer was an informant for Janet Spector's *What this Awl Means* (1993). The Upper Sioux Indian Community recognized Ms. Schommer as an official informant for the purposes of this study.

KEY CULTURAL EXPERTS

Those persons recognized as key cultural experts were limited to persons identified by members of their own tribes as having traditional knowledge about their tribal traditions (i.e., Dakota elders recommended by Dakota tribal members). Particular attention was given to identifying native language-speaking elders with traditional knowledge.

DAKOTA

12. **Gary Cavender**, elder and Dakota speaker residing at the Shakopee Mdewakanton Dakota Community, age 66. Mr. Cavender is a *ćaské*, who was raised by his grandparents (Bill and Eliza Cavender) and great-grandparents in the Granite Falls area. Mr. Cavender is a half-brother to Tom and Dallas Ross and a second cousin of Elitta Gouge. Through his mother he shares the same family connection to the Little Rapids and Lake Calhoun bands of the Mdewakanton Dakota. Mr. Cavender had previously provided testimony on Coldwater Spring, and was recommended by the Upper Sioux Indian Community as a key cultural expert.

13. **Chris Leith**, elder, Dakota language speaker, and spiritual leader, age 70. Mr. Leith is a member of the Prairie Island Indian Community where he was born and raised. He has been a Sun Dance chief for 30 years and he is a member of the Golden Eagle Society – a group of elders. He is a descendant of the Leith and Dow families. Mr. Leith had previously provided testimony on Coldwater Spring.

14. **Edward Red Owl**, historian, member of the Sisseton-Wahpeton Sioux Tribe. Mr. Red Owl has worked in the past for the Sisseton-Wahpeton community. He is currently a private consultant. Mr. Red Owl is a descendant of Gabriel Renville on his maternal line. Mr. Red Owl was recommended as a key cultural expert by the Upper Sioux Indian Community.

15. **Michael Selvage, Sr.**, historian, member of the Sisseton-Wahpeton Sioux Tribe. Mr. Selvage was recommended as a key cultural expert by the Upper Sioux Indian Community.

16. **Joe Williams**, elder, cultural resource manager, member of the Sisseton-Wahpeton Sioux Tribe. Mr. Williams has overseen the implementation of the Native American Graves Protection and Repatriation Act for his community. He is a tribal liaison working frequently as a tribal monitor and consultant for archaeological and cultural resource projects. Mr. Williams was recommended as a key cultural expert by the Upper Sioux Indian Community.

17. **Everett Black Thunder**, current member of the Oneida Tribe of Indians of Wisconsin, formerly enrolled with the Sisseton-Wahpeton Sioux Tribe. He is the son of Sisseton-Wahpeton historian Elijah Black Thunder. Mr. Black Thunder attended an interview at the request of Bob Larsen of the Lower Sioux Indian Community.

OJIBWE

18. **Eddie Benton-Banai**, elder, Ojibwe speaker, spiritual leader, and member of the Lac Courte Oreilles Ojibwe Community of Wisconsin, age 72. Mr. Benton-Banai is a member of the Fish Clan of the Wisconsin Ojibwe and member of the *Mdewiwin* Society. Mr. Benton-Banai was a co-founder of the Minneapolis American Indian Movement (AIM) and director of the Red School House, a kindergarten through senior high level AIM survival school located in St. Paul, Minnesota. He is the author of *The Mishomis Book* (1988), which is an oral history of the Ojibwe for young people. Mr. Benton-Banai was identified as a potential interviewee on the basis of testimony on the Coldwater Spring that he had provided during the TH 55 Reroute project. He was also identified as a key cultural expert with knowledge about the spring by Jim Jones of MIAC.

OTHER INTERVIEWEES

The consultants also contacted and/or interviewed other members of Dakota and Ojibwe communities, non federally recognized tribal members; previous researchers; and other individuals with information about the project area.

19. **Jim Anderson**, Tribal Historian, Mendota Mdewakanton Dakota Community. Mr. Anderson was raised in Mendota, Minnesota. His grandmother was Celicia (LeClaire) Brown, and Bob Brown, the former chair of the Mendota Mdewakanton Dakota Community, was his uncle. Mr. Anderson has studied Dakota language and spirituality for several years under the direction of Chris Leith.

20. **Jan Dalsin**, Preserve Camp Coldwater Coalition. Ms. Dalsin is an advocate for the preservation of Coldwater Spring and Pilot Knob. She was interviewed with Bruce White at his request.

21. **Dorene Day**, member of the Bois Forte Band of Chippewa, Minnesota. Ms. Day is a practicing water woman of the *Mdewiwin* Society and was identified during interviews as being a possible Ojibwe informant for this project.

22. **Tom Sanders**, Site Manager, Jeffers Petroglyphs. Mr. Sanders was invited by members of the Upper Sioux Indian Community to attend a group interview due to the presence of springs in the area of the petroglyph site.

23. **Michael Scott**, member of the Mendota Mdewakanton Dakota Community. Mr. Scott was raised in Mendota, Minnesota and is Jim Anderson's cousin. Bob Brown, the former chair of the Mendota Mdewakanton Dakota Community, was his uncle.

24. **Bruce White**, EthnoHistorian, Turnstone Historical Research. Mr. White is a co-author of an ethnographic and historical study of the Fort Snelling area in 1838 (White and White 1998), and co-author with Alan Woolworth of the *Oheyawahi*/Pilot Knob National Register nomination.

APPENDIX E
RECORD OF INTERVIEWS

Interview Date	Interview Location	Interviewee Participants	Title/Association	Representation	Interview Consultants
06/21/05	Mystic Lake, Shakopee Mdewakanton Dakota Community and Memorial Park, Shakopee, MN	Dallas Ross	Director of Environmental Programs at the Office of Environment/ Upper Sioux Indian Community, MN	Official Representative of Federally Recognized Tribal Government	Mollie O'Brien, Michelle Terrell, Penny Rucks
		Tom Ross	Member at Large, Board of Trustees/ Upper Sioux Indian Community, MN	Official Representative of Federally Recognized Tribal Government	
		Bob Larsen	Vice President/ Lower Sioux Indian Community, MN (at time of interview)	Official Representative of Federally Recognized Tribal Government	
		Leonard Wabasha	Cultural Resouces Director/ Shakopee Mdewakanton Sioux Community, MN and Lower Sioux Indian Community Member	Official Representative of Federally Recognized Tribal Government	
		Elitta (Lorraine) Gouge	Secretary, Board of Trustees/ Upper Sioux Indian Community, MN	Official Representative of Federally Recognized Tribal Government	
		Everett Black Thunder	Oneida Tribe of Indians of Wisconsin	Key Cultural Expert	
06/22/05	Mystic Lake, Shakopee Mdewakanton Dakota Community	Tom Ross	Member at Large, Board of Trustees/ Upper Sioux Indian Community, MN	Official Representative of Federally Recognized Tribal Government	Mollie O'Brien, Michelle Terrell, Penny Rucks
		Bob Larsen	Vice President/ Lower Sioux Indian Community, MN (at time of interview)	Official Representative of Federally Recognized Tribal Government	
		Elitta (Lorraine) Gouge	Secretary, Board of Trustees/ Upper Sioux Indian Community, MN	Official Representative of Federally Recognized Tribal Government	
		Everett Black Thunder	Oneida Tribe of Indians of Wisconsin	Key Cultural Expert	
06/23/05	Mendota Mdewakanton Dakota Community, Mendota	Michael Scott	Mendota Mdewakanton Dakota Community, MN	Other Interviewees and Contacts	Mollie O'Brien, Michelle Terrrell, Penny Rucks
06/24/05	Mendota Mdewakanton Dakota Community, Mendota	Michael Scott	Mendota Mdewakanton Dakota Community, MN	Other Interviewees and Contacts	Michelle Terrell, Penny Rucks
		Jim Anderson	Tribal Historian, Mendota Mdewakanton Dakota Community, MN	Other Interviewees and Contacts	
06/24/05	Black Dog Caf□, St. Paul	Bruce White	Turnstone Historical Research	Other Interviewees and Contacts	Michelle Terrell, Penny Rucks
		Jan Dalsin	Preserve Camp Coldwater Coalition	Other Interviewees and Contacts	
07/20/05	Curtis Campbell's Home	Curtis Campbell	Elder and Dakota Speaker, Prairie Island Indian Community Member	Official Representative of Federally Recognized Tribal Government	Mollie O'Brien, Michelle Terrell
07/26/05	White Earth Reservation	Andy Favorite	Tribal Historian, White Earth Band of Chippewa, MN	Official Representative of Federally Recognized Tribal Government	Mollie O'Brien, Michelle Terrell
		Mike Swan	Director of Natural Resources, White Earth Band of Chippewa, MN	Official Representative of Federally Recognized Tribal Government	
		Tom McCauley	Tribal Historic Preservation Officer, White Earth Band of Chippewa, MN	Official Representative of Federally Recognized Tribal Government	
08/09/05	Gary Cavender's Home	Gary Cavender	Elder and Dakota speaker residing at Shakopee Mdewakanton Dakota Community, MN	Key Cultural Expert	Mollie O'Brien, Michelle Terrell
08/23/05	Gary Cavender's Home	Gary Cavender	Elder and Dakota speaker residing at Shakopee Mdewakanton Dakota Community, MN	Key Cultural Expert	Mollie O'Brien, Michelle Terrell

Interview Date	Interview Location	Interviewee Participants	Title/Association	Representation	Interview Consultants
08/30/05	Summit Envirosolutions, Inc, St. Paul	Eddie Benton-Banai	Lac Courte Orielles Ojibwe Community Member	Key Cultural Expert	Mollie O'Brien, Michelle Terrell, Andrea Vermeer
		Dorene Day	Bois Forte Band of Chippewa Member	Other Interviewees and Contacts	
09/22/05	Chris Leith's Home	Chris Leith	Elder and Dakota speaker, Prairie Island Indian Community Member	Key Cultural Expert	Mollie O'Brien, Michelle Terrell
10/25/05	Upper Sioux Indian Community, Granite Falls	Tom Ross	Member at Large, Board of Trustees/ Upper Sioux Indian Community, MN	Official Representative of Federally Recognized Tribal Government	Mollie O'Brien, Michelle Terrell
		Elitta (Lorraine) Gouge	Secretary, Board of Trustees/ Upper Sioux Indian Community, MN	Official Representative of Federally Recognized Tribal Government	
		Carrie Schommer	Elder and retired Dakota language instructor, Upper Sioux Indian Community Member	Official Representative of Federally Recognized Tribal Government	
		Ed Red Owl	Historian and Sissteton-Wahpeton Sioux Tribe Member	Key Cultural Expert	
		Michael Selvege, Sr.	Historian and Sissteton-Wahpeton Sioux Tribe Member	Key Cultural Expert	
		Joe Williams, Sr.	Cultural Resource Manager for the Sissteton-Wahpeton Sioux Tribe Member	Key Cultural Expert	
		Tom Sanders	Jeffers Petroglyphs Site Manager	Other Interviewees and Contacts	

APPENDIX F
INTERVIEW CONSENT AND PERMISSION FORMS

Verbal permission to use interviewee names and associated quotes was obtained from each interviewee. However, Interview Consent/Permission Forms were only received back from a few interview participants as included in Appendix F.

INTERVIEW CONSENT FORM

I have reviewed my quotes, I am comfortable with their representation in the report and I do grant permission to use my quotes or information together with my name. I understand that the final report will become part of the public planning process and public record and that the final report will become the property of the National Park Service.

Signature: Michael Selvage / Edward Redcloud

Affiliation/Title/Association: SISSETON-WAHPETON DAKOTA

Date: 05-12-, 2006

INTERVIEW CONSENT FORM

I have reviewed my quotes, I am comfortable with their representation in the report and I do grant permission to use my quotes or information together with my name. I understand that the final report will become part of the public planning process and public record and that the final report will become the property of the National Park Service.

Signature: Michael Swan

Affiliation/Title/Association: White Earth Reservation, Director of Natural Resources

Date: May 24, 2006

INTERVIEW CONSENT FORM

Please make check ONE box below, sign and date the form, and return it to us in the self-addressed stamped envelope enclosed.

(✓) I have reviewed my quotes, I AM comfortable with their representation in the report, and I DO grant permission to **use my quotes or information together with my name**. I understand that the final report will become part of the public planning process and public record and the final report will become the property of the National Park Service.

( ) I have reviewed my quotes, I AM comfortable with their representation in the report, and I DO grant permission to use quotes or information attributed to me **with the condition that my name be made anonymous**. I understand that the final report will become part of the public planning process and public record and the final report will become the property of the National Park Service. The NPS will enforce confidentiality of names and the content of interviews to the extent legally possible.

( ) I have reviewed my quotes and I DO grant permission for my quotes or information to be used **in a separate appendix only, which will be retained by the National Park Service and will not be distributed with the final report**. The NPS will enforce confidentiality of names and the content of interviews to the extent legally possible.

( ) I have reviewed my quotes but I DO NOT grant permission to use quotes or information that are attributed to me.

Please note other comments or special requests in the space provided below:

Help us to Return The Whole Site to the Minnesota Mdewakanton Dakota so we can Create a language + Cultural center for healing and Education of Native Traditions

Signature: ~~Michael Lee~~ James K Anderson Date: 2-13-06

Affiliation/Title/Association: Historian and Cultural Chairman Mendota Mdewakanton Dakota Community

INTERVIEW CONSENT FORM

Please make check ONE box below, sign and date the form, and return it to us in the self-addressed stamped envelope enclosed.

( ) I have reviewed my quotes, I AM comfortable with their representation in the report, and I DO grant permission to **use my quotes or information together with my name**. I understand that the final report will become part of the public planning process and public record and the final report will become the property of the National Park Service.

( ) I have reviewed my quotes, I AM comfortable with their representation in the report, and I DO grant permission to use quotes or information attributed to me **with the condition that my name be made anonymous**. I understand that the final report will become part of the public planning process and public record and the final report will become the property of the National Park Service. The NPS will enforce confidentiality of names and the content of interviews to the extent legally possible.

( ) I have reviewed my quotes and I DO grant permission for my quotes or information to be used **in a separate appendix only, which will be retained by the National Park Service and will not be distributed with the final report**. The NPS will enforce confidentiality of names and the content of interviews to the extent legally possible.

( ) I have reviewed my quotes but I DO NOT grant permission to use quotes or information that are attributed to me.

Please note other comments or special requests in the space provided below:

Signature: Tom Russ Date: Feb 22, 06

Affiliation/Title/Association: Upper Sioux Community

APPENDIX G
PREVIOUS TRIBAL STATEMENTS

Post-it® Fax Note 7671	Date 3/29/99	# of pages ▶ 4
To Barry Bagel	From [illegible]
Co./Dept.	Co.
Phone #	Phone #
Fax #	Fax #

March 29, 1999

Senator Carol Flynn
120 Capitol
75 Constitution Avenue
St. Paul, Minnesota 55155

RE: Coldwater Spring Area

Dear Senator Flynn:

As the elected leaders of the four federally recognized Dakota Indian tribes in Minnesota we have followed with interest the issues surrounding the Highway 55 project in Minneapolis and we have expressed concern over its impact on lands near and including the "Coldwater Spring". We write you to offer our support to ongoing efforts to develop a plan that would provide appropriate protection to the Coldwater Spring area.

As you are aware, the Coldwater Spring and the area at the meeting of the Minnesota and Mississippi Rivers have held significant cultural and practical importance to Indian people for thousands of years. We once again state our support of our spiritual leaders that the Coldwater Spring is a spiritual and cultural sacred site.

We are informed there are efforts to have the Metropolitan Airports Commission purchase the Coldwater Spring area from the U.S. Bureau of Mines and subject the land to a conservation easement. The purpose of such an easement, we understand, is to maintain the natural character of the property under the oversight of the Minneapolis Parks and Recreation Board or Fort Snelling State Park. We are also informed that any transfer of the land will require completion of a cultural assessment of the Coldwater Spring and development of a management plan based on the outcome of the assessment. It appears this effort will provide appropriate protection to the Coldwater Spring area. This plan, as presently stated, addresses our concerns regarding any impact the Highway 55 project may have on the Coldwater Spring area.

While we support the general purpose of S.F. 1658 to protect the Coldwater Spring area, we recognize many factual and legal inaccuracies in its text. Foremost, it is more factually accurate to state that the area maintains cultural significance to all "Dakota people of Minnesota". This broader description is appropriate because we believe no one group of Dakota can make any exclusive historical, cultural or legal claim to the Coldwater Spring area. Because of these concerns, none of the four federally recognized Mdewakanton or Dakota tribes of Minnesota has supported S.F. 1658.

Regardless, since we are confident the transfer plan addresses our concerns, we believe there is no need to further consider S.F. 1658. We appreciate the effort to transfer the Coldwater Spring property in a culturally appropriate manner that addresses our concerns.

Respectfully,

Audrey Kohnen, President
Prairie Island Indian Community

Roger Prescott, Chairman
Lower Sioux Indian Community

File – Dallas Ross, Chairman
Upper Sioux Indian Community

Stanley R. Crooks, Chairman
Santeetee Mdewakanton Sioux
(Dakota) Community

Regardless, since we are confident the transfer plan addresses our concerns, we believe there is no need to further consider S.F. 1651. We appreciate the effort to transfer the Coldwater Spring property in a culturally appropriate manner that addresses our concerns.

Respectfully,

Audrey Kahnee, President
Prairie Island Indian Community

Roger Prescott, Chairman
Lower Sioux Indian Community

Dallas Rott, Chairman
Upper Sioux Indian Community

Stanley R. Crooks, Chairman,
Shakopee Mdewakanton Sioux
(Dakota) Community

Regardless, since we are confident the transfer plan addresses our concerns, we believe there is no need to further consider S.F. 1658. We appreciate the effort to transfer the Coldwater Spring property in a culturally appropriate manner that addresses our concerns.

Respectfully,

Audrey Kohner, President
Prairie Island Indian Community

Roger Prescott, Chairman
Lower Sioux Indian Community

Dallas Ross, Chairman
Upper Sioux Indian Community

Stanley R. Crooks, Chairman,
Shakopee Mdewakanton Sioux
(Dakota) Community

Iowa Tribe of Oklahoma
R.R. 1, Box 721
Perkins, Oklahoma 74059
(405) 547-2402
Fax: (405) 547-5294

RESOLUTION I-99-87

A RESOLUTION SUPPORTING NATIONAL CONGRESS OF AMERICAN INDIANS RESOLUTION PSC-99-127 SUPPORTING THE PROTECTION OF SACRED SITES AND REQUESTING THE ENVIRONMENTAL PROTECTION AGENCY TO CONDUCT A COMPREHENSIVE ENVIRONMENTAL ASSESSMENT OF THE CAMP COLDWATER SITE IN MINNESOTA

WHEREAS: The Iowa Tribe of Oklahoma is a federally recognized Indian Tribe, organized pursuant to the Thomas-Rogers Oklahoma Indian Welfare Act, and has a Constitution approved by the Secretary of Interior; and

WHEREAS: The Business Committee has the power to conduct business and otherwise speak or act on behalf of the Tribe in all matters on which the Tribe is empowered to act pursuant to Article V, Section 2 of the Tribal Constitution; and

WHEREAS: Camp Coldwater is a sacred site for the Iowa Tribe and other Native American groups; and

WHEREAS: The Camp Coldwater Spring in Minneapolis, Minnesota is threatened by the rerouting of Highway 55; and

WHEREAS: The state of Minnesota has not acted in good faith and has expended federal funds on a highway and light rail project which will destroy this sacred site; and

WHEREAS: The state of Minnesota has violated the civil rights of Tribal members and other persons who support the integrity of this sacred site; and

WHEREAS: The environmental review of the Camp Coldwater Spring is outdated and ipso facto invalid; and

WHEREAS: Members of the National Congress of American Indians are concerned that this sacred site is threatened by the rerouting of the highway and the actions of the state; and

WHEREAS: Members of the National Congress of American Indians are concerned with the violation of the civil rights of Tribal members and other supporters of the integrity of

this sacred site.

NOW, THEREFORE, BE IT RESOLVED That the Iowa Tribe of Oklahoma supports Resolution PSC-99-127 enacted by the National Congress of American Indians supporting the protection of the Camp Coldwater sacred site and asking for a Department of Justice investigation into the violation of civil rights; and

BE IT FURTHER RESOLVED That the Iowa Tribe of Oklahoma supports Resolution PSC-99-127 requesting the Environmental Protection Agency to conduct a comprehensive environmental assessment of this site.

CERTIFICATION

We, Lawrence Murray, Chairman of the Iowa Tribe of Oklahoma, and Phoebe O'Dell, Secretary, do hereby certify the above Resolution I-99-87 to be a true and exact copy as approved at a Regular Business Committee meeting held on October 26, 1999 by a vote of 4 yeas, 0 nays, and 0 abstentions.

Phoebe O'Dell, Secretary
Iowa Tribe of Oklahoma

Lawrence Murray, Chairman
Iowa Tribe of Oklahoma

September 13, 2000

JoAnn Kyral
National Park Service
111 East Kellogg Blvd.
St. Paul, MN 55101

Re: Comments Concerning the Cultural/Historic Preservation Issues to be Included in the Memorandum of Agreement to be Signed in the Conveyance of the Former Bureau of Mines Property to the Metropolitan Airports Commission

As the elected leaders of the four federally recognized Dakota Indian tribes in Minnesota, we have followed with much interest and concern the issues surrounding the conveyance of the former Bureau of Mines property to the Metropolitan Airports Commission. In a meeting held on September 11, 2000, at the Shakopee Mdewakanton Sioux Community, with National Park Service and State Historic Preservation Office representatives, the four Dakota tribes expressed many of our concerns over the process regarding this land conveyance, and specifically regarding the issues involved with the Section 106 Study and the Memorandum of Agreement that is currently being considered.

It is well established that for centuries, the entire area around Coldwater Spring and the meeting place of the Minnesota and Mississippi River has held very significant cultural and practical importance to the Dakota. Since this area has been the site of many significant events for the Dakota, the protection of the area is of great importance to the Dakota tribes.

The protection of all parts of the area is of vital importance to all Indian people. This area also holds great significance for all the people of the State of Minnesota. The fact that this area has been important to many different groups for such a long period of time should, in itself, be sufficient cause for the federal government to provide this place with the maximum levels of protection.

The four federally recognized Dakota tribes in Minnesota, namely, the Lower Sioux Indian Community, the Prairie Island Indian Community, the Upper Sioux Community and the Shakopee Mdewakanton Sioux Community are committed to work with the National Park Service, and any other governmental agency, to see that the views and concerns of Indian people are heard, and that the Memorandum of Agreement includes provisions that ensure the area is protected according to the wishes of the Dakota.

The four Dakota tribes in Minnesota understand that as federally recognized tribes, they must be included in this process. The Dakota tribes feel that they have not been properly included up to this point and wish the record to reflect our great concern regarding this deficient process. The four Dakota tribes are providing these comments to be entered into the record, and do hereby express our desire to be included as consulting parties in the required Section 106 process and drafting of the Memorandum of Agreement for the land conveyance and continuing management of the area.

The Lower Sioux Indian Community, the Prairie Island Indian Community, the Upper Sioux Community and the Shakopee Mdewakanton Sioux Community submit the following points to be included in the Memorandum of Agreement (MOA) to be established by the National Park Service, the Advisory Council on Historic Preservation, the Minnesota State Historic Preservation Office and Metropolitan Airports Commission:

- Under the Memorandum of Agreement, the signatories shall establish a permanent advisory process whereby the four federally recognized Dakota tribes in Minnesota are able to ensure the continued monitoring of the area.

- The MOA shall include provisions that the signatories shall work to ensure that the flow of the Coldwater Spring must not be altered by any projects connected with this land conveyance or in future development projects in the surrounding area, and that the Dakota tribes are given a chance to review project plans that may affect the Coldwater Spring area.

- The MOA shall state that any new information discovered through the research for the Section 106 Survey will be properly entered into the record of the conveyance and that all necessary considerations will be given to such information, and that adjustments to the management plan will be instituted accordingly. The four Dakota tribes shall have the opportunity to review and approve the management plan once completed, and the four Dakota tribes shall be included in any future changes or review of the management plan.

- The MOA shall state that the National Park Service shall research and make application for inclusion as part of the National Historic District, whatever portion of the property that is not currently designated as part of the Historic District.

- The Memorandum of Agreement must include all the provisions as set forth by the four federally recognized Dakota tribes of Minnesota.

Respectfully Submitted,

Audrey Kohnen, President
Prairie Island Indian Community

Roger Prescott, Chairman
Lower Sioux Indian Community

Dallas Ross, Chairman
Upper Sioux Indian Community

Stanley R. Crooks, Chairman
Shakopee Mdewakanton Sioux Community

The Lower Sioux Indian Community, the Prairie Island Indian Community, the Upper Sioux Community and the Shakopee Mdewakanton Sioux Community submit the following points to be included in the Memorandum of Agreement (MOA) to be established by the National Park Service, the Advisory Council on Historic Preservation, the Minnesota State Historic Preservation Office and Metropolitan Airports Commission:

- Under the Memorandum of Agreement, the signatories shall establish a permanent advisory process whereby the four federally recognized Dakota tribes in Minnesota are able to ensure the continued monitoring of the area.

- The MOA shall include provisions that the signatories shall work to ensure that the flow of the Coldwater Spring must not be altered by any projects connected with this land conveyance or in future development projects in the surrounding area, and that the Dakota tribes are given a chance to review project plans that may affect the Coldwater Spring area.

- The MOA shall state that any new information discovered through the research for the Section 106 Survey will be properly entered into the record of the conveyance and that all necessary considerations will be given to such information, and that adjustments to the management plan will be instituted accordingly. The four Dakota tribes shall have the opportunity to review and approve the management plan once completed, and the four Dakota tribes shall be included in any future changes or review of the management plan.

- The MOA shall state that the National Park Service shall research and make application for inclusion as part of the National Historic District, whatever portion of the property that is not currently designated as part of the Historic District.

- The Memorandum of Agreement must include all the provisions as set forth by the four federally recognized Dakota tribes of Minnesota.

Respectfully Submitted,

Audrey Kohnen, President
Prairie Island Indian Community

Roger Prescott, Chairman
Lower Sioux Indian Community

Dallas Ross, Chairman
Upper Sioux Indian Community

Stanley R. Crooks, Chairman
Shakopee Mdewakanton Sioux Community

The Lower Sioux Indian Community, the Prairie Island Indian Community, the Upper Sioux Community and the Shakopee Mdewakanton Sioux Community submit the following points to be included in the Memorandum of Agreement (MOA) to be established by the National Park Service, the Advisory Council on Historic Preservation, the Minnesota State Historic Preservation Office and Metropolitan Airports Commission:

- Under the Memorandum of Agreement, the signatories shall establish a permanent advisory process whereby the four federally recognized Dakota tribes in Minnesota are able to ensure the continued monitoring of the area.

- The MOA shall include provisions that the signatories shall work to ensure that the flow of the Coldwater Spring must not be altered by any projects connected with this land conveyance or in future development projects in the surrounding area, and that the Dakota tribes are given a chance to review project plans that may affect the Coldwater Spring area.

- The MOA shall state that any new information discovered through the research for the Section 106 Survey will be properly entered into the record of the conveyance and that all necessary considerations will be given to such information, and that adjustments to the management plan will be instituted accordingly. The four Dakota tribes shall have the opportunity to review and approve the management plan once completed, and the four Dakota tribes shall be included in any future changes or review of the management plan.

- The MOA shall state that the National Park Service shall research and make application for inclusion as part of the National Historic District, whatever portion of the property that is not currently designated as part of the Historic District.

- The Memorandum of Agreement must include all the provisions as set forth by the four federally recognized Dakota tribes of Minnesota.

Respectfully Submitted,

Audrey Kohnen, President
Prairie Island Indian Community

Roger Prescott, Chairman
Lower Sioux Indian Community

Dallas Ross, Chairman
Upper Sioux Indian Community

Stanley R. Crooks, Chairman
Shakopee Mdewakanton Sioux Community

Audrey Kohnen
President

Lu Taylor
Secretary

Noah White, Jr.
Vice President

Darrell Campbell
Treasurer

Doreen Hagen
Assistant Secretary/Treasurer

September 12, 2000

JoAnn M. Kyral
Superintendent
Mississippi National River and Recreation Area
National Park Service
111 East Kellogg Boulevard
St. Paul, Minnesota 55101

Dear Ms. Kyral:

The Prairie Island Indian Community would like to offer the following comments regarding the proposed transfer of land from the Department of Interior (the former Bureau of Mines site) to the Metropolitan Airports Commission (MAC).

We are very concerned that the four Dakota Communities are being brought into the process at the very end. As you are aware, President Clinton signed an Executive Order that prescribes how federal agencies are to consult with Indian tribes in advance of decisions (Executive Order 13084). You stated at the September 11th meeting with the four Dakota Communities that you have known since last fall that the Department of Interior would be releasing the Bureau of Mines property. Indeed, it appears that the "public" knows more about this proposed land transfer because of the public meetings the National Park Service has held. We remain mystified as to why the federally recognized tribes with historic ties to the site we were brought into the process so late.

As we discussed on September 11, it is well established that the Coldwater Springs and the area where the Minnesota and Mississippi rivers converge hold significant cultural importance to the Dakota people. Our own history tells us that the spring was used in Dakota Healing Lodge because of its purity. River or lake water would never have been used in the healing lodge; only the pure water from the spring could be used. Because of this important use and cultural connection, we feel that the protection of the site from any development is critical. We are relying on the Department of Interior to assure us that the site will forever be protected and Dakota people will have access to the site.

We remained concerned that the proceeds from the sale of the land will not benefit the site or the Dakota people. You stated that the National Park Service will receive half of the proceeds form the sale; the other half going to the US Fish and Wildlife Service. If

5636 Sturgeon Lake Road • Welch, MN 55089
(651) 385-2554 • 800-554-5473 • Fax (651) 388-1576 • TTY 800-627-3529 Deaf or Hearing Impaired

Sep 13 00 11:04a PIIC 651-388-1576 p.2

the property is sold for $6 Million, as you stated, then there is $3 Million for the National Park Service to use for projects. As you stated, the National Park Service intends to use funding for a visitor facility at the new science museum in St. Paul and for exhibits in the Saint Anthony Fall Museum in Minneapolis. We feel that the funds should not go to these projects, as they have no connection to the site. The funding from the sale should go to benefit the site and the people who have a historic and cultural connection to it.

We would like to be kept informed of the sale of the property as it proceeds. Please direct all correspondence to Heather Westra, Department of Natural Resources Director for the Prairie Island Indian Community.

Thank you for the opportunity to provide these comments.

Respectfully,

Audrey Kohnen
Tribal Council President

Noah White, Jr.
Tribal Council Vice-President

Lu Taylor
Tribal Council Secretary

Darrell Campbell
Tribal Council Treasurer

Doreen Hagen
Tribal Council Secretary/Treasurer

Attachment 16.

Iowa Tribe of Oklahoma

R.R. 1, Box 721
Perkins, Oklahoma 74059
(405) 547-2402
Fax: (405) 547-5294

RESOLUTION I-01-27

A RESOLUTION REQUESTING THE DEPARTMENT OF INTERIOR TO TAKE THE NECESSARY STEPS TO DESIGNATE CAMP COLDWATER AS A TRADITIONAL CULTURAL PROPERTY

WHEREAS: The Iowa Tribe of Oklahoma is a federally recognized Indian Tribe, organized pursuant to the Thomas-Rogers Oklahoma Indian Welfare Act, and has a Constitution approved by the Secretary of Interior; and

WHEREAS: The Business Committee has the power to conduct business and otherwise speak or act on behalf of the Tribe in all matters on which the Tribe is empowered to act pursuant to Article V, Section 2 of the Tribal Constitution; and

WHEREAS: Camp Coldwater is a sacred site for the Iowa Tribe and other Native American groups; and

WHEREAS: Camp Coldwater Spring in Minneapolis, Minnesota is threatened, and the Iowa Tribe of Oklahoma is concerned with the integrity of the site.

NOW, THEREFORE, BE IT RESOLVED That the Iowa Tribe of Oklahoma requests that the site be protected and the Department of Interior take the necessary steps to designate Camp Coldwater as a Traditional Cultural Property.

CERTIFICATION

We, Lawrence Murray, Chairman of the Iowa Tribe of Oklahoma, and Phoebe O'Dell, Secretary, do hereby certify the above Resolution I-01-27 to be a true and exact copy as approved at a Special Business Committee meeting held on March 19, 2001 by a vote of 4 yeas, 0 nays, and 0 abstentions.

Phoebe O'Dell
Phoebe O'Dell, Secretary
Iowa Tribe of Oklahoma

Lawrence Murray
Lawrence Murray, Chairman
Iowa Tribe of Oklahoma

APPENDIX H
PLANTS WITHIN THE TCRC PROPERTY
HAVING DAKOTA AND OJIBWE CULTURAL USES

THE CULTURAL SIGNIFICANCE OF PLANTS

During the course of our interviews, we were repeatedly asked about the plants in the vicinity of the spring and on the TCRC property. The Dakota value certain medicinal plants present only in the unique environment around natural springs, and state that the healing quality of the water and these plants are interconnected (Interviewee C; Interviewee G). On the basis of these inquiries, we present the following discussion summarizing what has been documented in the ethnographic literature about Dakota and Ojibwe cultural uses ascribed to plants present on the TCRC property.

Ancestral knowledge of native plants is an important factor in the history, cultural heritage, and the traditional practices of American Indians, and the presence of cultural plants is an issue in the significance of the TCRC property to Dakota and Ojibwe people for maintaining their traditional culture. The ethnographic literature was reviewed for uses by the Dakota and Ojibwe (AKA Sioux and Chippewa) of plants identified within the TCRC property to assess the potential for significant cultural plants on this property. For the purpose of this analysis, a "significant" cultural plant is one that sustains contemporary cultural practices.

With the exception of *miní yuhá*, "holds water," (*Silphium perfoliatum*) information on plant use is drawn from published sources, compiled and synthesized by Moerman (1999) in *Native American Ethnobotany* (a list of the primary sources cited by Moerman is included at the end of this summary). Note that the plant list is based on a recent inventory completed during the EIS process, which focused on characterizing the plant communities within the TCRC property, but with less attention on individual herbaceous species.

Of the seventeen (17) trees identified in the survey, all but five (5), including introduced species of pine, spruce and weeping willow, have cultural uses documented in Moerman for the Ojibwe or Chippewa, and the Dakota or Sioux. Eight (8) are growing on the TCRC property. Of the thirteen (13) shrubs identified, nine (9) have documented uses. Three (3) are growing on the TCRC property. In the herbaceous (Forbs) category thirty-one (31) plants are listed (some to the genus level). Thirteen (13) forbs have documented uses, and seven (7) grow on the TCRC property.

CONTEMPORARY USES

Medicinal plants remain culturally significant, and those associated with springs are considered particularly potent. People continue to collect plants for individual and ceremonial uses, but just as important is simply seeing the plants growing "where they belong." It is difficult to think about individual plants as "resources," since the process of finding and tending growing plants is an integral part of traditional "use." Certain plants that are collected may be revisited several times (some are left for years) before they are harvested. Many cultural plants are simply left on the land.

Many culturally significant plants associated with springs, including *miní yuhá*, are herbaceous, and may, in fact, grow on the property. Others would return in time with the care and attention of people who know about the plants and their care.

SIGNIFICANCE

An inventory to identify culturally significant plants was not completed during the course of this study, but statements by Dakota community members indicate that the potential for culturally significant plants is sufficient to raise this issue as a compelling site attribute, just as wildlife managers frequently rely on habitat rather than an actual count, to assess the significance of a place to animal populations. Participants are confident that culturally significant plants are present, or have the potential to be present, and that these plants could be nurtured and used by people knowledgeable of traditional practices.

PLANT LIST

Information is presented below on cultural uses documented for species identified on the TCRC property. The plants are presented in the order listed in the botanical survey and the numbers in brackets refer to a key of primary sources cited in Moerman (1999) and included at the end of this text.

DAKOTA PLANT RESOURCES

Trees

Sugar maple (*Acer saccharum*)
Dakota: sap used to make sugar [1]

Green ash (*Fraxinus pennsylvanica*)
Dakota: wood for bows and pipestems; stems for arrow shafts [1]
Sioux; wood for sacred poles [8]; wood for bows [9].

Northern red oak (*Quercus rubra*)
Dakota: acorns leached with basswood ashes for food [1]

Burr Oak (*Q. macorcarpa*)
Dakota: acorns leached with basswood ashes for food; young growth to make popguns [1].

American Elm (*Ulmus americna*)
Dakota: Forked trees for posts in earth lodge; log section for mortars and pestles, fuel, wood for saddle trees, inner bark for popgun wads [1]

Eastern Cottonwood (*Populus deltoids*)
Dakota: Fruit chewed as gum; inner bark eaten as tonic; leaves for horse forage; leaf buds for yellow dye; leaves for toys [1]

Boxelder (*Acer negundo*)

Dakota: sap for sugar and sweetener [2], wood for charcoal paint used for tattoos and ceremonial painting [1 & 2]

Sioux: Sap boiled down in spring for sugar [9]

Forbs

Broad-leaved cattail (*Typha latifolia*)

Dakota: Down for dressing burns; for baby powder [1]; for filling pillows, padding cradles, quilting baby wrappings; children made play-mats with leaves [2]

Sioux: Down used for dressing burns, mixed with coyote fat for poultice applied to smallpox pustules; young roots and shoots eaten raw [9].

Soft-stemmed bulrush (*S. tabernaemontani*)

Dakota: raw stems eaten; stems woven for matting [1].

OJIBWE PLANT RESOURCES

Trees

Sugar maple (*Acer saccharum*)

Ojibwe: sap drink; used to make vinegar mixed with maple sugar to cook sweet and sour meat; maple syrup; wood used for cooking utensils, bowls and many other objects [3]

Green ash (*Fraxinus pennsylvanica*)

Ojibwe: Inner bark for tonic compound; cambrium scraped and eaten (tastes like eggs); wood for basketry, cradleboards, and snow gear, bows and arrow shafts [3]

Northern red oak (*Quercus rubra*)

Chippewa: compound of inner bark for heart medicine [12]

Ojibwe: decoction of bark for blood medicine and root bark for gonorrhea [4]; bark for heart medicine and respiratory aid [3]; staple food acorns leached with lye [3]; bark for dying and tanning [4];

Ojibwe South: decoction of inner bark and root bark as antidiarrheal [5].

Burr Oak (*Q. macorcarpa*)

Chippewa: decoction of root and inner bark for cramps, of root for gastrointestinal aid; compound decoction for heart trouble, decoction of inner bark for lungs; acorns roasted or boiled, mashed with grease and eaten with duck broth; or eaten as vegetable; boiled with black earth and ocher for a black dye; inner bark boiled with green hazel burs, etc. for black dye [12].

Ojibwe: bark as astringent for skin and to bandage broken foot or leg; bark in combination with other materials as mordant to set dyes [3].

American Elm (*Ulmus americna*)

Chippewa: Peeled bark for roofing in winter [3]
Ojibwe: infusion of root bark for gonorrhea [4]

Eastern Cottonwood (*Populus deltoids*)

Ojibwe: buds and seed capsules as food; pulpwood for paper [4]
Ojibwe South: cotton as absorbent for sores [5].

Boxelder (*Acer negundo*)

Ojibwe: inner bark infusion as emetic; Sap as sweetener; wood for arrows; root to make bowl for dice game [3]
Ojibwe South: decoction of inner bark as antidiarrheal [5]

Hawthorn (*Crataegus* sp.) as in *C. chrysocarpa*

Ojibwe: Fruit as food [4]
Ojibwe South: compound of root as antidiarrheal [5]

Shrubs

Virgina creeper (*Parthenocissus quinquefolia*)

Chippewa: stalks cut, boiled, peeled, and sweetish substance between bark and wood used for food [12]

Red elderberry (*Sambucus racemosa*)

Ojibwe: decoction of inner bark as a cathartic or emetic, but considered dangerous [3]

Staghorn sumac (*Rhus typhina*) as in *R. hirta*

Chippewa: decoction of flowers for stomach pain [12]
Ojibwe: root used for hemorrhaging [3]; infusion of gall-infected leaves for mouth and throat sores [6].

Forbs

Touch-me-not (*Impatiens* sp.) as in *I. capensis*

Chippewa: bruised stems as poultice for skin rashes [13]
Ojibwe: plant juice rubbed on head for headache; infusion of leaves as medicine [3]

Common dandelion (*Taraxacum officianale*)

Chippewa: Infusion of root to aid with milk flow for new mothers [12]
Ojibwe: roots as blood medicine [4]; infusion of roots for digestion; young leaves in spring as greens [3]

Goldenrod (*Solidago* sp.)

Chippewa: decoction of roots applied externally for cramps; decoction of dried leaves for fever [12];
(S. canadensis var. scabra) : flowers for poultice for burns, boils, and ulcers [12];
(S. flexicaulis) root chewed for throat [12];
(S. juncea) decoction of roots for convulsions [12];
(S. rigida) decoction of root for enema, stoppage of urine [12];
(S. speciosa var. rigidiuscula) decoction of root for hemorrhaging from mouth after being wounded; root or stalk combined with bear grease as hair dressing; infusion of root to aid with child birth; boiled stalk or root for warm poultice for sprains or sore muscles; decoction of roots for lungs; decoction of roots and stems as stimulant or tonic [12]

Broad-leaved cattail (*Typha latifolia*)

Chippewa: basketry, leafs sewn with basswood, dogbane, or swamp milkweed fiber for roofing rain shelters [12], and mats [12 & 13].
Ojibwe: root inner skin for poultice for boils [6]; down as war medicine [3]; green flower dried as food; pollen flour; leaves for woven mats [6]; wind and rain-proof matting; down for filling mattresses, sleeping bags, quilts [3]
Ojibwe South: crushed roots for poultice for burns [5]

Woolgrass (*Scirpus cyperinus*)

Ojibwe: small rushes woven for storage bags and "certain kind" of mat [3]

Soft-stemmed bulrush (*S. tabernaemontani*)

Chippewa: bulbs eaten in summer; plant used in play [12]; plant woven for floor and wall mats [12 & 13].
Ojibwe: plant pulled, bleached and dyed for "best" mats (considerable detail included on process; and that mats were also produced for sale [3].

Jack-in the-pulpit (Arisaema tripyllum)

Chippewa: decoction of root for eye-wash [12].
Ojibwe: eye medicine [3]; medicine [4].

Dogbane or Indian hemp (*Apcynum androsaemifolium*)

Chippewa: root as snuff, herbal steam, poultice or decoction for headache; decoction taken or sprinkled on chest for convulsions; weak decoction to infants for colds, poured into ears for earaches, heart palpitations; on cotton (or mashed root) for nose bleeds; dried pulverized root used "in various ways" for insanity or dizziness; root chewed for protection [12].
Ojibwe: smoke inhaled for headache; infusion of roots as diuretic during pregnancy; root for coated tongue and headache; eaten for throat trouble; chewed during ceremonies and for protection [13].

We acknowledge that more complete results would be obtained from inventories designed with Dakota and Ojibwe specialists to identify culturally significant plants.

One plant of interest to contemporary Dakota, for instance, *miní yuhá*, "holds water," (*Silphium perfoliatum*) was not documented, but could have been overlooked during the inventory, which was apparently designed to characterize plant communities and identify representative or dominant forbs (herbaceous) species. It is also evident from the example of goldenrod, that generic identifications overlook cultural species.

ETHNOBOTANY SOURCES FOR CHIPPEWA, DAKOTA, OJIBWA, AND SIOUX (CITED IN MOERMAN 1999):

1. Gilmore, Melvin R. 1919. Uses of Plants by the Indians of the Missouri River Region. Smithsonian Institution Bureau of Ethnology Annual Report, Number 33.
2. Gilmore, Melvin R. 1913. Some Native Nebraska Plants with Their Uses by the Dakota. Collections of the Nebraska State Historical Society 17:358-370.
3. Smith, Huron H. 1932. The Ethnobotany of the Ojibwe Indians. Bulletin of the Public Museum of Milwaukee 4:327-525
4. Reagan, Albert B. 1928. Plants Used By the Bois Fort Chippewa (Ojibwa) Indians of Minnesota. Wisconsin Archaeologist 7(4):230-248.
5. Hoffman, W. J. 1891. The Midewiwin or "Grand Medicine Society" of the Ojibwa. Smithsonian Institution Bureau of Ethnology Annual Report, Number 7
6. Aranson, Thor, Richard J. Hebda and Timothy Johns. 1981. Use of Plants for Food and Medicine by Native Peoples of Eastern Canada. Canadian Journal of Botany 59(11): 2189-2325.
7. Jenness, Diamond. 1935. The Ojibwa Indians of Parry Island, Their Social and Religious Life, National Museums of Canada, Bulletin Number78, Anthropological Series Number 17.
8. Hart, Jeff 1992. Montana Native Plants and Early Peoples. Montana Historical Society Press.
9. Blankenship, J.W. 1905. Native Economic Plants of Montana. Montana Agricultural College Experiment Station,, Bulletin 56.
10. Murphey, Edith Allen. 1990 [1959]. Indian Uses of Native Plants. Meyerbooks, Glenwood, Illinois.
11. Densmore, Frances. 1913. Chippewa Music. Smithsonian Institution Bureau of Ethnology Bulletin, Number 53.
12. Densmore, Frances. 1928. Uses of Plants by Chippewa Indians. Smithsonian Institution Bureau of Ethnology Annual Report, Number 44:273-379.
13. Gilmore, Melvin R. 1933. Some Chippewa Uses of Plants. University of Michigan Press.

REFERENCES CITED

Moerman, Daniel E.
1999 Native American Ethnobotany. Portland: Timber Press.

APPENDIX I
TREATIES

TREATY WITH THE SIOUX, 1805
(Pike's Treaty)

Sept. 23, 1805. Laws Relating to Indian Affairs, 1883, p. 316.
Ratified Apr. 16, 1808. Never proclaimed by the President.

Conference Between the United States of America and the Sioux Nation of Indians.

Whereas, a conference held between the United States of America and the Sioux Nation of Indians, Lieut. Z. M. Pike, of the Army of the United States, and the chiefs and warriors of the said tribe, have agreed to the following articles, which when ratified and approved of by the proper authority, shall be binding on both parties:

ARTICLE 1.
That the Sioux Nation grants unto the United States for the purpose of the establishment of military posts, nine miles square at the mouth of the river St. Croix, also from below the confluence of the Mississippi and St. Peters, up the Mississippi, to include the falls of St. Anthony, extending nine miles on each side of the river. That the Sioux Nation grants to the United States, the full sovereignty and power over said districts forever, without any let or hindrance whatsoever.

ARTICLE 2.
That in consideration of the above grants the United States *(shall, prior to taking possession thereof, pay to the Sioux two thousand dollars, or deliver the value therof in such goods and merchandise as they shall choose)*.

ARTICLE 3.
The United States promise on their part to permit the Sioux to pass, repass, hunt or make other uses of the said districts, as they have formerly done, without any other exception, but those specified in article first.

In testimony hereof, we, the undersigned, have hereunto set our hands and seals, at the mouth of the river St. Peters, on the 23rd day of September, one thousand eight hundred and five.

Z. M. Pike, [SEAL.]
First Lieutenant and Agent at the above conference.

Le Petit Carbeau, his x mark. [SEAL.]

Way Aga Enogee, his x mark. [SEAL.]