An abstract watercolor splash in shades of blue and black, flowing from the top right towards the bottom left, creating a sense of movement and depth. The splash has irregular, organic edges and varying opacities, with some areas appearing as dark, saturated blue and others as lighter, more translucent washes.

INDIAN MOUNDS

A SACRED PLACE OF BURIAL

Cultural Landscape Study and
Messaging Plan

June 2020

INDIAN MOUNDS

A SACRED PLACE OF BURIAL

Cultural Landscape Study and Messaging Plan

June 2020

Prepared for:
City of Saint Paul, Minnesota

Prepared by:
Quinn Evans Architects
Madison, Wisconsin

Ten x Ten
Minneapolis, Minnesota

Allies, LLC
Minneapolis, Minnesota

In collaboration with :
Upper Sioux Community
Lower Sioux Community
Shakopee Mdewakanton Sioux
Prairie Island Indian Community
The Ho-Chunk Nation of Wisconsin
Iowa Tribe of Kansas and Nebraska
Sisseton-Wahpeton Oyate

Orthography by:
Dakhóta Lápi Okhódakičhiye

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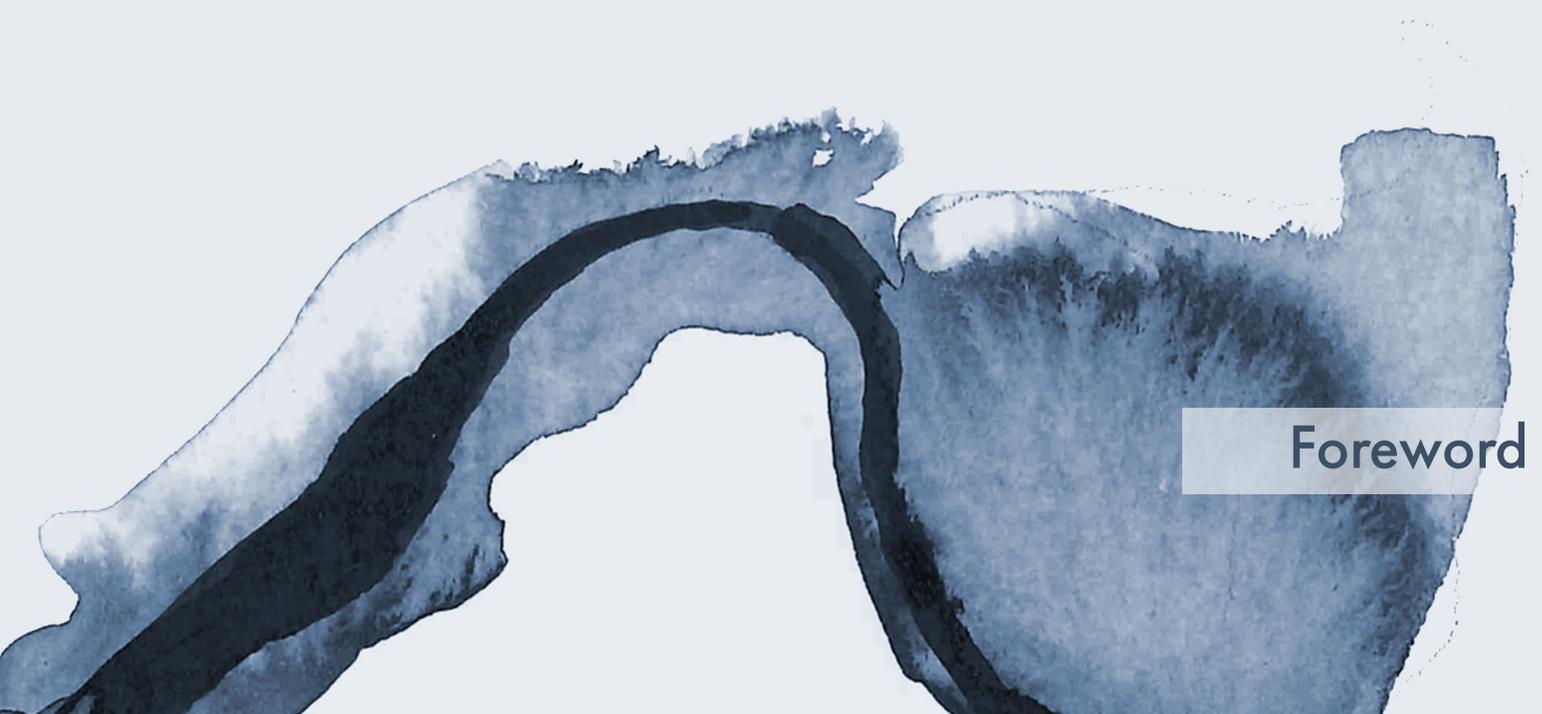
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Foreword

FOREWORD

The landscape of Indian Mounds is a sacred place of burial. It is a cemetery built by ancestors of living people. The place has deep significance to the Upper Sioux Community, Lower Sioux Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, Sisseton-Wahpeton Oyate, and other descendants of those who are buried here. It is home to the only known remaining burial mounds within the Minneapolis-Saint Paul urban core.

The purpose of this Cultural Landscape Study and Messaging Plan is four-fold, as explained in Chapter 1: Introduction.

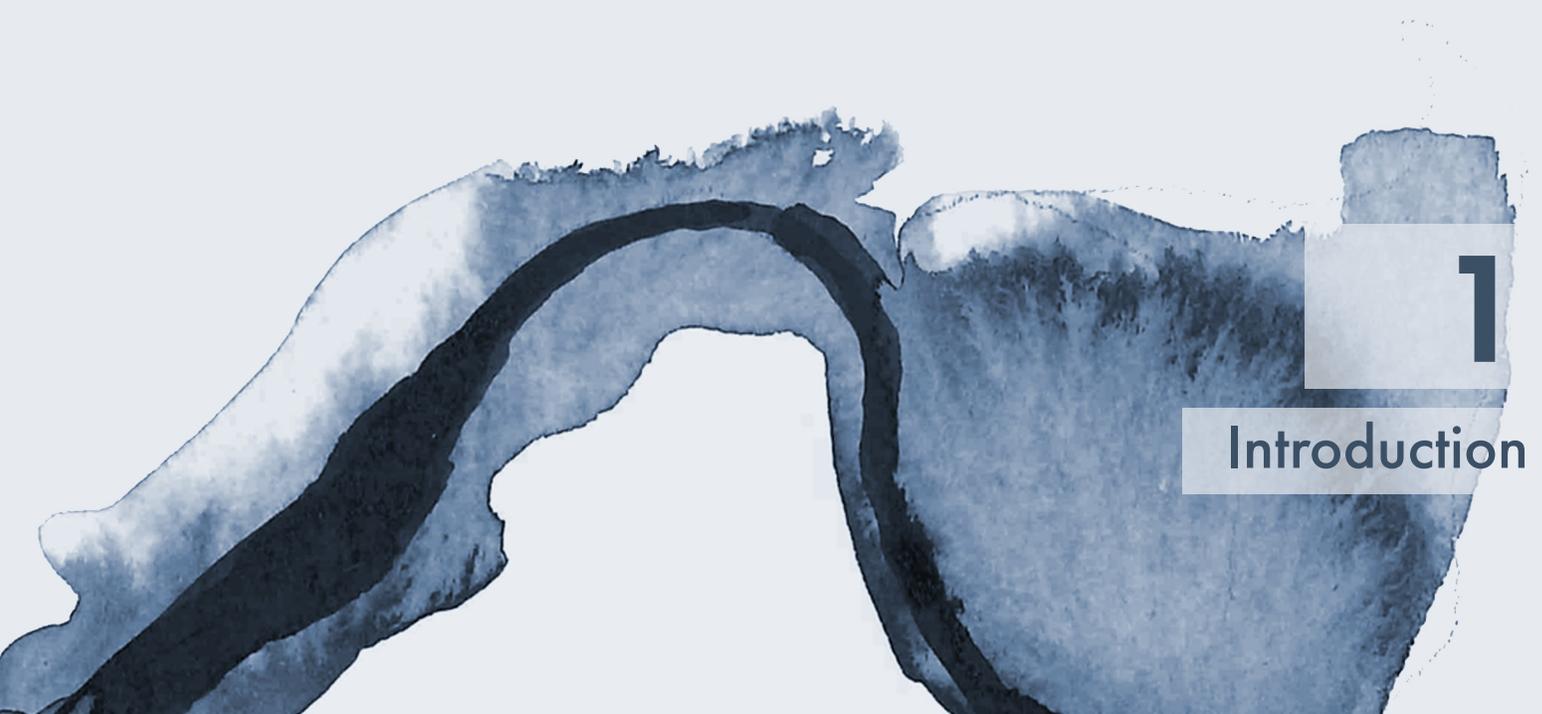
One major purpose is identification of an appropriate process for The City of Saint Paul Parks and Recreation Department to use for including associated Indigenous communities in decisionmaking about sites that are significant to them. The project team sought to accomplish this by undertaking a collaborative approach, and adjusting the process in response to guidance from Tribal Historic Preservation Officers (THPOs). More description of the process is included in Chapter 1.

The collaboration informed development of a vision grounded in understanding of Indian Mounds as a sacred site. It also resulted in recommendations that preserve the sacred site and to create a partnership between the City and Tribes to work together in making decisions about and caring for the landscape.

However, the process was not able to fully address requests for the associated communities to control management of the property. It is recommended that the City build upon the relationship established through this project process to expand policies so that it can more fully respond to requests of associated Indigenous Peoples.

A statement from the THPO for the Upper Sioux Community is included in Appendix C.

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1

Introduction

PROJECT PURPOSE

The land currently named Indian Mounds Regional Park is rich in geological and cultural history and is a sacred place of burial. It is a cemetery built by ancestors of living people. It is deeply significant to the Upper Sioux Community, Lower Sioux Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, Sisseton-Wahpeton Oyate, and other descendants of those who are buried here. The only known remaining burial mounds within the Minneapolis-Saint Paul urban core are located here.

The purpose of this Cultural Landscape Study and Messaging Plan is four-fold.

One major purpose is identification of an appropriate process for The City of Saint Paul Parks and Recreation Department to use for including associated Indigenous communities in decisionmaking about sites that are significant to them. The approach used is described in the Project Approach section of this chapter.

The second purpose is to document the historic development and use of the landscape and analyze significance and integrity. Part 1 of the report, including Chapters 1-3, presents this information.

The third purpose is to provide recommendations for the long term condition of the landscape that are informed by guidance from associated Indigenous communities. Part 2 of the report, including Chapters 4-5, presents this information.

The fourth is to include recommendations for messaging to help people understand that this is a sacred place of burial. Part 2 of the report, including Chapters 4 and 6, presents this information.

STUDY AREA LOCATION AND DESCRIPTION

Indian Mounds is situated on a bluff overlooking the Mississippi River on the eastern side of downtown Saint Paul, Minnesota (see Figure 1.1). The landscape preserves the only known remaining burial mounds within the Minneapolis-Saint Paul urban core in a beautiful landscape overlooking a dramatic bend in the Mississippi River. The 111-acre landscape includes a linear group of earthen mounds positioned along the edge of the bluff. This is a cemetery containing burials that are ancestors of today's Indigenous communities.

A portion of the landscape is listed in the National Register of Historic Places for its continued association with Traditional Cultural Values, its direct association with a prominent setting and significant community members, and as the type-site for mounds in Minnesota. It is also protected by the Field Archeology Act (MN Statutes 138.40) and Private Cemetery Act (MN Statutes 307.08).

Two mound groups were recorded along the bluff in the late 1800s, totaling at least 50 mounds. The Eastern Mound Group, which contains distinct mounds near the center of the site, is listed in the National Register of Historic Places. The Minnesota Indian Affairs Council is in the process of legally delineating the burial ground as a cemetery. The cemetery will encompass the locations of both the above-ground and below-ground burial features.

The site is roughly linear in form, with the northern side bounded by Mounds Boulevard and the southern side by the bluff. To the east is a municipal forest, while the center of the site is open lawn with shade trees. A playground, picnic shelters, and comfort station are located in the center of the site, along with a pavilion building. Walking paths, tennis courts, and a baseball diamond are other recreational amenities. A 1929 Indian Mounds "Airway" Beacon, determined eligible for listing in the National Register of Historic Places, is located at the top of the bluff, on top of a burial mound. The determination of eligibility for the beacon does not acknowledge the significance of the burial mound.

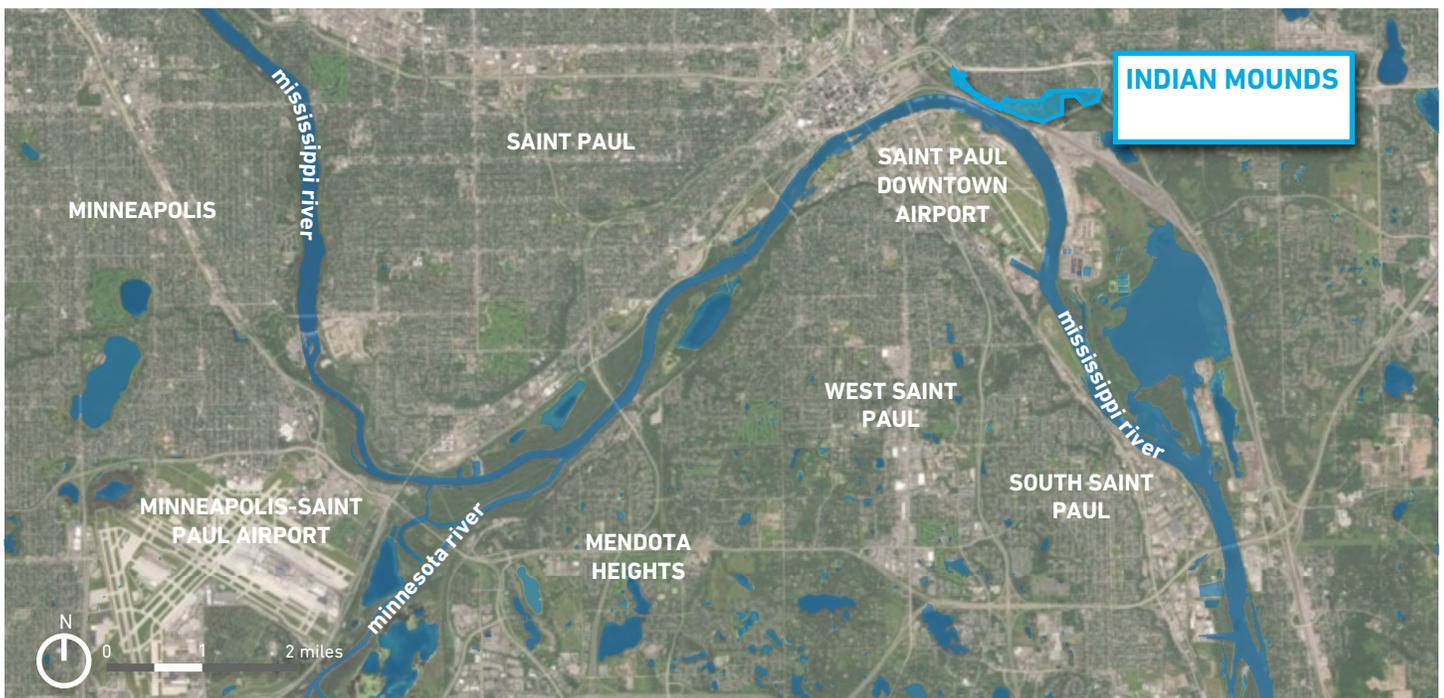


Figure 1.1. Study area location.

PROJECT PROCESS

The Cultural Landscape Study and Messaging Plan applied a collaborative process drawing from the expertise of the consultant team, as well as extensive guidance from THPOs representing tribes who have associations with the sacred site.

Documentation and evaluation of the landscape was conducted using a cultural landscape approach in accordance with National Park Service (NPS) guidelines including *A Guide to Cultural Landscape Reports: Contents, Process, and Techniques* and *The Secretary of the Interior's Standards for the Treatment of Historic Properties with Guidelines for the Treatment of Cultural Landscapes*.¹

The first phase of the project included preparation of the cultural landscape assessment for the site.

In October 2018, members of the project team initialized contacts with project stakeholders. Consultant team members travelled to meet with members of the four Dakota communities in Minnesota (Upper Sioux Community, Lower Sioux Indian Community, Prairie Island Indian Community, and Shakopee Mdewakanton Sioux Community) at their headquarters. These meetings initialized relationships with the members of these communities, identified areas of focus for the content of the site's historic and cultural landscape analysis, and invited the communities to designate formal representatives to participate in the project.

A Project Advisory Team (PAT) was established to collaborate with the City and Consultants to guide the project. The PAT included community members, representatives of Dakota communities, and other stakeholders. Composition of the PAT is detailed in the next section.

Community Engagement Events (CEE) were held to bring together local residents, PAT members, interest groups, and the general public.

¹ Robert R. Page, Cathy A. Gilbert, and Susan A. Dolan, *A Guide to Cultural Landscape Reports: Contents, Process, and Techniques* (Washington, DC: United States Department of the Interior, National Park Service, Cultural Resource Stewardship and Partnerships, Park Historic Structures and Cultural Landscapes Program, 1998); and Charles Birnbaum and Christine Capella Peters, *The Secretary of the Interior's Standards for the Treatment of Historic Properties with Guidelines for the Treatment of Cultural Landscapes* (Washington, DC: United States Department of the Interior, National Park Service, 1996).

Topics addressed during the PAT meetings included:

PAT Meeting 1: PAT introductions, project expectations and issues, cultural connections to and concerns about the landscape, and sharing. October 26, 2018.

PAT Meeting 2: Group site visit, overview of preliminary findings of research, inventory, and analysis, discuss cultural connections to and concerns about the landscape, collaborate in working session to develop draft Vision, Goals, and Guiding Principles. December 6, 2018.

PAT Meeting 3: Finalize Vision and Goals, Guiding Principles, and preliminary discussion of interpretive themes. MIAC and OSA representatives announced intent to formally designate cemetery. THPOs requested the CLS process be paused so they could meet to develop consensus guidance. January 17, 2019.

PAT Meeting 4: Project update, discuss the role of the PAT moving forward, and discuss guidance for landscape and messaging recommendations. February 4, 2020.

Topics addressed during the CEEs included:

CEE 1: Introduction to the project and public input to identify interest, concerns about and connections to the landscape, and expectations for the project. November 8, 2018.

CEE 2: Focus Group Meetings addressing specific topics and on-site teaching-listening event. December 6, 2018.

CEE 3: Open house to listen to the thoughts and concerns of neighborhood residents. The event was organized as a series of stations including vision and goals, development of the landscape, site use and program, and preliminary interpretive themes. January 12, 2019.

During October, November, and December 2018, the consultant team conducted a comprehensive inventory and analysis of natural resources relevant to the study area. Site history research was conducted at University of Minnesota Archives, Ramsey County Archives, and Minnesota Historical Society. Archival material was also provided by The City of Saint Paul.

A draft of Part 1 of the report was shared with The City of Saint Paul Parks and Recreation Department in January 2019 and with the THPOs, OSA, and MIAC, in February 2019.

A Dakota Caucus held in March 2019 provided guidance related to the project. The THPOs requested that they be consulted directly to ensure protocols be followed and sensitive information protected.

A community listening session was held on July 22, 2019 to provide factual information about Indian Mounds projects and processes, listen to community concerns, and share personal stories and views about the place. Attendees voiced support for following guidance provided by Indigenous communities.

Revisions were made to the Part 1 report draft based on guidance provided and an updated Part 1 draft report was shared with the public in September 2019.

In October 2019 a meeting was held with the THPOs to determine a path forward to protect the significant cultural landscape at Indian Mounds.

In December 2019 a meeting was held with MIAC to discuss the timeline and process for the cemetery delineation, legal requirements for management of the cemetery, applicable statutes, and management precedents for mounds.

In December 2019 representatives of The City of Saint Paul Parks and Recreation Department met with THPOs, MIAC and the project team to discuss the cemetery delineation, security, maintenance, laws and regulations, mound and cemetery management.

On February 4, 2020 the THPOs, MIAC, and OSA met with the project team and The City of Saint Paul Parks and Recreation Department to discuss the cemetery delineation, and to have a working session focused on landscape and messaging recommendations.

A number of phone meetings and webinars with THPOs, Indigenous people, and representatives of organizations were held throughout the project.

On February 21, 2020, THPOs from Upper Sioux Community, Shakopee Mdewakanton Sioux Community, Iowa Tribe of Kansas and Nebraska, and The Ho-Chunk Nation of Wisconsin met via webinar with representatives of The City of Saint Paul Parks and Recreation Department and the project team to discuss landscape treatment options, messaging concepts, and immediate acknowledgement concepts.

On March 11, 2020, THPOs from the Upper Sioux Community, Shakopee Mdewakanton Sioux Community, Lower Sioux Indian Community, and

MIAC met via webinar with representatives of The City of Saint Paul Parks and Recreation Department and the project team to discuss developed landscape and messaging, phasing and immediate acknowledgement.

On April 28, 2020, THPOs from the Upper Sioux Community, Shakopee Mdewakanton Sioux Community, Lower Sioux Indian Community, and The Ho-Chunk Nation of Wisconsin, met via webinar with representatives of The City of Saint Paul Parks and Recreation Department and the project team to discuss guidance and questions related to the draft of Part 2 of the report.

In May and June 2020 a series of remote meetings were held to discuss immediate acknowledgement during which additional guidance for the report was provided.

A draft of Part 2 of the report was shared with The City of Saint Paul Parks and Recreation Department, THPOs, MIAC and OSA in April 2020. The report was finalized in June 2020.

PROJECT PARTICIPANTS

The project was designed to be highly collaborative, including a wide range of stakeholders and interest groups. Project participants included the client, stakeholders, members of the public, and a consultant team led by Quinn Evans Architects (QEA) including Ten x Ten Studio and Allies, LLC.

The project advisory team consisted of representatives of the Upper Sioux Community, Lower Sioux Indian Community, Prairie Island Indian Community, Shakopee Mdewakanton Sioux Community, Saint Paul City Council, Great River Passage Initiative, Dakhóta Lápi Okhódakičiye, Lower Phalen Creek Project, Dakota individuals, and neighborhood representatives.

Tribal Historic Preservation Officers (THPO) from other Indigenous tribes and nations were invited to join the project process, including the Fort Peck Assinboine and Sioux Tribes, Santee Sioux Nation, Sisseton-Wahpeton Oyate, Turtle Mountain Band of Chippewa, Crow Creek Sioux Community, Flandreau, Santee Sioux Community, Cheyenne River Sioux Community, the Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, Winnebago Tribe of Nebraska, Spirit Lake Tribe of Fort Totten, Bois Forte Band of Chippewa Indians, Fond du Lac Band of Lake Superior Chippewa, Grand Portage Band of Lake Superior Chippewa, Leech Lake Band of Ojibwe, Mille Lacs Band of Ojibwe, White Earth Nation of Minnesota, and Red Lake Band of Chippewa Indians.

Throughout this document, members of Indigenous communities, tribes, and nations are referred to as members of their respective community, tribe, or nation as a first choice, and when the narrative is focused on information or ideas associated with a specific tribe or nation. When Indigenous peoples are referred to collectively, the term “Indigenous” is used with respect.

Members of the Upper Sioux Community, Lower Sioux Indian Community, Prairie Island Indian Community, and Shakopee Mdewakanton Sioux Community, The Ho-Chunk Nation of Wisconsin, the Iowa Tribe of Kansas and Nebraska, have all very generously participated in the project process and preparation of this report. They have shared ideas, advice, knowledge, and feedback throughout the process in order to ensure the report presents information about their communities in an accurate and respectful way.

ORTHOGRAPHY

A number of Dakota words and names are used throughout this report to refer to the people and places associated with the study area. Spelling and translations were provided by the Dakhóta Lápi Okhódakičiye.

TERMINOLOGY

Cultural landscape - A geographic area (including both cultural and natural resources and the wildlife or domestic animals therein), associated with an historic event, activity, or person or exhibiting other cultural or aesthetic values.² The National Park Service identifies four types of cultural landscapes:

Historic site - A landscape significant for its association with a historic event, activity or person.³

Historic designed landscape - A landscape that was consciously designed or laid out by a landscape architect, master gardener, architect, engineer, or horticulturist according to design principles, or an amateur gardener working in a recognized style or tradition. The landscape may be associated with a significant person, trend, or event in landscape architecture; or illustrate an important development in the theory and practice of landscape architecture. Aesthetic values play a significant role in designed landscapes.⁴

Historic vernacular landscape - A landscape that evolved through use by the people whose activities or occupancy shaped it. Through social or cultural attitudes of an individual, a family, or a community, the landscape reflects the physical, biological, and cultural character of everyday lives. Function plays a significant role in vernacular landscapes.⁵

Ethnographic landscape - Area containing natural and cultural resources that associated people define as heritage resources, including plant and animal communities, geographic features, and structures.⁶

Ethnographic resources – A site, structure, object, landscape or natural resource feature assigned traditional legendary, religious, subsistence, or other significance in the cultural system of a group traditionally associated with it.⁷

Feature - The smallest element of a landscape that contributes to the significance and that can be the subject of a treatment intervention. Archaeological features are a discrete category of landscape features.⁸

Heritage resource - a tangible entity or practice that is valued by or significantly representative of a culture or that contains significant information about a culture.

Historic character - The sum of all visual aspects, features, materials, and spaces associated with a cultural landscape's history. These qualities are often referred to as character-defining.⁹

Historic property - Any historic district, site, building, structure, or object included in, or eligible for inclusion in, the National Register of Historic Places maintained by the Secretary of the Interior. This term includes artifacts, records, and remains that are related to and located within such properties. This includes properties of traditional religious and cultural importance to Indigenous tribes and nations that meet the National Register criteria.¹⁰

Historic significance - The recognized importance a property displays when it has been evaluated, including when it has been found to meet National Register Criteria.¹¹

Integrity is the ability of the physical features of the landscape to convey its significance. In order to retain integrity, a landscape must maintain the identity for which it is significant. Integrity is defined by seven aspects or qualities: location, design setting, materials, workmanship, feeling, and association.¹²

Location is the place where the archaeological landscape was constructed or the place where the historic event occurred.

2 Birnbaum and Peters, *Guidelines for the Treatment of Cultural Landscapes*, 9.

3 Birnbaum and Peters, *Guidelines for the Treatment of Cultural Landscapes*, 5.

4 Birnbaum and Peters, *Guidelines for the Treatment of Cultural Landscapes*, 5.

5 Birnbaum and Peters, *Guidelines for the Treatment of Cultural Landscapes*, 5.

6 Birnbaum and Peters, *Guidelines for the Treatment of Cultural Landscapes*, 5.

7 Page, Gilbert, and Dolan, *A Guide to Cultural Landscape Reports*,

132.

8 Page, Gilbert, and Dolan, *A Guide to Cultural Landscape Reports*, 4.

9 Page, Gilbert, and Dolan, *A Guide to Cultural Landscape Reports*, 4.

10 Advisory Council on Historic Properties, 36 CFR Part 800 : *Protection of Historic Properties*, 2004.

11 Barbara Little, Erika Martin Seibert, Jan Townsend, John H. Sprinkle, and John Knoerl, *Preservation Brief 36: Protecting Cultural Landscapes, Planning, Treatment and Management of Historic Landscapes* (Washington, DC: Department of the Interior, National Park Service, 2000), 8.

12 Birnbaum and Peters, *Guidelines for the Treatment of Cultural Landscapes*.

Design is the combination of elements that create the form, plan, space, structure, and a style of the archaeological landscape.

Setting is the physical environment of the archaeological landscape.

Materials are the physical elements that were combined or deposited during a particular period(s) of time and in a particular pattern of configuration to form the archaeological landscape.

Workmanship is the physical evidence of the crafts of a particular culture or people.

Feeling is the archaeological landscape's expression of the aesthetic or character of the period of significance.

Association is the direct link between the significant cultural group and the archaeological landscape.

Interpret - The communication of the historic, cultural, and environmental values of a cultural landscape to a visitor through a variety of media.¹³

Landscape characteristics are the tangible and intangible characteristics of a landscape that define and characterize the landscape and that, individually and collectively, give a landscape character and aid in understanding its cultural value.¹⁴

Cultural Traditions are practices that influence land use, patterns of division, building forms and the use of materials. At Indian Mounds this includes remnants, traces, or elements that exist from periods associated with Indigenous use and occupation of the site. These include above-grade visible features, and below-grade features identified by archaeological investigations. Unverified features are also addressed, including those identified by previous archaeological investigations not visible today.

Land Use is the development of land by humans, with the intention to obtain products or benefits through using land resources; it refers to the purpose the land serves.

Spatial Organization is the arrangement of elements that define and create space through the ground, vertical, and overhead planes, including topography,

vegetation, natural systems, circulation, and buildings and structures.

Natural Systems are those natural aspects that have influenced the development and physical form of the study area including the geology, river, streams, springs, and soils.

Topography is the three-dimensional configuration of the landscape surface, characterized by slope and orientation.

Vegetation is native or introduced woodland, trees, shrubs, vines, ground covers, and herbaceous plants.

Views present a range of vision, natural, or man-made.

Circulation includes features and materials that constitute systems of movement. Circulation may be comprised of vehicular routes such as roads and parking areas, pedestrian routes such as trails, and railways.

Buildings and Structures are three-dimensional man-made constructs such as pavilions, picnic shelters, and retaining walls.

Small Scale Features are human-scaled elements of the site that provide specific functions and include fences, gates, site furnishings, and signs.

National Register of Historic Places - The official list of the nation's historic places worthy of preservation. Authorized by the National Historic Preservation Act of 1966, the National Park Service's National Register of Historic Places is part of a national program to coordinate and support public and private efforts to identify, evaluate, and protect America's historic and archaeological resources.¹⁵

Period of significance - The span of time for which a cultural landscape attains historical significance and for which it meets National Register criteria.¹⁶

Preservation - The act or process of applying measures necessary to sustain the existing form, integrity, and materials of a historic property. Work, including preliminary measures to protect and stabilize the property, generally focuses upon the ongoing maintenance and repair of historic materials and features rather than extensive replacement and new construction. New exterior additions are not within the scope of this treatment; however, the limited and sensitive upgrading of

13 Adapted from Birnbaum and Peters, *Guidelines for the Treatment of Cultural Landscapes*; National Park Service, "Workflows Definitions," and Merriam-Webster's Collegiate Dictionary, 11th ed.

14 Page, Gilbert, and Dolan, *A Guide to Cultural Landscape Reports*, 139.

15 Page, Gilbert, and Dolan, *A Guide to Cultural Landscape Reports*, 141.

16 Page, Gilbert, and Dolan, *A Guide to Cultural Landscape Reports*, 142.

mechanical, electrical, and plumbing systems and other code-required work to make properties functional is appropriate within a preservation project.¹⁷

Rehabilitation - The act or process of making possible a compatible use for a property through repair, alterations, and additions while preserving those portions or features which convey its historical, cultural, or architectural values.¹⁸

Restoration - The act or process of accurately depicting the form, features, and character of a property as it appeared at a particular period of time by means of the removal of features from other periods in its history and reconstruction of missing features from the restoration period. The limited and sensitive upgrading of mechanical, electrical, and plumbing systems and other code-required work to make properties functional is appropriate within a restoration project.¹⁹

Statement of Significance - Narrative documenting the recognized importance a property displays when it has been evaluated, including when it has been found to meet National Register criteria.²⁰

Traditional Cultural Property - A property associated with cultural practices or beliefs of a living community that are rooted in that community's history or are important in maintaining their cultural identity. Traditional cultural properties are ethnographic resources eligible for listing in the National Register.²¹ For Traditional Cultural Property Studies done through the National Park Service, agencies are recommended to consult with specialists with ethnographic research training.

17 Page, Gilbert, and Dolan, *A Guide to Cultural Landscape Reports*, 142.

18 Page, Gilbert, and Dolan, *A Guide to Cultural Landscape Reports*, 142.

19 Birnbaum and Peters, *Guidelines for the Treatment of Cultural Landscapes*.

20 Little et al., *Preservation Brief 36: Protecting Cultural Landscapes, Planning, Treatment and Management of Historic Landscapes*, 8.

21 Page, Gilbert, and Dolan, *A Guide to Cultural Landscape Reports*, 148.

RELATED PLANNING PROJECTS

This Cultural Landscape Study is being coordinated with other efforts.

CEMETERY DELINEATION

The Minnesota Indian Affairs Council (MIAC) and Minnesota Office of the State Archaeologist (OSA) are engaged in a process to delineate the cemetery associated with the burials at Indian Mounds. This project will expand on the current delineation, which was defined by the National Register of Historic Places and was limited to the locations where above-grade mounds are visible. Cemeteries within Minnesota are governed by Minnesota Statute 307.08.

A Mound Management Plan will be produced as part of the cemetery delineation process. The Mound Management Plan will be an agreement between the City and the State, produced in consultation with Tribal Historic Preservation Officers (THPOs) of associated Indigenous communities and MIAC. The Plan will be specific to this site, and will address management issues as deemed appropriate by the consulting parties. As the Cultural Landscape Study provides recommendations for treatment of the site prior to finalization of the cemetery delineation, this document includes example best management practices for mound management based on the consultation that has occurred as part of this project. These may be considered for inclusion in the Mound Management Plan as it is developed. Once the Mound Management Plan is finalized, it will supersede recommendations in this document specific to the locations where the cemetery is delineated.

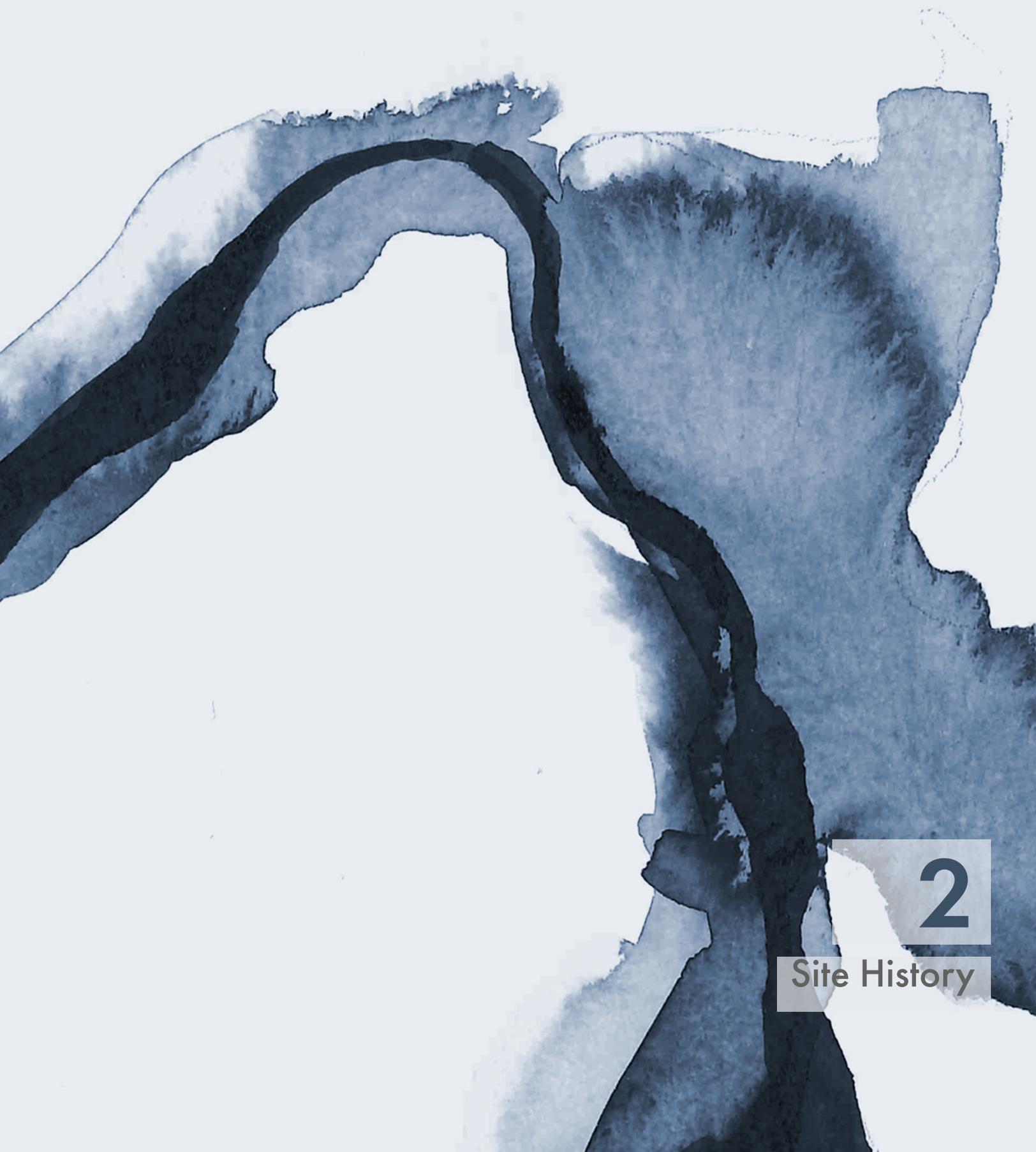
TRAIL RECONSTRUCTION

The Indian Mounds trail reconstruction project proposes modifications to the bituminous multi-use trail that extends throughout the project area. Segments of the multi-use trail that impact places of burial are planned to be removed, while other portions of the walkways are repaired or reconstructed. The project also addresses benches and views access from the multi-use trail. The project is funded through Metropolitan Council Legacy (Parks and Trails) and Federal Aid Funding (Transportation Alternative Program), and has incorporated formal consultation with representatives of associated Indigenous communities as well as collaboration with the Minnesota Indian Affairs Council (MIAC) and the local community. Immediate messaging proposed by the Cultural Landscape Study and Messaging Plan will be integrated into the implementation, which is planned for summer 2020.

WAKAN TIPI CENTER

The Lower Phalen Creek Project is working to establish a cultural and environmental center titled the Wakan Tipi Center at the Bruce Vento Nature Sanctuary. The Wakan Tipi Center will honor the significance of Tákú Wakháŋ Thípi as a Dakota sacred site; provide authentic Dakota interpretation of the culture and history of Dakota people in Saint Paul; offer environmental education on the geology, urban ecology, restoration, and migration routes within and around Tákú Wakháŋ Thípi, through an authentically Indigenous lens; create space for cultural connections and healing through the arts and nature; and serve as a bold leader in Dakota, place-based environmental and cultural work in urban settings.²² In keeping with the interconnected nature of the burial sites on the top of the bluff and the cave below, this study provides recommendations on opportunities to enhance interpretation and physical connections between the Wakan Tipi Center and the cemetery at Indian Mounds.

22 <https://www.lowerphalencreek.org/wakantipicenter>



2

Site History

INTRODUCTION

This chapter presents the physical evolution of the Indian Mounds landscape from its establishment by ancestors of today's communities as a burial ground, through establishment of a park by the City of Saint Paul, to present day. The site history is documented as a series of periods of development that describe changes to the physical landscape presented in narrative and graphic form.

The site history begins with an overview of significance for the Indian Mounds landscape. This includes a summary of the significance as stated in the National Register of Historic Places (National Register, NRHP). Also included is the author's understanding of cultural significance to the Dakota communities and other associated Indigenous tribes and nations, informed by published Dakota authors, and guidance from Tribal Historic Preservation Officers (THPO), Elders and Indigenous scholars. A full list of individuals who provided guidance is included in Chapter 1.

SIGNIFICANCE

The landscape within the project study area is historically significant. Of primary importance, it is a highly significant sacred site and burial site for Indigenous peoples. This significance is validated by listing in the National Register of Historic Places (NRHP).

Formally, a portion of the property, archaeological site (21RA10), is listed in the National Register of Historic Places for significance under Criterion A and D. Under Criterion A the property is eligible for its “persisting association with Traditional Cultural Values, its direct association with a prominent setting and significant community members, and its status as the type site for the Havana-Related/Hopewell in Minnesota.” According to Criterion D it is eligible for its potential to inform our understanding of Middle Woodland Tradition. The period of significance is ca. 1000 BCE through A.D. 1837. In addition, the property is eligible under Criterion A for “its direct and recurrent association to antiquarian archaeology in Minnesota (1856 - 1890) including the information it yielded from those antiquarian excavations.”¹

It is also part of a broader landscape that is extremely significant to Indigenous communities, especially the Dakota. Minnesota is the homeland of the Dakota. Bdóte, the area surrounding the confluence of the Mississippi and Minnesota Rivers, is significant to many Dakota people as a place of origination, where the Dakota emerged.²

In their extensively researched book *Mni Sota Makoce*, Gwen Westerman and Bruce White explain: “The area of Bdote (or Mdote) Mni Sota is located at the mouth of the Minnesota River where it flows into the Mississippi midway between the downtowns of Minneapolis and St. Paul. It is, according to Dakota oral traditions, a place of creation. The mouth of the Minnesota’s broad valley is located in a break in the high banks of the Mississippi corridor, a gorge deeply carved by the Falls of St. Anthony in its million-year journey up the river. This place was Bdote Mni Sota: bdote meaning ‘mouth’; mni sota referring to the clarity of the water and its reflection of the sky. The exact boundaries of Bdote Mni Sota are hard to determine. Sites generally considered to be within this significant district include Mniówe Sni (Coldwater Spring) and Oheyawahi (Pilot Knob).

1 Sigrid Arnott, Geoff Jones, and David Maki, “Indian Mounds Park Mound Group,” National Register of Historic Places Registration Form, signed 17 February 2014, 17-18.

2 Gwen Westerman and Bruce White, *Mni Sota Makoce: The Land of the Dakota* (St. Paul, Minnesota: The Minnesota Historical Society, 2012), 19.

Some Dakota include Táku Wakháŋ Thípi (Carver’s Cave) and Mounds Park within this region as well.”³

This is reiterated consistently by Dakota community members in oral and written accounts. For instance, in videos accessible through the on-line Bdote Memory Map, Dakota elders Dr. Chris Mato Nunpa and Dave Larsen explain that Bdote embraces many significant places, including Táku Wakháŋ Thípi and the landscape of Indian Mounds.⁴ Dakota individuals continue to go to the mounds to pay respect to their dead relatives, pray, and participate in ceremonies.⁵

Tateyuskanskan accounts the importance of the ancestral landscape to Dakota community members today: “The heart of the ancestral homeland of the Dakota Oyate (Nation) encompasses what is today called the Minnesota River valley. It is an aesthetically beautiful valley as well as a significant place. The sacred earth is a spiritual gift to the Oyate from the Creator, and it is the birthright of every Dakota. This belief is affirmed through the Dakota oral tradition. The oral narratives explain how the Dakota People came into existence and were given the responsibility of caring for the sacred earth. On this land the Oyate honors and lives with a spiritual connection to Ina Maka or Mother Earth.”⁶ She explains that the Dakota are connected to the land by spiritual and cultural ideals.

The Bdewakantunwan Dakota have significant relationships with the Bdote landscape. Stories identify Mni Sota as homeland, a place of creation to which they have always been connected.⁷

3 Westerman and White, *Mni Sota Makoce*, 20; cite Riggs, *Dakota Grammar*, 164, *Dakota Friend*, May 1851, and Neill, *History of Minnesota*.

4 Bdote Memory Map, Dr. Chris Mato Nunpa, Phd and Dave Larsen, Dakota elder. <http://bdotememorymap.org>.

5 This was emphasized during meetings with Dakota community representatives at the Upper Sioux Community, 17 October 2018, the Shakopee Mdewakanton Sioux Community, 15 October 2018, the Prairie Island Indian Community, 16 October 2018, and the Lower Sioux Community, 24 October 2018; as well as during project meetings in November and December 2018.

6 Tateyuskanskan (Gabrielle Wynde), “The Terrible Truth of a Beautiful Landscape,” in Wilson, *In The Footsteps of Our Ancestors: The Dakota Commemorative Marches of the 21st Century* (St. Paul, MN: Living Justice Press, 2006), 165. Oral tradition is as reliable a source of historic documentation as written accounts, photographs, and other documents. All are subject to the perspectives of those presenting and receiving the information. Combination of a range of sources enhances our ability to make informed interpretations.

7 Waziyatawin (Angela Wilson), ed., *What Does Justice Look Like? The Struggle for Liberation in Dakota Homeland* (St. Paul, Minnesota: Living Justice Press, 2008), 20.

The confluence is particularly important to many Dakota community members, as water is considered the first medicine given to the people, and water that comes from within the earth is considered pure and sacred. In this tradition, following the first creation, the Dakota people spread out from the confluence and other sites of creation, and formed communities throughout the region, while always considering the Bdote a sacred place.⁸

Dakota elder Reverend Gary Cavender describes the importance of the confluence to one Dakota creation story: “In our Creation myth we the Dakota, the Seven Fires of the Dakota, came from the belt of Orion--the seven planets of the belt of Orion, the seven stars--and arrived at the confluence of the Minnesota and Mississippi Rivers, and so in some respects it is our Eden, and the land around there is sacred as well.”⁹

The mounds at Indian Mounds are part of the larger Bdote.¹⁰ Imnížaska, the “White Cliffs” is a place of connection of earth, sky, and water.¹¹ The Mississippi River makes a sharp bend

- 8 Westerman and White, *Mni Sota Makoce*, 19-21, 26-27.
- 9 Dakota elder Reverend Gary Cavender, transcript from 1999 news conference during which Elder Cavender spoke of the importance of preserving Coldwater Spring, Bruce White research collection. Quoted in Westerman and White, *Mni Sota Makoce*, 213.
- 10 Dr. Chris Mato Nunpa, Project Team Meeting with Upper Sioux Community, October 17, 2018
- 11 Dr. Chris Mato Nunpa, Project Team Meeting with Upper Sioux

in this location, while the white cliffs rise dramatically above the river. This is the highest point along the river corridor. For centuries the cliffs served as a landmark for Indigenous communities. Dakota members camped along the river, in the floodplain below the mounds, and from the high point they mapped out the stars. Scholars indicate this calculated knowledge informed deliberate placement of the mounds on the landscape.¹² At the base of the cliffs in the floodplain is Táku Wakhán Thípi , a cave and significant Dakota site that is a source of fresh water that flows to the river.¹³

To the Dakota all of life is a part of the Great Mystery, (Wakan Tanka).¹⁴ The interconnectedness of everything is Mitákuye Owás’iŋ. At Indian Mounds the mounds, cliffs, caves, springs, sky, river, animals, plants, ancestors, and living descendants, are all one together, as a significant place not considered to

Community, October 17, 2018; and Ethan Neerdaels, Oral Communication; PAT Meeting December 6, 2018.

- 12 Ethan Neerdaels, Oral Communication; PAT Meeting December 6, 2018
- 13 Táku Wakhán Thípi is located within the Bruce Vento Nature Center. Ongoing efforts to honor, accurately interpret, and educate the community about this important place are being undertaken by the Lower Phalen Creek Project and the Wakan Tipi Center: <http://www.lowerphalencreek.org/>.
- 14 Dakota elder Tom LeBlanc, email correspondence with Brenda Williams, January 2019.

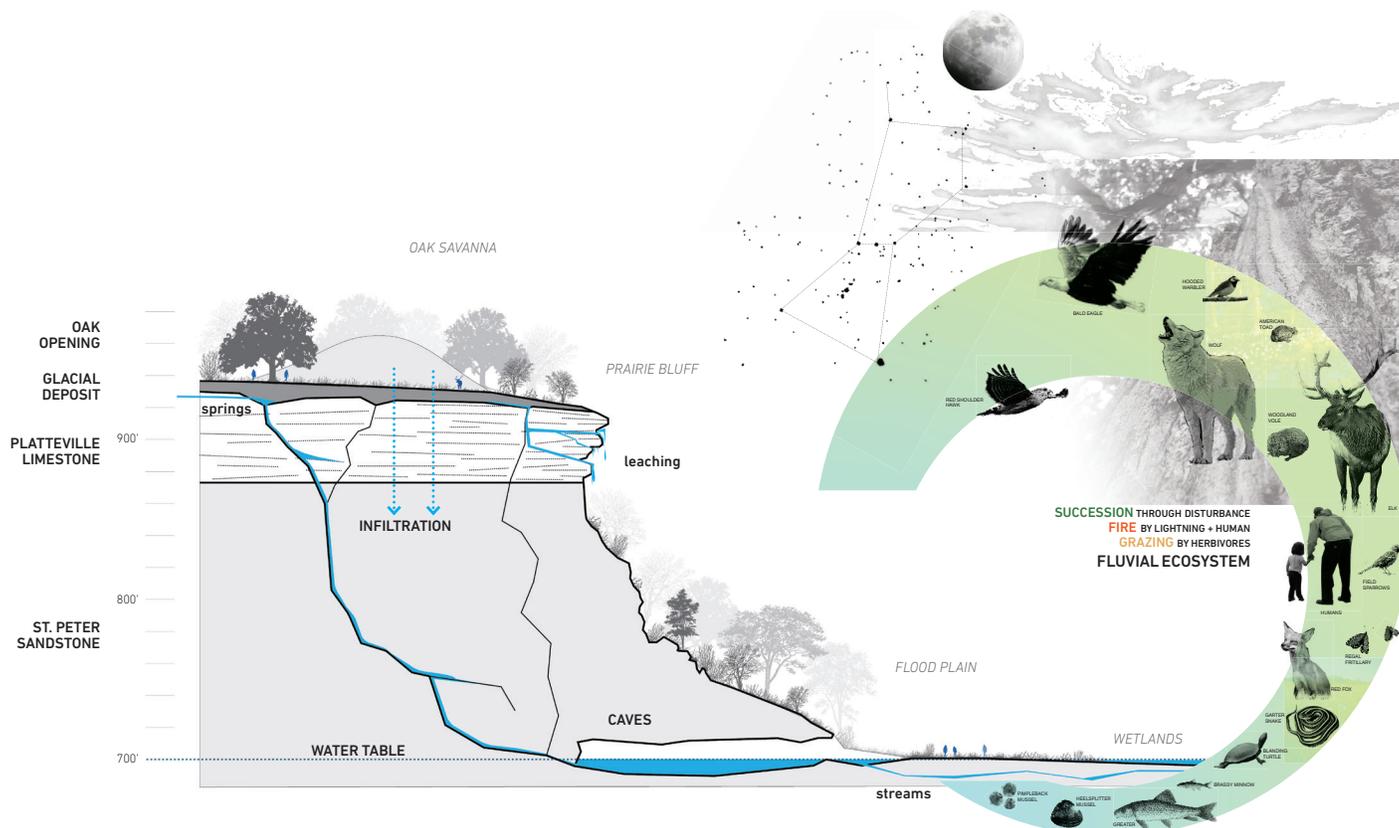


Figure 2.1. Mitakuye Owasin diagram. (Ten x Ten 2019).

be separate parts but one whole entity.¹⁵ The above and below mirror each other. The stars are reflected in the earth.

The place referred to as Indian Mounds is one of birth, death, and rebirth.¹⁶ Dakota elder Tom LeBlanc describes: “The burial mounds have for centuries been the location of ancestors’ remains and this particular place is a site of great historical meaning to the Dakota.”¹⁷

The importance of homeland to Dakota is reinforced by the strong connection to places where ancestors are buried. Despite forced removal from Minnesota, many Dakota stayed or returned as soon as they could. One survivor of the 1862 Dakota War reported “We were driven out of Minnesota wholesale, though the majority of our people were innocent. But we could not stay away so we managed to find our way back, because our makapahas were here.” Makapahas are earth-hills and the Santee idiom for graves.¹⁸

Historical missionaries, and contemporary archaeologists and scholars have noted the connection of the Dakota to the mounds of the Minnesota Valley. They have observed a preference for burial sites at conspicuous locations, particularly on bluffs above Dakota village sites.¹⁹

Although many of the Dakota were forcibly removed from the area, it is still a significant place, and Dakota continue to return on a regular basis. Today many Dakota people have returned to their ancient homelands in Mni Sota.²⁰ The ability of Dakota community members to connect with the earth, sky, air, stars, cultural plants, birds, traditions, stories, and ancestors, in this location is both tangible and intangible. This ability is directly associated with the cultural significance of the landscape.

Despite long and intensive efforts of Dakota peoples, many culturally significant sites have been damaged. Westerman and White address the dilemma:

“Even in the case of public lands, Dakota assertions about the importance of such places to their history and culture are often treated with skepticism by public agencies given the duty to protect these sites. Widespread ignorance about the Dakota’s role in Minnesota and the impact of their exile from Minnesota

means that many public agencies and the wider public must be educated before such sites can be protected properly.”²¹

They propose an approach to addressing the problem:

“The answer to many of the problems presented by Dakota history as it has been written in the past is to try to achieve a more complete account, one that gives full appreciation to the Dakota oral tradition but also makes a concerted effort to read between the lines of written records to search for Dakota points of view and Dakota meanings. This effort also requires a close reading of place and landscape within Minnesota to understand the nature of this place as the Dakota homeland. This approach is especially necessary for nonverbal sources of information, such as archaeological sites, burial mounds, and petroglyphs. Dakota history is often encoded in such places, which bring alive the stories sometimes ignored by historians who call them legends and leave them out of written history.”

“Oral tradition, written sources, information coded in the landscape—all these pieces of information can be seen as complementary, creating a resonant history in which there are multiple voices, including the eloquent voices of Dakota people past and present.”²²

The landscape also warrants consideration for listing in the National Register of Historic Places as a Traditional Cultural Property. The current registration identifies the significance of the archeological resources and connection to broad patterns of history, but fails to capture the significance of the landscape to the living indigenous community. A property can be listed as a Traditional Cultural Property (TCP) based on its association with cultural practices and beliefs of a traditional community. Identifying the TCP would recognize and emphasize its value and significance to the living indigenous community. The landscape meets the criteria for a TCP as a place with traditional practices that have been passed down through generations and it continues to be part of the cultural identity of many Dakota people. The property is potentially nationally significant as a traditional cultural site, according to National Register Criterion A. It is recommended that further documentation be developed to determine the significance and integrity of the landscape associated with this theme.

The property may also have a secondary level of significance associated with early park development in the City of St. Paul. The property may be eligible for listing in the National Register of Historic Places for as locally significant under Criteria A and C, reflecting the establishment and initial development of a park

15 Indian Mounds Cultural Landscape Study Project Advisory Team, collaborative meeting, 6 December 2018.

16 Crystal Norcross and Tom LeBlanc, interview with Brenda Williams, 20 December 2018.

17 Dakota elder Tom LeBlanc, email correspondence with Brenda Williams, January 2019.

18 Westerman and White, *Mni Sota Makoce*, 5.

19 Westerman and White, *Mni Sota Makoce*, 32; Westerman and White note observations by the 1850s the missionary Stephen R. Riggs and current archaeologist Scott Anfinson, among others.

20 Westerman and White, *Mni Sota Makoce*, 211.

21 Westerman and White, *Mni Sota Makoce*, 8.

22 Westerman and White, *Mni Sota Makoce*, 8.

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 ŠSAKPE, CASKE, MAZOMANI, WAMBĐITANKA, 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.

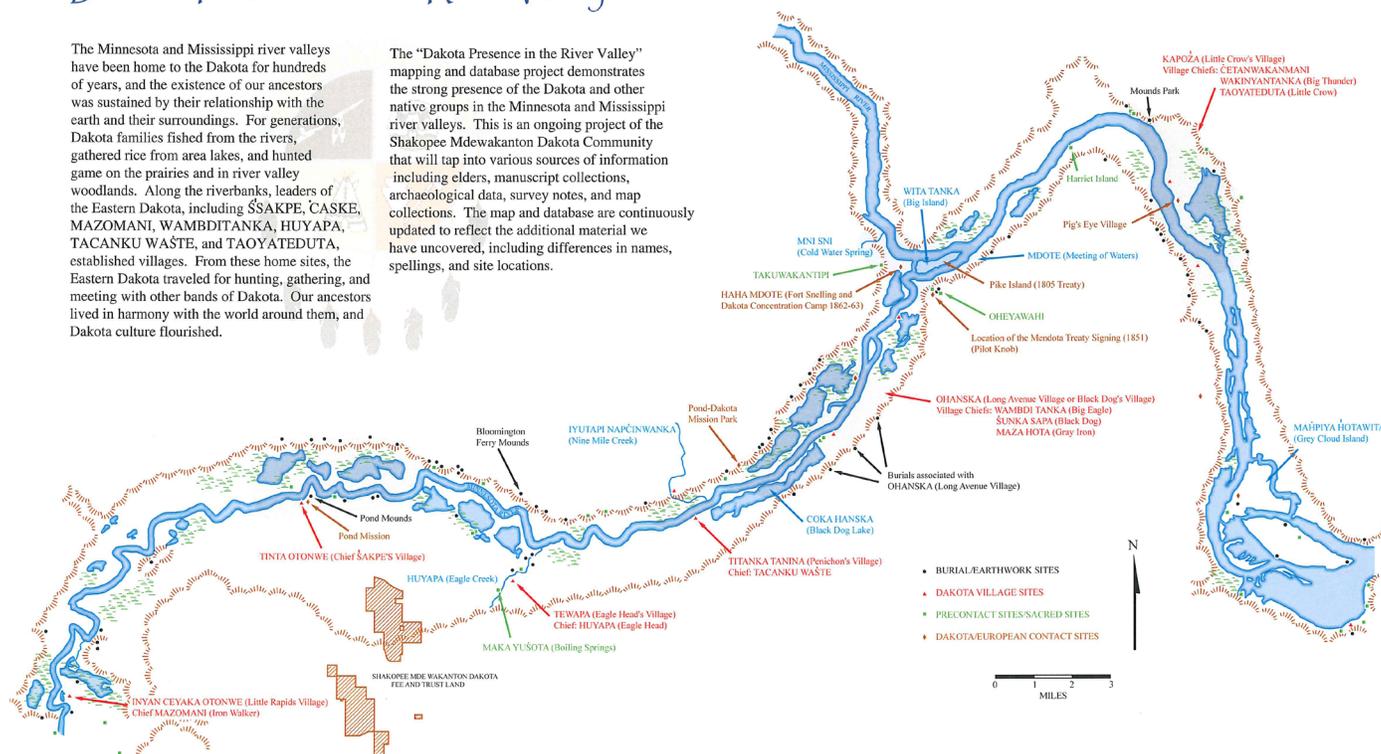


Figure 2.2. The Dakota and other Indigenous groups have had a strong presence in the Minnesota and Mississippi River Valleys for centuries. Places of importance include burial/earthwork sites, village sites, and sacred sites. (Shakopee Mdewakanton Sioux (Dakota) Community, 2018).

on the burial ground between 1892 to 1929. Under Criterion A, the property might be significant as part of the history of the City of St. Paul. Although development of the park damaged the significant burial ground, Indian Mounds was one of the first parks in St. Paul. The site was part of a larger system of public open space designed for a growing urban population.²³ Residential development in the City of St. Paul was concurrent with establishing public parks, which were often the focus for new neighborhoods.²⁴ The City developed a plan for a network of interconnected parks, linked by tree-lined parkways and accessed by the streetcar system. The parks were established in scenically beautiful areas, often around lakes and vistas.

While the property may also be considered for its significance under Criterion C for its association with early Landscape Architecture, it does not appear to retain adequate integrity to be eligible. Design for the site followed patterns and aesthetics common in early city park design. The design included a sinuous paths and carriageways that offered an escape from the city in

a vegetated setting. The circulation system was orchestrated to provide sweeping vistas across the river valley at key points.²⁵ Planting design included introduction of non-native shrubs and blooming flowers at path intersections, and shade trees lining carriageways. Formal elements included stone walls, overlooks, and a pavilion. Although some remnants of these characteristics are retained, changes to the overall property appear to have resulted in a lack of integrity associated with Criterion C. Nevertheless, it is recommended that a full evaluation of significance and integrity be developed to address all aspects of potential significance identified in this report.

The physical evolution of the Indian Mounds landscape is presented chronologically, from the geologic formation of the landscape, to the building of the mounds and their care for thousands of years, an then formation of a park on the burial ground. The landscape chronology focuses on the physical changes made to the landscape over time.

23 A.T. Andreas, Plan of the City of St. Paul and Vicinity, 1874; St. Paul Park System Map, 1929.

24 St. Paul Heritage Preservation Commission, St. Paul Historic Context Study: Residential Real Estate Development: 1880-1950. 2001.

25 Indian Mounds Regional Park Plan, 1900; Patrice Bass, “The Early History of the St. Paul Park System, 1872-1907,” May 1997.

LANDSCAPE DEVELOPMENT

GEOLOGICAL AND ECOSYSTEM FORMATION AND HUMAN ACTIVITIES

The study area is located within the Mississippi Valley Outwash region, a landscape characterized by nearly level terraces that flank the river and its tributaries. The bluff on which Indian Mounds is situated is composed of a bedrock sequence of Platteville Limestone (455-454 Million Years BCE), Glenwood Shale, and St. Peter Sandstone (458-455 Million Years BCE), with a thin deposit of glacial sediments.²⁶

With the retreat of the most recent glacial episode in North America (2 million to 10,000 years BCE), the glacial meltwater of River Warren carved out the Mississippi River. Above present-day St. Paul, River Warren flowed on top of Platteville Limestone, which resisted erosion; below St. Paul, River Warren encountered a preglacial river valley filled with easily eroded unconsolidated outwash. Once the outwash was eroded, the massive River Warren Falls formed where the river plunged

²⁶ Daniel Tix, Fred Harris, Hugh Johnson and Tara Newhouse, *Natural Resource Inventory and Management Plan of Indian Mounds Park* (St. Paul, Minnesota: Great River Passage Greening, December 2007), 4.

over the limestone bedrock into the valley. Over the last 8,000 years, the falls migrated north along the river resulting today in St. Anthony Falls. The erosion resulted in a narrow river bed with steep bluffs known as the Mississippi River Gorge. The river exposed the earlier deposits of sandstone, shale, and limestone, and the rush of water further eroded these deposits, creating caves along many of the bluffs, including Dakuahkan Tipi.

The highest bluff along the river is the location of the Indian Mounds burial ground. The Imnížaska (white cliffs) served as an important landmark to Indigenous peoples for thousands of years.²⁷ Following the US Treaty of 1837, European Americans pushed Indigenous peoples away from their traditional homeland and named the location Dayton's Bluff. Archaeological research indicates that humans were present in the area around 10,000 BCE and were nomadic hunters. As the climate warmed, people became more sedentary and used more diverse plant and animal resources. By 3,000 years ago, the forest and prairie ecosystems had reached their present-day extents, and people relied on the rivers for food

²⁷ Dr. Chris Mato Nunpa, Project Team Meeting with Upper Sioux Community, October 17, 2018.

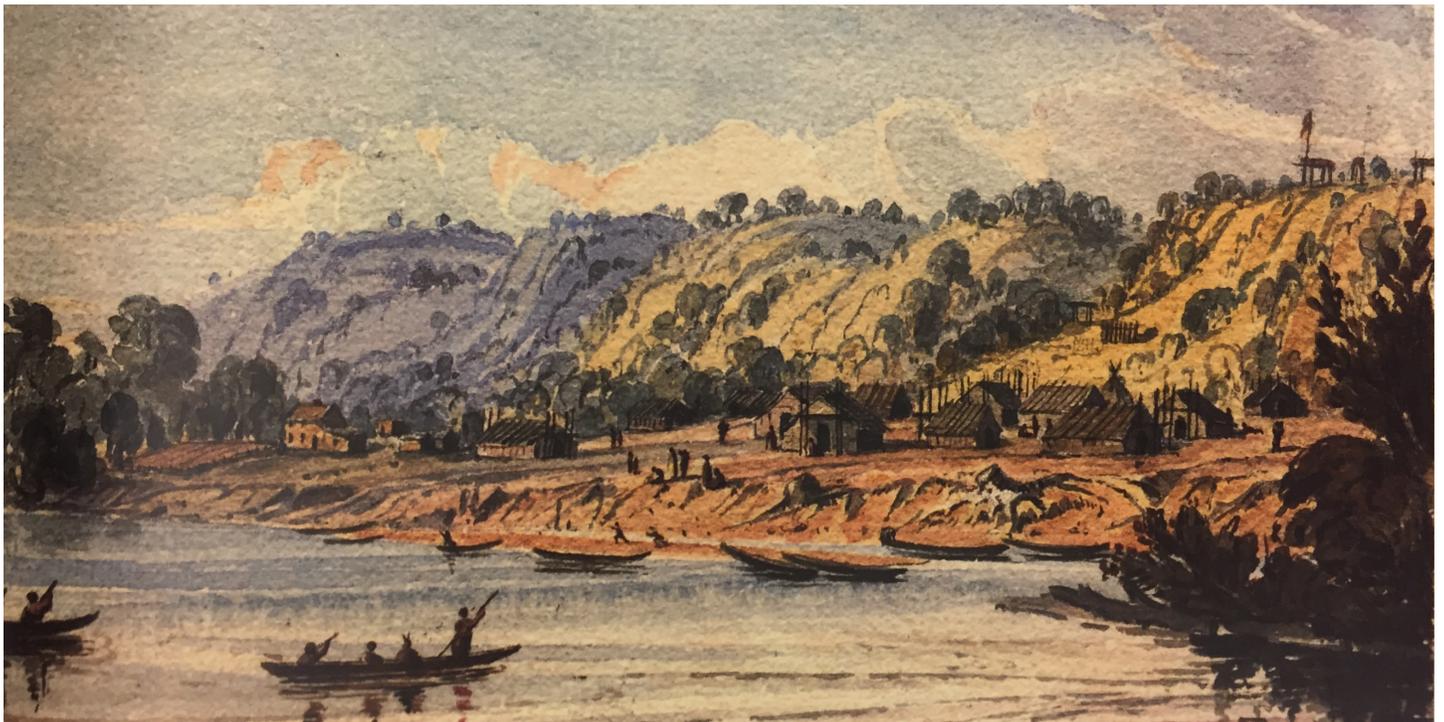


Figure 2.3. 1840 Watercolor painting by Seth Eastman, showing his version of the village of Kap'óža and a burial ground on the cliff above the river. (Minnesota Historical Society).

and transportation, hunted bison on the prairies, and collected wild plants in the woodlands.²⁸

2 Million Years BCE

Minnesota entered an era of periodic glaciation.²⁹ As ice sheets advanced and retreated across the region, glacial processes carved out bedrock, created valleys, and deposited sediment across wide areas.

20,000 – 15,500 BCE

The retreat of the Superior ice lobe created several meltwater streams that spread gravel and sand over much of Ramsey County. The river channel below Indian Mounds was one of these pre- and interglacial riverways, which exposed the white cliffs of limestone and sandstone.³⁰

11,700 – 8,500 BCE

As the glacial ice retreated, Glacial Lake Agassiz was formed over portions of Canada and northern Minnesota. This large lake was drained by the Glacial River Warren, which carved a wide valley that later became the Minnesota River Valley.³¹ In the Twin Cities area, River Warren was superimposed on the resistant limestone of the Platteville Formation. Near what is now downtown St. Paul, River Warren reentered the earlier, buried river channel below Indian Mounds, and a waterfall developed where the water undercut the softer rock of St. Peter Sandstone beneath the caprock of limestone.³² Over the next few thousand years, the waterfall retreated upstream by undercutting and eventually became St. Anthony Falls. Glacial Lake Duluth created the St. Croix River which would become an important transportation corridor, linking the Mississippi River with Lake Superior.³³

10,000 – 8,000 BCE

After the retreat of the last ice sheet, humans colonized the new landscape characterized by tundra and boreal forest. The ancestors of today's indigenous communities settled along the upper Mississippi River corridor. People lived in small, mobile bands, hunting large, now extinct, animals of mammoth, mastodon, and camel.³⁴

8,000 – 6,000 BCE

A warmer and drier climate led to forest vegetation covering much of the state of Minnesota, and people living within the region moved frequently and relied on hunting. As the climate changed, megafauna became extinct and primary food sources shifted to smaller animals. Oral history tells us that ancestors of today's communities lived in the region of Indian Mounds; and scientific evidence of their presence is marked by projectile points found along the banks of the Mississippi.³⁵

6,000 – 500 BCE

Archaeologists refer to this period as the Early Archaic Period, when the climate and vegetation continued the previous warming trend, and prairie vegetation expanded into the upper Mississippi River region.³⁶ After 6,000 BCE, the climate gradually became wetter and cooler, and forest overtook the prairie, reaching its present-day extent by 3,000 years ago.

During this time the area was intensively used. Activities during the period included hunting, procurement and processing of resources on the floodplain, manufacture of stone tools, and storage, at the least seasonally and more likely long term occupation.³⁷ Tool technology diversified, with grinding stones used to process plant foods, and new tools for cutting and chopping wood.³⁸

The mound building tradition appears to have originated in the Ohio River Valley during the Late Archaic Period.³⁹ During the Late Archaic in what would become Minnesota, material culture is characterized by ceramics, gardening and management of wild plant sources such as wild rice.⁴⁰

Ca. 500 BCE

Material culture transitioned to Late Woodland around 500 BCE, characterized by larger, less mobile communities living in semi-permanent camps, particularly during summer months when agriculture required tending.⁴¹

28 John O. Anfinson, Thomas Madigan, Drew M. Forsberg, and Patrick Nunnally, "River of History: A Historic Resources Study of the Mississippi National River and Recreation Area" (National Park Service, 2003), 39.

29 Howard D. Mooers, "Summary of the Late Glacial and Post-Glacial Landscape Development along the Minnesota River," Institute for Minnesota Archaeology Reports of Investigation Number 226, Fall 1992, 1.

30 H.E. Wright, Jr., "Geologic History of Minnesota Rivers," Minnesota Geological Survey, Educational Series - 7, University of Minnesota, St. Paul, MN, 1990, 4, Figure 4.

31 Wright, "Geological History of Minnesota Rivers," 14.

32 Wright, "Geological History of Minnesota Rivers," 14.

33 Wright, "Geological History of Minnesota Rivers," 19.

34 Anfinson, et al., "River of History," 39-40.

35 Anfinson, et al., "River of History," 40.

36 Anfinson, et al., "River of History," 41.

37 Summit Envirosolutions, Inc. and Two Pines Resource Group, LLC, "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," prepared for the National Park Service, Mississippi National River and Recreation Area, June 2006, 29.

38 Summit Envirosolutions, Inc. and Two Pines Resource Group, LLC, "The Cultural Meaning of Coldwater Spring," 42.

39 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group," 18; cites Dobbs 1996:5.

40 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group," 18; cites Arzigian 2012.

41 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group," 18; cites Arzigian 2012.

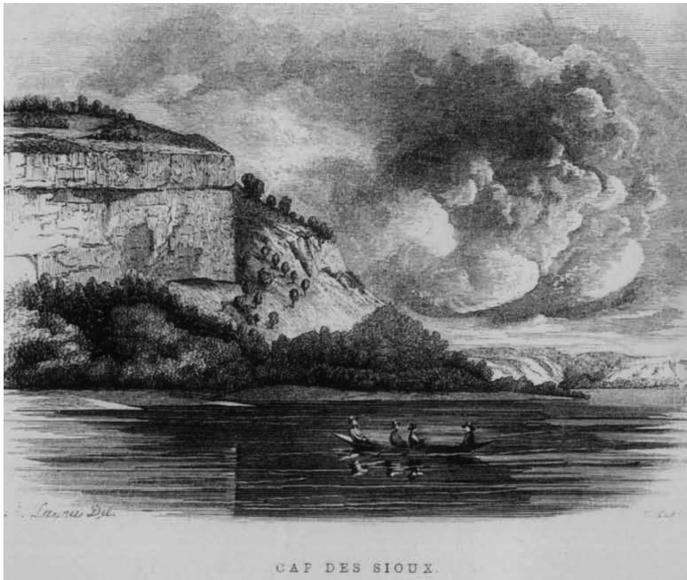


Figure 2.4. 1852 sketch of the Mississippi River. (Excerpted from Wright, 1990).

INITIAL MOUND CONSTRUCTION (200 BCE TO 1000 AD)

The tradition of mound building in Minnesota was initiated during a time when people became less mobile and larger communities came together to live in semi-permanent camps. People continued hunting and gathering but supplemented this with harvesting of wild rice and gardening more intensively. Burial mounds tended to be located on elevated bluffs near major bodies of water, while villages were often located to provide access to wild rice beds.

While archaeologists employ various terminology and categorizations to the early inhabitants of the area, the Dakota simply call the earliest populations of Minnesota their ancestors. Four fires of the Seven Council Fires (Očhéthi Šakówin) make up the Dakota Nation (Oyate). “They include the Bdewakantunwan (Dwellers by Mystic Lake), the Wahpekute (Shooters of the Leaves), Wahpetunwan (Dwellers Among the Leaves), and the Sisitunwan (Dwellers by the Fish Campground).”⁴²

The Mississippi River valley was a regional center where people came together for ceremonies and events to reinforce communal ties and to forge alliances.⁴³ Initial construction of the mounds was undertaken by people who lived throughout the region.

“Bdewakantunwan Dakota elders tell of the creation of humans occurring in our homeland of Minisota Makoce, but specifically at the place called Maka Cokaya Kin, or the Center of the Earth. This place is at Bdote, which means the joining or juncture of two bodies of water and in this instance refers to the area where the Minnesota River joins the Mississippi.”⁴⁴

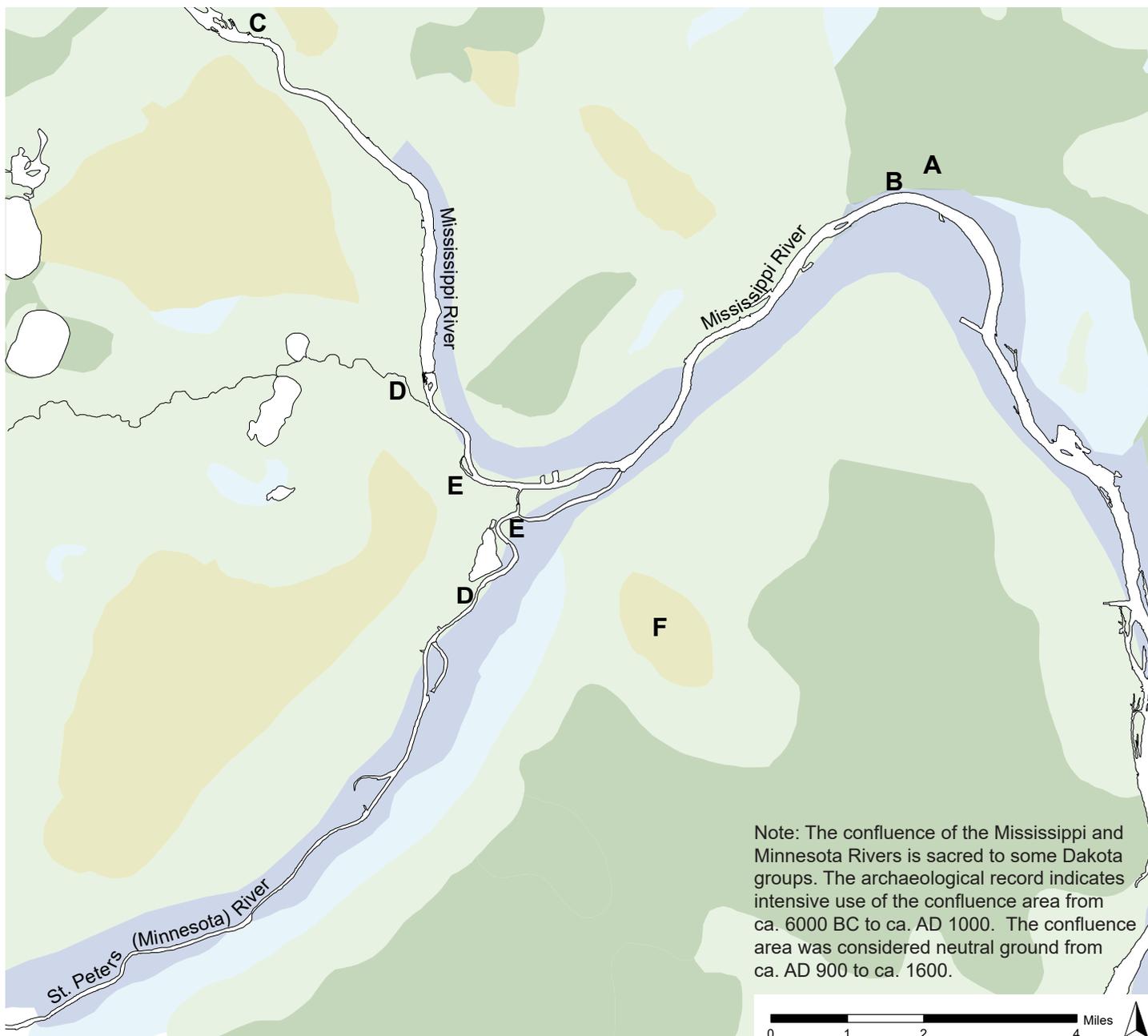
The Dakota have significant relationships with the Bdote landscape. Their stories identify Minisota as their homeland, where they were created and to which they have always been connected. While its boundaries are not precisely defined, the significant area extends beyond the immediate area of the confluence, including Mniówe Sni (Coldwater Spring), Oheyawahi (Pilot Knob), and the Imnížaska (Indian Mounds).

While the descendants of those buried were exiled from Minnesota, European-Americans desecrated the mounds. Undertaken by amateur archaeologists, digging resulted in removal of human remains and artifacts. Documentation indicates the mounds at Dayton’s Bluff contain burials interred in log tombs, limestone cists, and bundle burials with earth hills built over the top. Burials are accompanied by platform pipes, hammered sheets of copper, and clay death masks, which indicate large-scale trade networks and exchange of ideas with

42 Waziyatawin, *What Does Justice Look Like?*, 20.

43 Bdote Memory Map, Dr. Chris Mato Nunpa, Phd and Dave Larsen, Dakota elder. bdotememorymap.org (Accessed 11/15/18)

44 Waziyatawin, *What Does Justice Look Like?*, 20.



Legend

- A** Indian Mounds Study Area
- B** *Táku Wakháŋ Thípi* is sacred to some Dakota groups
- C** *Owámniyomni* (Saint Anthony Falls) are sacred to some Dakota groups
- D** Mniháŋa (Minnehaha Falls)
- E** Water from the spring at *Mniówe Sni* (Camp Coldwater) is sacred to some Dakota groups
- F** *Oheyawahi* (Pilot Knob) is sacred some Dakota groups

- Hardwood forest (approximate)
- Oak savannah (approximate)
- Floodplain forest (approximate)
- Wet prairie (approximate)
- Prairie (approximate)
- River or Lake (approximate)

Sources

1. Francis J. Marschner, "Map of the Original Vegetation of Minnesota," interpreted from Government Land Office Records, 1895. GIS data from Minnesota DNR (vegetation).
2. USGS, National Hydraulic Dataset (waterbodies).
3. Summit Envirosolutions and Two Pines Resource Group, "The Cultural Meaning of Coldwater Spring," 35-6.

Figure 2.5. The Mississippi River Valley includes several significant sites to the Dakota. (QEA, 2018).

people across the Midwest and beyond.⁴⁵ Locally-produced stone tools are also included. This combination of different types of grave items has led archaeologists to suggest that while these mounds show influence of broader trade networks, as a whole the people of the Minnesota and Mississippi river basin maintained their own communal burial traditions and local customs.⁴⁶

ca. 200 BCE

Earthwork construction was initiated at the site now called Indian Mounds.⁴⁷ The Mounds in that were built here are larger than those documented in other Minnesota locations.

According to archaeological investigations, the mounds were constructed using different kinds of soil from the adjacent native soil, including a yellow sandy clay, river sand, and black loam, which would have been brought up to the bluff from the river floodplain. Other colored soils were used at different times and in different areas of mound construction.

The most regionally distinct earthworks date to the Middle Woodland period.⁴⁸ These larger mounds are more diverse in character of construction and burial method, both from each other and from the site as a whole. Archaeologists state that this points to creation by a diverse group of people.⁴⁹ This is reinforced by Dakota oral tradition, as this area was an important gathering place for a confederation of historic Dakota, which appears to have also been the case during the Woodland Period.⁵⁰ Mounds may have been placed to be in view of nearby villages.⁵¹

45 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group," 20.

46 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group," 21; cites Arzigian 2010: 35, Emerson et al. 2005.

47 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group," 18; cites Arzigian 2012.

48 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group," 18; cites Arzigian and Stevenson 2003:79.

49 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group," 24-25.

50 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group," 24.

51 Samuel Riggs, *Mounds of the Minnesota Valley*, collections of the Minnesota Historical Society, Vol I.: 117-120, Minnesota Historical Society, St. Paul, 1902, 118.

DAKOTA HABITATION THROUGH EARLY

EURO-AMERICAN CONTACT (1000 AD TO 1837)

Dakota peoples lived in the area, including Kap'óža, who moved throughout the region to follow game and harvest plants depending upon the season.⁵²

People likely relocated seasonally, and the village may have had regular annual relocations, which would have included hunting in fall, fishing in spring, gathering maple sap, harvesting wild rice in the fall, and other movements based on ceremonies held in various locations.⁵³ Eventually, hunting and gathering were supplemented with horticulture, including cultivation of corn, squash, tobacco and other crops.⁵⁴

Maps prepared by Europeans in the 1700s and 1800s indicate Kap'óža located below and downstream of Dayton's Bluff, with cleared fields in the floodplain, and a trail (roughly the same alignment as Point Douglas Road) that connected the people in the village to the bluff (Figure HP-1).

By the late 1600s, French exploration and trading activity was common in Minnesota. The French "claimed" the land but there is no documentation that the Dakota ceded their land. The French subsequently ceded their claims east of the Mississippi to the British in 1763. The British ceded the same land to the United States in 1783.

The earliest known written account of the mounds was by Jonathan Carver, an Englishman sent to explore the upper Mississippi River in 1766. He described his journey to the Dakota village (he refers to the village of Kap'óža) and Táku Wakháŋ Thípi, stating that the Dakota "always bring the bones of their dead to this place."⁵⁵ His visit to and description of Dakuahkan Tipi resulted in its colonial name of Carver's Cave.

Prior to Euro-American settlement, there were at least 50 mounds on the bluff; some estimates count the number of mounds around 200.⁵⁶ It is likely other mounds were built in the area, on other bluffs above the river. A painting by Seth Eastman illustrates his interpretation of the character of the landscape in the early 1800s (Figure 2.3). It shows a village at the river's edge, surrounded by woodland vegetation. The bluffs

52 Bdote Memory Map, Dr. Chris Mato Nunpa, Phd and Dave Larsen, Dakota elder. bdotememorymap.org (Accessed 11/15/18).

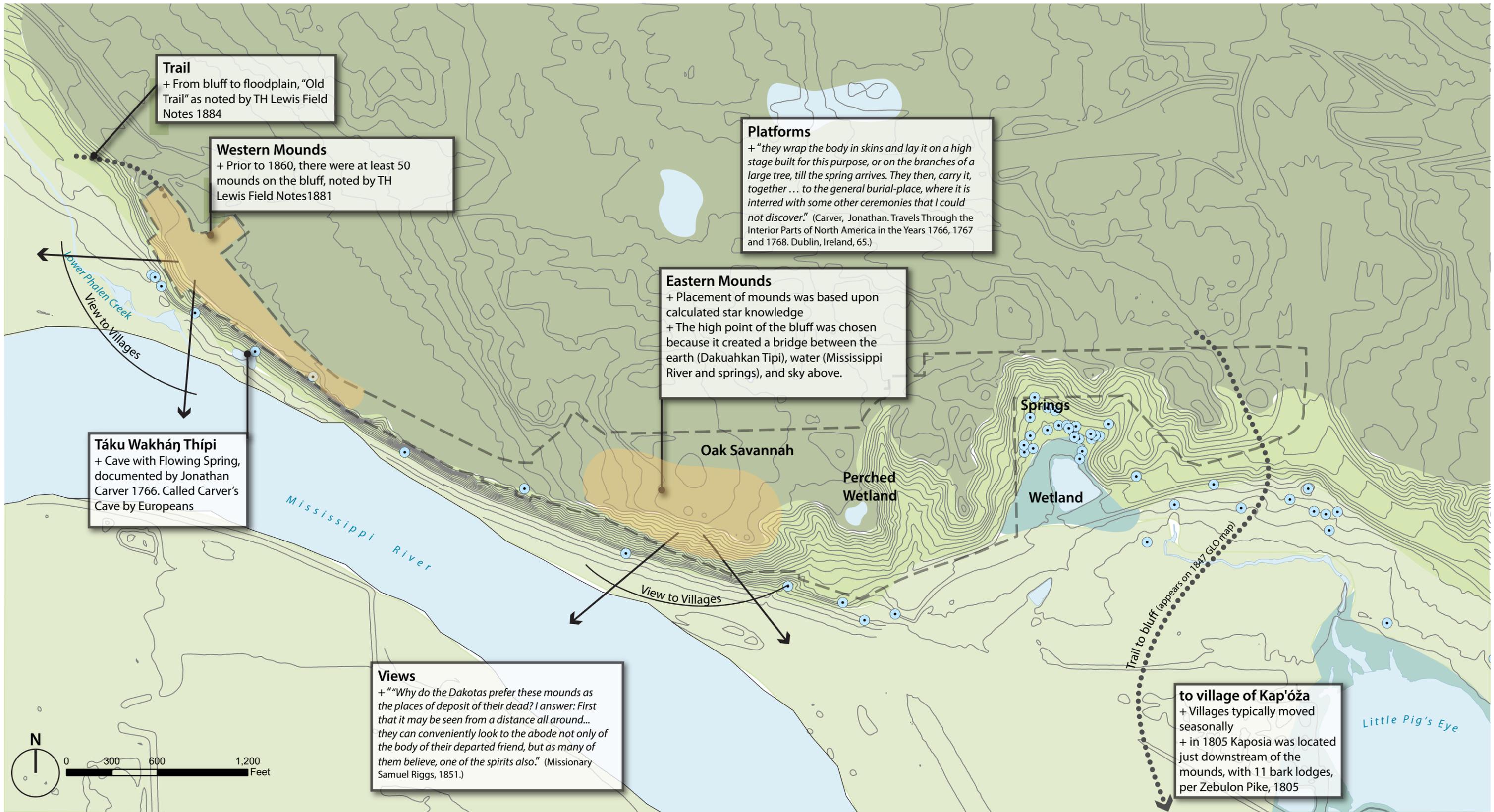
Although European maps identify Kap'óža as a village location, the name refers to the group of people, not a physical site. Refer to the Orthography section in Chapter 1 for more information.

53 Dr. Chris Mato Nunpa, speaking on Kap'óža. Video recording at bdtoememorymap.org (accessed 11/15/18).

54 Westerman and White, *Mni Sota Makoce*, 35.

55 Jonathan Carver, *Travels Through the Interior Parts of North America in the Years 1766, 1767 and 1768* (Dublin, Ireland), 64-65.

56 AJ Hill, "Mounds in Dakota, Minnesota, and Wisconsin," essay by T.H. Lewis, Minnesota Historical Society Collections, Vol 6, 1894.



Legend

- Index contour (10 foot)
- ▭ Study Area
- Spring
- River/Stream
- Trail
- Approximate extent of burial ground within park boundary

- Oak Savannah
- Prairie Bluff Vegetation
- River Bottom Vegetation
- Lake/River

Sources: 1847 Government Land Office Map; 2007 Natural Resource Inventory and Management Plan of Indian Mounds Regional Park; 1862 A.J. Hill Dayton's Bluff Field Notes; 1896 T.H. Lewis "Mounds and Stone Cists of St. Paul, MN"; 1766-1768 Carver "Travels Through North America"; 1810 Zebulon Pike "Sources of the Mississippi and the Western Louisiana Territory"; 2018 Topographical Survey provided by City of St. Paul, modified by QEA

Indian Mounds
Cultural Landscape Study

Historic Period Plan
200 BC to AD 1837

that rise behind the village are sparsely vegetated, similar to an oak savannah, and wooden burial platforms stand above the mounds. The platforms indicate this site was still being used for burials. Once the bones fell from the platform, they were buried either in mounds or caves.⁵⁷

1000 AD ca.

Archaeologists associate this time with the appearance in central Minnesota of a type of pottery called Sandy Lake. They interpret this as associated with a change in traditions or skills, possibly related to the material culture transition from Woodland into Eastern Dakota.⁵⁸

1670 ca.

At the time of European contact, the Eastern Dakota or Santee lived along and east of the Mississippi River. The Ihąŋkthuŋwaŋa (Stoney/Assiniboine) lived along the river upstream from present-day Mankato; the Thíthuŋwaŋ (Lakota) lived in western Minnesota, and the Assiniboine lived in northwestern Minnesota. All were closely related by language and culture, and were known by the French as the "Sioux."⁵⁹ The earliest written accounts suggest the Eastern Dakota were settled in relatively permanent villages within the prairie/forest border, made tools of stone and bone, cooked in earthen pots, made buffalo hunting trips to the plains, and buried their dead with grave goods in earthen mounds.⁶⁰

1766

An Englishman named Jonathan Carver was sent to explore the upper Mississippi. He wrote about the area in his journal where he described the Tąku Wakhąŋ Thipi. The cave was subsequently named "Carver's Cave" by the English. Carver also recorded visiting the burying place of the Dakota, located at the top of Dayton's Bluff.

"... they always bring the bones of their dead to this place; which they take the opportunity of doing when the chiefs meet to hold their councils, and to settle all public affairs for the ensuing summer."⁶¹

Carver described witnessing the Dakota bringing their dead "for interment to the great cave."⁶²

57 Jonathan Carver, *Travels Through the Interior Parts of North America in the Years 1766, 1767 and 1768*, 401.

58 Anfinson, et al., "River of History," 46.

59 Anfinson, et al., "River of History," 50-51.

60 Anfinson, et al., "River of History," 51.

61 Jonathan Carver, *Travels Through the Interior Parts of North America in the Years 1766, 1767 and 1768*, 65.

62 Jonathan Carver, *Travels Through the Interior Parts of North America in the Years 1766, 1767 and 1768*, 401.



Figure 2.6. Map of the Mississippi and tributaries by The French fur trader Pierre-Charles Le Sueur and mapmaker Guillaume Delisle. (DeLisle, 1702).

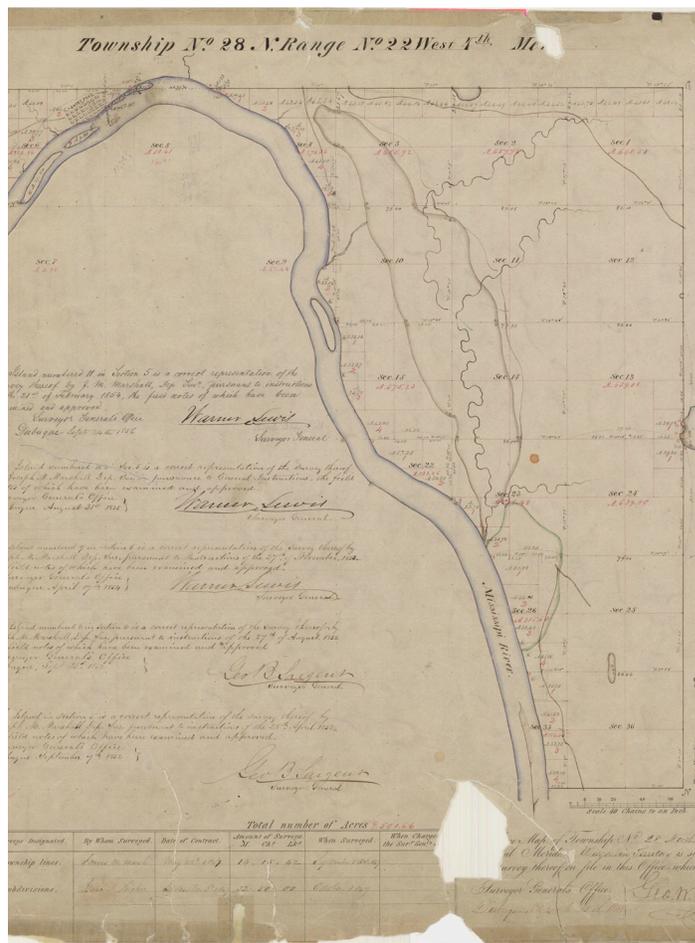


Figure 2.7. Government Land Office Survey. (MN DNR, 1856).

1805

Zebulon Pike, on his way to establish American military posts, recorded a Dakota village of 11 bark lodges (he refers to it as Kap'óža), on the Mississippi above the mouth of the St. Croix, downstream from Dayton's Bluff. Villagers were buried on the bluff within the mounds. Dakota oral tradition states that this area was an important gathering place for a confederation of historic Dakota who all used and cared for the mounds.⁶³

1837

The Treaty of 1837 resulted in the removal of the Dakota from lands east of the Mississippi River. They retained a close association with the area even after relocation.⁶⁴



Figure 2.8. Seth Eastman's sketch of Dakota Scaffold Burials on Dayton's Bluff (MNHS, Eastman 1838).



Figure 2.9. Government Land Office Survey. The map indicates village sites and trail systems. Fields were probably cleared for gardens near Kap'óža and appropriated by settlers. (MN DNR, 1847).

63 Anfinson et al., "River of History," 63-64.

64 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group," 3.

RELOCATION AND EUROPEAN AMERICAN SETTLEMENT (1838 TO 1891)

Ancestors of today's communities were well established in Minnesota prior to the arrival of European Americans. The United States government was determined to expand settlement westward, in fulfillment of its charge for manifest destiny. Zebulon Pike, a U.S. Army Lieutenant, arrived at the Bdote in 1805 to negotiate a treaty with the Dakota for land to create military reservations and settlement. With this precedent, the U.S. government secured additional treaties aimed at securing land for western expansion. Treaties in 1830, 1837, 1851, and 1858 transferred land rights from the Dakota to the United States.

After the Treaty of 1837, Dakota people were removed east of the Mississippi River to reserved land. The significance of the landscape to the communities continued, despite the forced physical disconnection. After the Treaty, former Dakota lands east of the Mississippi River were open for Euro-American settlement, and the town of St. Paul grew from a small trading post to a thriving city.

After exile of the Dakota, the new settlers established their footprint on the landscape. In some instances earlier Indigenous land patterns were used as the basis for Euro-American development. The bluff was initially used as a limestone quarry, which destroyed many mounds on the far western side of the bluff.⁶⁵ The oak savannah was logged, and by 1870 the St. Paul and Chicago Railroad (later the Chicago, Milwaukee, & St. Paul) was constructed along the river at the base of the bluff. Part of the railway construction destroyed the entrance and ancient petroglyphs inside the Dakuahkan Tipi.

In 1854, the bluff was purchased by Lyman Dayton, a real estate magnate who recognized the monetary value of land that overlooked the river and city. The land was platted, with a grid of streets oriented to the river in preparation for residential development. "Dayton's Addition" was the name of the residential development and gave the bluff its colonial name of Dayton's Bluff. Burial mounds were destroyed to make room for Hoffman Avenue (today's Mounds Boulevard) and Mounds Street. Streets were graded and leveled, and the Western Mound Group, which archaeologist T.H. Lewis recalled as having at least 32 mounds in the early 1860s, was nearly destroyed: "What, with the unavoidable extension of the quarrying of the limestone on which they stood, the grading of the streets, the erection of dwelling houses, and the establishment of gardens, but one mound of this group remains in existence."⁶⁶

65 Woolworth, Letter dated June 4, 1981 to Timothy Agness, St. Paul Parks & Rec. On File MNHS. And, T.H. Lewis, 1896.

66 Hill, "Mounds in Dakota, Minnesota, and Wisconsin."

Later, a mound of the upper (east) mound group was removed "in order that a better view of the river might be had from the street."⁶⁷

From 1856 to 1884 archaeologists from the Minnesota Historical Society began recording and excavating the mounds at Dayton's Bluff. The archaeologists divided the mounds into two groups: Dayton's Bluff (or upper mounds, meaning up-river, the Western Mound Group) and the Suburban Hills Group (or lower mounds, meaning downstream, the Eastern Mound Group). These were investigated as two distinct sites. This distinction remains in the archaeological literature.⁶⁸

67 T.H. Lewis, "Mounds and Stone Cists at St. Paul, Minnesota," *The American Antiquarian and Oriental Journal*, January, November, 1896. Vol 18, 314-320.

68 N.H. Winchell, *The Aborigines of Minnesota: A Report Based on the Collections of Jacob V. Brower and on the Field Surveys and Notes of Alfred J. Hill and Theodore H. Lewis* (St. Paul, Minnesota: Minnesota

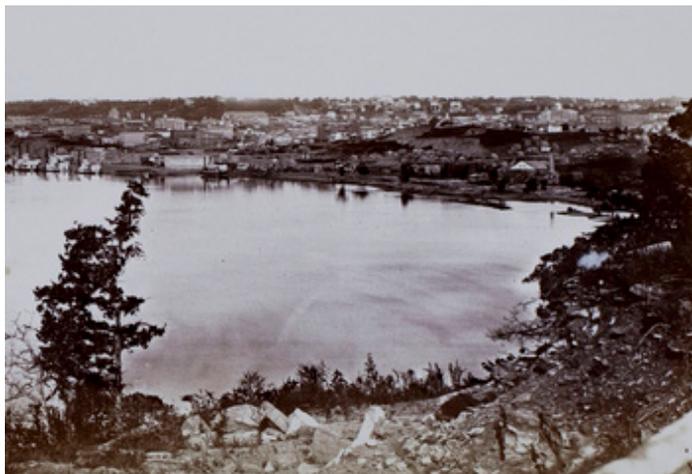


Figure 2.10. View of Saint Paul from bluff. (MNHS Reserve Album 318, no. 60 1861).

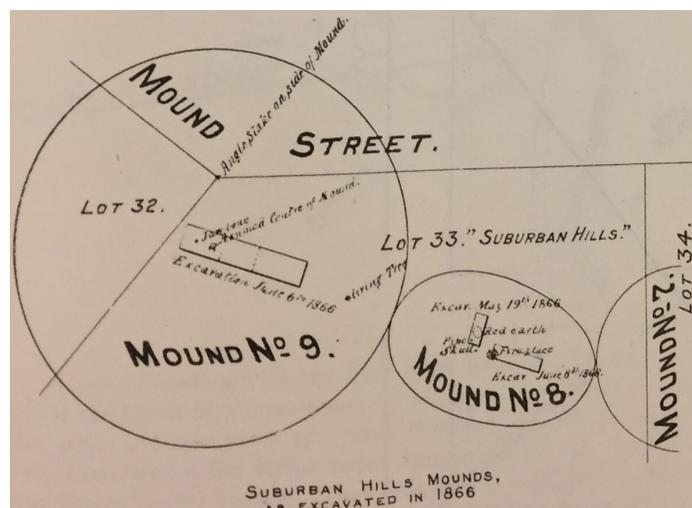


Figure 2.11. Plan showing excavated mounds. (A.J. Hill 1866).



Figure 2.12. In 1878, the U.S. Corps of Engineers Mississippi River Commission created a detailed map of the river. Dayton’s Bluff, east of St. Paul, appears as an open, sparsely vegetated plateau. The river was closer to the edge of the bluff than it is today. (U.S. Corps of Engineers, 1878).

In the 1880s, the burials were destroyed in the name of science and artifacts and human remains were removed. At the Eastern Mound Group, eighteen mounds were surveyed, and all but two mounds were excavated. At the western group, 19 mounds were surveyed south of Hoffman Boulevard and two additional mounds north of Hoffman Boulevard. Seven mounds were excavated at the Western Mound Group.

Due to a lack of manpower (most of the workers didn’t show up), the excavations were not as extensive as planned – most mounds were excavated and backfilled in one day. It is possible that undisturbed graves occur within most of the mounds, particularly in the Eastern Mound Group. Unfortunately, many of the unearthed artifacts and human remains were lost in the ensuing years.⁶⁹

After the US-Dakota War of 1862, Dakota communities were broken apart, and the majority of Dakota people were exiled from the state of Minnesota. The limited groups of Dakota who stayed in the state (typically under the protection of newcomers or in low-profile locations) are representative of a continuous

occupation of their homeland.⁷⁰ Small groups began to return in the 1880s to reestablish Dakota communities across Southern Minnesota.⁷¹

1854

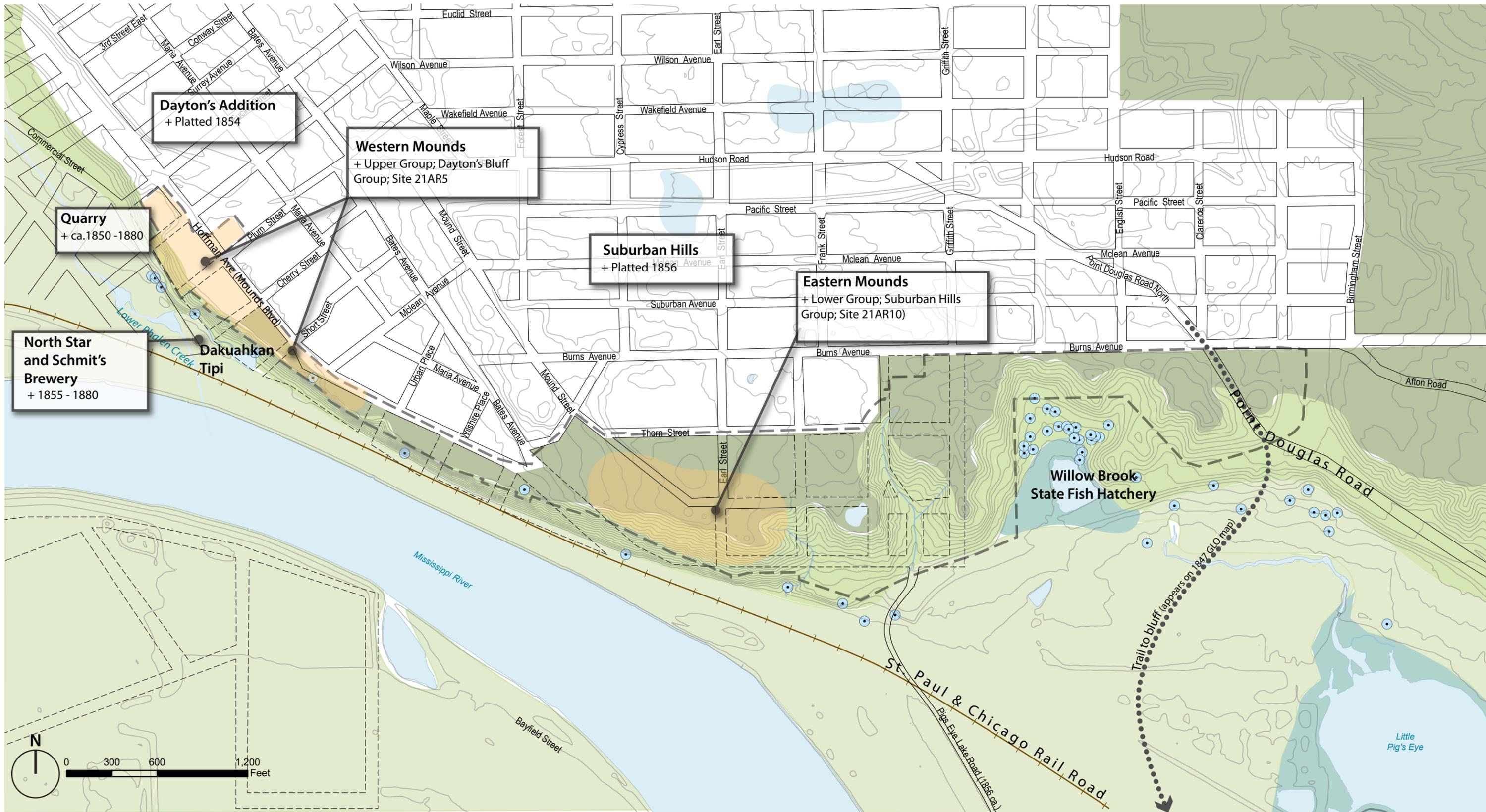
In September 1854, Charles R. Rice bought the land above and below the bluff for \$1.25 per acre from the US government. A month beforehand, Lyman Dayton, a real estate magnate, had purchased the land from Rice for \$60 an acre on speculation. Since this was clearly a fraudulent land deal, an investigation was launched. Rice’s brother, a congressional representative, quashed the investigation. Lyman Dayton, a real estate magnate, purchased all of the property above and below the bluff from Charles R. Rice. This purchase gave the bluff its colonial name, “Dayton’s Bluff.”⁷² The land was platted in 1857.

Historical Society Press, 1911).
69 Winchell, *The Aborigines of Minnesota*.

70 The choices and realities faced by Dakota individuals at this time were very complex. Additional information can be reviewed at Minnesota Historical Society, “The US-Dakota War of 1862,” <http://www.usdakotawar.org/history/aftermath>; and Waziyatawin, *What Does Justice Look Like?*

71 Nick Coleman and John Camp, *The Great Dakota Conflict* (Pioneer Press).

72 George E. Warner, Charles M. Foote, Edward Duffield Neill, and John Fletcher Williams, *History of Ramsey County and the*



- Legend**
- Index contour (10 foot)
 - Study Area
 - Approximate extent of burial ground within park boundary
 - Spring
 - River/Stream
 - Trail
 - Oak Savannah
 - Prairie Bluff Vegetation
 - River Bottom Vegetation
 - Lake/River
 - Parcel
 - Street Platted, not constructed

Sources: 1880 Rice's Map of St. Paul, MN; 1862 A.J. Hill Dayton's Bluff Field Notes; 1896 T.H. Lewis "Mounds and Stone Cists of St. Paul, MN"; 1896 T.H. Lewis "Prehistoric Remains in St. Paul, MN"; 2018 Topographical Survey provided by City of St. Paul, modified by QEA

Indian Mounds
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AD 1837 to 1891

1855

The North Star Brewery was established in St. Paul and utilized a cave at Dayton's Bluff to store beer.⁷³

1856

Missionary, educator, and historian Edward Duffield Neill excavated a mound in the Eastern Mound Group. This was the first documented archaeological investigation in Minnesota.⁷⁴

The subdivision "Suburban Hills" was laid out on Dayton's Bluff. This grid of streets extended the city limits to the east, laid out in a north-south axis.

1860 ca.

A mound in the Western Mound Group was destroyed when Earl and Mound Streets were created.

1862

After a hard winter, Dakota people living west of the Twin Cities were on the verge of starvation. Delays of government distribution of cash and supplies owed to the Dakota caused desperation and anger.⁷⁵ Despite intensive efforts by Dakota leaders to maintain peace, the frustration erupted into War.⁷⁶ Over a period of six weeks the war took the lives of nearly 500 whites and a substantial number of Dakota. In the aftermath of the conflict, approximately 1,700 captured Dakota prisoners, mostly women, children, and elders, were transported to Fort Snelling and confined to an enclosed concentration camp to the east of the fort along the river bottom. Over the course of the forced march to Fort Snelling and harsh winter in the squalid conditions of the concentration camp, hundreds more Dakota died. On December 26, 1862, 38 Dakota men were hanged in Mankato, Minnesota after rushed trials condemning their participation in the war. This remains the largest mass hanging in the United States.⁷⁷

Alfred J. Hill and William Wallace of the Minnesota Historical Society Archaeological Committee conducted the first survey of the eastern mounds, recording 12 mounds. They took bearings and measurements but did not record heights.⁷⁸

City of St. Paul: Including the Explorers and Pioneers of Minnesota (Minneapolis: North Star Publishing Company, 1881), 196; and Alan R. Woolworth Papers, Box 31, "Dayton, Lyman and Dayton's Bluff," Minnesota Historical Society.

73 Anfinson et al., "River of History," 152.

74 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group," 3 and 6.

75 Coleman and Camp, *The Great Dakota Conflict*. For more information on the US-Dakota War, visit <http://www.usdakotawar.org/>.

76 Gary Clayton Anderson and Alan R. Woolworth, *Through Dakota Eyes: Narrative Accounts of the Minnesota Indian War of 1862* (Minnesota Historical Society Press, 1988), 39-42.

77 David A. Nichols, *Lincoln and the Indians: Civil War Policy and Politics* (Minnesota Historical Society Press, 1978).

78 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group," 6; cites Lewis 1881-1889: Notebook 1:51.

1863

After 38 Dakota warriors were hanged and another 1,700 Dakota were interred at Fort Snelling, many Dakota were sent into exile. Few Dakota were allowed to remain in Minnesota. The scattered bands moved west to the plains and north to Canada.

1866

Alfred Hill and William Kelley oversaw excavations of three mounds in the Eastern Mound Group.⁷⁹

1867

Charles De Montreville created a sketch map to record site excavations. The map showed 13 mounds but only numbered those recorded by the Hill and Wallace survey. De Montreville oversaw the excavation of an indistinct mound in the Eastern Mound Group and made a vertical shaft into another nearby mound.⁸⁰

1878

The Willow Brook state fish hatchery was opened below Dayton's Bluff.⁸¹

T.H. Lewis explored the Dakuahkan Tipi and recorded some of its petroglyphs, including rattlesnakes and bison. These are documented as a series of drawings and plan of the interior of the cave.⁸²

1879

T.H. Lewis investigated the Eastern Mound Group and excavated one mound.

1880s

Beginning in the 1880s, small bands of Dakota returned from exile to their homes in Minnesota. It would be several decades before the four Dakota communities in Minnesota (the Shakopee Mdewakanton Sioux Community, the Prairie Island Indian Community, the Upper Sioux Community, and the Lower Sioux Indian Community) would be recognized by the Federal government.⁸³

Dayton's Bluff was cut back to make room for railroad tracks of the Minnesota Valley Railroad. The deconstruction of the bluff

79 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group," 6.

80 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group," 6; cites De Montreville, 1867.

81 Steve Trimble, "A Short History of Mounds Park," prepared for the August 17, 1996 Neighborhood Pride Celebration, updated 2000., accessed www.daytonsbluff.org/old/AShortHistoryofMoundsPark.html

82 T.H. Lewis, "Sculptures in Carver's Cave St. Paul, MN" *The Macalester Monthly*, Vol 1, No. 2, 37-42, November 1898.

83 Prairie Island Indian Community, "Community," accessed April 2019, <http://prairieisland.org/community/>; Shakopee Mdewakanton Sioux Community, "Our History," accessed April 2019, <https://shakopeedakota.org/culture/our-native-american-history/>;

destroyed much of Taku Wakháŋ Thípi.⁸⁴ Soon after, Jacob Schmid’s brewery began using water from the cave and stored beer on the site.

Before the site was purchased by the city, the area was platted as a city subdivision, lots were staked, and some streets were graded. Although the street and sidewalk right-of-way was platted on the northern side of the Eastern Mound Group, historic photos show that the street itself never extended onto the mounds. A mound at the original intersection of Mounds Boulevard and Earl Street, now under the southeast corner of the pavilion, was destroyed by street development sometime before the 1880s.⁸⁵

Alfred Hill noted that the western mound group was nearly destroyed.⁸⁶

1881

T.H. Lewis excavated four mounds in the western mound group.⁸⁷

1882

T.H. Lewis excavated 10 mounds at the Eastern Mound Group

and three mounds at the Western Mound Group.⁸⁸

1883

T.H. Lewis excavated three mounds at the Eastern Mound Group.⁸⁹

1884

T.H. Lewis used Hill and Wallace’s notes to complete the survey of the mound dimensions, adding heights, and also documented six additional mounds. Lewis did not retain the original numbering system. His original survey drawings show eighteen mounds, one destroyed.⁹⁰

1887

A population boom in St. Paul resulted in a desire to preserve some of the remaining open space within the city. An 1887 state law permitted the creation of a Board of Park Commissioners for St. Paul, which could issue bonds to improve or purchase park land. Efforts were begun to preserve the open space at the burial site. Joseph A. Wheelock, president of the Board of Parks Commissioners and editor of the Pioneer Press, was instrumental in securing property to preserve the mounds within the new park.

84 Anfinson, et al., “River of History,” 157.

85 Arnett, Jones, and Maki, “Indian Mounds Park Mound Group,” 6.

86 Hill, “Mounds in Dakota, Minnesota, and Wisconsin.”

87 Winchell, *The Aborigines of Minnesota*.

88 Winchell, *The Aborigines of Minnesota*.

89 Winchell, *The Aborigines of Minnesota*.

90 Arnett, Jones, and Maki, “Indian Mounds Park Mound Group,” 6; Lewis 1881-1889: Notebook 1 :52-53. More information on mound heights available in Chapter 3.



Figure 2.13. Saint Paul and expansion of “Dayton’s Addition” and Suburban Hills. (Ramsey County Map, MNHS, 1861).

EARLY PARK ESTABLISHMENT (1892 TO 1928)

In 1892 the City of Saint Paul acquired 17 ½ acres along Dayton's Bluff and established Indian Mounds Park. Over the next several years, the eastern portion of the bluff was reshaped into a public park, while the western mounds were leveled and graded to make room for streets and buildings. The original park only encompassed the Eastern Mound Group, but the City slowly expanded the park to the west, condemning privately-owned land where houses had been built on the mounds.

The City filled and leveled areas and established winding gravel paths around all sides of several mounds. A scenic drive was added along the bluff. Gravel paths were cut into the sides of the two tallest mounds, ascending to the top in a spiral and ending in a level landing. Fill was added to even out the ground to make a level lawn over mounds that were less than a few feet high. Hundreds of trees were planted on the previously logged landscape and ornamental shrubs and flowerbeds were planted along walkways. A wooden lavatory building/pavilion was built in the approximate location of today's pavilion, on top of a mound site. A streetcar line was extended from downtown Saint Paul, and the park became a popular picnic spot with expansive views to the river and city below.

The Willow Brook Fish Hatchery was established below the bluff, in a former wetland. A road was constructed from the bluff to the fish hatchery, and a trail descended the bluff to a hotel and railroad terminal at the base of the bluff. Vegetation on the bluff itself included grasses and widely-spaced trees, providing an open view.

1892

City of Saint Paul acquired 17 ½ acres along Dayton's Bluff just south of Earl Street. This began the process of establishing Indian Mounds Park, to protect the spectacular views and historical setting.⁹¹

1894

The Streetcar Railway Company extended service to Indian Mounds. It allowed visitors to travel from downtown St. Paul to the park in 15 minutes. The line traveled on Earl Street to Thorn Street, where it terminated at Indian Mounds.⁹²

1895

A mound in the Eastern Mound Group was "graded away by orders of the Park Board, in order that a better view of the river might be had from the street."⁹³

91 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group," 6; cites City of Saint Paul Board of Park Commissioners 1888).

92 Daniel Tix et al., "Natural Resource Inventory and Management Plan of Indian Mounds Park," 2007, 11; cites Olson, 1976.

93 Prehistoric Remains at St. Paul by T.H. Lewis, in *The American Antiquarian and Oriental Journal*, January-November, 1896, volume 18, 207-210.

1896

Writing in 1896, archaeologist T.H. Lewis stated that the western mound ground "was formerly a group of mounds located between what is now Hoffman Avenue and the edge of the bluff and extending from Euclid to a short distance below McClean street, a distance of a little over five blocks. This group formerly consisted of 32 mounds, but at the time of a personal survey by the writer, on November 1, 1881, nine of them, principally located near the center of the group on Block 65, had been entirely demolished."⁹⁴

1897 - 1899

The City of Saint Paul undertook a landscaping and tree planting program to transform the 17 acres into a park. Portions of the Eastern Mound Group were leveled and filled in with 1,414 cubic yards of loam and winding gravel paths were laid around all sides of the mounds. This process either removed and/or obscured the above grade remains of those mounds in the original park that had historic heights of less than 4 feet. Most likely, the mound fill was pushed into small drainages that originally separated the mound groups. Two low mounds perched on the far southern side of the site appear to have been separated from the core of the site by walkways on the bluff edge; a turn-of-the-century postcard shows the remains of one of these mounds on the southern side of an early walkway. Walkways were cut into the sides of the two tallest mounds, making a spiraling ascent to the top. Historic photographs indicate that the tops of four of the mounds were flattened out to provide a landing at the top. The Park Department also installed 1,200 feet of water pipes and planted 285 trees. The walkways had electric lights, and in some places walkways were lined with boulders. Bollards were installed to separate walkways from roads and rustic seats were added throughout.⁹⁵

94 Prehistoric Remains at St. Paul by T.H. Lewis, 207-210, in *The American Antiquarian and Oriental Journal*, January-November, 1896, January-November, 1896, volume 18.

95 St. Paul Park Department Annual Report, 1898-99. More information



Figure 2.14. Mounds Park. (MNHS MR2.9 SP4.11 r33, 1895).

1900 - 1901

Saint Paul Parks Department purchased lots on the western side of the park, bringing 5 mounds of the Eastern Mound Group into the boundary. The lots were acquired through condemnation as they were held at exorbitant prices with no valid title.⁹⁶

1903 - 1904

Sanborn Fire Insurance Map indicates a building north of a mound at Lot 30. The building was likely built on fill, some of which may have been from mounds.

1904 - 1907

Several hundred trees and shrubs were planted in the park, and a formal entrance and promenade were created along Earl Street.⁹⁷

The street car tracks were removed and the broad Y-shaped turnaround for the trolley was graded and converted into a broad lawn.⁹⁸

1913

Parks Report noted that the size of Indian Mounds Regional Park was 46.33 acres.

1914/1916

A new pavilion was constructed at the end of Earl Street. It was designed "to serve the public as a refreshment stand, concert pavilion, and comfort station, all of which were for a number of

on impacts to the mounds is included in Chapter 3.

96 St. Paul Park Department Annual Report, 1903.

97 Steve Trimble, "A Short History of Mounds Park," www.daytonsbuff.org/old/AShortHistoryofMoundsPark.html.

98 St Paul Parks and Recreation Annual Report, 1909.



Figure 2.17. View looking west from top of mound in the eastern mound group, note house center back on Lot 30, which is in the approximate location of a mound (MNHS MR2.9 SP4.11 r35, 1895).



Figure 2.15. Road at bluff edge (MNHS MR2.9 SP4.11 r28, 1898).

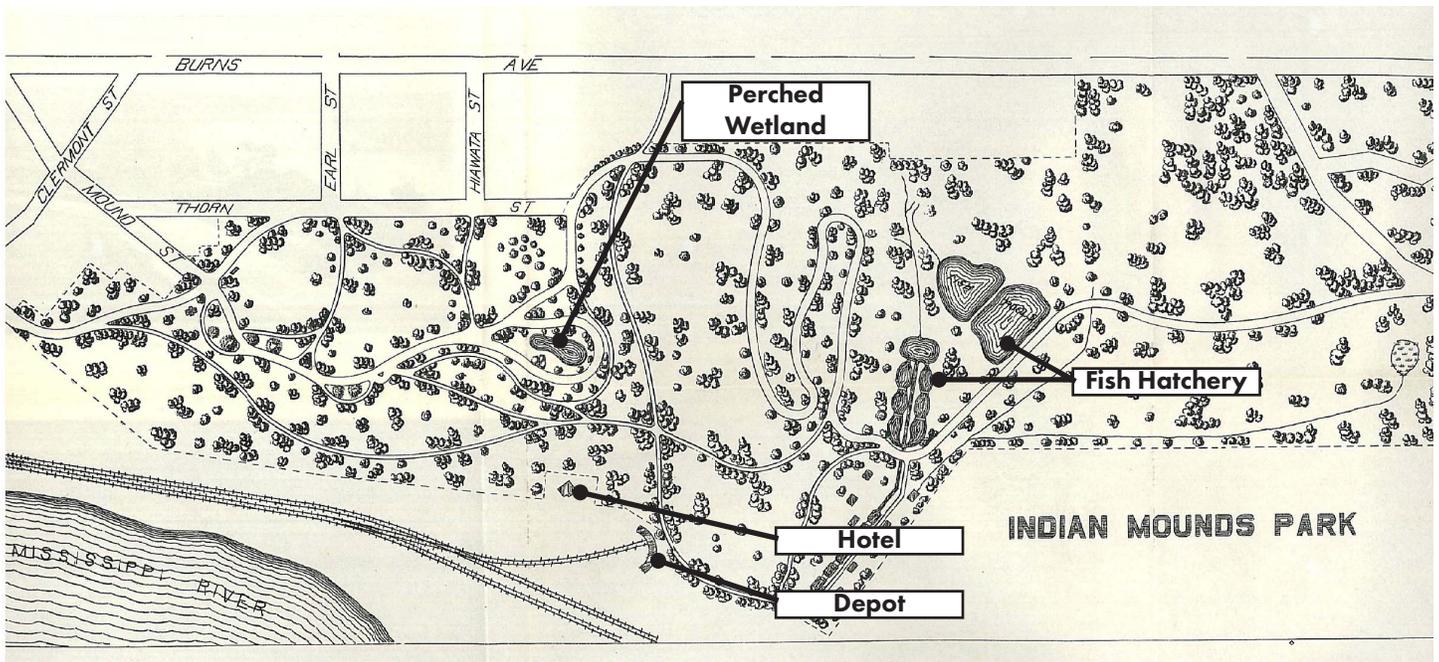
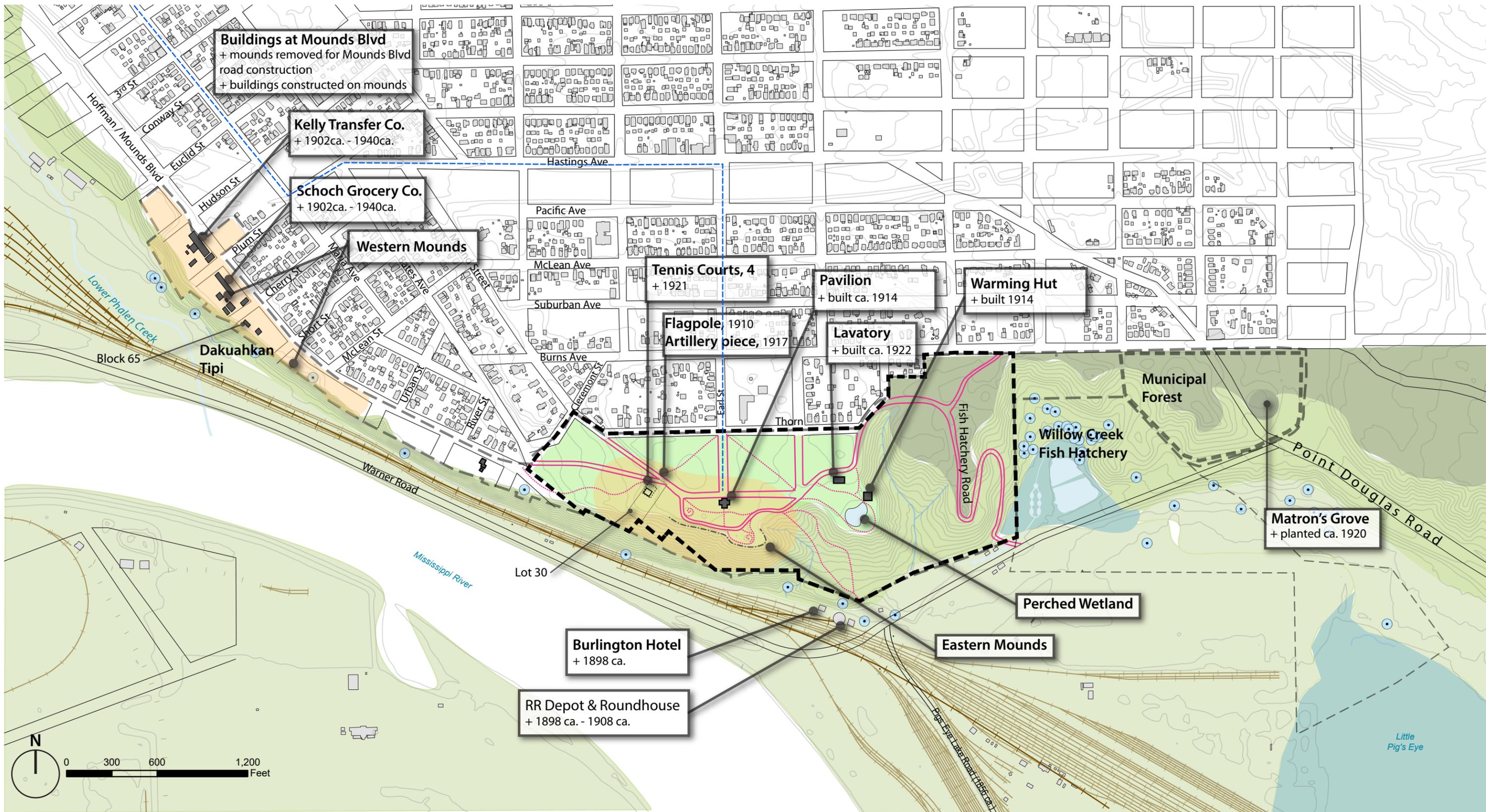


Figure 2.16. Park plan. (City of Saint Pauls Dept of Parks & Rec, 1900).



Legend

- River/Stream
- Streetcar Route, 1894 to 1907
- Study Area
- Approximate extent of burial ground within park boundary
- Spring
- Railroad
- Oak Savannah
- Prairie Bluff Vegetation
- River Bottom Vegetation
- Park Vegetation (ornamental trees; lawn)
- Lake/River/Stream

- Parcel
- Park Boundary, 1928
- Building/Structure within current Park boundary
- Building/Structure outside of Park
- Carriageway/Road within Park, 1928
- Trail, 1892 - 1928
- Railing

Sources: 1928 Sanborn Insurance Map; Indian Mounds Park Plan 1900; 1921 Aerial photograph; 1922 Map St. Paul; 1923 Aerial Photography University of MN Archives; 2018 Topographical Survey provided by City of St. Paul

Indian Mounds Cultural Landscape Study

**Historic Period Plan
1892 to 1928**

years requested by the public to be provided for in this park. The cost was \$12,920.85."⁹⁹

1914

Facilities were added including a 125 to 150 foot ski jump, a warming house adjacent to the perched wetland, and six horseshoe courts.¹⁰⁰

1916

Four clay surface tennis courts were added on Lot 30, on a level filled area where a brick house had formerly stood.¹⁰¹

1917 ca.

Following World War I, a captured piece of German artillery was placed on stone blocks north of Mounds Boulevard, west of Earl Street.¹⁰²

1921

The mounds were built up with topsoil and seeded, in an attempt to "put back their original shape." Mounds Boulevard was paved.¹⁰³

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- 99 St. Paul Parks and Recreation Annual Report, 1914-1919.
 - 100 Steve Trimble, "A Short History of Mounds Park," www.daytonbluff.org/old/AShortHistoryofMoundsPark.html.
 - 101 "Report of the Superintendent of Playgrounds, City of Saint Paul, 1916." Minnesota Historical Society.
 - 102 Nancy L. Woolworth, "An Historical Study and A Cultural Resources Survey of Indian Mounds Park (21RA10) Ramsey County, Minnesota," prepared for City of St. Paul Department of Parks and Recreation, 1981, 78.
 - 103 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group," 7; cites Wirth Miller and Williams 1923.



Figure 2.19. A formal entrance to the park was created along Earl Street in 1904. (MNHS MR2.9 SP4.11 p8, 1910).



Figure 2.20. The park had walking paths, ornamental vegetation, gas lights, and drinking fountains. (MNHS MR2.9 SP4.11 r3, 1905).



Figure 2.18. When Indian Mounds Park was established, the City filled and leveled the shorter mounds, and established winding gravel paths around taller mounds. A scenic drive was added along the bluff. (MNHS MR2.9 SP4.11 r28, 1898).

SITE HISTORY

1925

A new guard railing was erected around the bluff.¹⁰⁴

1926

Mounds Boulevard was paved.

1928

Plat map indicates a grocery store and garages located in the vicinity of the Western Mound Group.¹⁰⁵



Figure 2.21. Mounds Park Pavilion. (MNHS MR2.9 SP4.11 p12, 1917).

104 St. Paul Parks and Recreation Annual Report, 1922-1929.

105 Sanborn Fire Insurance Map, 1928.

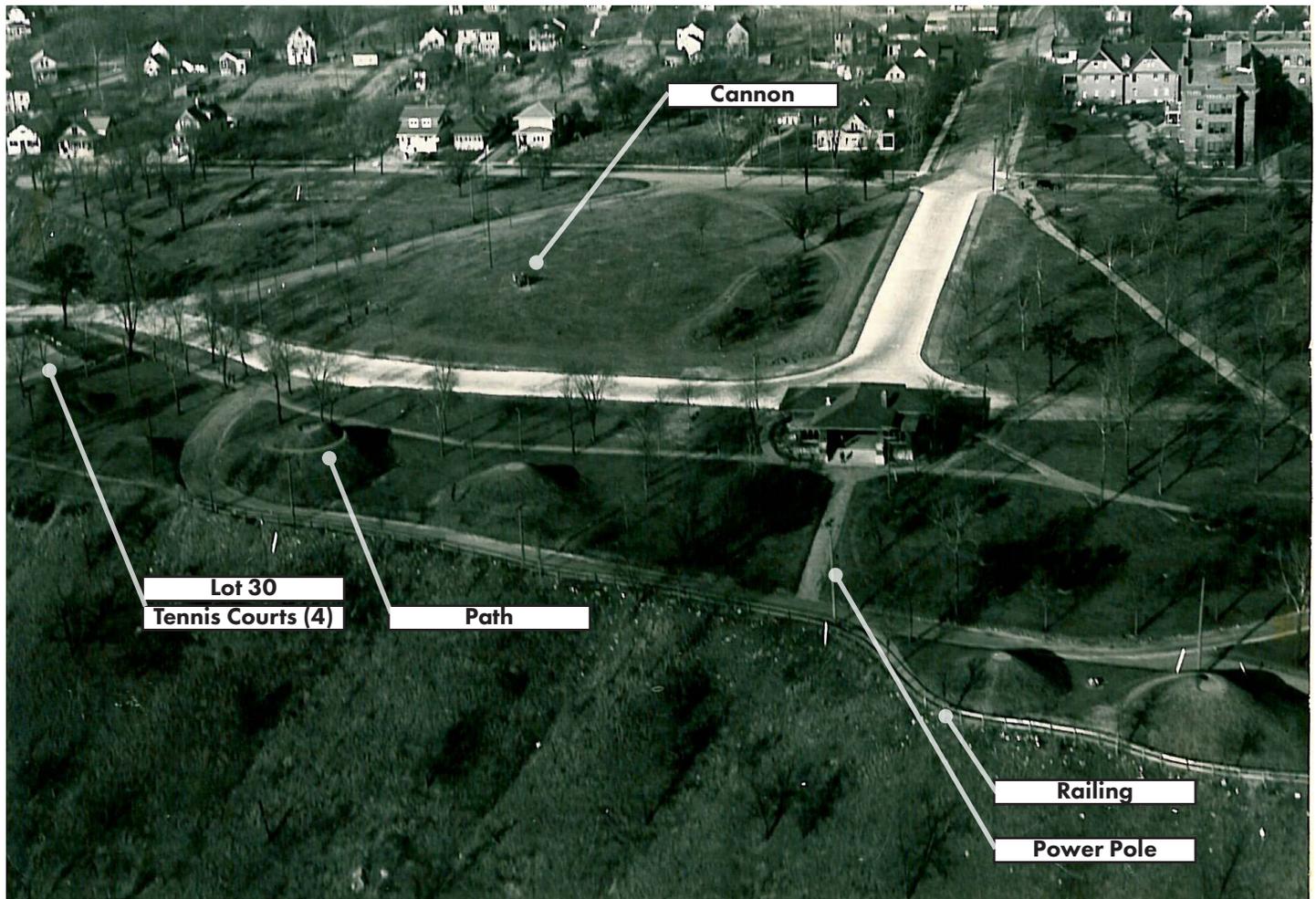


Figure 2.22. Aerial photograph. (City of Saint Paul Parks & Rec, 1921).

LANDSCAPE MODIFICATIONS (1929 TO 1980)

Following the initial development of a park on the burial ground, the City moved to expand the park boundaries. The acquisition of the State Park Forest Reserve (post 1920s), and additional parcels at the western mounds (1914 to the 1980s), brought Indian Mounds Regional Park to 111 acres. Roadways were paved, neighboring streets were widened, and residential development expanded surrounding the site. After a tragic plane crash on the bluff at Mounds Boulevard in 1929, a 110-foot tall rotating air beacon was built on top of a mound in the Eastern Mound Group to serve the new Saint Paul airport. The light required new electric poles which were extended along the bluff, intruding into some of the mounds. The scenic drive was expanded from Claremont Street to the new "Airway" Beacon, to provide a better view of the airport.

During the Great Depression of the 1930s, the CCC/WPA completed several projects within the property, including road work, construction of a ski hill, and repair of limestone retaining walls along roads and paths. After World War II, picnic areas with tables, fireplaces, and fire rings were added to the current picnic area, along with a children's playground and adjacent baseball diamond on the north side of Mounds Boulevard. By the 1950s the paths to the tops of the mounds had been removed, filled, and reseeded.

Photographs from this period show formally maintained lawn and mature shade trees around the mounds. Vegetation on the bluff was periodically cleared for views to the river, although by 1980 it was dense enough to obstruct the view to the river.

1929

The Indian Mounds "Airway" Beacon was constructed on an earthen platform in the location of a mound in the Eastern Mound Group (lot 30). The beacon was fitted with a 24 inch light at the top of a 110-foot tall steel tower. The light served the St. Paul Downtown Airport (Holman Field). The approach to Mounds Boulevard from Claremont Street to the top of the hill was regraded and seeded. An expanded roadway was developed along the edge of the bluff to provide a better view of the airport. This work cut into the south side of two other mounds (based on historic photographs).¹⁰⁶

In 1931 a cannon from the Spanish-American war was moved to Indian Mounds from the front of the Courthouse. It was removed in WWII for use as scrap metal.

1938

Civilian Conservation Corps/Works Progress Administration (CCC Job #6918/WPA #6118) undertook a project to construct a ski slide from the top of the bluff to the base. Work included

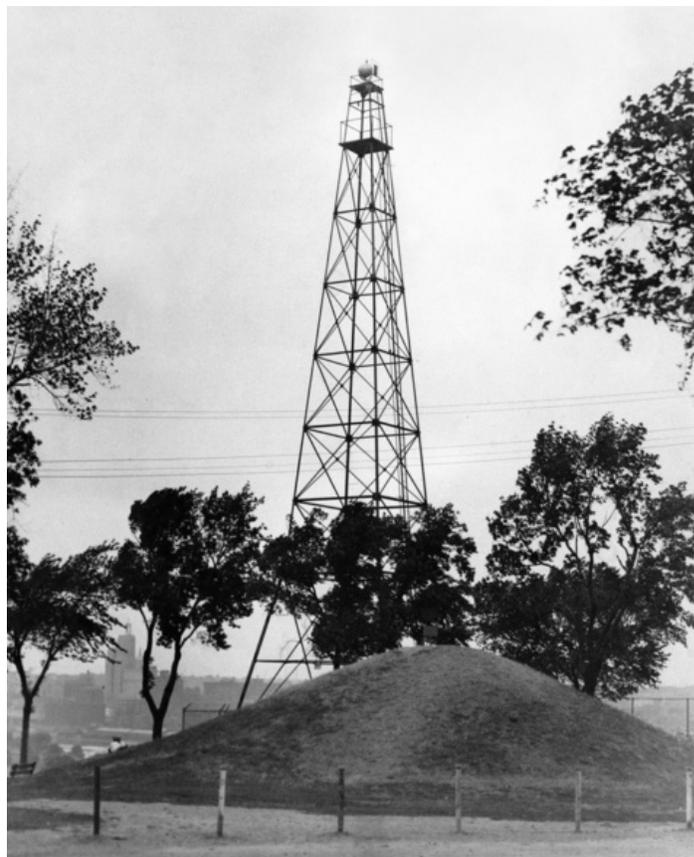


Figure 2.23. The Indian Mounds Park "Airway" Beacon was constructed on the bluff to serve the new St. Paul Airport. The beacon was surrounded by a chainlink fence; bollards are in the foreground, to prohibit vehicular traffic. (MNHS MR2.9 SP4.11 p13, ca. 1930).



Figure 2.24. Scenic drive with view to the Indian Mounds Park "Airway" Beacon and St. Paul. A metal railing edged the bluff. (MNHS MR2.9 SP1j p30, AV1980.45.6, 31285, 1935).

¹⁰⁶ Woolworth, "An Historical Study and A Cultural Resources Survey of Indian Mounds Park (21RA10)," 78.

clearing vegetation on the slope and pouring footings at the top of the hill to support for the large wooden slide. Around this same time, a WPA project constructed limestone walls throughout the site, quarried from the bluff. A curved wall along Mounds Boulevard was constructed and walls along the edge of bluff.

The Civil Works Administration (CWA) rebuilt the limestone walls around the mounds, and “much forestry and grading work” was performed.

1945 ca.

After World War II, the ski slide was removed. Picnic areas with tables, fireplaces, and fire rings were added, along with a baseball diamond and children’s playground.¹⁰⁷

The southeast edge of the Municipal Forest was graded to accommodate a road-widening project at Warner Road. Point Douglas Road was closed by the 1950s.

1948

The entrance to Dakuahkan Tipi was rediscovered, partially covered by sand. It had been partially destroyed by railroad construction along the bluff.¹⁰⁸

1950s

Interstate 94 was constructed, and parts of the Rondo neighborhood were demolished. It is possible that the fill from construction was deposited in Indian Mounds, burying some of the mounds.¹⁰⁹

1952

Arbor Day tree planting event added new trees to the mounds.¹¹⁰

1960 ca.

Open concrete roofed shelters and washrooms were added.¹¹¹

1974

A Master Plan was developed.

1976

The mounds were placed under the protection of the state cemetery law (Minnesota Statute 307.08).

107 Woolworth, “An Historical Study and A Cultural Resources Survey of Indian Mounds Park (21RA10),” 79.

108 Alan R. Woolworth Papers, Box 30, “Carver’s Cave,” Minnesota Historical Society.

109 Meeting Notes, IMRP Initiation Notes and Site Walk, August 10, 2018.

110 St. Paul Park Department Photograph Collection, “1952 Arbor Day Tree Planting at Burtns Section of Mounds Park.”

111 Woolworth, “An Historical Study and A Cultural Resources Survey of Indian Mounds Park (21RA10),” 79.



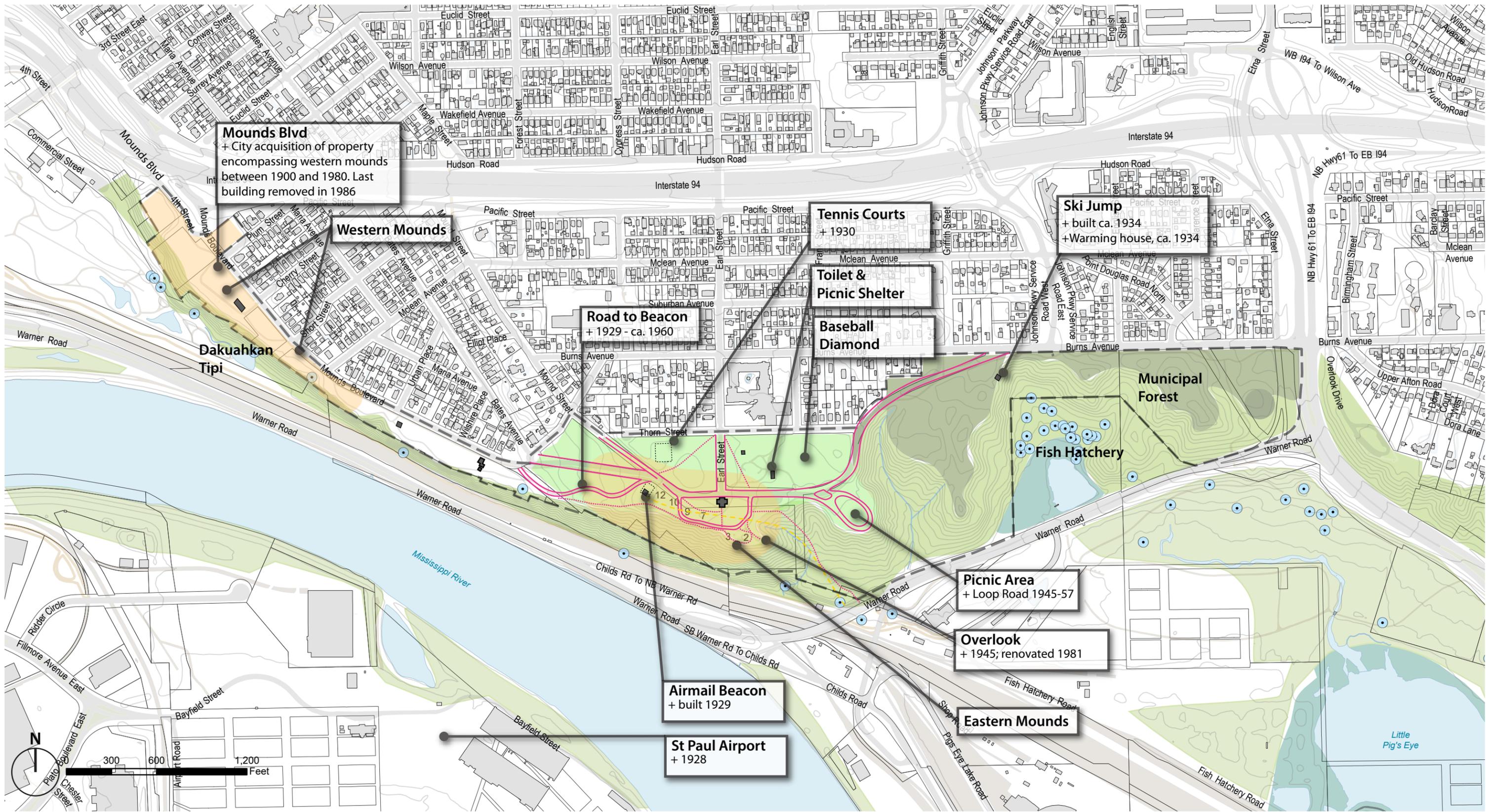
Figure 2.25. Stone retaining walls were constructed at the edges of the mounds in the 1930s by CCC/WPA. (Ramsey County Historical Society Cat.#1.2198, 1975 ca.).



Figure 2.26. Scenic road with view to downtown St. Paul. (MNHS MR2.9 SP1j p2, 55635, 1938).



Figure 2.27. The ski jump was constructed to the east of the mounds, by the CCC/WPA in 1938. (MNHS GV3.75 p51, 28897, ca. 1940).



Legend

- River/Stream
- Index contour (10 foot)
- Oak Savannah
- Prairie Bluff Vegetation
- River Bottom Vegetation
- Park Vegetation (ornamental trees; lawn)
- Lake/River/Stream
- Parcel
- Building/Structure within current Park boundary
- Building/Structure outside of Park
- Road within Park
- Trail
- Powerpole Alignment
- Approximate extent of burial ground within park boundary
- Spring
- Railroad

Sources: 1947 DNR Aerial; 1957 DNR Aerial; 1981 Indian Mounds Park Rehabilitation Plans Existing Site and Demo Drawing; 2018 Topographical Survey and GIS data provided by City of St. Paul

Indian Mounds
Cultural Landscape Study

Historic Period Plan
1929 to 1980

PRESENT DAY CHANGES (1981 TO 2018)

The American Indian Movement was founded in the Twin Cities in July 1968.¹¹² As a result, the 1980s began a period of change with a more sensitive approach towards caring for the mounds. In addition, for the first time in over 100 years, Dakota people regained the freedom to practice ceremonies associated with this place. Work in 1981 removed the road and parking area between the mounds and the bluff, and removed some stone walls in order to restore the setting. The last two houses on the southwest side of Mounds Boulevard were removed and the area transformed into additional green space. Despite efforts of Indigenous community members, the significance of the landscape as a burial site was still not comprehended. A new children's play area, picnic tables and restrooms were added across from the mounds.

In 1990, the repatriated remains of 63 Indigenous ancestors were reburied in a mound at Indian Mounds. In 1996, fencing was added around the mounds to protect them from vandalism and disrespect. From 1999 to 2005, Dakota and Lakota members collaborated with Indigenous members and others to develop a plan for the restoration of Dakuahkan Tipi. This effort led to the development of the Bruce Vento Nature Sanctuary in 2005. Recently, areas of native prairie vegetation were restored. In 2014 Indian Mounds Regional Park was listed in the National Register of Historic Places for its historical and religious significance, association with Traditional Cultural Values, association to antiquarian archaeology in Minnesota, and for its potential to yield information about history.¹¹³

1981

Archaeological investigations were initiated in response to proposed reconstruction of Mounds Boulevard. The project moved the parking lots away from the mounds and off the bluff edge, to restore the natural setting. The Woolworth study excavated five 50 x 50 cm square test units at "specific locations which coincided with future land disturbances within the project area. All were negative of cultural material and specific soil profile results were not reported."¹¹⁴

The pavilion was restored, and the last two houses on the west side of Mounds Boulevard were removed. Picnic tables, restrooms, and a new children's play area were added across from the mounds.

Municipal-County Highway Archaeological Reconnaissance

112 Laura W. Wittstock, and Elaine J. Salinas, "A Brief History of the American Indian Movement" AIM, accessed January 2, 2019, www.aimovement.org/ggc/history.

113 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group," 8; cites Woolworth 1981 and Anfinson 1981.

114 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group," 8; cites Woolworth 1981 and Anfinson 1981.

Study excavated two test units within the site boundary.¹¹⁵

A Master Plan was developed for Indian Mounds Regional Park. Rehabilitation included new/modified walkways and restoration of the pavilion.

1985

The City removed the road and overlook between the mounds and the cliff, and some stone walls were removed. Additional soil was added to the mounds repair their shape.¹¹⁶

1986

The last building on the west side of Mounds Boulevard, a Victorian home constructed in 1883, was removed by the City.¹¹⁷

1987

St. Paul Winter Carnival medallion was hidden somewhere in the landscape, encouraging treasure hunters to dig in the mound area.¹¹⁸

1990

The Native American Graves Protection and Repatriation Act (NAGPRA) was enacted in November 1990. Repatriated remains of 63 Native American individuals were reburied in a mound.¹¹⁹

1994

Mounds Boulevard Rehabilitation necessitated auger investigations to test depth of bedrock for tree planting at the Western Mound Group.

1994 - 1995

Christina Harrison conducted an archaeological study in response to proposed rehabilitation of the airport rotating beacon footings.¹²⁰

Wiring for the airport beacon was moved underground. The beacon was restored, the light was repaired, and the tower was restored to its original colors of black and yellow.

1996

Iron fences were constructed to keep people off of the mounds in response to damage incurred due to the St. Paul Winter Carnival as well as other desecrations. Archaeologists monitored the excavations of post holes for human remains. At the western

115 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group," 8; cites Anfinson 1982.

116 Alan R. Woolworth Papers, Box 5, "Indian Mounds Park Papers, 1981-1987," Minnesota Historical Society.

117 St. Paul Pioneer, "Dayton's Bluff rich in history," May 14, 1986.

118 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group," 8.

119 St. Paul Pioneer Press, "Remains of Minnesota Indians are Final Laid to Rest" September 1990.

120 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group," 8; cites Harrison 1994.

mound group, the overlook was expanded. It incorporated earlier components of the overlook, including the parking area and an existing monument.

2000

A new restroom building was added, replacing an earlier structure.

2005

The 27-acre Bruce Vento Nature Sanctuary was opened.

2010 ca.

Prairie vegetation was restored along Mounds Boulevard between the mound groups.

2011

The City of St. Paul approved a Park Master Plan Amendment.

2014

The eastern mound group, archaeological site 21RA10 "Indian Mounds Park Mound Group" was listed on National Register of Historic Places.¹²¹ The listing includes only 3.6 acres, encompassing archaeological site 21RA10 only.¹²²

2015

Archaeological survey was conducted by Amanda Gronhovd in advance of plans to stabilize a subsiding slope along a trail immediately south of Mounds Boulevard. No previously unrecorded archaeological sites were located.¹²³



Figure 2.28. In the 1980s the playground and picnic shelters were added. (City of St. Paul Archives, 1980ca.).



Figure 2.29. Playground equipment was added in the 1980s. (Ramsey Co. HS 2014.33.144, 1981ca.).

121 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group," 3.

122 Arnott, Jones, and Maki, "Indian Mounds Park Mound Group."

123 Amanda Gronhovd, "Phase I Archeological Survey Along Mounds Boulevard," prepared for Saint Paul Parks and Recreation, 2015.



3

Existing Conditions + Landscape Analysis

INTRODUCTION

This chapter presents a summary and analysis of the current condition of the landscape within the study area. Narrative text, diagrams, and photographs describe the existing condition of landscape characteristics. The condition assessment is undertaken to understand the study area landscape as a whole. It identifies and documents those qualities and features that contribute to historic character, retain integrity, and contribute to the significance of the landscape related to the period of construction and use of the mounds from 1000 BCE to AD 1837. Field reconnaissance, undertaken in October and November 2018, assisted in recording the landscape conditions.

The cultural landscape is documented and evaluated according to these landscape characteristics:

1. Mounds
2. Cultural Associations
3. Natural Systems and Topography
4. Spatial Organization
5. Land Use
6. Vegetation
7. Views
8. Circulation
9. Land Use
10. Buildings and Structures
11. Small-Scale Features

The existing condition of the study area is illustrated in Figure 3.4.

SUMMARY OF INTEGRITY

Chapter 2 includes a summary of the significance of the landscape at Indian Mounds which provides a basis for the analysis of integrity.

Integrity is the ability of the physical features of the landscape to convey its significance. In order to retain integrity, a landscape must maintain the identity for which it is significant. Integrity is defined by seven aspects or qualities: location, design setting, materials, workmanship, feeling, and association.¹ These aspects of integrity are defined in Chapter 1.

The following analysis addresses the integrity of the landscape related to three areas of significance: the cultural connection between Dakota communities and the landscape, the archaeological significance, and the designation and development of Indian Mounds Regional Landscape.

The Indian Mounds landscape retains characteristics and associated cultural traditions related to use as a significant site by Indigenous communities for at least 2,000 years. When European Americans initially investigated and documented the mounds, they enumerated each separately. To Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate, the significant site is one holistic place. To the Dakota all of life is part of the Great Mystery, (Wakháŋ Thánka). The interconnectedness of everything is Mitákuye Owás'ij. At Indian Mounds the mounds, cliffs, caves, springs, sky, stars, river, animals, plants, ancestors, and living descendants, are all one together, a significant place not considered to be separate parts but one whole entity. Oral history tells us that this place as a whole is significant. Evaluation of integrity of cultural significance focuses on the relationships between Indigenous people and the place.

Analysis of integrity related to archaeological sites and the cultural landscape focuses on tangible aspects. For this evaluation the current landscape condition is compared to documentation of physical condition recorded during the period of significance. Modifications to the landscape including grading, changes to vegetation, the addition of roads, paved paths, buildings, and other elements, have reduced the aspects of setting and feeling, particularly in locations where these alterations have removed or obscured selected visible mound constructions. Although extensive changes have taken place within the landscape, it retains integrity of location, setting, association, feeling, materials, and workmanship.

The landscape includes features that remain from initial landscape development, 1892 to 1929. Although modifications to the landscape design since 1981 changed the alignment of paths, roads and landscaping areas, the original layout and intended appearance of the late 19th century landscape design remains apparent.

CONTRIBUTING FEATURES

Features that contribute to the cultural landscape at Indian Mounds are those elements and characteristics that remain from the National Register periods of significance: ca. 1000 BCE to AD 1837 and 1856 to 1900.

MOUNDS

EXISTING CONDITION

Associated Indigenous communities, including the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate, view the landscape holistically as one interrelated place where the mounds are included in the whole. An overview of this perspective is provided in Chapter 2. In the current chapter, the section titled “The Significant Landscape/Cultural Traditions” presents an analysis of this characteristic.

Archaeologists assigned site names to two groups of mounds. This section uses those groupings and labels to organize the description of mounds in the project area.

Western Mound Group

The mounds located at the western end of the site have historically been referred to as the Dayton’s Bluff Mound Group, and are identified by archeologists as site 21RA5. During the 1880s, a total of 19 mounds were surveyed south of Mounds Boulevard (historically Hoffman Boulevard), and two additional mounds were surveyed north of the road. The mounds south of the road were located in two clusters. Historic accounts indicate that there had been as many as 6 more mounds in this mound group, but they were destroyed before their locations were recorded.²

The primary impact to the mounds over the past two centuries has been road grading that has relocated mound materials or filled around extant mound structures. Quarrying and erosion of the bluff has also led to the dislocation of mound materials from their original structures. In addition, modern features including



Figure 3.1. Two mounds in the eastern mound group are maintained under native prairie vegetation (QEA, 2018).



Figure 3.2. Installations on fences surrounding the mounds support continuing connections to the sacred landscape (QEA, 2018).



Figure 3.3. Four mounds in the eastern mound group are maintained under mown lawn (QEA, 2018).

roads, trails, fences, retaining walls, and utilities disturb the ground surface in the historic location of the mounds.

Eastern Mound Group

The Eastern Mound Group is located in the central portion of the site near the intersection of Mounds Boulevard and Earl Street. This group has been referred to as the Suburban Hills Mound Group and is identified by archeologists as 21RA10. A total of 18 mounds were recorded at this site by Charles De Montreville (1867) and T.H. Lewis (1882). Six mounds with above-ground features are visible today.

Similar to the Western Mound Group, grading has damaged or obscured mounds. This includes filling around and over mounds, cutting into and scattering mound contents. This portion of the project area is highly developed with buildings, roads, trails, retaining walls, fences, and utilities, which disturb the ground surface and disrupt both the physical materials of the mounds as well as understanding of the historic arrangement, extent, and relationships between mounds and other features.³

Two of the mounds with above-ground features in this group are maintained with native prairie vegetation (see Figure 3.1). Vegetation on the four western mounds is maintained as mown lawn (Figure 3.3). The City of Saint Paul has an agreement with Dakota communities addressing how mounds are maintained.

Metal fencing, installed in 1996, surrounds the above-ground mounds, separating the mounds into pairs. The fencing was installed by request of Dakota community members to protect the mounds (see Figure 3.2). Dakota individuals attach prayer ties and other offerings to the fences.

ANALYSIS

Mound construction began with an excavation of a sub-structure, typically stone-lined, that served as a base for the burial chamber. A mound of earth was then constructed over the top of the stone burial chamber. Mounds were re-used numerous times, with a new layer of earth added as needed. Often, secondary burials were interred within the mounds, on the sides.⁴

During the 19th century, the mounds were subject to desecration and looting by newcomers. In the 1860s archeologists from the Minnesota Historical Society began surveying and investigations. They cut trenches into the mounds, which were later backfilled after removal of human remains and materials.

When the landscape was established in 1892, portions of the Eastern Mound Group were leveled and filled in with 1,414

cubic yards of loam. This process covered the above grade features of 5 mounds with heights less than 4 feet, which may be retained as mostly intact below grade.⁵ These same investigations conclude that there is a high likelihood of below-grade features in between and around mounds at the Eastern Mound Group.

The establishment of the landscape brought paths, roads, stone walls, and overlooks, all of which negatively damaged the mounds. The Indian Mounds Landscape "Airway" Beacon, added in 1929, was constructed on top of a mound. The mound had already been damaged by an earlier structure in this location.

The area surrounding the Western Mound Group (not part of the landscape until the 20th century) was virtually leveled for road and building construction. This consisted of a combination of filling over and around mounds and cutting. Noninvasive geophysical investigations indicate that materials from these mounds may be scattered below the ground surface. A portion of the mound group along the bluff has collapsed, but there are likely remnant features and remains associated with these mounds within the landscape.

Although much of the structure of the mounds has been destroyed, extensive original fabric remains. Excavations completed in the late 19th century disturbed portions of the upper surfaces of some mounds but did not penetrate the substructure. Grading for road cuts and buildings typically removed the upper portion of mounds but did not remove the lower construction. As a result, today most of the mounds recorded by T.H. Lewis in the 1880s are extant below the visible surface of the ground, with materials and human remains intact. Where damage from excavations, roads or paths occurred, new fill material has been added to repair the surface. Many of the mounds are mostly intact and reflect their original construction.

The analysis of integrity for the Eastern Mound Group from the National Register Nomination form indicates Archaeological Site 21RA10 retains elements of human landscaping over the last 2,000 years. The central earthworks retain their location, and the site preserves the basic design, setting and feeling of the mound group site. Removal of roads and related features in the 1980s has improved the setting and the relationship of the site to the topography. Furthermore, geophysical surveys indicate that subsurface features can still be found within some of the mounds where above-ground structures have been destroyed. These qualities of integrity communicate the site's continued association with a Dakota sacred place of burial.⁶

3 Archeologist David Maki, Archaeo-Physics, LLC., telephone discussion with Brenda Williams, January 2019.

4 Archeologist David Maki, Archaeo-Physics, LLC., telephone correspondence with Brenda Williams, January 2019.

5 Archeologist David Maki, Archaeo-Physics, LLC., telephone correspondence with Brenda Williams, January 2019.

6 Sigrid Arnott, Geoff Jones, and David Maki, "Indian Mounds Landscape Mound Group," National Register of Historic Places Registration Form, signed 17 February 2014, 14.

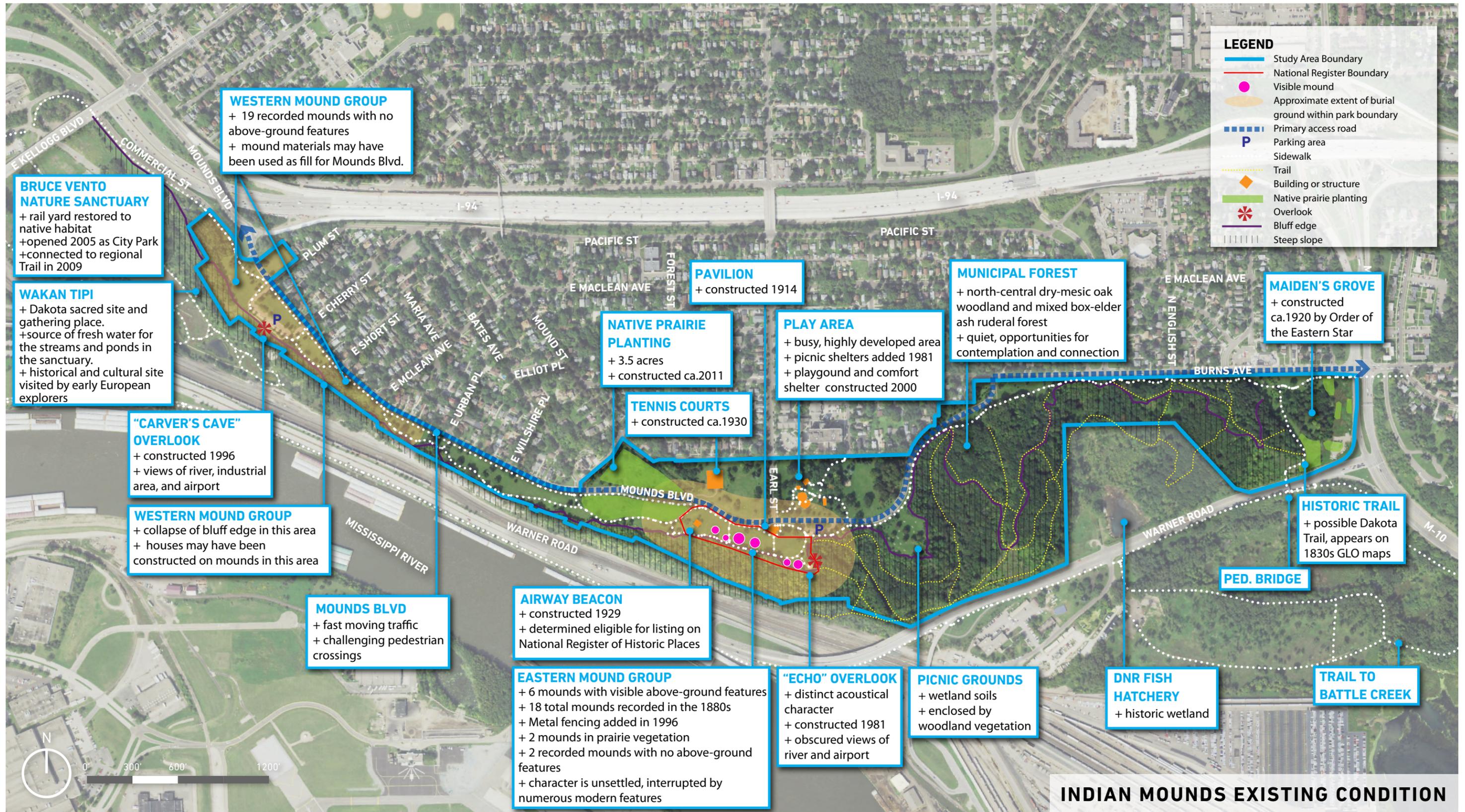


Figure 3.4. Indian Mounds burial ground landscape existing condition.

Material archaeological site integrity at the mounds has been both preserved and compromised by the development of the surrounding landscape. Both historic photographs and comparison of historic and contemporary mound heights clearly show that the upper levels have eroded, but lower levels of mound fill and submound features are retained. Geophysical and archaeological testing confirms that the area around the extant mounds has been altered, particularly by the grading of mounds into depressions, use of fill to level the site, and the construction of circulation features. However, the data also indicates that natural strata are preserved at the level of about 1 foot below the surface in areas of the landscape not disturbed by major construction. This suggests that the use of fill to create a level landscape has likely preserved some mound remnants.⁷

The site is also associated with the earliest antiquarian investigations in Minnesota, including the first documented excavation in Minnesota and later excavations conducted between 1866 and 1883. The site would be recognizable to the antiquarian archaeologists who worked here in the 19th century.⁸

A FRAMEWORK FOR CONSIDERING TRADITIONAL CULTURAL SIGNIFICANCE

The approach for evaluating traditional cultural significance differs from that applied to other types of properties. This section summarizes guidance for this type of assessment upon which the evaluation of the relationship of the significant landscape to cultural traditions is based.

Beginning in the 1970s, legislative mandates provided for the continued use of federal lands by Indigenous Peoples. Since then regulations, standards, and guidelines that affect preservation and planning for significant Indigenous sites have been established. Unfortunately, interpretation and implementation has been inconsistent and frequently the true cultural values are jeopardized.⁹ In 1996, American Indian tribal governments began entering into agreements with the National Park Service (NPS) to assume the State Historic Preservation Officer responsibilities under the 1992 amendments

7 Arnott, Jones, and Maki, "Indian Mounds Landscape Mound Group," 14.

8 Arnott, Jones, and Maki, "Indian Mounds Landscape Mound Group," 14.

9 United States Federal Historic Preservation Laws, Regulations, and Orders can be found at www.nps.gov/subjects/historicpreservation/laws.htm. These include many of relevance, among those are: the American Indian Religious Freedom Act (AIRFA) of 1978; H.R. 4155 (1994); the Archeological Resources Protection Act (ARPA) of 1979 (54 USC 300101 et seq.); American Indian Graves Protection and Repatriation Act (NAGPRA) of 1990; and Executive Order No. 13007 (1996) (Indian Sacred Sites), at <https://www.nps.gov/history/local-law/eo13007.htm>.

to the National Historic Preservation Act (NHPA).¹⁰ Since then, the infusion of Indigenous perspectives into planning for significant sites has improved. Gradually, as Indigenous Americans have become more involved in this work, their influence is supporting a more holistic understanding of significant cultural sites.

Terminology and approaches to support integration of Indigenous cultural values into mainstream evaluation and planning processes have been developing. The National Register of Historic Places (NRHP) recognizes Traditional Cultural Properties (TCP) as physical properties or places eligible for inclusion in the National Register if they are associated with the continuing cultural identity of a living community and retain integrity.¹¹ The type of property and evaluation of integrity must meet the standard NRHP criteria, which can be difficult to reconcile with Indigenous values for cultural sites. This is expressed by one of the authors of National Register Bulletin 38, which provides guidelines for evaluating and documenting TCPs: "...if a community traditionally believes that rocks pointed toward the sky are places of communication between this world and the spirit world, and if belief in communication between these worlds is important in maintaining the community's identity, the fact that its members may not know of any pointed rocks in a given area doesn't make such rocks, when discovered in the area, any less recognizable to the community's elders as places of interworld communication, which automatically have cultural significance."¹²

Indigenous Cultural Landscape (ICL) is a term used to address places that demonstrate aspects of the natural and cultural resources that supported American Indian lifeways and settlements in the early 17th century. The concept

"...recognizes and respects that Indian cultures lived within the context of their environment, although not in the stereotypical sense of living in harmony with the environment. American Indian peoples lived around major waterways within large, varied landscapes, with which they were intimately familiar. They used different parts of those landscapes in different ways: for food, medicine, and clothing procurement, for making

10 National Association of Tribal Historic Preservation Officers, "About THPOS," at <http://www.nathpo.org/aboutthpos.htm>.

11 U.S. Department of the Interior, National Landscape Service, *National Register Bulletin 38: Guidelines for Evaluating and Documenting Traditional Cultural Properties* (Patricia L. Landscapeer and Thomas F. King, 1998 rev); and U.S. Department of the Interior, National Landscape Service, American Indian Liaison Office, National Register of Historic Places, "Traditional Cultural Properties: A Quick Guide for Preserving Native American Cultural Resources," accessed <https://www.nps.gov/history/TRIBES/Documents/TCP.pdf>.

12 Thomas F. King, "Beyond Bulletin 38."

tools and objects related to transportation and the household, for agriculture, and for settlements.... [T]o be effective in such a society, both men and women had to be familiar with very large areas of land and water, and be able to remember and travel to the appropriate places for gathering particular plants, acquiring stone for tools, or hunting particular species of animals."¹³

Traditional knowledge has been retained through oral tradition and connections to significant places remain important to today's Indigenous communities. Acknowledgement of the continued existence of American Indian cultures leads to respect of their knowledge and traditions, including strong attachment to place and better understanding of cultural life ways. One author notes that this approach

"...brings both equality and visibility to the descendants of the indigenous cultures who inhabited these lands historically. If we conserve for both indigenous cultural and ecological reasons, along with scenic and aesthetic reasons, we build a greater meaning for these landscapes, and for the people who were, and still are, culturally attached to them."¹⁴

A Tribal Cultural Landscape (TCL) is defined as a place "... in which a relationship, past or present, exists between a spatial area, resource, and an associated group of Indigenous people whose cultural practices, beliefs, or identity connects them to that place."¹⁵ A tribal cultural landscape is determined and known to a culturally related group of Indigenous people with relationships to that place."¹⁶ Inherent in the TCL is the idea that significance is determined by the Indigenous communities, rather than by external criteria.

13 Deanna Beacham (Weapemeoc), "The Indigenous Cultural Landscape of the Eastern Woodlands: A Model for Conservation, Interpretation, and Tourism," (Proceedings, George Wright Society Conference on Landscapes, Protected Areas and Cultural Sites, New Orleans, Louisiana, 2011) 41, at <http://www.georgewright.org/1108beacham.pdf>.

14 Beacham (Weapemeoc), "The Indigenous Cultural Landscape of the Eastern Woodlands: A Model for Conservation, Interpretation, and Tourism," 41.

15 David Ball, Rosie Clayburn, Roberta Cordero, Briece Edwards, Valerie Grussing, Janine Ledford, Robert McConnell, Rebekah Monette, Robert Steelquist, Eirik Thorsgard, Jon Townsend, "A Guidance Document for Characterizing Tribal Cultural Landscapes," (Bureau of Ocean Energy Management, Pacific OCS Region, National Oceanic and Atmospheric Administration, Office of National Marine Sanctuaries, Makah Tribe, Confederated Tribes of Grand Ronde Community of Oregon, Yurok Tribe, and National Marine Sanctuary Foundation, 2015) 5, at <https://www.boem.gov/2015-047/>.

16 Ball, et al., "A Guidance Document for Characterizing Tribal Cultural Landscapes," 5.

The United States Departments of Defense, the Interior, Agriculture, and Energy and the Advisory Council on Historic Preservation prepared a joint paper to help non-tribal people to have a better understanding and appreciation for Indian sacred sites. The paper's explanation of the importance of this type of understanding in helping to protect the cultures of Indigenous Americans is helpful:

"Public and private lands in the United States are carved out of the ancestral lands of American Indians and Alaska Natives. Since colonization, their lands have been reduced to a fraction of what they once were, placing the fate of their sacred sites in the hands of non-Indian peoples. The fact that most Indian sacred sites are no longer under the control of Indian tribes makes them vulnerable to damage and destruction. Past federal policies prohibiting traditional lifeways and ceremonies meant that Indian peoples had to carry out their ceremonies in secret. And, the removal of many Indian tribes from their homelands separated them from the places they held, and still hold, sacred. All of these factors, in addition to present-day development, threaten the existence of Indian sacred sites and, in turn, Indian tribes and their cultures. However, despite all the threats, American Indians' and Alaska Natives' historical and spiritual connection to these culturally important and relevant places has not been extinguished."¹⁷

The paper also explains that tying a sacred site to a specific location with constrained boundaries does not fit well with Indigenous beliefs. Instead, they should be considered as cultural landscapes that are more than the tangible components—including plants, animals, sound, light, and views. It notes that Indigenous peoples "...have a special relationship with the land and sacred sites may be revered through or described, through a tribe's language, in songs, stories, ceremonies, and place names."¹⁸

Most importantly, the paper emphasizes that without these sacred sites tribal communities will lose their cultural identity:

"These places are essential for tribal communities to pass on traditions, language, and beliefs to the next generation. Americans are more familiar with the dominant world religions, where if a church or other place of worship is destroyed; believers can continue to practice their faith elsewhere. However, that is not a luxury for many Native peoples; often, tribal religious beliefs and practices are directly tied to

17 "Protection of Indian Sacred Sites: General Information," (United States Departments of Defense, the Interior, Agriculture, and Energy and the Advisory Council on Historic Preservation, 2015), 1.

18 "Protection of Indian Sacred Sites: General Information," 2.

specific geographical places. If those specific places are destroyed or altered, those unique tribal religious beliefs and practices will no longer exist and the impacted tribes will lose their ability to freely exercise their religion. Because of the unique status of Indian tribes in the history of the United States, protecting their spiritually and culturally-important sites also has historical value for the nation as a whole.”¹⁹

Indian Mounds landscape meets the definitions for TCP, ICL and TCL, as is expressed by Dakota community members in this document.

In their book “Mni Sota Makoce: The Land of the Dakota,” Gwen Westerman and Bruce White articulate the importance of current Dakota connections to sites of cultural significance. They identify the importance of interacting with sacred landscapes and recalling the stories connected to them as a way of reclaiming their culture and voices as Dakota people.²⁰ In describing how Dakota valued kinship, not only between human beings but also with the land, they note: “Their relationship with the land was intimate and reverent. The Dakota knew Mni Sota Makoce as an interconnected network for travel and subsistence and followed seasonal rounds of hunting, fishing, gathering, and cultivating. They understood the power of place and gathered together for ceremonies and celebrations, games and feasts, and to bury the dead. As missionaries and traders entered their territories, the Dakota shared their knowledge of the land and its abundant resources. Conflicts were inevitable, but it was inconceivable that Dakota people would ever be separated from the land of their birth.”²¹

Removal of the Dakota from their land, their homes, the land of their ancestors, and their ancestors themselves imposed trauma in a way that is difficult for people of other cultures to understand. Dakota communities are working to maintain and reaffirm ancestral connections to Minnesota as a Dakota place. To do this they are again interacting with what is sacred and recalling its stories. Westerman and White note: “We believe the land remembers, and as we walk near Minneopa Falls or in Blue Mound State Landscape or around Lake Calhoun, we are surrounded by those memories held in the land. These stories recount Dakota experiences and help us remember beyond the historical record. The collective voices of the earliest inhabitants, the explorers, the missionaries, and the historians of this place tell us unmistakably that this is Mni Sota Makoce—Land of the Dakota.”²²

THE CEMETERY / CULTURAL TRADITIONS

The landscape at Indian Mounds is significant to the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate. Chapter 2 includes a summary of the significance of the relationship between Indigenous peoples and this landscape.

Indigenous peoples continue to have important relationships with the landscape. The landscape as a whole is the place of connection for the Dakota. The tangible and intangible aspects of the landscape that contribute to its cultural significance are the natural and cultural features that are used as spiritual and ceremonial sites.

Today, the Dakota Oyate come to Indian Mounds to undertake ceremonial activities and remember and honor their ancestors. They come to connect to the interconnected landscape that includes the mounds, springs, sky, cliffs, caves, flowing water, wetlands, birds, animals, and plants, that are all part of Mitakuye Owasin. They come to connect to Bdote and the landscape of their home.

Ceremonies are organized by Dakota communities. Individuals come to pray and show respect. Small gifts of prayer ties and tobacco are offered near the mounds. These are frequently attached to the fences surrounding the mounds. But it is not the fences that are significant. It is the interconnectedness expressed by Mitakuye Owasin, that has meaning and importance.

Oral tradition ties Dakota, Ho-Chunk, and Ioway, people to this place. Place names and stories about Kapmni, Bdote, Imnížaska, Táku Wakháŋ Thípi, Kap’óža, and Uŋkthéŋi all provide important cultural links between the Dakota Oyate and the landscape.

The connection between today’s Dakota and their traditions and ancestors requires access to the places of importance to their history. The study area landscape is one of these sites, a location where their ancestors were born, lived, died, and buried their dead for thousands of years.

19 “Protection of Indian Sacred Sites: General Information,” 2.

20 Gwen Westerman and Bruce White, *Mni Sota Makoce: The Land of the Dakota* (St. Paul, Minnesota: The Minnesota Historical Society, 2012), 222-223.

21 Westerman and White, *Mni Sota Makoce*, 223.

22 Westerman and White, *Mni Sota Makoce*, 223.

NATURAL SYSTEMS AND TOPOGRAPHY



Figure 3.5. White cliffs along the bluff face as seen from Bruce Vento Nature Sanctuary (QEA, 2018).



Figure 3.6. Mississippi River from bluff (QEA, 2018).



Figure 3.7. North Star Cave is one of two remaining caves in the Bruce Vento Nature Sanctuary (QEA, 2018).

EXISTING CONDITION

Geology and Soils

Indian Mounds is located within the Mississippi Valley Outwash region, a landscape characterized by nearly level terraces that flank the river and its tributaries. The study area is underlain by a 30-foot sheath of erosion-resistant Platteville limestone overlaying 160 feet of softer St. Peter Sandstone. At the end of the last ice age about 12,000 years ago, meltwater from Glacial Lake Agassiz drained through Glacial River Warren, creating the broad valley where the Mississippi River now flows through the Twin Cities.

The characteristic “white cliffs” of the bluff, or Imnīžaska, were formed by St. Anthony Falls, which began near Indian Mounds, where the river poured over the Platteville Limestone and undercut the falls by eroding the St. Peter Sandstone below. The upstream migration of the falls over the past 8,000 years formed the Mississippi River gorge, the only gorge formation along the length of the river (see Figure 3.5).

Soils on the top of the bluff are Kingsley sandy loams. These well drained soils formed from loamy glacial till on glacial moraines, and are typical of oak savanna. Glacial till has eroded and slumped to collect along steep slopes and the base of the bluff.

Topography

The western end of the site occupies a high point on a relatively flat terrace rising approximately 200 feet above the Mississippi River. The mounds are situated on the edge of the bluff along its highest elevations, with the Eastern Mound Group located at its apex. The eastern end of the property is highly eroded by smaller tributaries of the Mississippi River, resulting in an undulating network of narrow ridges and steep valleys. Erosion and sloughing of the slope are ongoing maintenance concerns.

Waterbodies

The landscape is perched above the Mississippi River, and the river is visually dominant in views to the south, east and west (see Figure 3.6).

Water percolates through the limestone carving underground channels and exits through caves at the base of the bluff. At seeps and springs water emerges from the ground on the bluff and from the porous rock outcrops among the southern cliffs (see Figure 3.8).

Below Indian Mounds landscape are numerous caves, including Tāku Wakhánj Thípi, a Dakota sacred site (see Figure 3.7). Tāku Wakhánj Thípi is a source of fresh water that feeds streams



Figure 3.8. Spring-fed pond at Taku Wakhán Thípi, in the floodplain below Indian Mounds (QEA, 2018).



Figure 3.9. Inlet within the picnic area drains water from the perched wetland soils (QEA, 2018).

and ponds below. It is part of a larger system of caves that includes Dayton's Cave. In the 19th century several caves were obliterated or damaged by railroad construction and quarrying.

A small perched wetland is located along the top of the bluff, which has necessitated installation of an inlet to drain water from the picnic area (see Figure 3.9).

A DNR Fish Hatchery occupies a spring fed pond at the base of the bluff adjacent to the south boundary of the eastern portion of the project area.

ANALYSIS

Imnížaska, the "White Cliffs" rising 200 feet above the Mississippi River is a place of connection of earth, sky, and water.²³ This is the highest point along the river corridor and for centuries the cliffs served as a landmark for Indigenous communities. The mounds were deliberately built at this high point. At the base of the cliffs in the floodplain is Taku Wakhán Thípi, a cave and sacred site.

As a natural high point, the bluff attracts lightning, which would have landscaped frequent fires that kept the vegetation low and preserved the visual prominence of the mounds. During the late 19th century, the edge of the bluff was cut back to make room for the railroad tracks between the bluff and the river, destroying portions of the Taku Wakhán Thípi. In the 20th century, the river was channelized for boat traffic, with levees constructed along portions of the bank. Despite these changes, the natural landscape of river, bluff, and caves remains and continues to be a significant site for many Indigenous people. The springs, bedrock, cliffs, soils, and topography remain intact and contribute to the integrity of the landscape.

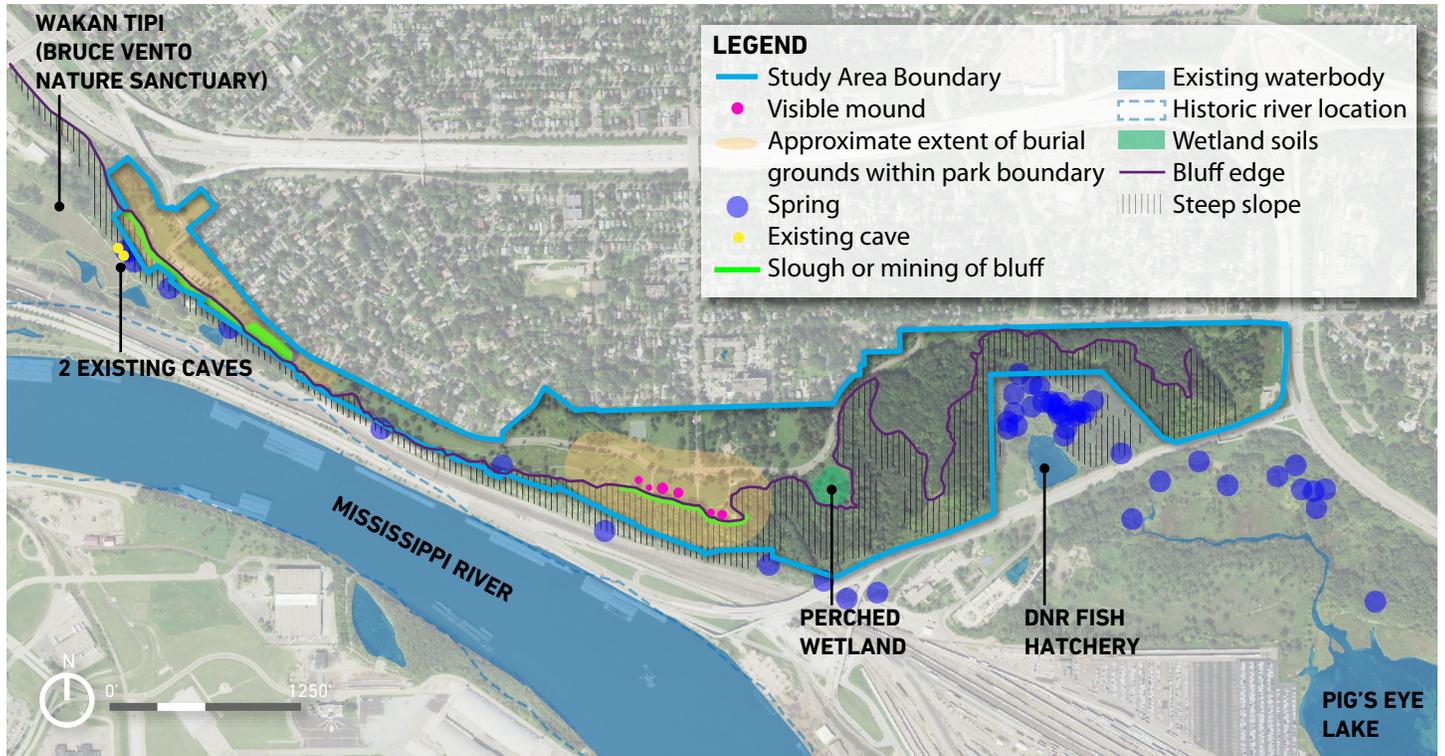


Figure 3.10. Natural systems and topography analysis.

SPATIAL ORGANIZATION

EXISTING CONDITION

Indian Mounds landscape is linear, extending east-west for a distance of approximately 1.5 miles along a bend in the Mississippi River. A band of mown lawn and canopy trees runs the length of site along the edge of the bluff, and makes up the primary use area of the site.

The property is bounded on the south by steep bluffs, and on the north by the city street system. In the western portion of the site, the northern boundary is Mounds Boulevard. In the eastern portion of the landscape, the northern boundary is Burns Avenue. The linear arrangement of the project area is emphasized through both pedestrian and vehicular circulation routes, which form a strong east-west organizational orientation throughout the site.

Known mound sites are clustered in the western half of the

landscape. The mounds are arranged in a roughly linear pattern along highest elevations of the bluff, immediately adjacent to the edge of the cliff and overlooking the Mississippi River. Dakota scholars have identified correlations between the arrangement of the mounds and celestial constellations.

The western half of the site also contains developed recreational areas including two overlooks and paved pedestrian walkways. The 1929 Indian Mounds Landscape "Airway" Beacon is located at highest elevation in the middle of the Eastern Mound Group. Picnic areas, playground equipment, and tennis courts are located in center of the landscape, near above-ground mounds (see Figure 3.12 and Figure 3.13). Due to the presence of numerous modern features and highly developed use areas in close proximity to the mounds, the character of the area surrounding the Eastern Mound Group is unsettled.

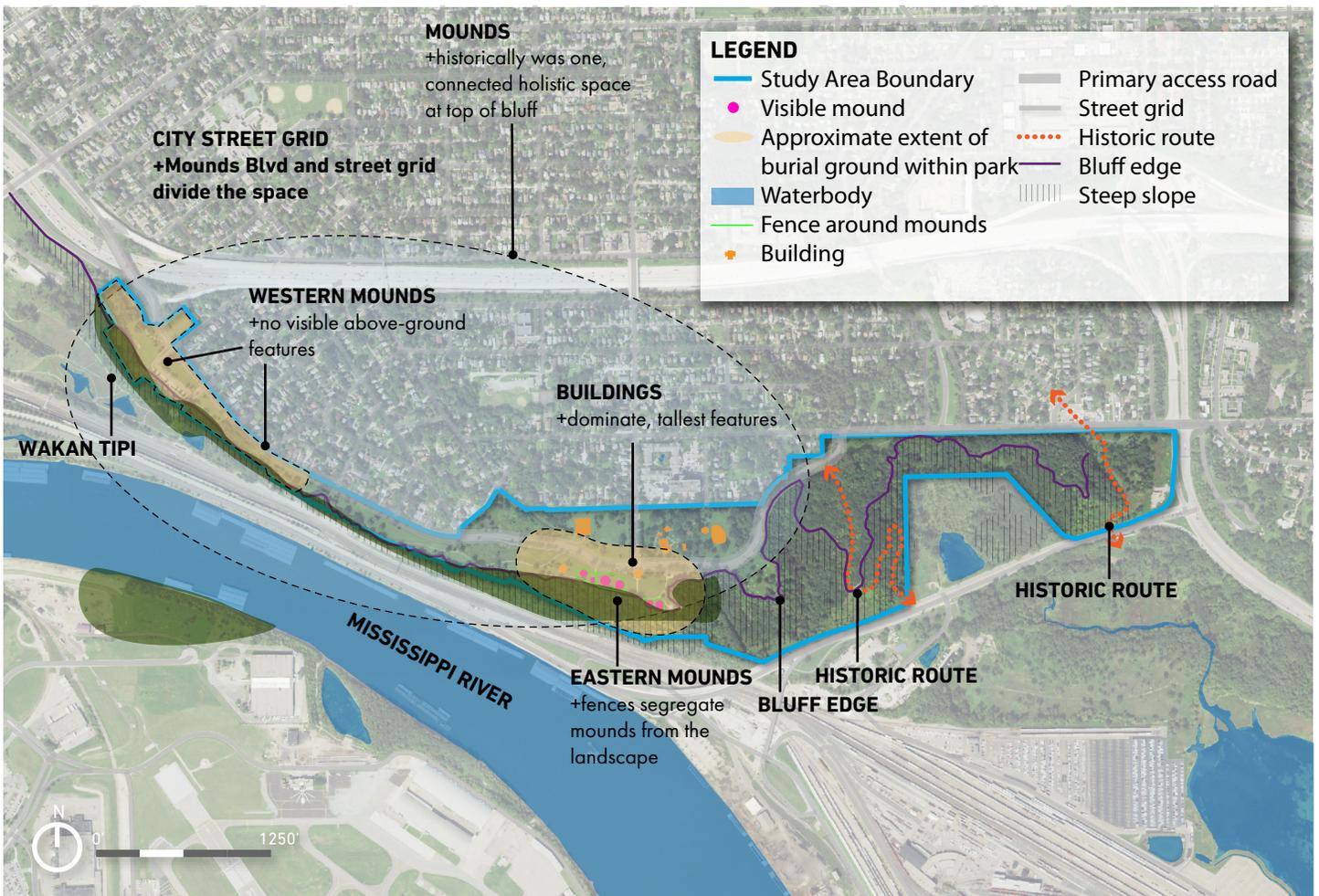


Figure 3.11. Spatial diagram. (QEA, 2018).

Municipal forest is located on steep slopes in the eastern half of the site, traversed by trails that follow ridgelines. At the far eastern end of the landscape is Maiden's Grove, a cluster of linden and hackberry trees on top of a small knoll (see Figure 3.14). The character in this area is quiet, and presents opportunities for contemplation and connection to the landscape.

ANALYSIS

Although the entire bluff is no longer legible as one natural landscape, integrity of spatial organization is retained in broad relationships between the bluff top, cliffs and river. Also, the spatial relationships between extant mounds within the Eastern Mound Group are retained despite intrusions by grading, paths and fences.



Figure 3.12. Picnic Area (QEA, 2018).



Figure 3.13. Playground (QEA, 2018).



Figure 3.14. Maiden's Grove (QEA, 2018).

LAND USE

EXISTING CONDITION

The Indian Mounds burial ground is located within the Dayton's Bluff neighborhood of Saint Paul, and the site is bordered to the north by residential land use. The neighborhood is characterized by one-eighth acre to one-quarter acre single family homes, and neighborhood residents are regular landscape users. There is a small commercial node at the far eastern end of the site at the intersection of Burns Avenue and US-10.

The landscape is significant to the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, the Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate. The mounds, cliffs, caves, springs, sky, stars, river, ancestors remains, and living descendants ceremonies, are all one sacred place.

Recreational activities such as walking, running, picnicking, playground activities, and tennis are the primary uses. Ceremonial use is ongoing, and is discussed in the Cultural Traditions section of this chapter. Recreational activities primarily take place within the open lawn area at the top of the bluffs. Within the municipal forest, visitors hike along the trails. Small encampments are present in portions of the municipal forest.

Bruce Vento Nature Sanctuary is located south of the western portion of the landscape. The landscape features 450 million-year-old limestone and sandstone bluffs, spring-fed wetlands, diverse bird populations, and views of the downtown skyline and Mississippi River. An outdoor classroom, apiary, and interpretative markers provide educational opportunities.²⁴ The sanctuary protects the Táku Wakháŋ Thípi.

The Minnesota Department of Natural Resources (DNR) Fish Hatchery is located immediately south of the municipal forest and north of Warner Road. It includes two spring-fed ponds at the base of the bluff. The fish hatcheries

"...produce fish that are a critical part of our efforts to maintain and enhance fishing opportunities in 4,300 managed lakes and 16,000 miles of fishable streams and rivers throughout Minnesota. Stocking these hatchery-raised fish significantly enhances fishing in Minnesota by providing angling opportunities that wouldn't otherwise exist."²⁵

Conservation land continues on the south side of Warner Road. The DNR maintains its Central Regional Headquarters, which connects to adjacent Pig's Eye Regional Landscape and Battle

Creek Regional Landscape to the south and east, respectively.

Due to its location at the top of the bluff, views from the landscape encompass a broad range of land uses within Saint Paul. The Saint Paul Downtown Airport is located directly south of the landscape, across the Mississippi River. Industrial properties and a busy railroad corridor are also in close proximity.

ANALYSIS

The bluff above the river was used for thousands of years as a burial ground. In the 19th century, graves were disturbed by archeologists, while others were destroyed by road and building construction. Despite these desecrations, other burials remain undisturbed within the extant mounds. In the 1990s, the repatriated remains of individuals were re-interred in an concealed location.

After establishment of the landscape, other land uses were added, including recreational and play facilities. The landscape continues to be a significant site for indigenous people. The land use as a significant site remains intact and contributes to the integrity of the Indian Mounds Regional Landscape landscape.

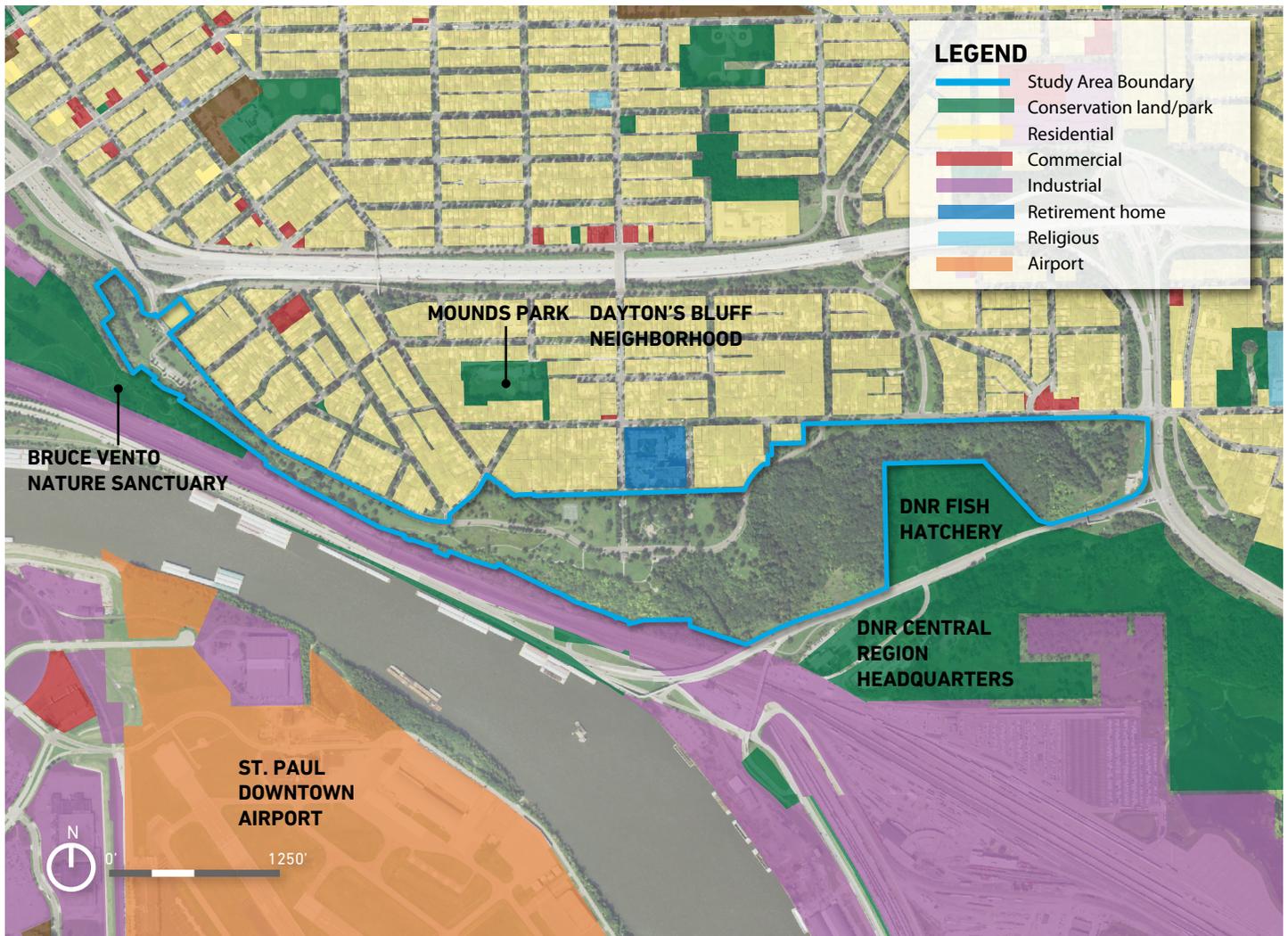


Figure 3.15. Adjacent land uses

VEGETATION

EXISTING CONDITION

Vegetation within Indian Mounds Regional Landscape consists of mown lawn and canopy trees situated atop the bluff, with a mantle of woodland cloaking the steep slopes. Native prairie species are maintained in several locations within the landscape.

Mown lawn with canopy trees

Approximately 45 acres of the landscape are maintained as mown lawn (see Figure 3.16 and Figure 3.20). Lawn is located in developed recreational areas, defining a linear corridor of activity along the bluff edge. White oak (*Quercus alba*), swamp white oak (*Quercus bicolor*), northern red oak (*Quercus rubra*), bur oak (*Quercus macrocarpa*), sugar maple (*Acer saccharum*), silver maple (*Acer saccharinum*), boxelder (*Acer negundo*), American basswood (*Tilia americana*), cottonwood (*Populus deltoides*), elm (*Ulmus* spp.), honey locust (*Gleditsia triacanthos*), hawthorn (*Crataegus* spp.), crabapple (*Malus* spp.), and hackberry (*Celtis occidentalis*), provide shade. Pine (*Pinus* spp.), Colorado blue spruce (*Picea pungens*), Ponderosa pine (*Pinus ponderosa*), Princeton elm (*Ulmus americana* 'Princeton'), Scotch pine (*Pinus sylvestris*), northern catalpa (*Catalpa speciosa*), bigtooth aspen (*Populus grandidentata*), tamarack (*Larix laricina*), river birch (*Betula nigra*) trees are also scattered throughout mown areas.²⁶

Maintenance of the trees within the landscape is guided by the City's *Street and Landscape Tree Master Plan*.²⁷ Tree management concerns include dutch elm disease and emerald ash borer, which may necessitate treatment, trimming, and/or removal of affected trees. There are 23 ash trees in the landscape, including one within a mound.

Woodland

The eastern half of the landscape is maintained as Municipal Forest, and woodlands also extend along the face of the bluff for the full length of the landscape (see Figure 3.17 and Figure 3.20). Oak-hickory forests, boxelder-ash ruderal forest, and successional shrubland are the primary woody vegetation communities within the landscape. A stand of planted white pine (*Pinus strobus*) is situated west of Maiden's grove.²⁸

Oak-hickory forests typically occupy uplands and steep slopes, and are interspersed with boxelder-ash ruderal forest in areas that are heavily disturbed. Within oak-hickory forests, bur oak, northern pin oak, white oak, hickory species (*Carya* spp.), basswood, sugar maple, and hackberry are common. In many locations there is a high proportion of invasive shrubs in the understory, including common buckthorn (*Rhamnus cathartica*) and Tartarian honeysuckle (*Lonicera tatarica*) in



Figure 3.16. Mown lawn with canopy trees (QEA, 2018).



Figure 3.17. Oak-hickory forest within the Municipal Forest (QEA, 2018).



Figure 3.18. Native prairie plantings (QEA, 2018).

the understory.²⁹ Mature canopy trees frequently exhibit open branching patterns, indicating that these areas were historically less densely wooded.³⁰

Highly disturbed areas that were likely clear-cut in the past are occupied by boxelder-green ash ruderal forest. While boxelder and green ash (*Fraxinus pensylvanica*) dominate the canopy, hackberry, slippery elm (*Ulmus rubra*), and black ash (*Fraxinus nigra*) are also common in these early successional woodland communities.³¹ At the base of the slope where soils are wetter, the woodland has a thick understory of nannyberry (*Viburnum lentago*), high bush cranberry (*Virburnum trilobium*), and young basswood and green ash trees. Invasive species of concern in this area include common buckthorn, reed canary grass (*Phalaris arundinacea*), and water-cress (*Nasturtium officinale*).³² Efforts to remove/reduce buckthorn are ongoing within the municipal forest. A variety of methods are used including goat grazing and fire management.

Successional shrublands are located along steep slopes that have recently been cleared and terraced. These early successional communities include exotic or weedy native species.

Native prairie plantings

Approximately four (4) acres of native prairie has been planted to the west of the mounds (see Figure 3.18 and Figure 3.20). Smaller prairie plantings totaling approximately one (1) acre have been established on the eastern end of the landscape, near Maiden's Grove. The prairie plantings are a mix of native grasses and forbs, and are maintained through burning every 2 to 4 years.

Plants of Cultural Importance

The vegetation in the landscape provides important links to nature for neighborhood residents and other landscape users. A self-guided "Tree Trek" has been developed to guide visitors to 28 unique trees clustered in the central portion of the landscape near the mounds, picnic shelters, and tennis courts.³³ Tree donations and volunteer tree planting events are encouraged at the landscape. Future report drafts will identify species important to Indigenous communities.

Rare or Endangered Species

Kittentails (*Besseyia bulii*) were first collected in Mounds Landscape in 1903 by C.O. Rosedohl, who observed the plant on sandy hillsides near the fish hatchery. The plant was last observed on a south facing slope in the municipal forest in 1991. Kittentails are a threatened species in Minnesota.³⁴

ANALYSIS

The vegetation types today are different from those present during the period of significance. When the area was first surveyed in the 1840s, the well-drained bluff top was oak savannah dominated by a mixture of oaks mixed with other deciduous trees and scattered white pine, among a complex of native grasses and forbs. Grasses and undergrowth were kept low, due to frequent wildfires. By the late 19th century most of the trees had been cut.³⁵

The establishment of the landscape in 1892 included planting 285 trees.³⁶ Ornamental shrubs and flowers were planted along paths and around the pavilion, while a green lawn was established on and around the mounds. To the east, the Municipal Forest was set aside as a preserve, and the woods was allowed to re-naturalize. A perched wetland (today's picnic area) was drained and associated vegetation types were lost. By the 1930s, ornamental vegetation was either removed or had died, while exotic plant species spread to the Municipal Forest.³⁷

Current vegetation patterns reflect successional regrowth since the 19th century. The vegetation on the bluff is more woody and dense than before, which obscures views to the river valley below. The open, landscape-like lawn around the mounds reflects the 19th century landscape design. The native prairie plantings are reminiscent of earlier Indigenous period conditions, as are the widely spaced canopy trees.

EXISTING CONDITION

The high relief topography of the landscape affords dramatic panoramic views of the Mississippi River Valley and skyline of the Twin Cities. Two locations have designated overlooks ("Carver's Cave" Overlook and "Echo" Overlook).³⁸ Several

29 Hop et al., *Vegetation Inventory Program*, B-11 to B-17.

30 Daniel Tix, Fred Harris, Hugh Johnson and Tara Newhouse, *Natural Resource Inventory and Management Plan of Indian Mounds Landscape* (St. Paul, Minnesota: Great River Passage Greening, December 2007), 17-23.

31 Hop et al., *Vegetation Inventory Program*, B-26.

32 Tix et al., *Natural Resource Inventory and Management Plan*, 17-23.

38 Names of overlooks are consistent with the terminology used in the 2011 *Indian Mounds Regional Landscape Master Plan Amendment*.

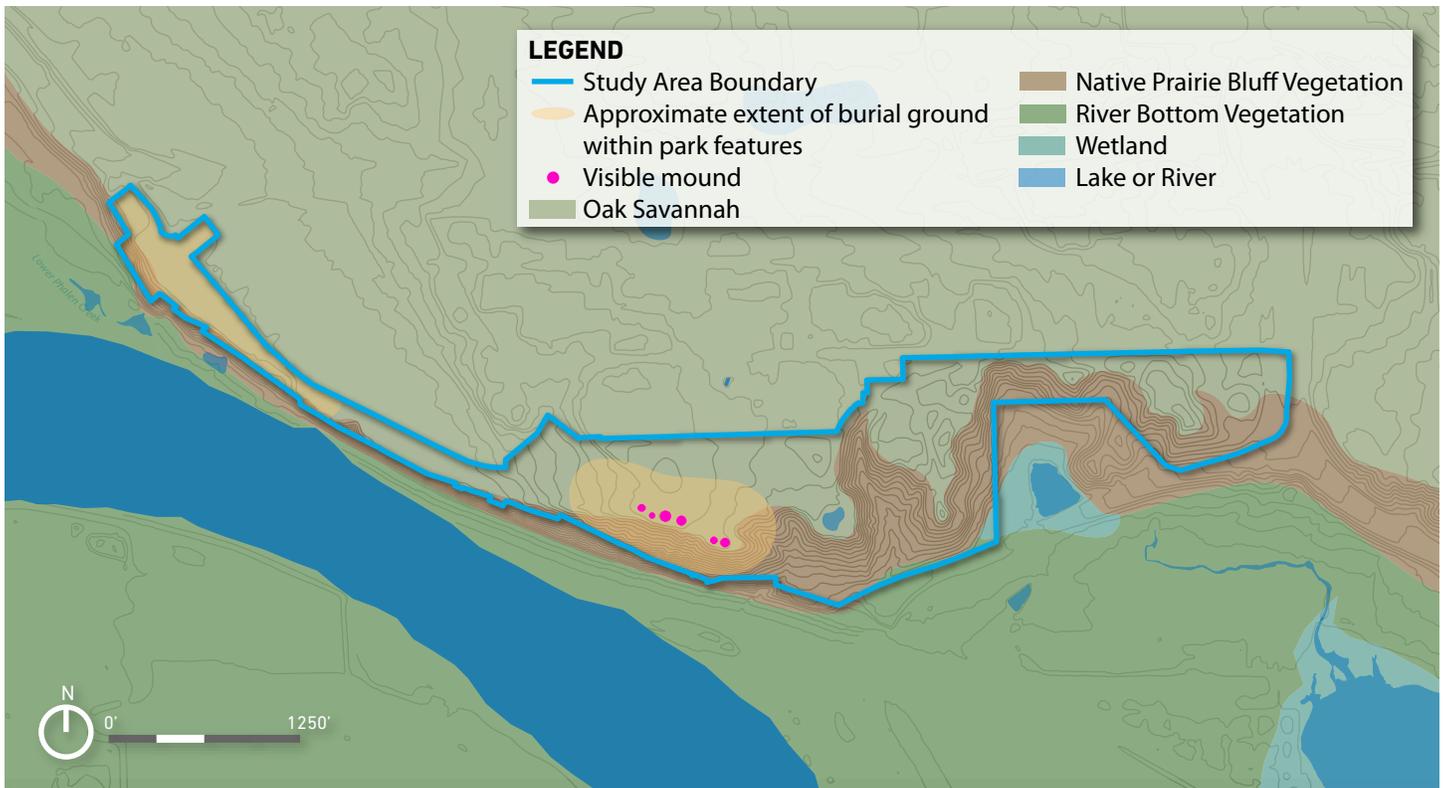


Figure 3.19. Historic vegetation communities



Figure 3.20. Existing vegetation communities

VIEWS

spots along trails present broad views. In other areas along the bluff, views are obscured by woodland vegetation.

ANALYSIS

Key view locations are identified on Figure 3.21.

Historically mounds were a prominent feature along the bluff, visible from nearby locations in the river valley, including the village of Kap'óža. Woody vegetation was more sparse on the bluff and bluff top, providing expansive views from most areas along the bluff edge, to the valley and river below, as well as to the sky above.

Today, there are select viewpoints from which visitors can see the river, airport, and downtown Saint Paul through narrow openings in the vegetation.

Impacts to views are primarily due to encroaching woody vegetation. However, the vegetation also obscures views of heavily developed industrial and commercial areas, land uses incongruous with the significant nature of the place.

View 1. "Carver's Cave" Overlook

The "Carver's Cave" Overlook, located at the western end of the landscape, presents expansive views to the south of the Mississippi River, downtown Saint Paul, the Saint Paul downtown airport, and industrial development. High points along the opposite river bluff are clearly visible (see Figure 3.22).

A view between the mounds and Village of Kap'óža was identified in this approximate location was identified in 1850 by Riggs. Historically, this location would have provided an expansive view from the westernmost mounds, and would have been prominently visible from the river and other landmarks within the Bdóte.

An overlook was constructed in this location in 1996 with walkways, stone walls, plantings, site furnishings, and an historical marker.

View 1 contributes to the historic character of the landscape.

View 2. "Echo" Overlook

The "Echo" Overlook, located in the center of the landscape south of Earl Street, presents a partial view to the south of the bend in the Mississippi River. During leaf-on, the view is almost completely obscured by woody vegetation along the bluff. Beyond the woodland on the opposite side of the river is the Saint Paul downtown airport (see Figure 3.23).

Similar to the "Carver's Cave" overlook, this location would have provided an expansive view from the mounds during the period of significance, and would have been prominently visible from the river and other landmarks within the Bdote. A view between the mounds and village was identified in this approximate location was identified in 1850 by Riggs. The "Echo" overlook was originally constructed in 1892 and later modified as part of the retaining wall system in 1981.

View 2 is obscured and does not contribute to the historic character of the landscape in its current condition.

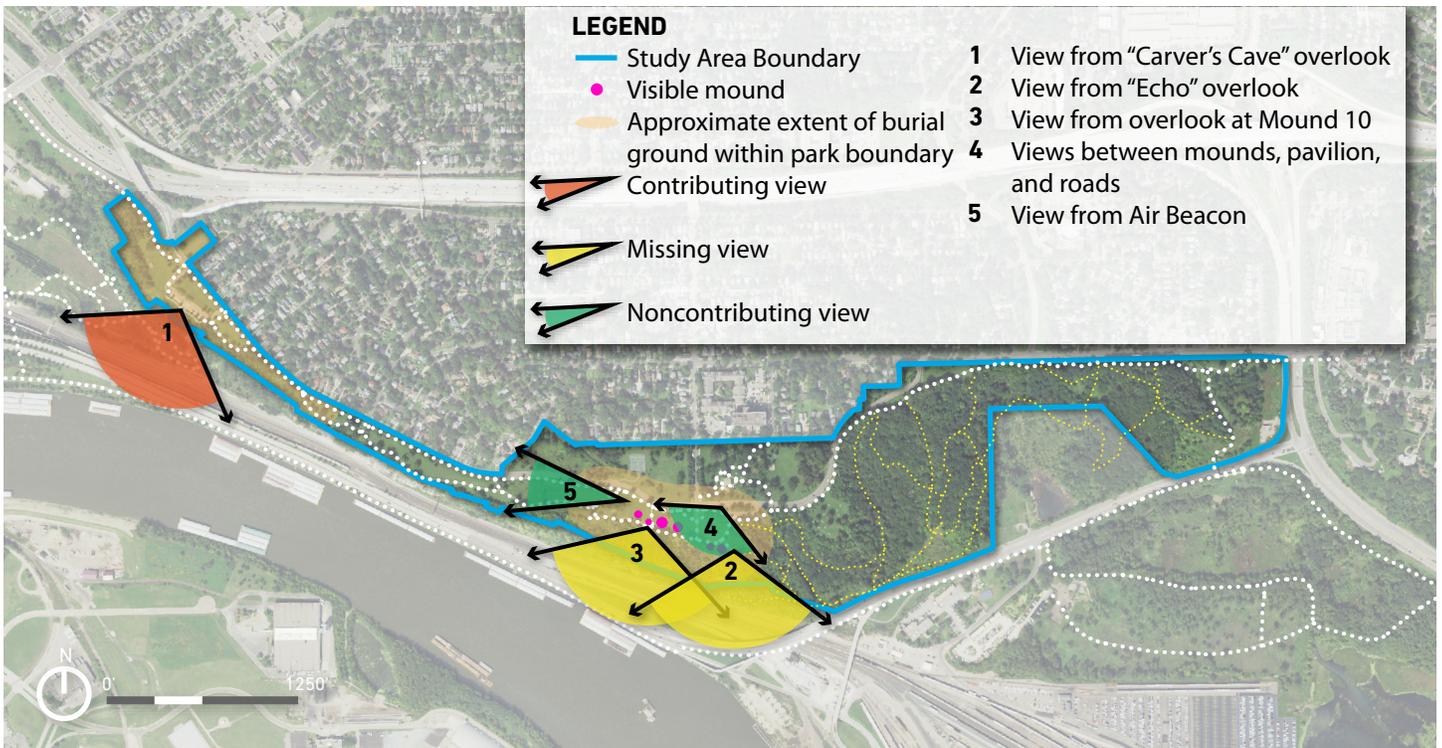


Figure 3.21. Key View Locations



Figure 3.22. View 1 from “Carver’s Cave” Overlook (QEA, 2018).



Figure 3.23. View 2 from “Echo” Overlook (QEA, 2018).

View 3. Overlook at Mound 10

An overlook is located along the edge of the bluff, near the westernmost visible mounds. Again, this view from the mounds to the river would have been part of the historic views between the bluff, river, and villages during the period of significance. The view is now completely obstructed by woody vegetation (see Figure 3.24). View 3 does not contribute to the historic character of the landscape.

View 4. Views between the Mounds, Pavilion, and Roads

Due to the close proximity between the mounds, pavilion, and roads, there is a strong visual connection between the mounds and adjacent modern features. An axial view from the pavilion to the bluff edge is currently obscured by vegetation, but in the past would have provided an expansive view of the river from between the mounds (see Figure 3.25).

Although the views from this location would have supported the historic visual connection between the mounds and the adjacent landscape of the Bdote, the presence of modern features in close proximity to the mounds is now a negative impact.

View 5. View from Indian Mounds Landscape "Airway" Beacon

There is a dramatic viewpoint looking west from the Indian Mounds Landscape "Airway" Beacon. This view presents downtown Saint Paul framed by native prairie plantings (see Figure 3.26). This is similar to the west-facing views of the landscape and downtown Saint Paul from Mounds Blvd.



Figure 3.24. View 3. The overlook adjacent to Mound 10 in the eastern mound group is enclosed by woody vegetation (QEA, 2018).



Figure 3.25. View 4. Axial view from Pavilion to bluff edge (QEA, 2018).



Figure 3.26. View 5. View from Air Beacon west toward downtown Saint Paul (QEA, 2018).

CIRCULATION

EXISTING CONDITION

Vehicular and Rail Routes

The primary vehicular route accessing Indian Mounds Regional Landscape is Mounds Boulevard, a meandering east-west route along the top of the bluff connecting between 7th Street and Burns Avenue. The road forms the northern boundary of the western portion of the landscape. Between Clermont Street and Burns Avenue, the road passes through the landscape (see Figure 3.27). Traffic along Mounds Boulevard frequently exceeds the speed limit, resulting in dangerous crossings for pedestrians, particularly in areas of steeper grades.

Burns Avenue forms the northern boundary of the landscape at its western end, meeting the divided highway US-10 at a busy intersection at the northwest corner of the landscape.

Numerous residential streets abut Mounds Boulevard and Burns Avenue, forming a porous boundary between the landscape and the adjacent Dayton's Bluff neighborhood.

Warner Road runs along the base of the bluff. The four-lane road is a primary arterial route into downtown St. Paul. For much of the length of the landscape, Warner Road is roughly parallel to several rail tracks along the riverbottoms of the Mississippi. Traffic noise from the road and railway is noticeable throughout the landscape.

There are two primary landscaping areas within Indian Mounds Regional Landscape, both located on the south side of Mounds Boulevard. At the western end of the landscape, 18 standard spaces and two (2) handicap spaces are provided adjacent to the "Carver's Cave" overlook. Another landscaping area with nine (9) standard spaces and one (1) handicap landscaping space is located in the center of the landscape near Earl Street, providing access to the above-ground mounds and "Echo" overlook. Street landscaping is available along portions of Mounds Boulevard, Burns Avenue, and adjacent residential streets.

Pedestrian routes

The primary pedestrian artery through the landscape is an asphalt paved multi-use trail that runs along the bluff top (see Figure 3.28). The route begins outside of the landscape boundary at the Bruce Vento Nature Sanctuary, and winds up Commercial Street to the "Carver's Cave" Overlook. From here, the trail travels through the narrow space between the bluff and Mounds Boulevard, passing the airway beacon, the remaining above-ground mounds, the pavilion, the "Echo" overlook, and the site of the ski jump. The walkway meanders through



Figure 3.27. Mounds Boulevard in the vicinity of the eastern mound group (QEA, 2018).



Figure 3.28. Typical east-west asphalt trail (QEA, 2018).



Figure 3.29. Walkway between two visible mounds (QEA, 2018).

the woods along Burns Avenue to Highway 61, and then turns south, passing Maiden’s Grove, to the pedestrian bridge over Warner Road (see Figure 3.32). The asphalt trails are in fair to poor condition. Numerous cracks within the walkways are exacerbated by vegetative growth.

An ongoing trail reconstruction project will remove and reconstruct the asphalt trail throughout the landscape. The proposed design includes trail widening to meet MNDOT design standards, minor realignments and additions to move the trail away from the bluff edge and provide access to landscape amenities, and removal of the sidewalks adjacent to the mounds to reduce impact and public access to the mounds.³⁹

Secondary sidewalks within the landscape connect to cultural and recreational resources, including the overlooks, pavilion, tennis courts, playgrounds, and picnic areas. Sidewalks wind around and through the remaining above-ground mounds (see Figure 3.29 and Figure 3.30). The sidewalks intersect with the apparent geometry of the mounds, thereby impacting surface and subsurface cultural and archeological features. The concrete sidewalks are in good condition, with some undercutting of the walkway occurring due to erosion along the bluff edge.

A series of hiking trails wind through the steep slopes and ridges of the Municipal Forest on the eastern end of the landscape. The hiking trails are typically native soil surface. Trails that follow along the ridge lines are typically the most used, and are in good to fair condition. Secondary hiking trails along steep slopes are frequently impacted by erosion.

The pedestrian routes at Indian Mounds Regional Landscape connect to a larger network of trails within the City of Saint Paul. To the west of the landscape, the primary asphalt trail connects to pedestrian routes that extend to downtown St. Paul. At Burns Avenue and Johnson Landscapeway, the trail joins the Grand Round pedestrian/bicycle trail system that circles the city. North of the landscape, the Grand Round follows Johnson Landscapeway to Lake Phalen. South of the pedestrian bridge over Warner Road, the trail joins the Sam Morgan Regional Trail where the visitor can choose to follow the Mississippi River edge to downtown or turn south at Fish Hatchery Road and follow the trail to Battle Creek Regional Landscape.



Figure 3.30. Walkway between eastern mound group and the retaining wall at the edge of the bluff (QEA, 2018).



Figure 3.31. Leaf-covered bare earth hiking trail in the municipal forest (QEA, 2018).



Figure 3.32. Pedestrian bridge over Warner Road (QEA, 2018).

ANALYSIS

A 1830s Government Land Office map indicates a trail to the east of the mounds, which follows a natural drainage up the bluff. This route likely was established to connect Kaposia, sited within the floodplain, with the bluff. Later maps indicate this route as Point Douglas Road, and portions of this route are evident today in the street grid of Saint Paul. The approximate route of this trail is now incorporated into the asphalt multi-use trail between Burns Avenue and the pedestrian bridge. It contributes to the historic integrity of the landscape.

Archeologist A. J. Hill, completing survey work in the 1860s, remarked that a trail was evident to the west, which ascended the bluff west of Taku Wakháŋ Thípi and the mounds. This route is incorporated into the current hiking trail system within the municipal forest and contributes to the historic integrity of the landscape.

During the 19th century, a grid of streets was established on the bluff and a network of pedestrian and vehicular routes were added around the mounds. Construction of these circulation routes damaged the mounds and landscape. Pedestrian paths were cut into the sides of the tallest mounds, making a spiraling ascent to the top. A loop drive was constructed that destroyed portions of several mounds, cutting into the sides of them, which were then reinforced with stone retaining walls. The loop road

was removed in the 1980s and the mounds backfilled and sodded, but today several paths remain that are constructed on the edges mounds and obscure their historic form.

The landscaping lot at the western end of the landscape, adjacent to the “Carver’s Cave” overlook is located on top of a large group of mounds. Today the historic circulation routes are difficult to discern.

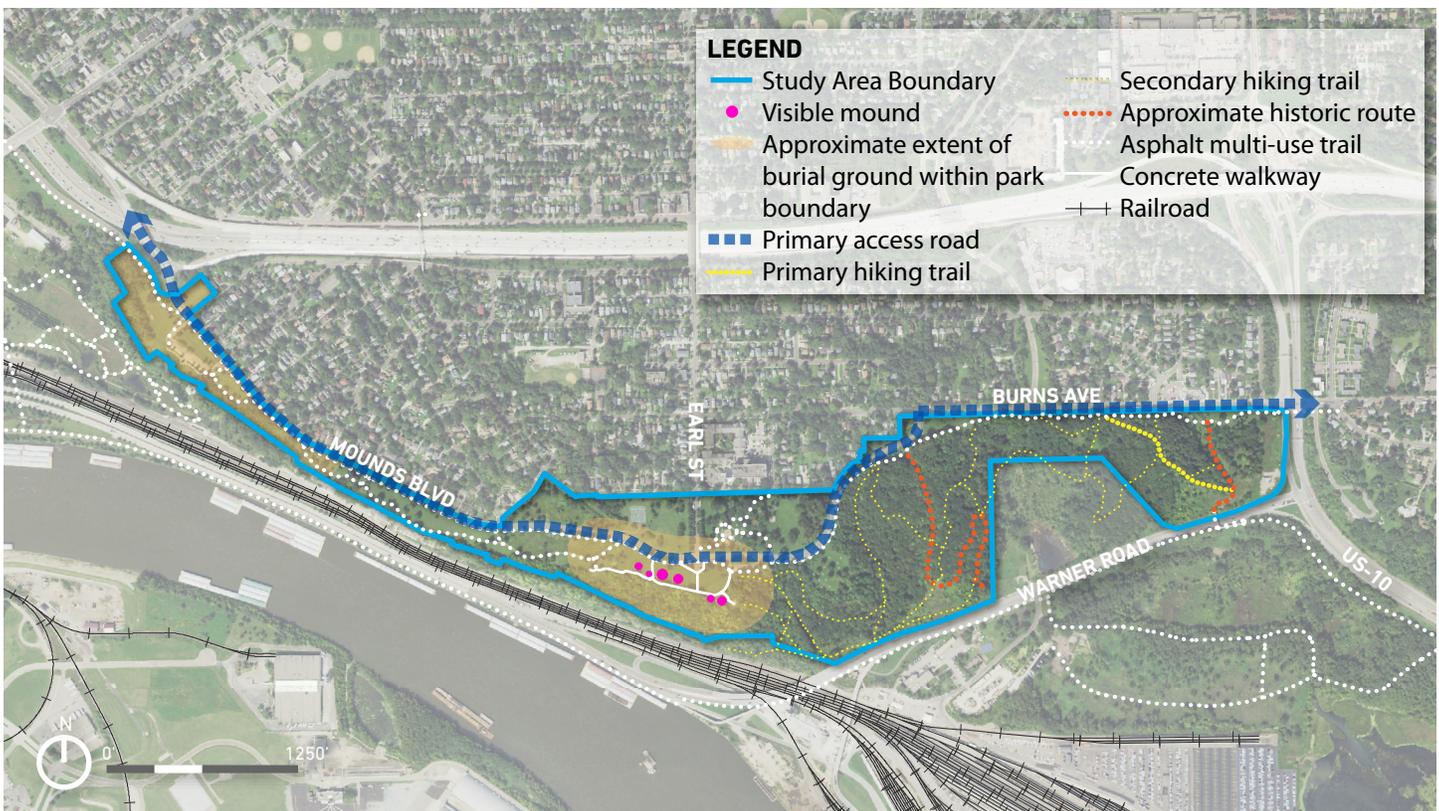


Figure 3.33. Existing and historic circulation routes

BUILDINGS AND STRUCTURES

EXISTING CONDITION AND ANALYSIS

Indian Mounds Landscape "Airway" Beacon

The Indian Mounds Landscape "Airway" Beacon is situated near the highpoint of Dayton's Bluff (see Figure 3.34). It is located within an area of known historically recorded mounds, and is in close proximity to the existing above-ground mounds. The rotating beacon light tops a 110-foot steel tower constructed in 1929 to identify the route between St. Paul and Chicago. During the 1990s, the original black and yellow color scheme was restored, and a historical marker was added to the north of the beacon. The airway beacon has been determined eligible for listing in the National Register of Historic Places under separate significance and criteria from the mounds.⁴⁰

Pavilion

A pavilion sits at the south side of the intersection of Earl Street and Mounds Boulevard. It was constructed in 1916 to serve as a refreshment stand, concert pavilion, and comfort station. The T-shaped brick structure sits on a short concrete podium, and is topped by a distinctive low hip roof (see Figure 3.35). In the time since its construction, the pavilion has been extensively modified and has lost integrity. Original decorative Prairie-style elements, including screens along the east side of the building and urns at the corner posts, have been removed. The original stairs have been modified to provide ramp access to the interior of the structure.

Picnic Shelters

Two picnic shelters are located near the Play Area north of Mounds Boulevard and east of Earl Street. The shelters are simple concrete structures supported by a central post (see Figure 3.36). The picnic shelters were built in 1981 after the end of the period of significance and do not contribute to the integrity of the landscape.



Figure 3.34. Airway Beacon (QEA, 2018).



Figure 3.35. Pavilion (QEA, 2018).



Figure 3.36. Picnic Shelter (QEA, 2018).

Comfort Station

A comfort station is located near the Play Area north of Mounds Boulevard and east of Earl Street. It was constructed in 2000 between the two picnic shelters. The comfort station is a simple concrete block structure faced with brick and stucco and topped with a hip roof (see Figure 3.37). It is serviced by underground utilities and is open seasonally. Built after the end of the period of significance, the comfort station does not contribute to the integrity of the historic landscape.

"Carver's Cave" Overlook

The "Carver's Cave" Overlook provides a viewpoint at the over the Mississippi River valley and downtown Saint Paul from the western end of the landscape. The structure is situated above Táku Wakháŋ Thípi, which is along the bottom of the bluff. The overlook consists of a series of low mortared stone walls oriented to frame the primary viewpoint, and also includes a drinking fountain, benches, and a historical marker (see Figure 3.38). It was constructed in 1996, and does not contribute to the integrity of the historic landscape.

"Echo" Overlook

The "Echo" Overlook is located at the eastern end of the mound group in the central portion of the site. The overlook consists of two semi-circular low mortared stone walls that abut the stone retaining walls along the base of two mounds (see Figure 3.38). The overlook was constructed in 1981 and frames views of the Mississippi River and Saint Paul Downtown Airport; however, the view from this location is now partially obscured by vegetation. The center of the overlook has a distinct acoustical character. The overlook does not contribute to the integrity of the historic landscape.



Figure 3.37. Comfort Station (QEA, 2018).



Figure 3.38. "Carver's Cave" Overlook (QEA, 2018).



Figure 3.39. "Echo" Overlook (QEA, 2018).

Stone Retaining Walls

Stone retaining walls in the central portion of the landscape include:

- A mortared limestone retaining wall extends around the Echo overlook and then continues west along the bluff edge, culminating in a small seating area near the westernmost visible mounds (see Figure 3.39). The north side of the wall abuts a concrete sidewalk. Decorative terracotta pipes are integrated into the stonework to provide drainage through the wall. A second parallel retaining wall is located approximately six feet to the south. This wall is likely the original retaining wall. It is in poor condition and has collapsed in some locations.
- A mortared limestone retaining wall is located on the northwest side of Mounds Boulevard near the east end of the road (see Figure 3.40). Terracotta drain pipes are embedded in the lower portion of the wall to provide drainage. The wall is in fair to poor condition. The wall is being undercut at both ends, portions of rocks are disintegrating, and there is some vegetative growth within the deteriorated rocks.
- A mortared limestone wall is located along the edge of the bluff to the west of the Eastern Mound Group. The wall is in poor condition. It is undercut on its western end, and is impacted by large ash trees.

The walls were constructed by the CCC in the 1930s.

Tennis Courts

The tennis courts are located on the north side of Mounds Boulevard east of Earl Street and were constructed ca. 1930. The two side by side courts are surrounded by a chain link fence (see Figure 3.42). The pavement is in poor condition. Built after the end of the period of significance, the tennis courts do not contribute to the integrity of the historic landscape.



Figure 3.40. Retaining wall along Mounds Boulevard (QEA, 2018).



Figure 3.41. Relationship of retaining wall, embedded fence, and walkway to two visible mounds (QEA, 2018).



Figure 3.42. Tennis Courts (QEA, 2018).

SMALL-SCALE FEATURES AND UTILITIES

EXISTING CONDITION AND ANALYSIS

Small-scale features within Indian Mounds Regional Landscape include sculptures, historical markers and plaques, fences, benches, signs, picnic tables, grills, drinking fountains, playground equipment, lighting fixtures, and a wayfinding kiosk. The landscape is also intersected by several underground utilities. All of these elements were added after the end of the period of significance and do not contribute to the historic character of the landscape.

Sculptures

On October 16, 2006, two sculptures were dedicated in Indian Mounds Regional Landscape. The sculptures were created as part of the Minnesota Rocks! International Stone Carving Symposium.

“Usumacinta Meets the Mississippi” by Javier Del Cueto is located near the intersection of Mounds Boulevard and McLean in the western portion of the landscape (see Figure 3.43). The sculpture is made of two pieces of limestone from Kasota, Minnesota, and is meant to represent the ties between the waters of Mexico City and the waters of the Mississippi River.

“The Sacred Dish” by Duane “Dewey” Goodman is a representation of a woman made of dolomitic limestone (see Figure 3.44). The artist is a member of the White Earth Band of Ojibwe, and placed the sculpture on a knoll overlooking the mounds to highlight the strength, generosity, and continued connection of Indigenous peoples to this place.

Historical Markers

Four brass plaques identify historic features within the landscape. The information on the markers is outdated.

At the “Carver’s Cave” overlook at the western end of the landscape, a plaque describes Euroamerican discovery of the cave, the adjacent meeting site for an Indian Council in 1767, and the cave’s use as a tourist attraction in the 19th century. The narrative on the plaque does not effectively convey the importance of Táku Wakháj Thípi to the Dakota people. The plaque sits on a mortared stone base and was constructed by the Minnesota Historical Society and the City of Saint Paul in 1996.

The Indian Mounds Landscape “Airway” Beacon is described on a plaque immediately to the north of the beacon (see Figure 3.47). The plaque sits on a brick base, and was erected by the Metropolitan Airports Commission in 1995.

Immediately south of the pavilion, a historical marker describes



Figure 3.43. “Usumacinta Meets the Mississippi” (QEA, 2018).



Figure 3.44. “The Sacred Dish” (QEA, 2018).

the “Indian Burial Mounds.” The plaque identifies the mounds as constructed by a “Hopewellian culture” and does not communicate the continued connection of the mounds to living communities including Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate. It was erected in 1989 by the City of Saint Paul. The plaque is supported by a steel post embedded into the earth (see Figure 3.45).

At the “Echo” overlook, a “Geology of Minnesota” plaque attached to the stone seat wall describes the formation of the Mississippi River. The It was erected by the Geological Society of Minnesota, St. Paul Landscapes Department, and a grant from the Louis W. and Maud Hill Family Foundation in 1954.

Fences and Bollards

Fences are typically located within the western and central portions of the landscape. Fence and bollard types include:

- Wood post and cable fence is used on the far western end of the landscape along the bluff edge
- Metal post and chain fence is used in the western and central portions of the landscape where the walkway is in close proximity to the bluff edge. The fences are underlain by a 6-inch wide concrete footing.
- Metal picket fence within the landscape are typically 4 feet tall and underlain by a 6-inch wide concrete footing. The fences are located in select areas where the walkway is on the edge of the bluff (see Figure 3.46).
- Metal picket fences with concrete footings also surround the existing above-ground mounds (see Figure 3.46). The fences are intended to prevent visitors from walking on the mounds, and are placed at the visual base of the extant above-ground mound features. It is likely that subsurface archeological features associated with the mounds extend beyond the fenced-in area. Where the mounds are bordered by retaining walls, the metal picket fence is set into the stone retaining wall.
- A chain-link fence topped by barbed wire surrounds the Indian Mounds Landscape “Airway” Beacon.
- A series of painted concrete bollards delineates the northern end of the picnic area.



Figure 3.45. “Indian Burial Mounds” marker (QEA, 2018).



Figure 3.46. Fence around mounds (QEA, 2018).



Figure 3.47. “Airway Beacon” plaque (QEA, 2018).

Benches

Benches are located along pedestrian walkways throughout the study area. Three different types of benches are used:

- Fourteen (14) recycled plastic benches with metal frames rest on concrete pads along the primary asphalt trail extending the full length of the landscape.
- There are 21 concrete and wood benches within the landscape. The benches are typically secured to concrete pads and arranged to provide seating near significant features or views out from the bluff. Nine (9) are accompanied by brass dedication plaques.
- The landscape contains seven (7) benches constructed of wood slat seats on metal frames. Most of these benches are clustered near the "Carver's Cave" Overlook.

Signs

Signs within the landscape are placed to orient visitors, explain landscape protocols, identify native wildflower planting sites, and identify tree species. Traffic signs are also located along city streets that pass along or through the landscape.

- The entrance sign is constructed of cut stone posts supporting a wood painted sign. It is located on the western end of the landscape adjacent to the landscaping area.
- Wayfinding signs within the landscape are square wood posts with blue plaques identifying bike and pedestrian paths.
- Small metal signs are located at the landscaping lot entrances to explain protocols including hours and landscape rules. The signs are too small to be read from a vehicle entering the landscaping lot (see Figure 3.49).
- Metal signs within the enclosed mound areas direct visitors to respect the burial grounds and keep off of the mounds.
- Metal signs identify native prairie planting areas.
- Plastic markers provide information on key tree species throughout the western and central portions of the landscape.

Picnic Tables

The landscape contains 31 freestanding picnic tables outside of picnic shelters. Picnic tables are typically metal framed with concrete tabletops and seats, and most are set on concrete pads. The picnic tables are distributed between the play area and picnic grounds (see Figure 3.50).



Figure 3.48. Fence along bluff (QEA, 2018).



Figure 3.49. Rules and protocols sign (QEA, 2018).



Figure 3.50. Typical picnic table with grill (QEA, 2018).

Grills

The landscape contains four (4) box-style steel charcoal grills supported on steel posts. The grills are located near picnic tables in the play area and picnic grounds (see Figure 3.50).

Water Fountains

There are two (2) water fountains within the landscape. A water fountain is located in the center of the “Carver’s Cave” overlook at the western end of the landscape. Another water fountain is located on the northeast corner of Earl Street and Mounds Avenue near the playground.

Play Equipment

A recently constructed playground is situated at the northeast corner of Earl Street and Mounds Boulevard. The play area also includes a nearby swing set and ball diamond defined by a chain-link backstop at its southwest corner.

Light Fixtures

Street lighting along Mounds Boulevard and Earl Street is provided by antique-style metal luminaires with post-top octagonal lanterns. Along Burns Avenue, street lighting is provided by cobrahead lamps attached to round mid-height steel poles

Kiosk

A kiosk is located near the intersection of Johnson Landscapeway and Burns Avenue in the eastern portion of the landscape. The kiosk is constructed of wood framing topped by a metal roof (see Figure 3.51). It provides visitors with orientation to local and regional trail connections, as well as interpretive information on the Indian Mounds Landscape landscape and east-side neighborhoods.

Utilities

Underground sewer and electric utilities pass through the western and central portions of the landscape.



Figure 3.51. Kiosk (QEA, 2018).

LANDSCAPE MANAGEMENT ISSUES AND CONSIDERATIONS

PLACES OF BURIAL

- The entire landscape is a burial place, and the designated cemetery boundary will be within the landscape boundary.
- Fences do not include all of the cemetery, and create a false sense of boundary.
- Many members of the local community do not understand that this is a place of burial.
- Behavior that is not appropriate within a place of burial is common within the landscape, including use of drugs and alcohol.
- Mounds and other places of burial are vulnerable to erosion, burrowing, impacts from vegetation, digging, and other vandalism.
- Indigenous people who come here to pray are not understood, and the items associated with religious beliefs that are left at the site are subject to destruction and vandalism.
- Existing signage does not adequately convey that this is a place of burial.
- Historic markers within the landscape include inappropriate and inaccurate content.

NEIGHBORHOOD USE

- This is a beloved neighborhood landscape, and also functions as a regional landscape serving multiple communities.

LANDSCAPE MAINTENANCE

- Daily summer maintenance addresses trash, recycling, and cleaning the restrooms. Grass is mown every 10 days. In the winter, maintenance is reduced to 3 times per week.
- Maintenance of the mounds has been a gray area for landscape staff. It is not clear how these spaces should be maintained. The CLS includes example best management practices based on project consultation that may be incorporated into a Mound Management Plan in the future.
- A large number of homeless camps are present within wooded areas of the landscape. This is anticipated to continue. A response group works to clean up the camps.

FORESTRY

- The Forestry team cares for trees that are within lawn areas. Forestry activities include pruning, tree removal, stump removal and planting of trees. Regular tree maintenance in landscapes is minimal due to limited staff.
- About 30 trees within the landscape have been affected by emerald ash borer and need to be removed. One tree is within a fenced area associated with mounds. Guidance is needed in order to determine a preferred method of removal. Chapter 5 of this report includes example best management practices based on project consultation that may be incorporated into a Mound Management Plan in the future.
- The utility company has easement to cut trees along the power line, which occurs approximately every 4 years. The utility company coordinates with the Forestry team on the general areas where cutting will occur.

LANDSCAPE MANAGEMENT ISSUES AND CONSIDERATIONS

NATURAL RESOURCES

- The City's Natural Resources team maintains native plant communities including planted prairies and forested areas. Maintenance at prairies and wooded areas includes goats and controlled burns. Controlled burns are not conducted on the mounds.
- The Natural Resources team needs guidance about management of mound areas, including vegetation maintenance and use of integrated pest management (IPM) within the designated cemetery. The CLS includes example best management practices based on project consultation that may be incorporated into a Mound Management Plan in the future.

SAFETY

- Landscape Security has five-six individuals to patrol all of the St. Paul landscapes. Monitoring at Indian Mounds Regional Landscape is limited due to the small number of staff available. To keep the landscape as safe as possible, protocols focus up on locking up and securing landscaping areas.
- The west landscaping lot is a problematic location due to illegal/inappropriate behavior.

BUILDING TRADES

- The City's Building Trades team conducts repair and replacement of facilities such as the tennis courts, furniture and pavilions. The team consists of 26 tradespeople (plumbers, carpenters, etc.) who address facilities at 186 sites. The team also manages flooding issues.



4

Vision Framework

ĤAĤÁWAKPA

GIANNA STRONG

Sisí thurwan Waĥpéthurwan Dakhóta Oyáte

Eháŋna Dakhóta hunkáyapi ka šičéča kiŋ
 hehá Ĥaĥáwakpa ed mničí ya yankápi.
 Ĥaĥáwakpa kiŋ mni' iyóhaĥa khápi.
 Mississippi River kiŋ Dakhódiapi ohná
 Ĥaĥáwakpa uŋkí' api. Hináĥ Mississippi
 River kiŋ Ĥaĥáwakpa uŋkí' api. Ĥaĥáwakpa
 mayad' isákhíb Dakhóta wičhóthi yankápi.
 Tákuku wathótho ičháġapi. Makhá kiŋ púze
 šni. Nakúŋ pheží' kiŋ ġí' ičháġapi šni. He
 doya ka tothóya ičháġapi. Wičhóthi thókeča
 wan Kap'óža héča. Kap'óža ed itháŋčhar
 kiŋ Thá Oyáte Dúta ečí' yapi. Thiwáhe ob
 Kap'óža ed thi. Imní'žaska "white bluffs"
 khápi. Hená Ĥaĥáwakpa isákhíb ičháġapi.
 Thokáheya Ĥaĥáwakpa kiŋ wakpá čí' stidar
 héča. Wakpá k'ur wazí' yatarŋhar iyáye,
 Uŋkán Itókaġatakiya škán' ka athánkaka
 ičháġe. Óhniyan Wakpá kiŋ Ĥaĥáwakpa
 uŋkí' api kte. Hináĥ Ĥaĥáwakpa k'a wí'ta
 kiŋ aí' khoyagyapi. Wimačí' yanŋa héehar
 Ĥaĥáwakpa kiŋ wakhánya wadá ičí' ŋš
 hetánhar Dakhóta thiwáhe oí' čhaġapi.
 Wičhóthi ka othí' tháwapi héčhiya yankápi.
 Nakúŋ thiwahe ka thitákuyepi ob iyókphiya
 úŋpi.

TURNING RIVER

GIANNA STRONG

Sisseton Wahpeton Dakota Oyate

Long ago the Dakota elders and the young ones use to meet down at Harriet Island for gatherings. Wakpa Ĥaĥa means river of the falls. Us Dakota people called the Mississippi River Wakpa Ĥaĥa. After all these years we still call the Mississippi River Wakpa Ĥaĥa. Along the side of Wakpa Ĥaĥa were villages where the Dakota people lived. It wasn't at all dull. Mother nature grew green and blue. It wasn't dry. And the grass wasn't brown. It grew fresh and green. K'apoža was another village. Little Crow as the Chief of K'apoža His Dakota family also lived there with him. Imnížaska means White Bluffs. That's what grew along the side of the Wakpa Ĥaĥa River. Wakpa Ĥaĥa started out as a very small creek. It started up North. Then it got bigger and bigger as it went South. No matter what happens to the Mississippi River we will always call it Wakpa Ĥaĥa. Wakpa Ĥaĥa still connects to Harriet Island. As a young Dakota girl Wakpa Ĥaĥa is a very sacred place to me because my Dakota family grew up there. Their village and their home was down there. And their family and relatives, cousins, nephews, nieces, and their brother and sisters all lived down there as a big happy family.

(Gianna wrote this when she was 9 years old and has generously agreed to allow us to share it in this document. An earlier edition is published in *Dakota Reflections on the River: Writings from Dakota people in the Dakota language and in English*. Presented by the Dakota Language Society and Allies: media/art. It is part of materials developed for the Bdote Memory Map, an online resource for understanding more about the Dakota people's relationship to Minnesota: <http://bdotememorymap.org/>. You can find a link to the document here: http://bdotememorymap.org/wp-content/uploads/2014/05/reflectionsbook_3_31.pdf.)

Image (this page and reverse) courtesy of Ten x Ten Studio.

RESPECT FOR SACRED GROUND

INTRODUCTION TO PART 2

The Indigenous burial ground that is currently called “Indian Mounds Regional Park” has been a sacred site and place of burial for over a thousand years.¹ It is significant to living Indigenous Peoples as a cemetery where their ancestors are buried. It is a place of reverence, remembrance, respect, and prayer. When the City of Saint Paul established a park in this location in 1892 with the purpose of protecting the historical setting and spectacular views, connections of contemporaneous Indigenous Peoples to the sacred site were not understood, considered, or valued. Over the last century the condition, name, and use of the landscape as a park have become beloved to the surrounding community. Yet many non-Indigenous people have wondered about this powerful landscape without knowing how to learn more about it. Through public gatherings with generous sharing by Indigenous Peoples and members of the public, over the last year we have learned that the [power of this place](#) affects the people who interact with it, and there is a strong desire to protect it as a sacred site.

Indigenous people hold this knowledge close to their hearts. The landscape is part of Mnisóta Makhóche, the Land of the Dakota, where Dakota connections to sites of cultural significance are of great importance. Interacting with sacred landscapes and recalling stories connected to them is a way of reclaiming the voices and culture of Dakota people.² The Dakota value kinship as a core identifying tenet. To be Dakota is to be related. This extends beyond people to animals, land, stars and others. It is not new, generations of Dakota past, present, and future, have been, are, and will be connected by kinship.

Their relationship with the land was intimate and reverent. The Dakota knew Mnisóta Makhóche as an interconnected network for travel and subsistence and followed seasonal rounds of hunting, fishing, gathering, and cultivating. They understood the power of place and gathered together for ceremonies and celebrations, games and feasts, and to bury the dead. As missionaries and traders entered their territories, the Dakota shared their knowledge of the land and its abundant resources. Conflicts were inevitable, but it was inconceivable that Dakota people would ever be separated from the land of their birth.³

The near complete removal of the Dakota from the land of their ancestors imposed trauma in a way that is difficult for people of other cultures to understand. Dakota communities are working to maintain and reaffirm ancestral connections to Minnesota as a Dakota place. To do this they are again interacting with what is sacred and recalling stories.⁴ Tateyuskaskan accounts the importance of the ancestral landscape to Dakota community members today: “The heart of the ancestral homeland of the Dakota Oyáte (Nation) encompasses what is today called the Minnesota River valley. It is an aesthetically beautiful valley as well as a sacred place. The sacred earth is a spiritual gift to the Oyáte from the Creator, and it is the birthright of every Dakota. This belief is affirmed through the Dakota oral tradition. The oral narratives explain how the Dakota People came into existence and were given the responsibility of caring for the sacred earth. On this land the Oyáte honors and lives with a spiritual connection to Uŋčǐ Makhá/Khu’ŋšǐ Makhá or Grandmother Earth.”⁵

1 See Chapter 2 for an explanation of the history of the site.

2 Gwen Westerman and Bruce White, *Mni Sota Makoce: The Land of the Dakota* (St. Paul, Minnesota: The Minnesota Historical Society, 2012), 222-223.

3 Westerman and White, *Mni Sota Makoce: The Land of the Dakota*, 223.

4 Traditional Cultural Importance... 9.

5 Tateyuskaskan Gabrielle Wynde, “The Terrible Truth of a Beautiful Landscape,” in Wilson, *In the Footsteps of Our Ancestors: The Dakota Commemorative Marches of the 21st Century* (St. Paul, MN: Living Justice Press, 2006) 165.

ACKNOWLEDGEMENT OF INDIGENOUS PEOPLE

INTRODUCTION TO PART 2

The study area is sacred to the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate. Their cultural traditions place responsibility on them for caring for this sacred ground. Although they were forcibly removed from their homeland, they have continued to come here to pray and connect with their ancestors.

The Minnesota Indian Affairs Council (MIAC) and the Office of the State Archeologist (OSA) are working to formally designate a cemetery in this location. This is a step toward protection of the burial ground and acknowledgment of the importance of this place to the cultures of living Indigenous People.

This Cultural Landscape Study and Messaging Plan is another positive step, but it is still a beginning.

For members of the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate, this plan is a compromise. Its recommendations improve the condition, but they do not repair the damage done through desecration of this sacred site and do not reunite them with this landscape where their ancestors are buried.

As stated in the Foreword, the project process was not able to fully address requests for the associated communities to control management of the property. It is recommended that the City build upon the relationship established through this process to expand policies so that it can more fully respond to requests of Indigenous Peoples.

In her statement about the process, Samantha Odegard, THPO, Upper Sioux Community, noted "The blood of our ancestors is in this earth, it is the same blood that flows in our veins. The spirits of those relatives are here and always will be. Nearly 200 years of desecration, or the changing of names on deeds of ownership, does not change that. We are connected in the strongest ways possible and that connection will never be broken."¹

The burial site of one's ancestors should be a place that one can visit to show respect in ways that are deeply personal. When an Indigenous person comes here to pray, offer a gift, or care for the landscape: they should not feel like they are on display; they should not be afraid of getting into trouble for attempting to fulfill their obligation to care for the site; they should not be interrupted by disrespectful activities in the area; they should not be concerned that their offerings will be vandalized.

This document recommends establishment of a strong partnership between formal representatives of the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate, as well as other associated nations, and the City to ensure that associated Tribes and Nations are included in making decisions for the future.

Ultimately through working together, the associated Tribes and Nations and the City may develop an agreement that includes management of parts of the landscape by Indigenous Peoples.

The study area is part of a larger sacred site that extends beyond the boundaries of Indian Mounds. In the future, acknowledgement, messaging, experiences and care of the entire sacred site in a way that honors and protects the significant place is desired.

¹ Samatha Odegard, THPO, Upper Sioux Community, "Statement on the Tribal Consultation Process for the sacred burial site above Wakan Tipi (Indian Mounds Regional Park)." See Appendix C.

VISION

INTRODUCTION TO PART 2

This Cultural Landscape Study and Messaging Plan presents a new **VISION** for the future acknowledgement, care, and use of the site, that is informed and respectful of it as a sacred place. The vision for the cultural landscape study is to:

DEVELOP A PLAN THAT IS GUIDED
BY

MITÁKUYE OWÁSIN

REFLECTING THE
INTERCONNECTEDNESS OF
PEOPLE, LAND, WATER, SKY,
ANIMALS, AND PLANTS,
TO PROVIDE A PLACE FOR
REVERENCE, REMEMBRANCE,
AND HEALING IN A WAY THAT
PROTECTS, HONORS, AND
ACKNOWLEDGES THE SACRED
PLACE OF BURIAL.

GOALS

INTRODUCTION TO PART 2

The vision is supported by actionable goals:

PROTECT

Protect the sacred site.

IDENTIFY AND PRESERVE

Identify and preserve or restore important characteristics.

GUIDE

Guide toward a desired condition for the Mounds.

UNDERSTAND AND RESPECT

Increase understanding and respect of the sacred burial ground, relatives, and ancestors who are here.

EXPERIENCE

Identify and support appropriate experiences.

PARTNER

Establish active partnerships with Indigenous communities to guide decisionmaking and management about messaging, use and care of the site.

TREATMENT FRAMEWORK

PARTNERSHIP - EXPERIENCE - MESSAGING - CONDITION

Guided by Tribal Historic Preservation Officers (THPOs), the Minnesota Indian Affairs Council (MIAC), the Office of the State Archeologist (OSA), a Project Advisory Team (PAT), the public, the City of Saint Paul Parks and Recreation Department, and the consulting team, this report offers actionable recommendations for accomplishing the **VISION AND GOALS**.

PARTNERSHIP

It is critical that a partnership be established between the City of Saint Paul and representatives of the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate, MIAC, and OSA, to inform decisionmaking related to use, messaging, treatment and maintenance of the landscape. The long-term VISION presented in this document requires a phased approach to accomplish. As each phase is implemented, lessons will be learned. The partnership is a basis for working together to adjust steps in the process to incorporate new knowledge and adapt to changing conditions. Most importantly, the partnership ensures that the associated Indigenous communities, to whom this site is sacred, are included in guiding the care of the landscape.

EXPERIENCE

This site presents unique considerations and challenges when setting intentions for site experience. As a burial ground and sacred site, the site must accommodate Indigenous people who visit to honor their ancestors. Simultaneously, the site is a popular destination for walking, biking, and site-seeing from the bluff. Therefore, a highly intentional site experience that is sensitive to the sacred nature of this place is established through careful phasing of landscape treatment and reinforced through extensive integrated messaging.

LANDSCAPE CONDITION

Appropriate treatment and maintenance of the physical condition of the landscape is of great importance to the preservation of the burial ground. Advisors have advocated for addition of native healing and protecting plants throughout the sacred landscape and removal of pavement and structures that are located on mound sites, mown fields that encourage active recreation in the cemetery, and other features that impact the burial ground. Improved resilience to environmental conditions is desired. The "Landscape Condition Plan" includes recommendations for treatments that improve resilience of the landscape while establishing a place of acknowledgement, reverence and respect for the sacred site.

MESSAGING

How can we change a community's perception of this place — an Indigenous cemetery drastically altered over the last two centuries to function as a public park — toward a perspective that is informed, empathetic, and respectful of its sacredness? The messaging plan uses communication to transform the perception of the site from that of a park to a sacred place of burial.

PHASING

As noted above, the long-term VISION requires a phased approach for implementing messaging, landscape condition, and experiences of the site. Three phases are recommended for messaging and landscape condition. While they are intended to be essentially parallel, their sequencing can be somewhat independent. Phasing for each is explained in Chapters 5 and 6.

INTENTIONS FOR SITE EXPERIENCE

SHIFTING PERCEPTION THROUGH USE

A highly intentional site experience that is sensitive to the sacred nature of this place is established through careful phasing of extensive integrated messaging reinforced by treatments to transform the condition of the landscape to be healing, protective, and respectful of the ancestors and ecology.

Who will visit this burial ground?

Site experience will differ depending on the visitor, and the site must accommodate a diverse range of perspectives.

- Dakota elders and families visiting regularly to pray with ancestors
- Indigenous elders and families visiting from longer distances
- Indigenous youth groups on educational trips to see mounds, Wakháŋ Thípi (Táku Wakháŋ Thípi) and trails
- Local residents regularly using trails
- Adult individuals and small groups biking, running, or walking the trails
- Wildlife watchers using trails and bluff to observe birds, other wildlife and plants

How can we make Indigenous People feel welcome here?

A long history of disrespect and desecration of burial mounds at this site and elsewhere has led to distrust and pain for Indigenous people. How can site experience help to make Indigenous people feel more comfortable here?

- Limit access to mounds.
- Provide respect and privacy for Indigenous Peoples on occasions of ceremony.
- Establish “Indigenous Guardians” to help protect and maintain the mounds and mound offerings.
- Communicate an honest history of the site to non-indigenous visitors.

What types of experiences will happen here?

- Indigenous ceremony and small gatherings
- Indigenous connection to personal history
- Education about Indigenous people and values – past and present
- Physical and spiritual connection with nature
- Nature education for all ages and abilities
- Self-guided technology (location-based media)
- Signage that provides more than wayfinding, such as ecosystem identification
- Contemplation and prayer

What types of experiences aren't appropriate here?

- Barbecues, parties, and picnics
- Active sports, such as frisbee and soccer
- Illicit/illegal activity, drinking, smoking commercial tobacco

Engagement goals.

- Create an environment that is welcoming to Indigenous people visiting ancestors
- Increase awareness of the history of the site
- Create a new, more informed experience for people who already frequent the site
- Introduce new ways of seeing and experiencing the familiar
- Provide opportunities for respectful learning and exploration in nature

FRAMEWORK FOR LANDSCAPE CONDITION

SHIFTING PERCEPTION THROUGH LANDSCAPE TREATMENT

Changes to the physical condition of the landscape are needed to provide a site for reverence, remembrance, and healing, in a way that protects, honors and acknowledges the sacred place of burial. Chapter 5 presents a Landscape Treatment Plan that includes recommendations to **REHABILITATE** the landscape condition through application of best practices for cultural landscapes.

WHAT IS A TREATMENT APPROACH?

The United States Secretary of the Interior (SOI) provides professional standards and guidance for the preservation treatment of cultural landscapes listed in or eligible for the National Register of Historic Places. Four approaches to the treatment of cultural landscapes are defined, including Rehabilitation, Preservation, Restoration, and Reconstruction. Selection of a treatment approach for a cultural landscape provides a fundamental structure upon which future management decisions are made. Rehabilitation is the recommended approach for the study area landscape.

REHABILITATION

Rehabilitation allows for repairs, alterations, and additions as necessary to enable a compatible use for a property as long as the portions or features which convey the historic or cultural values are preserved. Rehabilitation is appropriate when depiction at one particular period of time is not appropriate; repair or replacement of deteriorated features is necessary; alterations or additions are needed for a new use. Rehabilitation has been selected as the most appropriate overall approach for the landscape. Under this approach, features that are not compatible with the historic character of the property may be removed, including circulation routes and structures impacting places of burial. New elements that are compatible with historic conditions may be added to reveal significant missing aspects of the landscape or address current needs, including reestablishment of native plant communities.

COMPONENTS OF THE LANDSCAPE CONDITION PLAN

The Landscape Condition Plan includes recommendations for organizational structure, caring for places of burial, improving resilience and relevance, and maintenance. A graduated approach for implementing the treatment is presented as three phases. This is followed by a more detailed description of the long-term VISION described for landscape character areas including the East and West Gateways, the Bluff, the Oak Savannah, and the Woodland.

FRAMEWORK FOR LANDSCAPE CONDITION

LANDSCAPE TREATMENT COMPONENTS



PARTNERSHIP

Organizational Structure includes strategies and recommendations to establish a partnership between the City and representatives of associated Tribes and Nations to inform decisions about condition, messaging and experiences.



CARE OF PLACES OF BURIAL

Cemetery designation is underway, and MIAC is preparing a Mound Management Plan. Best management practices for mounds, sacred sites, and cemeteries provide guidance for long-term care of the landscape.



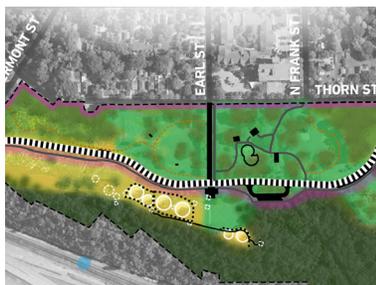
IMPROVE RESILIENCE + RELEVANCE

Resilience and relevance are improved through rehabilitation of indigenous plant communities, reduction of stormwater runoff, expansion of groundwater recharge, and reduction of erosion.



MAINTAIN FACILITIES

Maintain facilities and trails to support walking, contemplation, and appropriate gatherings, reduce hardscape, traffic, structures, and active recreation, improve connections to associated sites and information.



PHASING

Phase 1 immediate changes to landscape condition acknowledge the VISION, support MESSAGING and provide a platform for improved understanding and engagement. Phase 2 repairs, heals and protects. Phase 3 encompasses full transformation of the landscape to one of reverence, remembrance and healing.

INTERPRETATION VS. MESSAGING

SHIFTING PERCEPTION THROUGH MESSAGING

While we usually think of a “communication” as a single event, it can be better understood as being made of a series of distinct events between the sender of the message, the nature of the message itself, and the receiver of the message. There is an inescapable reality that every communication presents a risk of misunderstanding or of miscommunication. Messaging, rather than interpreting, focuses on the verbal, written and non-verbal cues that communicate from a particular point of view. Where interpreting is the act of explaining, re-framing, or showing one’s understanding of something, messaging is a method of communication.

Chapter 6: Messaging Plan, describes a comprehensive set of strategies for messaging, that aim to transform the perception of the Mounds site from that of a park for picnics, barbecues, and play, to that of an Indigenous burial ground to be respected and honored. Six key messages were developed through a rigorous iterative review process with the THPOs, PAT, the community and the City. Respect + Honor, Mitákuye Owásin, Dakota Land, Power Of Place, Geologic Time, and Ecosystems Of Imnížaska encompass the messages that build a better understanding of this site. Within each of these six messages, are a number of sub themes and stories that are communicated across the site through a holistic vision. Central to all of these messages is an overarching idea: “This is a burial place and our ancestors are still here.” The recommendations for key messages that celebrate the historical, natural, and cultural resources - or gifts - within this sacred place, align with the principles and goals presented in Part 1: Cultural Landscape Study.

WHAT IS MESSAGING?

Messaging is a communication process. Through messaging, significance about a site’s cultural, historical, contemporary and natural resources are explored from different perspectives and revealed through a variety of means. Messaging also conveys information about the relationships among people to whom the site holds particular meaning and between those people and the site’s resources. Messaging uses experiences with rocks, trees, plants, water bodies, the sky, animals, humans, vistas, sites and exhibits, and programs, to reveal meaningful stories.

WHY IS MESSAGING IMPORTANT?

Messaging builds connections between people, places, and stories. Connections are born between a place and a person through experiences that provide meaning, grow awareness, and develop respectful relationships to that place. Messages engage people, emotionally or intellectually, with a place or story by presenting information that is meaningful and relevant to them individually and as part of a larger community.

For the Mounds site, messages are an important means to tell the story of why this place is sacred and to whom. New messages and cues aim to build respect between different cultures and to explain that this place is where ancestors of members of the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate, are buried and still honored today. Messages conveyed through planting, a variety of non-verbal cues, signage, markers, and artful interventions will communicate that this place is a place of burial and that it deserves respect and protection.

WHAT IS A MESSAGING PLAN?

INTRODUCTION TO THE MESSAGING PLAN

WHAT IS THE PURPOSE OF A MESSAGING PLAN?

A messaging plan is the resulting product of an in-depth planning process. It provides a vision for the experience of a place and identifies messaging goals. It recommends the most effective, efficient, and practical ways to address those goals. The plan guides the design and development of key messaging themes, stories and features and is a resource for site and exhibit development, and partnership building.

A messaging plan structures how to communicate to an audience through appropriate and meaningful experiences. It organizes content into relevant and engaging messages and recommends interactive and powerful ways for visitors to experience them.

The planning process began with careful analysis of and research into the unique resources, cultural significance and context of Indian Mounds burial ground. Information was gathered, reviewed, and assessed through site investigation, archival research, oral interviews, stakeholder and community engagement, site walks and conversations. Key messages were identified through deep listening to Indigenous Peoples, THPOs, neighbors and other stakeholders to whom this site is important. The planning process culminates with this Messaging Plan.

This Messaging Plan:

- Respects the City of Saint Paul's mission and the messaging goals of its partners and communities.
- Defines key messages (themes, sub themes and features).
- Provides recommendations for messaging through a variety of strategies: planting, cues, features and media.
- Proposes implementation phases and strategies for these recommendations.

MESSAGING GUIDELINES

PRIMARY MESSAGES AND TECHNIQUES

THIS IS A SACRED PLACE

Messaging will honor the significance of this place as a Dakota sacred site and acknowledge the relationship between the Mississippi and Minnesota River Valleys, the bluffs, and the Dakota people.

LEARNING FROM THE PLACE

Visitors will be prompted to engage with the landscape (the bluffs, the forest, the open terrain) by looking and listening to what surrounds them. Visitors will be encouraged to understand the site as part of the larger context – the bluff, the limestone, the caves, and the river.

RESPECTING THIS PLACE

Messaging components will honor this place by expanding knowledge, teaching respect and building empathy.

PART OF A BIGGER STORY

Messaging features in the park will present just the opening scenes of deeper historical narratives. These brief but compelling stories will engage visitor's curiosity and imagination but will not convey comprehensive historical narratives.

NATURE IN HISTORY

Through the lens of history, natural systems such as ecology, hydrology, and geology can provide engaging, visible records of change and continuity.

IT'S WHAT HAPPENED HERE

Messaging themes and stories must clearly relate to what visitors are seeing and doing in the park. The most engaging stories are site specific.

NETWORK OF CONNECTED SITES AND STORIES

Messaging features will be mindful of significant, related sites within the area and the planning efforts of other agencies. Primary experiences will be carefully located within the park and along the trail to create a holistic visitor experience. Wayfinding elements can direct visitors to adjacent sites such as Wakháŋ Thípi (Táku Wakháŋ Thípi), Bruce Vento Nature Sanctuary, Historic Fort Snelling at Bdóte, Fort Snelling State Park, Pilot Knob, Crosby Farm Park, Battle Creek, Kap'óža, Pig's Eye Heron Rookery, and others.

FUTURE DIGITAL MEDIA

Voices and soundscapes can provide an up-close and personal dimension to otherwise muted messaging components. Location-based media can fill out the immersive experiences framed by the site and associated stories.

SPOKEN WORDS

Language can do more than simply deliver information to visitors. It's important to explore how written and spoken words can enhance the relationship between visitors and the people, places and stories of this sacred site.

RECOMMENDED FUTURE EFFORTS

CARE OF PLACES OF BURIAL

- Conduct research to support education and messaging through coordination with representatives of the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate, and other associated Indigenous communities.
- Conduct research to determine options for removal of retaining walls at the Eastern and Western Mound Groups that protects burial locations and mound structures.

IMPROVE RESILIENCE + RELEVANCE

- Document water quality and impacts to springs within the study area and the larger watershed. Utilize this research to support efforts to improve regional water quality and messaging related to water quality issues.
- As native vegetation community rehabilitation is implemented, monitor, document, and adjust as conditions evolve.

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5

Landscape Condition Plan

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INTRODUCTION TO CHAPTER 5

This chapter presents the Landscape Condition Plan for the study area.

The plan recommends a rehabilitation approach according to the United States Secretary of Interior's Standards for the treatment of historic landscapes. This approach provides for the long-term management of the landscape with a focus on preserving places of burial, removing impacts to sensitive locations, and expanding native plant communities. A rehabilitation approach also allows for new additions to support appropriate messaging.

Landscape treatment guidance was developed through a collaborative process including representatives of the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate, The City of St. Paul Parks and Recreation Department, the Minnesota Indian Affairs Council, the Minnesota Office of the State Archaeologist, the Great River Passage Initiative, the Lower Phalen Creek Project, and local stakeholders and neighborhood residents. The project process is described in detail in Chapter 1.

This plan is a step in the right direction, but more work is needed to continue to transform the study area into a readily identifiable sacred site where associated peoples are comfortable and acknowledged. As stated in the Foreword, the project process was not able to fully address requests for the associated communities to control management of the property. It is recommended that the City build upon the relationship established through this process to expand policies so that it can more fully respond to requests of Indigenous Peoples.

The words of Samantha Odegard, THPO, Upper Sioux Community, cannot be emphasized enough: "The blood of our ancestors is in this earth, it is the same blood that flows in our veins. The spirits of those relatives are here and always will be. Nearly 200 years of desecration, or the changing of names on deeds of ownership, does not change that. We are connected in the strongest ways possible and that connection will never be broken."¹

Establishment of a partnership between The City of Saint Paul Parks and Recreation Department and representatives of the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate, and other associated Indigenous communities is the most important step toward accomplishing the full intent of the VISION. In the words of Samantha Odegard, THPO, Upper Sioux Community, "acknowledgements and consultation with representatives of the decision makers is not enough. We need to be the decision makers, not consultants. To truly honor and respect importance of this place control must be given to, or taken back by, Dakota people."²

The chapter begins with an overview of the recommendations to achieve the VISION. This is followed by a description of initial phases for implementation of landscape treatment recommendations. Finally, a detailed description of the long-term VISION for each of 5 landscape character areas is included. These recommendations offer direction for the landscape holistically with measures for preserving extant features and qualities, and methods for rehabilitating select features and patterns while enhancing ecological sustainability.

1 Samatha Odegard, THPO, Upper Sioux Community, "Statement on the Tribal Consultation Process for the sacred burial site above Wakan Tipi (Indian Mounds Regional Park)." See Appendix C.

2 Odegard, See Appendix C.

LANDSCAPE CONDITION PLAN

The recommended landscape treatment describes the desired landscape condition for the future of the study area landscape. It is anticipated that realization of this condition will require continued collaboration between the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate, and other associated Indigenous communities and the City of Saint Paul.

The desired condition of the landscape includes:

- Protect the sacred landscape.
- Remove modern impacts.
- Add native plant communities.
- Return care of the place of burial to descendants of those buried here.
- Use plants for protecting in the form of natural barriers.
- Include edible and medicinal plants for education and use.
- Give back to the landscape by healing with native plants and repairing damage.
- Improve habitat for birds, insects, and animals.
- Improve water quality for aquatic life.
- Plan for resiliency to changing climatic conditions.
- Protect natural springs and their watersheds/recharge areas.
- Relay relationships to Wakháŋ Thípi (Táku Wakháŋ Thípi) and other sacred sites in the area.

Landscape treatment recommendations are presented as they relate to:

- Partnership
- Care of places of burial
- Improve resilience
- Improve relevance
- Maintenance

PARTNERSHIP

From the outset of this project, The City of Saint Paul Parks and Recreation Department has consulted with formal representatives of the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate, to develop a plan that responds to concerns of people who are culturally associated with the sacred site. Through this work, a relationship is developing.

It is critical that this nascent relationship be expanded into a formal partnership to address on-going decisionmaking related to condition, maintenance, use, safety, messaging, and modification of the name of the site.

Accomplishment of the VISION described will take many years to fulfill. At each step in the process, there will be questions to address, and adjustments to be made, to ensure success. It is crucial that representatives of the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate, are part of this process to ensure that their cultural values are properly represented.

There are many types of partnerships that may be considered. It is recommended that the City work with THPOs to determine the best approach. Examples include partnership agreements, advisory commissions, oversight agreements, and memoranda of agreement. Examples of partnerships related to significant landscapes are presented on the next page.

Expansion of collaboration focused on management and messaging related to the study area and other related sites in the region is also recommended. In particular, expanding the relationship between with the Lower Phalen Creek Project and the Wakan Tipi Center is important to development of holistic messaging and experiences.

In addition to establishing a partnership with the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate, it is recommended that the City continue to work with the Clean Water Land & Legacy and Environmental and Natural Resources Trust Funds to maintain hiking trails in the Woodland area at the eastern side of the property.

PARTNERSHIP EXAMPLES



MINNESOTA HISTORICAL SOCIETY (MNHS)

The Minnesota Historical Society (MNHS) department of Native American Initiatives collaborates on MNHS programs and services to better manage Native American sites and share Native stories. Indigenous employees lead the department that has established the wi'wahokichiyapi/partnership with Dakota members to ensure Dakota people, history, perspectives and homelands are honored and sustained at MNHS properties. MNHS is also working with tribal representatives to establish an agreement for management of Grand Mound Historic Site.



KAY-NAH-CHI-WAH-NUNG, ONTARIO

The historical center at Kay-Nah-Chi-Wah-Nung in western Ontario is owned and operated by Rainy River First Nations. It provides interpretive tours and galleries, a large collections space, and visitor services including a gift shop showcasing local Indigenous artists and a restaurant featuring traditional Anishinaabe ingredients. The history and culture of the associated Indigenous community is central to the decisions and overall approach at the site.



KEWEENAW NHP ADVISORY COMMISSION, MICHIGAN

The seven-member commission operates in support of the activities of Keweenaw National Historical Park, and serves as a conduit between the park and its neighboring communities. The commission members are drawn from organizations that are relevant to the park's preservation and interpretation efforts. They are a 501 c3, can raise funds and can acquire, hold, and distribute property. Policies lay out relationship between advisory group and states. The advisory commission has the authority to carry out educational programs and can seek donations.



CALIFORNIA STATE PARKS CULTURAL HERITAGE PARTNERS - TORRES-MARTINEZ INDIAN TRIBE AND RESERVATION, CALIFORNIA

California State Parks partners with the Torres-Martinez Indian Tribe and Reservation to consult and collaborate for management and protection of Indigenous sites in the Ocotillo Wells VRA - Truckhaven areas of California. The expertise and historical knowledge of the tribe helps protect the sites of significance and enhances educational programs related to significance of cultural sites.



CHACO CULTURE NHP, NEW MEXICO

The National Park Service consults with Pueblo, Hopi, and Navajo tribes regarding the management of the landscape. In addition, Navajo artisans are hired and trained to do hands on restoration and maintenance of the sacred sites.

CARE OF PLACES OF BURIAL

Recommendations address preservation and maintenance to remove or minimize impacts and maintain holistically the physical and cultural values of the landscape. This section provides a starting point for care of places of burial that will be expanded and enhanced through partnership and/or consultation with THPOs, MIAC, OSA, and the City. The Mound Management Plan is the primary management tool for the cemetery (see below).

MOUND MANAGEMENT PLAN

A Mound Management Plan is being developed by the Minnesota Indian Affairs Council (MIAC) and the Office of the State Archaeologist (OSA) in consultation with Tribal Historic Preservation Officers. The Mound Management Plan will serve as the formal management document for the cemetery. It will be a legally binding document between the State, represented by MIAC, and the City of St. Paul. Once complete, the Mound Management Plan will be the formal management document addressing the cemetery.

The next section includes best management practices for mounds that may be considered for inclusion in the Mound Management Plan to guide treatment of vegetation and circulation in the vicinity of the mounds. The best management practices were compiled based on a review of mound management strategies used at Angel Mounds State Historic Site, Evansville, Indiana; Poverty Point World Heritage Site, Pioneer, Louisiana; Kingsley Bend Site, Wisconsin; Wisconsin State Parks; Wickliffe Mounds State Historic Site, Wickliffe, Kentucky; Moundville Archaeological Park, Moundville, Alabama; Cahokia Mounds World Heritage Site, Collinsville, Illinois; Newark Earthworks State Memorial, Newark and Heath, Ohio; Hopewell Culture National Historical Park, Chillicothe, Ohio; Iowa Office of the State Archaeologist; Effigy Mounds National Monument, McGregor, Iowa; and Folkert Mound Group, Hardin County, Iowa.

IDENTIFY DESIRED CONDITION

Identify the desired landscape condition of places of burial.

- Maintain and plant native herbaceous species on and around mounds.
- Consider developing a palette of conditions for mounds and places of burial to be used for reference in decisionmaking. An example from Effigy Mounds National Monument is presented on the next page.
- Provide a minimum buffer of 15 feet between known places of burial and circulation routes.
- Provide a development buffer of 75-150 feet around known places of burial. This is a zone where no ground disturbance should occur, other than actions taken to preserve the site.

DEVELOP CULTURAL PROTOCOLS

Establish procedures for who maintains places of burial and how they are maintained.

- Establish recurring meetings of the City, MIAC, and THPOs to discuss maintenance of the site. Consider quarterly meetings as a starting point.
- Establish maintenance procedures that minimize disturbance.
- Consider establishing partnerships with Indigenous Peoples (including Indigenous youth) to guide and take part in care for places of burial.
- Establish protocols to ensure that the people maintaining the site show respect. Include requirements of sobriety, calmness, understanding of the significance of the site and training in proper maintenance techniques.

BEST MANAGEMENT PRACTICES FOR MOUNDS

CARE OF PLACES OF BURIAL

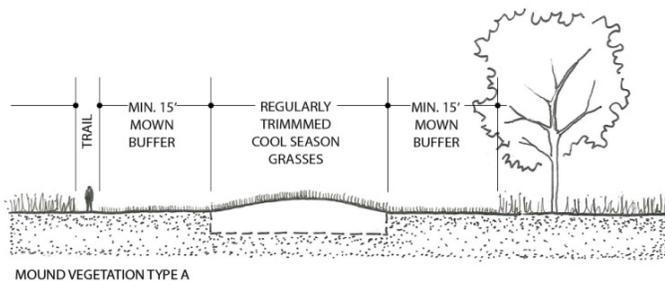
PRESERVE PLACES OF BURIAL

Preserve and protect above and below grade mound features.

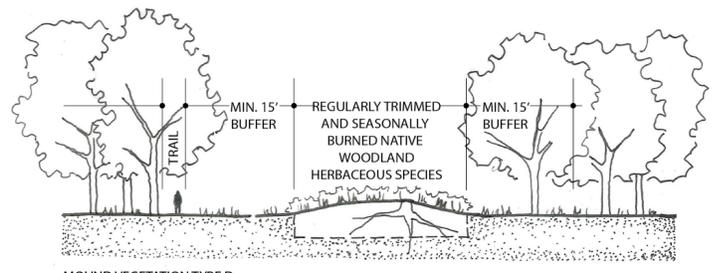
- Remove woody undergrowth and trees from mounds and edges of mounds, taking care to avoid disturbance of above and below grade features.
- Identify appropriate methods of tree removal within places of burial.
- Contact designated tribal representative and MIAC to review plans for maintenance at mounds and places of burial.
- Monitor mound condition and consult with MIAC and THPOs or follow Mound Management Plan if burrowing, bare areas, or erosion are occurring.
- Consult with representative of associated Indigenous communities to determine if old

depressions should be filled. No depression should be filled until it has been adequately demonstrated that it is not a mound feature.

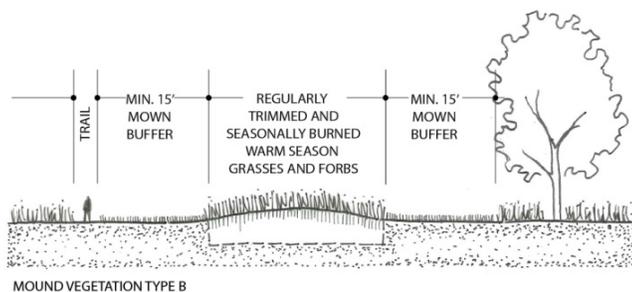
- Monitor steep slopes for erosion that threatens places of burials, and work with MIAC, OSA, and THPOs, to develop an appropriate strategy for slope stabilization near burial sites.
- Avoid use of chemical treatment such as pesticides and herbicides on places of burial.
- Consider options for repurposing woody materials removed from places of burial (artistic reuse, wood chipping).



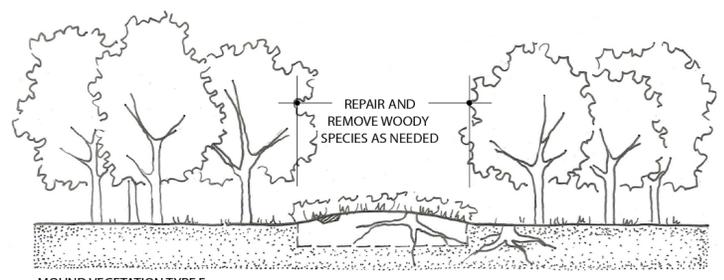
MOUND VEGETATION TYPE A



MOUND VEGETATION TYPE D



MOUND VEGETATION TYPE B



MOUND VEGETATION TYPE E

A series of vegetation treatment types provide choices for conditions that decrease impacts and improve visibility of mounds at Effigy Mounds National Monument. The range of treatments can be applied to individual sites and changed over time to adapt to changing environmental conditions.

BEST MANAGEMENT PRACTICES FOR MOUNDS

CARE OF PLACES OF BURIAL

BLUFF REHABILITATION

Within the landscape of the bluff:

- Preserve and protect places of burial.
- Adhere to MIAC Mound Management Plan.
- Expand native plant communities and protector and healing plants.
- Remove elements and uses that are inappropriate in a sacred burial ground.
- Support use by Indigenous community members as part of cultural connections.

DEVELOP A MONITORING PLAN

Develop and implement a monitoring and recording plan to track places of burial and treatments over time.

- Evaluate mound condition through visual inspection by an appropriate representative.
- Develop standard criteria for determining site condition and recordation.
- Regularly inspect for erosion, tampering, rodent activity, social trails, or other damage.
- Regularly inspect vegetation for invasive species, hazard trees, and other potential impacts.
- Review and update monitoring plan on a regular basis.
- Develop protocols for how to address inadvertent discovery of human remains.

CONTROL SEDIMENT AND DRAINAGE

As long-term landscape treatment is implemented, apply drainage and sediment control methods to prevent or reduce pollution and minimize soil loss and sedimentation in drainage areas.

- Limit the area of potential disturbance to minimize exposed soil and the potential for erosion.
- Locate waste and removed materials outside of drainages to avoid sedimentation.
- Install silt fences, sediment traps, or other erosion-control measures prior to initiating work. Conduct regular site inspections during implementation to ensure erosion control measures are functioning effectively.

LIMIT NOISE AND DISTURBANCE

As long-term landscape treatment is implemented, apply strategies to limit noise and disturbance from work activities.

- Limit use of mechanical equipment to work that is not feasible to undertake using hand methods.
- Ensure that all vehicles and equipment are in good working order to prevent excessive or unusual noise, fumes, or smoke.
- Do not allow equipment to idle for extended periods of time.
- Control construction-related dust.
- Limit project staging to existing roads, parking turnouts, and other designated areas.

IMPROVE RESILIENCE

Recommendations for improving resilience and relevance are focused on protection of existing natural systems and topography, reestablishment of native plants, and stabilization of steep slopes and erosion.

EROSION CONTROL

The City of St. Paul is actively addressing erosion at the steep slopes along the south side of the study area. Vegetative growth is encouraged and trails are minimized. Repair of damage from social trails is needed. Work with formal representatives of the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate, as partners to review maintenance approaches focused on slowing erosive processes.

VEGETATION TREATMENT

Native Plant Community Rehabilitation

Maintain existing native plant communities and replace selected paved areas and lawns with prairie and savannah plantings. The native plants are culturally appropriate to Indigenous Peoples to whom the site is sacred and they will improve percolation, reduce runoff, enhance habitat for insects, birds, and small animals, and reduce maintenance in the long run.

Vegetative Barrier

Consider establishing a natural vegetative barrier, such as a dense shrub or tree edge, along the edge of the bluff to discourage access to steep slopes and prevent additional erosion. Utilize native plant species.



Dense screen formed by red-osier dogwood



Smooth sumac thicket along bluff edge

IMPROVE RELEVANCE

DONATIONS POLICY

Following a Tribal Caucus held on May 27, 2020, THPOs of the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Community, and The Ho-Chunk Nation of Wisconsin provided guidance related to donations that individuals or groups might want to make to support Indian Mounds. Their guidance is that no trees, benches, or other physical elements should be allowed as donations to the park. To address financial donations, the THPOs recommend development of a policy that clearly identifies parameters associated with donations. Development of the policy should be undertaken by the partnership described herein.

RENAMING THE SACRED SITE

Following a Tribal Caucus held on May 27, 2020, THPOs of the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Community, and The Ho-Chunk Nation of Wisconsin provided guidance related to renaming the sacred site. The THPOs request The City of Saint Paul Parks and Recreation Department initiate the change with their support. The THPOs asked that the process include tribal consultation and tribal engagement, specifically language speakers to guide selection of a name. Meeting on site collectively to strengthen the renaming as a physical process was emphasized. Undertaking the process with a positive community voice rather than focusing on opposition was urged.

The Caucus attendees discussed a few potential names for consideration including Kap'óža, Pawakan (Dakota term meaning sacred), Miziiwakanton, or 'burials upon the bend of the river.' The name should capture the sacredness of the place for future generations and enforce tribal protections.

ACCESS FOR ASSOCIATED INDIGENOUS PEOPLES

It is recommended that the City work with formal representatives of the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate, as partners to develop a policy for allowing access and gathering rights to the mounds for associated Indigenous Peoples. One example of a plan that can help inform development of the policy is the Kickapoo Valley Reserve Plan for Kickapoo Valley State Reserve Natural Area, Wisconsin.¹

¹ <http://kvr.state.wi.us/About-Us/Publication-Documents/KVR-Master-Plan/>

NATIVE PLANT COMMUNITY REHABILITATION

IMPROVE RESILIENCE + RELEVANCE

Portions of the site retain native plant communities, including wooded slopes and areas of prairie and oak savannah that have been replanted. Maintain native plant communities in these locations, following best practices for plant community management as guided by THPOs and MIAC.

- Re-establish native prairie and oak savanna plantings on the blufftop and oak-basswood forest on steep slopes, as indicated in the long-term landscape treatment and landscape treatment phasing plans.
 - Desirable plant species are listed in the next section.
- Develop a comprehensive Vegetation Maintenance Plan to guide maintenance and reestablishment of vegetation communities.
 - Consult with MIAC, OSA, and THPOs to ensure appropriate approaches are applied.
 - Expand successful techniques implemented by the City, Indigenous communities, MIAC, or OSA, at this site and other similar locations.
 - Include goals, methods, and techniques for site preparation, planting, maintenance, and monitoring.
 - Include recommendations for controlling invasive and/or aggressive plant species including (but not limited to) multiflora rose, boxelder, honeysuckle, and buckthorn.
 - Incorporate successful existing establishment and maintenance strategies that are currently implemented.
 - Monitor progress of vegetation and modify treatment as necessary based on the outcome of early projects.
 - In areas where burials are present, follow recommendations set forth in the Mound Management Plan that is being developed by MIAC and THPOs.
 - Plant species native to the local area appropriate for current site conditions.
 - Consider if the presence of specific species is particularly important for butterflies and other insects characteristic of historic prairies in the region.
 - Also consider using species that are used by Indigenous Peoples for healing and protecting.
 - Consider resources available for establishing native vegetation communities.

The next section includes lists of desirable species associated with plant communities that exist or are recommended to be added at the site.¹

Chapter 6 also lists species that are important for messaging.

¹ The desirable species lists was developed through work conducted with the Dakota Community Council's Ina Maka subcommittee and; Kyle Herdina, Cultural Plants of the Lower Sioux Indian Community (CreateSpace, 2016); Kyle Herdina, A Primer to Cultural and Medicinal Plants of the Dakota Sioux; Kyle Herdina, Cultural Plants of the Lower Sioux Indian Community: A Pocket Guide (2016).

NATIVE PLANT COMMUNITY REHABILITATION

IMPROVE RESILIENCE + RELEVANCE

OAK-BASSWOOD WOODLAND

Preserve and maintain existing oak-basswood woodlands in the landscape. Desirable species in this community are:

- American Elm (*Ulmus americana*)
- Basswood (*Tilia americana*)
- Bur Oak (*Quercus macrocarpa*)
- Northern Red Oak (*Quercus rubra*)
- White Oak (*Quercus alba*)
- Hickory species (*Carya* spp.)
- Sugar maple (*Acer saccharum*)
- Hackberry (*Celtis occidentalis*)
- Paper Birch (*Betula papyrifera*)
- Beaked Hazelnut (*Corylus cornuta*)
- Chokecherry (*Prunus virginiana*)
- Missouri Gooseberry (*Ribes missouriense*)
- Aster (*Aster* spp.)
- Golden Alexander (*Zizia aurea*)
- Jack-in-the-Pulpit (*Arisaema triphyllum*)
- Meadow Rue (*Thalictrum dioicum*)
- Raspberry (*Rubus idaeus*)
- Spreading dogbane (*Apocynum androsaemifolium*)
- Trillium (*Trillium grandiflorum*)
- Strawberry (*Fragaria virginiana*)
- Leadplant (*Amorpha canescens*)

OAK SAVANNAH

Maintain existing oak savannah in the landscape. Reestablish oak savannah vegetation communities in key locations along the top of the bluff. Desirable species in this community are:

- Bur oak (*Quercus macrocarpa*)
- Eastern Red Cedar (*Juniperus virginiana*)
- Northern Pin Oak (*Quercus ellipsoidalis*)
- Red-Osier Dogwood (*Cornus sericea*)
- Smooth Sumac (*Rhus glabra*)
- Common Milkweed (*Asclepias syriaca*)
- Goldenrod (*Solidago canadensis*)
- Prairie larkspur (*Delphinium carolinianum*)
- Prairie Sagewort (*Artemisia frigida*)
- Prairie Willow (*Salix humilis*)
- Pussytoes (*Antennaria* spp.)
- White Sage (*Artemisia ludoviciana*)
- Wild Bergamot (*Monarda fistulosa*)
- Yarrow (*Acchilea millefolium*)
- Big Bluestem (*Andropogon gerardii*)
- Little Bluestem (*Schyzachyrium scoparium*)

Oak-Basswood Woodland Example Species



AMERICAN ELM
Ulmus americana



BASSWOOD
Tilia americana



BUR OAK
Quercus macrocarpa



PAPER BIRCH
Betula papyrifera



CHOCKECHERRY
Prunus virginiana



JACK IN THE PULPIT
Arisaema triphyllum



MEADOW RUE
Thalictrum dioicum

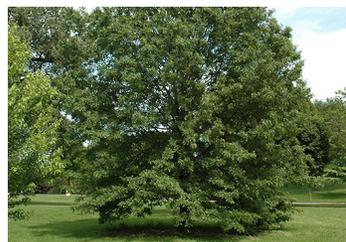


STRAWBERRY
Fragaria virginiana

Oak Savannah Example Species



EASTERN RED CEDAR
Juniperus virginiana



NORTHERN PIN OAK
Quercus ellipsoidalis



LITTLE BLUESTEM
Schizachyrium scoparium



SMOOTH SUMAC
Rhus glabra



COMMON MILKWEED
Asclepias syriaca sub tuberosa



BIG BLUESTEM
Andropogon gerardii



PUSSYTOES
Antennaria spp.



WILD BERGAMOT
Monarda Fistulosa

NATIVE PLANT COMMUNITY REHABILITATION

IMPROVE RESILIENCE + RELEVANCE

PRAIRIE

Maintain existing prairies in the landscape. Reestablish prairie in key locations along the top of the bluff. Desirable in this community are:

- Blue Bluestem (*Andropogon gerardii*)
- Indian Grass (*Sorghastrum nutans*)
- Little Bluestem (*Schizachyrium scoparium*)
- Purple Prairie Clover (*Dalea purpurea*)
- Stiff Sunflower (*Helianthus pauciflorus*)
- Switchgrass (*Panicum virgatum*)
- White sage (*Artemisia ludoviciana*)
- Narrow leaved Coneflower (*Echinacea angustifolia*)
- Butterfly milkweed (*Asclepias tuberosa*)
- Meadow Blazing Star (*Liatris pycnostachya*)
- New England Aster (*Symphotrichum novae-angliae*)
- Canada Wild Rye (*Elymus canadensis*)
- Smooth Blue Aster (*Symphotrichum laeve*)
- Rose Milkweed (*Asclepias incarnata*)
- Wild Bergamot (*Monarda fistulosa*)
- Aromatic Aster (*Symphotrichum oblongifolium*)
- Blue Vervain (*Verbena hastata*)
- White Indigo (*Baptisia alba*)

MAINTAIN EXISTING LAWN

Maintain existing lawn areas until indigenous plant communities or sustainable lawn mixes can be established within the site (refer to landscape treatment phasing section of this chapter). In the interim, consider approaches to improve sustainability of existing mown lawn areas, for example by reduced frequency mowing regimes.

ECO-LAWN

Convert select locations that will continue to be used for passive recreation to eco-lawn. Eco-lawn consists of a mix of fescue grasses that form a dense sod in sun or partial shade, and require reduced mowing compared to traditional lawns. Work with site maintenance and natural resource managers to determine a suitable mix for areas of eco-lawn.

Prairie Example Species



BIG BLUESTEM
Andropogon gerardii



INDIAN GRASS
Sorghastrum nutans



LITTLE BLUESTEM
Schizachyrium scoparium



BLUE VERVAIN
Verbena hastata



WHITE SAGE
Artemisia ludoviciana



NARROW LEAVED CONEFLOWER
Echinacea angustifolia



PURPLE PRAIRIE CLOVER
Dalea purpurea



WILD BERGAMOT
Monarda fistulosa



COMMON MILKWEED
Asclepias syriaca sub tuberosa



MEADOW BLAZING STAR
Liatris pycnostachya



NEW ENGLAND ASTER
Symphotrichum novae-angliae



SWITCHGRASS
Panicum virgatum

MAINTENANCE

Recommendations related to facilities emphasize phased and sensitive removal of existing buildings, structures, circulation routes, and other features that impact places of burial, while supporting maintenance of necessary facilities to support appropriate use in the future.

REMOVE BUILDINGS AND STRUCTURES THAT IMPACT PLACES OF BURIAL

As features disintegrate over time or community use decreases, work with representatives of the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate, to develop a strategy to sensitively remove modern features including:

- Tennis courts
- Indian Mounds Park "Airway" Beacon
- "Echo" Overlook and associated retaining walls
- "Carver's Cave" Overlook and associated retaining walls.
- East Picnic Shelter

Although it is preferable that no buildings and structures impacting places of burial remain in place in the long-term, removal of retaining walls that are embedded into mounds or located at the edges of places of burial requires further study. Removing these walls may expose remains, necessitate regrading of mound features, and expedite erosion. It is recommended that additional research be conducted to weigh the tradeoffs associated with removal of retaining walls, and consider a range of sensitive options for deconstruction of these features. Until an appropriate strategy is determined, leave the retaining walls in place.

As the Indian Mounds Park "Airway" Beacon is has been determined eligible for the National Register of Historic Places through a previous project, it is anticipated that the process to remove this feature will require additional considerations. Work with the State Historic Preservation Office to determine an appropriate course of action for this structure.

MAINTAIN BUILDINGS AND STRUCTURES THAT SUPPORT FUTURE USE

Maintain the comfort station and west picnic shelter to support continued appropriate use of the site by the neighborhood and Indigenous communities. Refer to Chapter 6 Messaging for strategies to incorporate messaging into the structures.

MAINTENANCE

TRAFFIC CALMING AND CIRCULATION

Apply a phased approach to gradually reduce or remove traffic on portions of Mounds Boulevard and Thorn Street as indicated in the treatment plans. Consider closing and removing the section of Mounds Boulevard between Clermont Street and Thorn Street, and the portion of Earl Street between Thorn Street and Mounds Boulevard in the long term.

PARKING LOT AND TRAIL MODIFICATIONS

Repair and maintain the existing Multi-Use Trail as the primary east-west pedestrian access route throughout the length of the site.

Remove and repair hiking trails along steep slopes near places of burials. Maintain all other trails within the woodlands as passive use hiking trails.

As features disintegrate over time, work with representatives of the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate, and local stakeholders to develop a strategy to remove all trails south of the Multi-Use Trail, as well as the 'Carver's Cave' Overlook, the 'Echo' Overlook, and portions of the western parking lot. As options are developed, consider multiple strategies for low-impact removal, such as:

- Removal of the surface of the circulation surface and substrate, followed by replanting of Indigenous vegetation.
- Disruption of existing paved surface to substrate to allow water permeability, followed by addition of soil cover and replanting of native vegetation. This strategy encourages the plantings to break up the pavement over time with less potential impact to burials potentially located near the surface. Chapter 6 Messaging includes additional description of this process.

CONNECTION TO WAKAN TIPI CENTER/BRUCE VENTO NATURE SANCTUARY

Previous projects have explored options for a trail connecting the Bruce Vento Nature Sanctuary/Wakan Tipi Center and the site. Trail options are limited, and an accessible route (as required if Federal funding is used) is not feasible. A trail in this location would also interfere with the white cliffs (Imížaska) which are important to Dakota people. At the time of writing, the Multi-Use Trail located along Commercial Street is the best option for a trail connection between Indian Mounds and the Bruce Vento Nature Sanctuary/future Wakan Tipi Center. Future study in consultation with representatives of the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate, and local stakeholders is recommended to consider the feasibility of an alternate trail connection.

CIRCULATION TYPES

MAINTAIN FACILITIES



CITY STREET

Maintain public roads necessary for access to private property that extend through the study area.



LIMITED ACCESS ROAD

Implement traffic calming on Mounds Boulevard between Clermont Street and Thorn Street, and Earl Street between Thorn Street and Mounds Boulevard. Traffic calming measures include traffic humps, and messaging within the road (see Chapter 6). In the short- and medium-term, gate sections of road for events. In the long term, consider closing and removing these sections of road.



MULTI-USE TRAIL

Repair and maintain the barrier-free walkway extending the length of the site as the primary pedestrian access route.



HIKING TRAILS

Add or maintain bare earth, mown grass, or woodchip trails within the Woodland, Oak Savannah, and other passive use areas.

LANDSCAPE CHARACTER AREAS

LONG-TERM LANDSCAPE CONDITION PLAN



EAST AND WEST GATEWAYS

The Gateway Landscape Character Areas are located at the extreme east and west ends of the site. These areas contain limited existing features. Landscape treatment within these spaces will reestablish native prairie vegetation and support messaging.



BLUFF

The Bluff Landscape Character Area is comprised of the western portion of the site between the edge of the bluff (Iminizaska) and Mounds Blvd. It includes known places of burial within the project boundary. This area also contains the existing pavilion, overlooks, western parking area, the Indian Mounds Park "Airway" Beacon, and secondary trails. The proposed treatment in these areas will emphasize protection of places of burial and reestablishment of native vegetation communities.



OAK SAVANNAH

The Oak Savannah Landscape Character Area is located between Mounds Blvd. and Thorn Street in the center of the site. It contains the existing tennis courts, playground, picnic shelters, eastern parking area, ball fields, and comfort station. Landscape treatment within the Oak Savannah LCA will provide support for continued appropriate site use, while reestablishing native vegetation communities.



WOODLAND

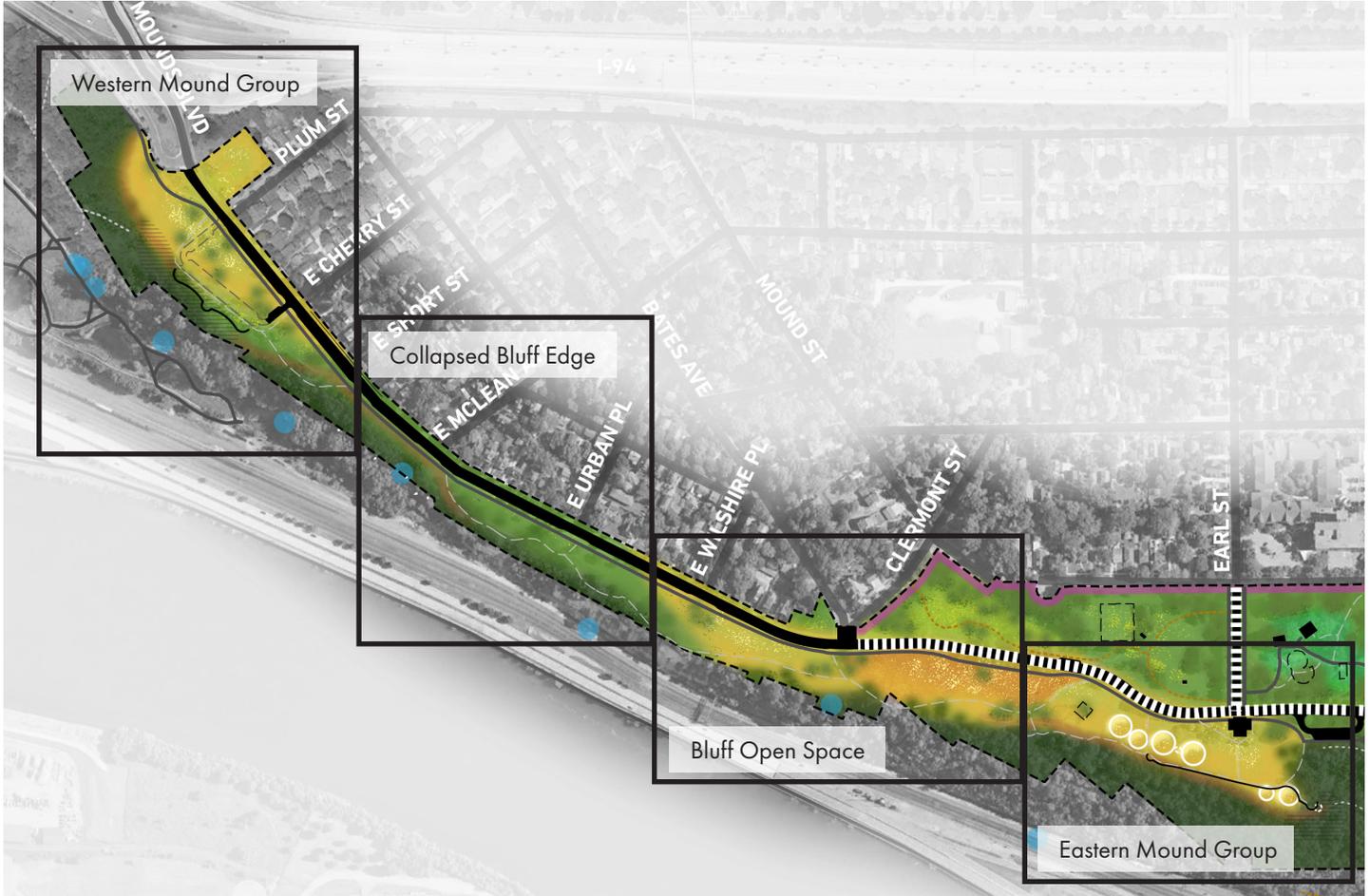
The Woodland Landscape Character Area occupies the eastern portion of the landscape including the municipal forest, the existing picnic area, and the edge of the site abutting the neighborhood along Burns Ave. Proposed treatment in this LCA is focused on preservation of existing natural resources, provision of spaces for gathering and learning, and expansion of indigenous Oak Savannah vegetation along the neighborhood edge.

LANDSCAPE CHARACTER AREAS



BLUFF LANDSCAPE CHARACTER AREA

LONG-TERM LANDSCAPE CONDITION PLAN

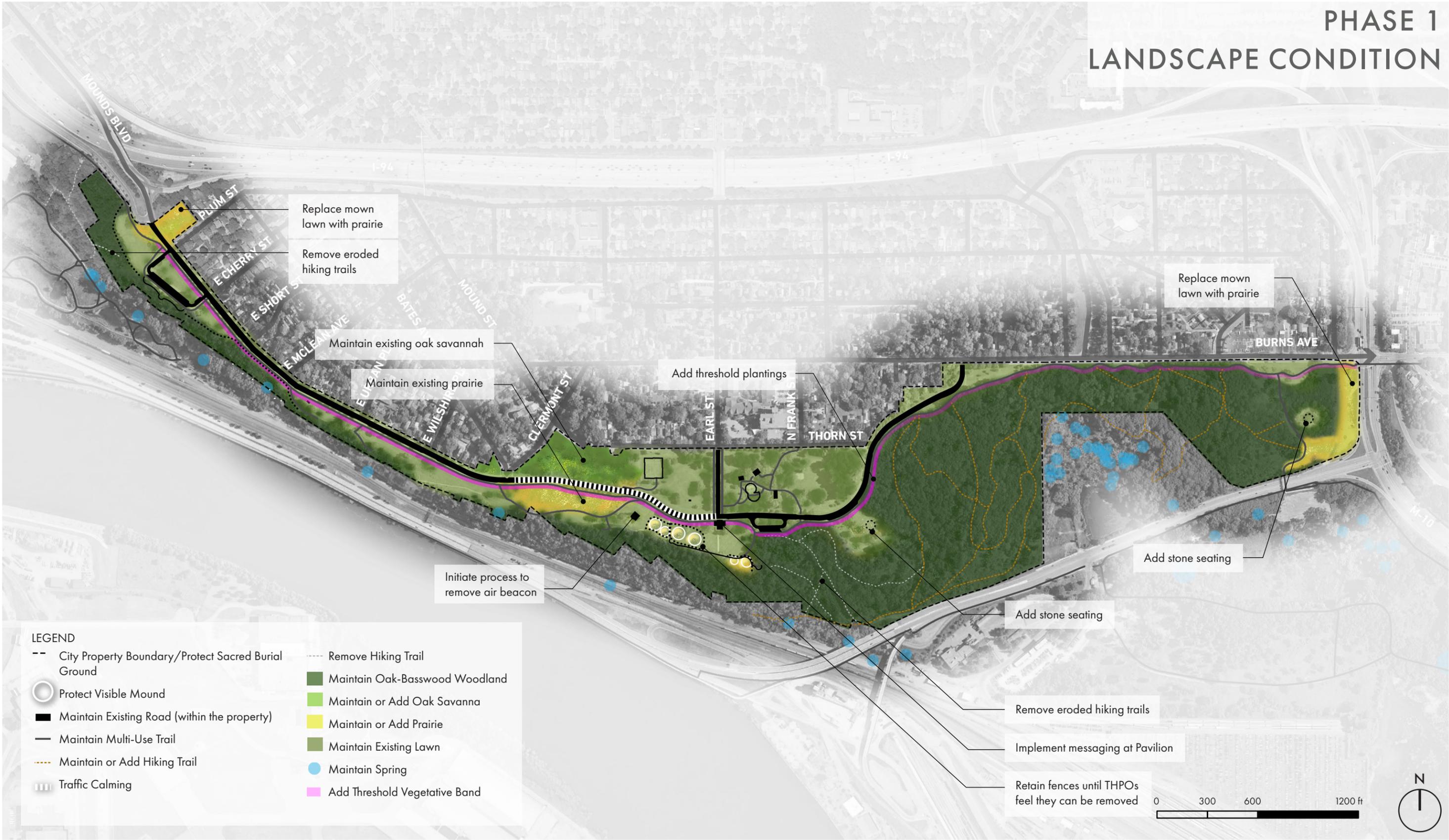


Treatment for the Bluff LCA is described through four detailed component landscapes.

LANDSCAPE CONDITION PHASING

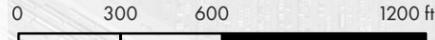
The long-term vision presented in this document requires a phased approach to accomplish. Three phrases are proposed in the following section. It is anticipated that these phases will serve as a starting point; as each phase is implemented, lessons will be learned and the approach adjusted.

PHASE 1 LANDSCAPE CONDITION



LEGEND

--- City Property Boundary/Protect Sacred Burial Ground	----- Remove Hiking Trail
○ Protect Visible Mound	■ Maintain Oak-Basswood Woodland
▬ Maintain Existing Road (within the property)	■ Maintain or Add Oak Savanna
— Maintain Multi-Use Trail	■ Maintain or Add Prairie
⋯ Maintain or Add Hiking Trail	■ Maintain Existing Lawn
▤ Traffic Calming	● Maintain Spring
	■ Add Threshold Vegetative Band



PHASE 1

LANDSCAPE CONDITION PHASING

Phase 1 implementation includes the following components:

ORGANIZATIONAL STRUCTURE

- Establish working relationship between City and representatives of the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate.
- Continue relationship with Lower Phalen Creek Project and plans for Wakan Tipi Center.

CARE OF PLACES OF BURIAL

- Follow MIAC Mound Management Plan.
- Retain fences around above-grade mounds until THPOs feel they can be removed.

NATURAL RESOURCES MANAGEMENT

- Establish threshold plantings along the south side of Mounds Blvd. from the west end of the site to Thorn Street.
- Establish prairie plantings at the East and West Gateways
- Maintain existing oak-basswood forest, oak savannah and prairie vegetation. Continue to manage these areas for invasive species.

FACILITIES AND MAINTENANCE

- Discontinue use of trails extending repair erosion damage associated with trails extending from the top of the bluff into the Woodlands LCA to the east and discontinue use of the trails.
- Implement messaging at Pavilion (see Chapter 6 Messaging)
- Implement Trail Reconstruction Project recommendations
- Add stone seating at the Clearing
- Add stone seating at the Gathering Circle
- Initiate process to remove Indian Mounds Park "Airway" Beacon

PHASE 2

LANDSCAPE CONDITION PHASING

Phase 2 implementation includes the following components:

ORGANIZATIONAL STRUCTURE

- Continue working relationship between City and representatives of the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate.
- Continue relationship with Lower Phalen Creek Project and plans for Wakan Tipi Center.

CARE OF PLACES OF BURIAL

- Follow MIAC Mound Management Plan.
- Retain fences around above-grade mounds until THPOs feel they can be removed.

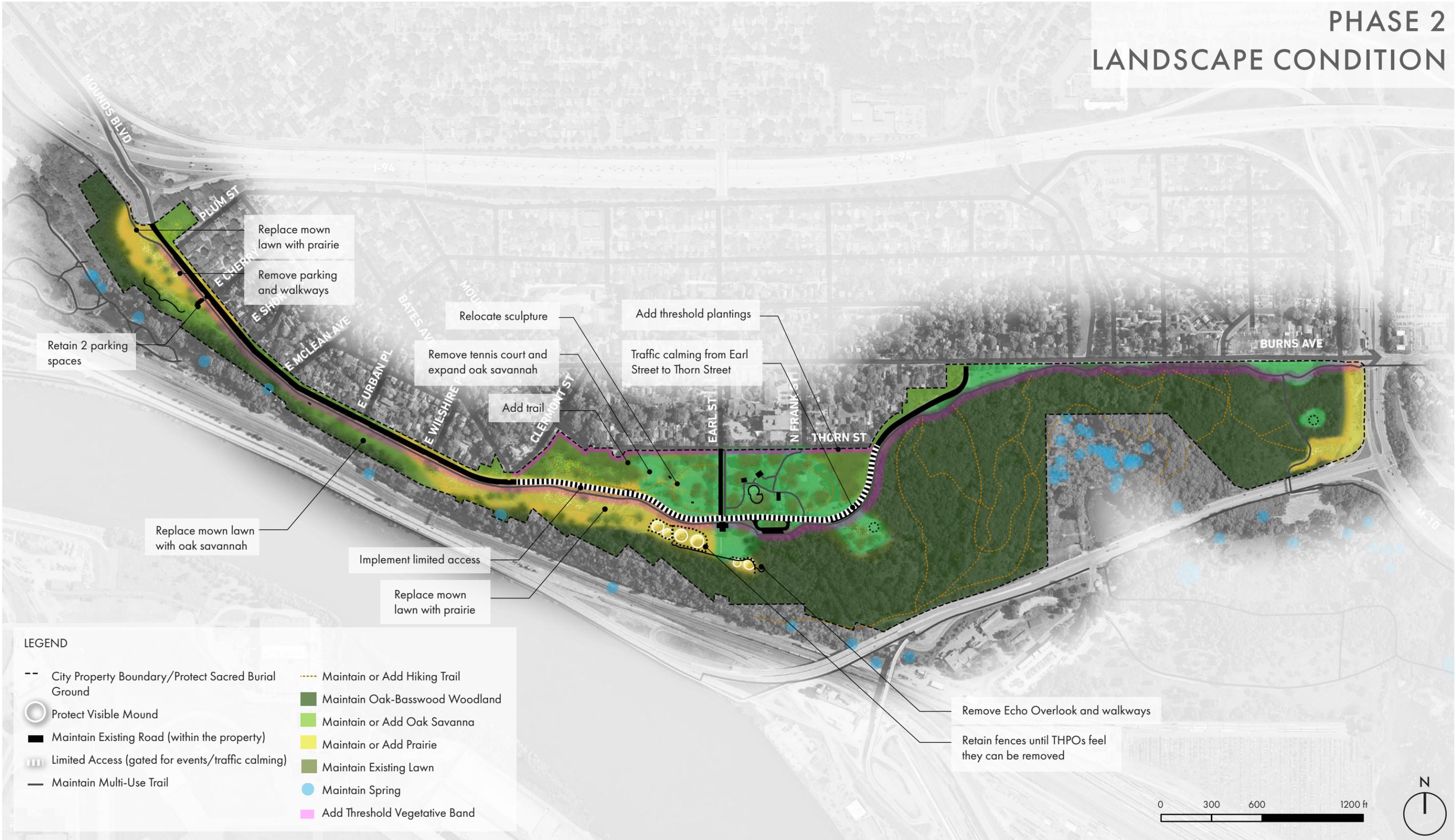
NATURAL RESOURCES MANAGEMENT

- Establish threshold plantings along Thorn Street. Allow threshold plantings along Mounds Blvd. to naturalize into the prairie.
- Establish prairie and oak savannah plantings within Bluff LCA.
- Maintain existing oak-basswood forest, oak savannah and prairie vegetation. Continue to manage these areas for invasive species.

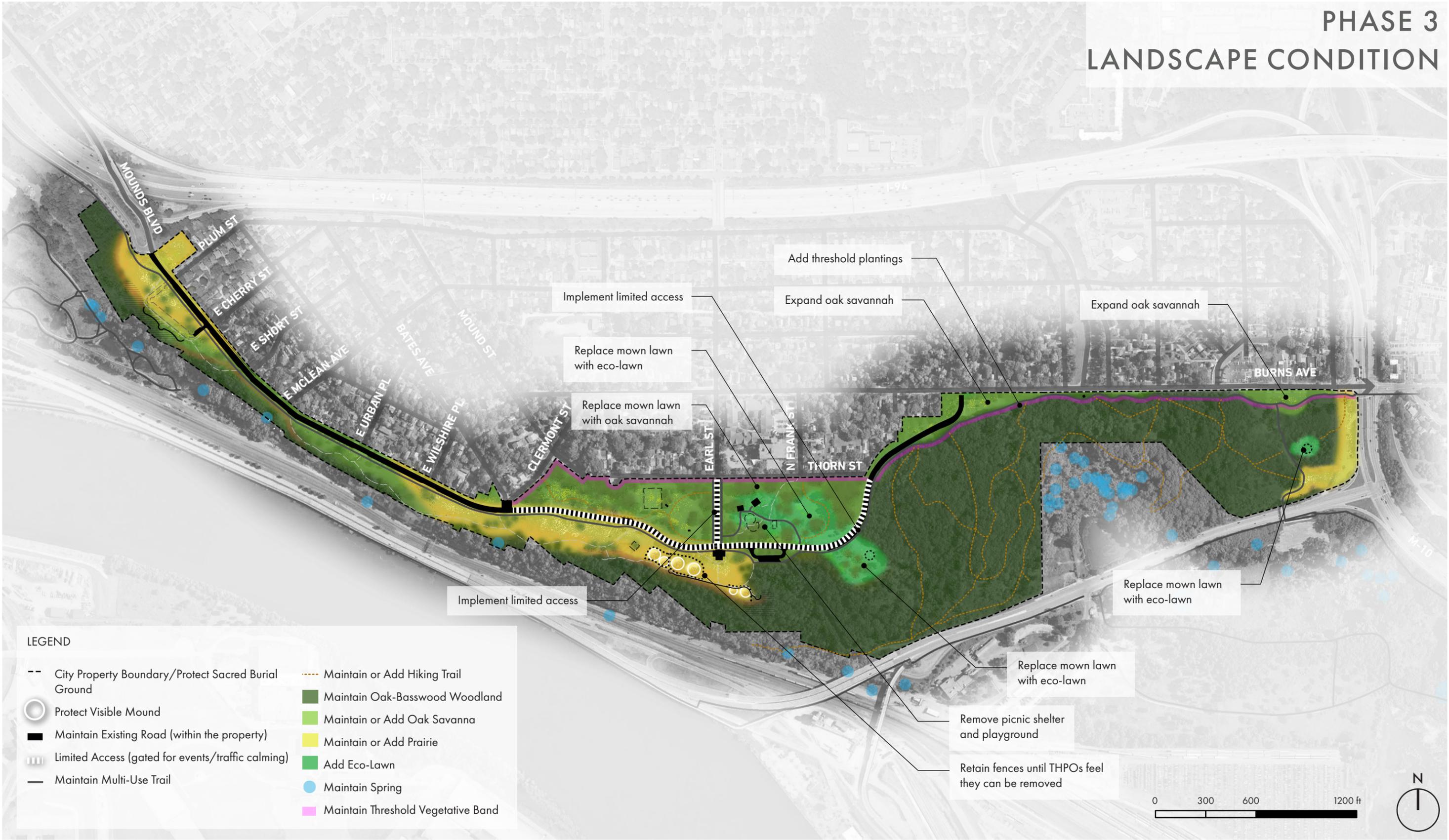
FACILITIES AND MAINTENANCE

- Initiate traffic calming and limited access on Mounds Blvd. between Clermont Street and Earl Street.
- Remove tennis courts and replace with oak savannah plantings.
- Remove paved trails south of Multi-Use Trail in the Bluff LCA and replace with prairie plantings.
- Remove west parking lot and pavement associated with the Carver's Cave overlook and replace with prairie plantings. Retain retaining walls until further study determines if these features can be removed.
- Remove Echo overlook and replace with prairie plantings. Retain retaining walls until further study determines if these features can be removed.

PHASE 2 LANDSCAPE CONDITION



PHASE 3 LANDSCAPE CONDITION



- Implement limited access
- Replace mown lawn with eco-lawn
- Replace mown lawn with oak savannah
- Implement limited access
- Add threshold plantings
- Expand oak savannah
- Expand oak savannah
- Replace mown lawn with eco-lawn
- Remove picnic shelter and playground
- Retain fences until THPOs feel they can be removed
- Replace mown lawn with eco-lawn

LEGEND

--- City Property Boundary/Protect Sacred Burial Ground	--- Maintain or Add Hiking Trail
○ Protect Visible Mound	■ Maintain Oak-Basswood Woodland
▬ Maintain Existing Road (within the property)	■ Maintain or Add Oak Savanna
▨ Limited Access (gated for events/traffic calming)	■ Maintain or Add Prairie
▬ Maintain Multi-Use Trail	■ Add Eco-Lawn
	● Maintain Spring
	■ Maintain Threshold Vegetative Band



PHASE 3

LANDSCAPE CONDITION PHASING

Phase 3 implementation includes the following components:

ORGANIZATIONAL STRUCTURE

- Continue working relationship between City and representatives of the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate.
- Continue relationship with Lower Phalen Creek Project and plans for Wakan Tipi Center.

CARE OF PLACES OF BURIAL

- Follow MIAC Mound Management Plan.
- Retain fences around above-grade mounds until THPOs feel they can be removed.

NATURAL RESOURCES MANAGEMENT

- Establish threshold plantings in the eastern portion of the site.
- Replace mown lawn with oak savannah and eco-lawn plantings in the Oak Savannah LCA.
- Replace mown lawn with oak savannah along the north edge of the Woodland LCA.
- Maintain existing oak-basswood forest, oak savannah and prairie vegetation. Continue to manage these areas for invasive species.
- Replace existing lawn with eco-lawn in the Clearing
- Replace existing lawn with eco-lawn in the Circle

FACILITIES AND MAINTENANCE

- Continue traffic calming and limited access on Mounds Blvd. between Clermont and Thorn Street and explore options to remove this segment of street.
- Initiate traffic calming and limited access on Earl St. between Thorn St. and Mounds Blvd. and Mounds Blvd. between Earl St. and Thorn St. Explore options to remove this segment of street.
- Remove playground and replace with oak savannah plantings
- Remove eastern picnic shelter and replace with oak savannah plantings

EAST AND WEST GATEWAYS LANDSCAPE CHARACTER AREAS

LONG-TERM LANDSCAPE CONDITION PLAN



NATURAL RESOURCE MANAGEMENT

- Replace existing lawn with prairie community vegetation.
- It is possible that burials may be located within this space. Consider planting healing and/or protector plants. Refer to Chapter 6 Messaging Plan.
- Establish threshold plantings along the south side of Mounds Boulevard.

NATURAL RESOURCE MANAGEMENT

- Coordinate with MnDOT to replace existing lawn with prairie community vegetation.

FACILITIES AND MAINTENANCE

- Coordinate with MnDOT to add a hiking trail through this space connecting the Multi-Use Trail to the Circle (see Woodland LCA recommendations).

LONG-TERM LANDSCAPE TREATMENT



2 Parking Spaces

Sculpture

Picnic Shelter and Comfort Station

Learning Circle

Gathering Space

Parking

Pavilion

LEGEND

-- City Property Boundary/Protect Sacred Burial Ground	■ Maintain Oak-Basswood Woodland
○ Protect Visible Mound	■ Maintain or Add Oak Savanna
▬ Maintain Existing Road (within the property)	■ Maintain or Add Prairie
▭ Limited Access (gated for events/traffic calming)	■ Add Eco-Lawn
— Maintain Multi-Use Trail	● Maintain Spring
⋯ Maintain or Add Hiking Trail	■ Add Threshold Vegetative Band



WESTERN MOUND GROUP

BLUFF ICA LONG-TERM LANDSCAPE CONDITION PLAN

CARE OF PLACES OF BURIAL

- Consider planting healing and/or protector plants in the general area of places of burial. Refer to Chapter 6 Messaging Plan.

NATURAL RESOURCE MANAGEMENT

- Replace existing mown lawn with prairie vegetation. Near the edges of the existing woodland, transition the vegetation community type to oak savannah.
- Consider establishing a vegetative barrier along the edge of the bluff to discourage access to steep slopes and prevent additional erosion damage.
- Selectively remove or prune vegetation to maintain key views between places of burial and the river.

FACILITIES AND OPERATIONS

- Continue to utilize the sidewalk along Commercial Street to provide a pedestrian connection between the Brice Vento Nature Sanctuary/Wakan Tipi Center and Indian Mounds.
- Repair erosion damage associated with informal trails extending from the top of the bluff toward Wakan Tipi and discontinue use of the trails.
- Remove west parking lot. Retain 2 parallel spaces along the eastern side of the parking lot to provide limited parking for this portion of the site. Replace the removed pavement with prairie vegetation.
- Remove sidewalks and small-scale features associated with "Carver's Cave" overlook. Replace the removed features with prairie vegetation.
- Remove paved walkways south of Multi-Use Trail. Replace the removed features with prairie vegetation.
- Work with representatives of the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate, and other associated Indigenous tribes to determine an appropriate strategy for the retaining walls associated with the 'Carver's Cave' Overlook.



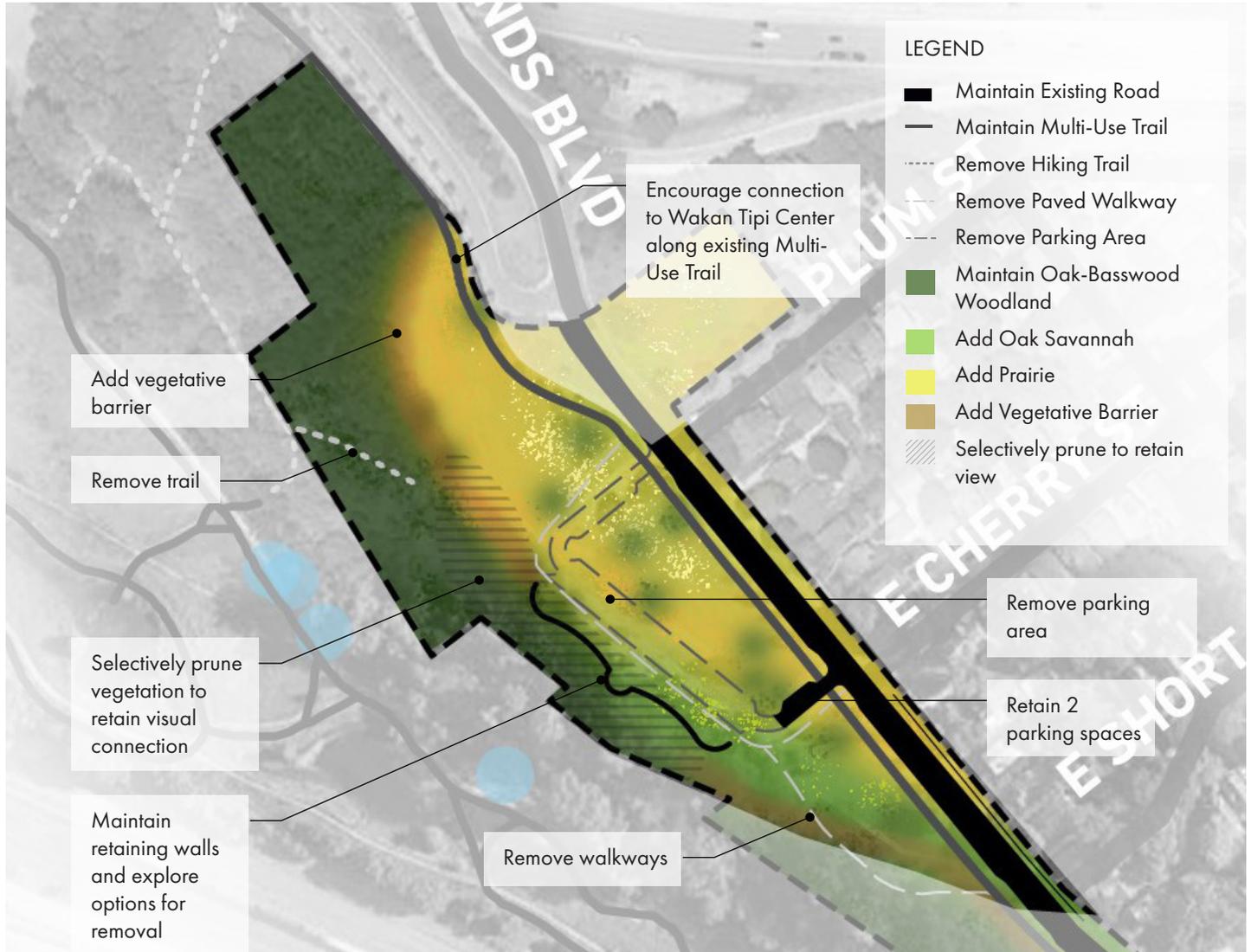
Existing Pedestrian Connection to Bruce Vento Nature Sanctuary.



Two retained spaces at west parking lot.

WESTERN MOUND GROUP

BLUFF LCA LONG-TERM LANDSCAPE CONDITION PLAN



COLLAPSED BLUFF EDGE

BLUFF LCA LONG-TERM LANDSCAPE CONDITION PLAN



CARE OF PLACES OF BURIAL

- Consider planting healing and/or protector plants in the general area of places of burial. Refer to Chapter 6 Messaging Plan.

NATURAL RESOURCE MANAGEMENT

- Replace existing mown lawn with oak savannah vegetation.
- Consider establishing a vegetative barrier along the edge of the bluff to discourage access to steep slopes and prevent additional erosion damage.

FACILITIES AND OPERATIONS

- Relocate the sculpture "Usumacinta Meets the Mississippi" by Javier Del Cueto. Refer to Oak Savannah LCA recommendations.

BLUFF OPEN SPACE

BLUFF LCA LONG-TERM LANDSCAPE CONDITION PLAN



CARE OF PLACES OF BURIAL

- Although burials are not recorded in this location, this space has close proximity to both known mound groups. Active use should be avoided in this area.

NATURAL RESOURCE MANAGEMENT

- Replace existing mown lawn with prairie vegetation.
- Maintain existing vegetative barrier along the edge of the bluff to discourage access to steep slopes and prevent additional erosion damage.
- Maintain existing prairie vegetation.

FACILITIES AND OPERATIONS

- Remove paved walkways south of Multi-Use Trail. Replace the removed features with prairie vegetation.

EASTERN MOUND GROUP

BLUFF LCA LONG-TERM LANDSCAPE CONDITION PLAN

CARE OF PLACES OF BURIAL

- Consider planting healing and/or protector plants in the general area of places of burial. Refer to Chapter 6 Messaging Plan.

NATURAL RESOURCE MANAGEMENT

- Replace existing mown lawn with prairie vegetation.
- Consider establishing a vegetative barrier along the edge of the bluff to discourage access to steep slopes and prevent additional erosion damage.
- Selectively remove or prune vegetation to maintain key views between places of burial and the river.

FACILITIES AND OPERATIONS

- Repair erosion damage associated with trails extending from the top of the bluff into the Woodlands LCA to the east and discontinue use of the trails.
- Remove sidewalks and small-scale features associated with “Echo” overlook. Replace the removed features with prairie vegetation.
- Remove paved walkways south of Multi-Use Trail. Replace the removed features with prairie vegetation.
- Work with representatives of the Upper Sioux Community, Lower Sioux Indian Community, Shakopee Mdewakanton Sioux Community, Prairie Island Indian Community, The Ho-Chunk Nation of Wisconsin, Iowa Tribe of Kansas and Nebraska, and Sisseton Wahpeton Oyate, to determine an appropriate strategy for the retaining walls along the edge of the bluff and the “Echo” Overlook.
- Consider long-term removal of the pavilion. Refer to Chapter 6 Messaging.
- Remove the Indian Mounds Park “Airway” Beacon and replace with prairie vegetation.



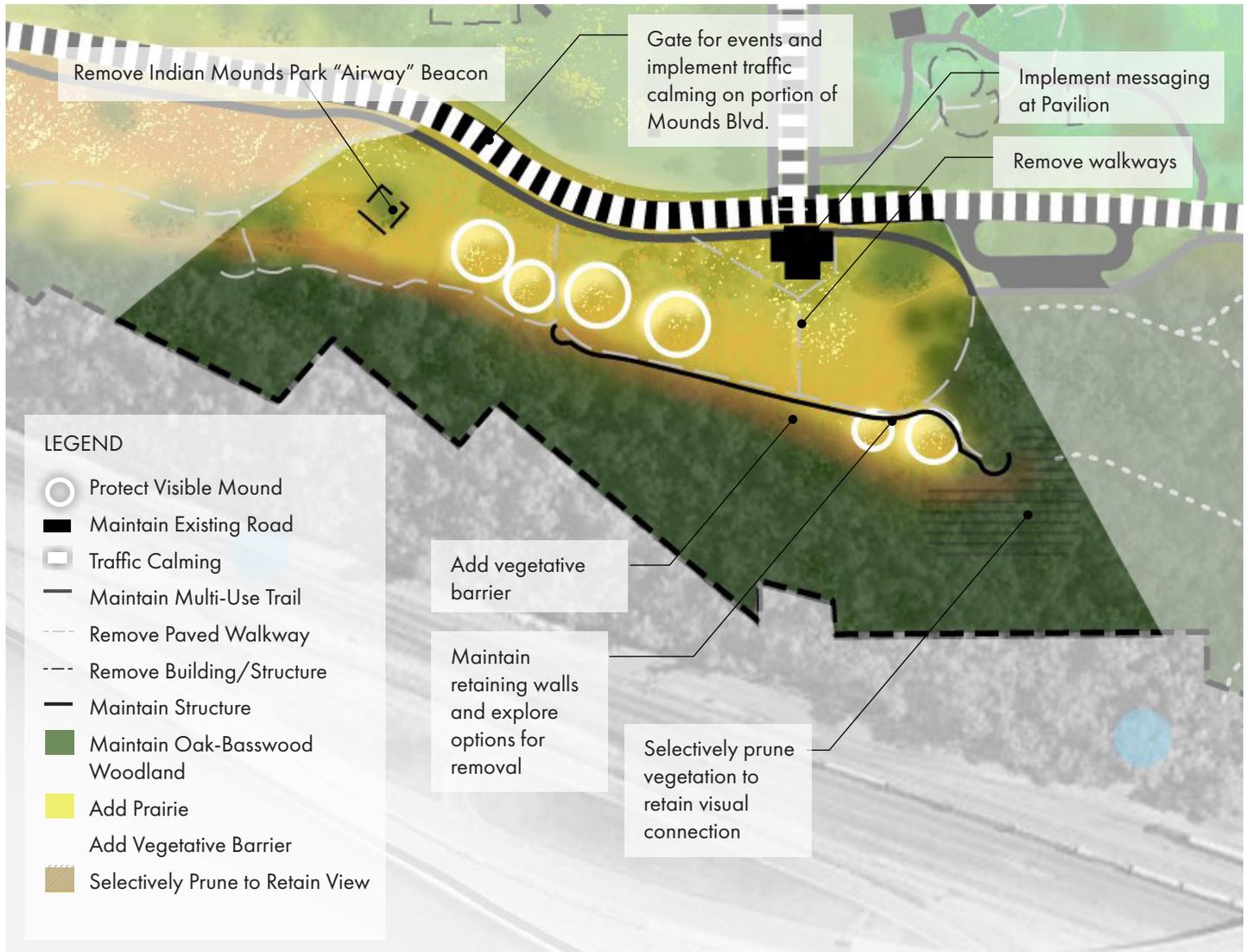
Existing Mounds bounded by retaining wall.



Retaining wall obscured by proposed prairie vegetation.

EASTERN MOUND GROUP

BLUFF ICA LONG-TERM LANDSCAPE CONDITION PLAN



OAK SAVANNAH LANDSCAPE CHARACTER AREA

LONG-TERM LANDSCAPE CONDITION PLAN

NATURAL RESOURCE MANAGEMENT

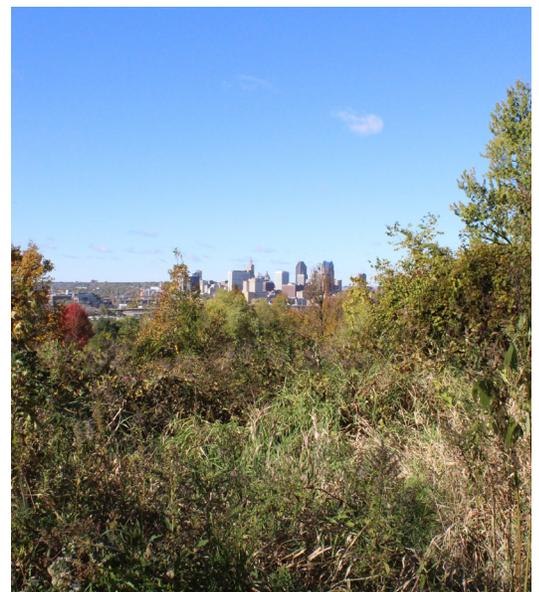
- Maintain existing oak savannah. Monitor and treat invasive species.
- Replace existing lawn with oak savannah with the exception of areas immediately adjacent to the existing structures and in the location of the existing ball field.
- Replace existing lawn with eco-lawn in locations immediately adjacent to the existing structures and the location of the existing ball field.

FACILITIES AND OPERATIONS

- Remove the tennis courts and replace with oak savannah vegetation.
- Remove the east picnic shelter and replace with eco-lawn.
- Remove the playground and replace with oak savannah vegetation.
- Retain and maintain the comfort station and west picnic shelter. Adapt these structures with messaging as described in Chapter 6.
- Retain the parking area south of Mounds Boulevard.
- Retain paved walkways accessing the comfort station and picnic shelter.
- Add a mown hiking trail (Sculpture Walk) to the west of Earl Street.
- Relocate the sculpture "Usumacinta Meets the Mississippi" by Javier Del Cueto to a location west of Earl Street. Place the sculpture where it will have a visual connection to the river, but will not have a direct visual connection to the above-grade mounds.



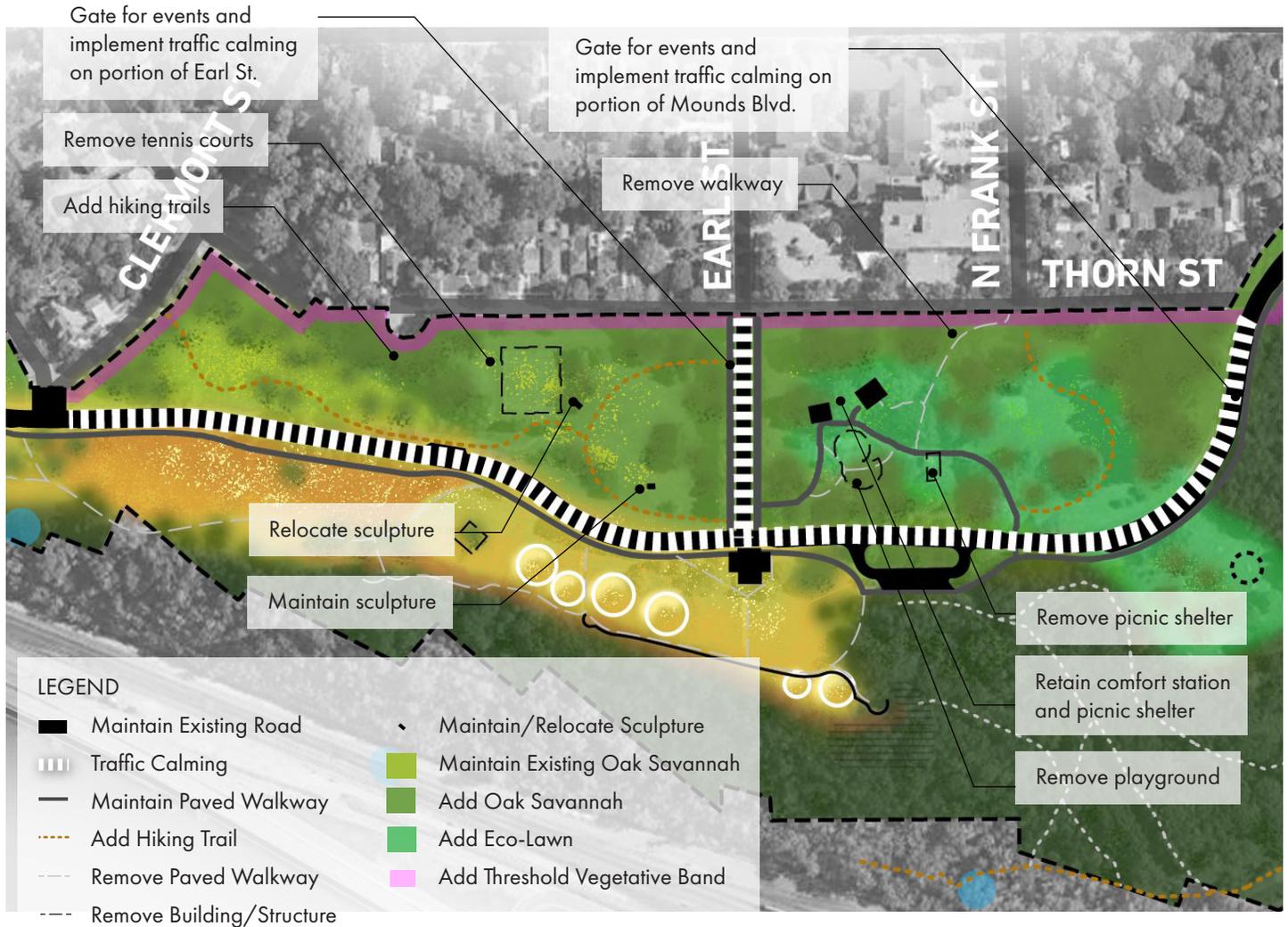
Mown trail and relocated sculpture west of Earl Street



View of St. Paul from existing oak savannah

OAK SAVANNAH LANDSCAPE CHARACTER AREA

LONG-TERM LANDSCAPE CONDITION PLAN



WOODLAND LANDSCAPE CHARACTER AREA

LONG-TERM LANDSCAPE CONDITION PLAN



Treatment for the Bluff LCA is described through three component landscapes, as indicated in the figure below.

MUNICIPAL FOREST

WOODLAND LCA LONG-TERM LANDSCAPE CONDITION PLAN



NATURAL RESOURCE MANAGEMENT

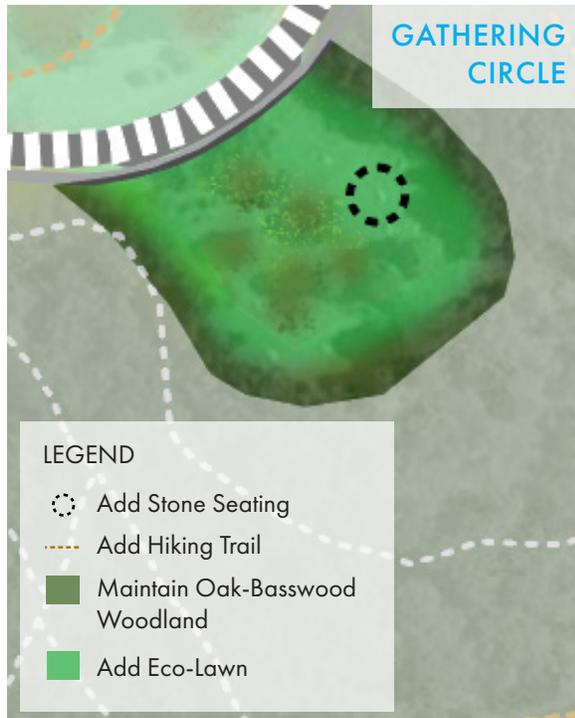
- Maintain existing oak-basswood woodland. Monitor and treat invasive species.
- Replace existing lawn with oak savannah along the northern edge of the landscape character area.

FACILITIES AND OPERATIONS

- Repair erosion damage associated with trails extending from the top of the bluff into the Woodlands LCA to the east and discontinue use of the trails.
- Maintain existing kiosk.

THE GATHERING CIRCLE AND THE CLEARING

WOODLAND LCA LONG-TERM LANDSCAPE CONDITION PLAN



NATURAL RESOURCE MANAGEMENT

- Replace existing lawn with eco-lawn.

FACILITIES AND OPERATIONS

- Remove picnic tables and grills.
- Add a ring of stone seating at the southern end of the clearing. Utilize a stone similar to the white limestone that forms the cliffs at Iminizaska.

CARE OF PLACES OF BURIAL

- Conduct noninvasive investigations to determine if this is a place that requires protection.

NATURAL RESOURCE MANAGEMENT

- Replace existing lawn with eco-lawn.

FACILITIES AND OPERATIONS

- Add a ring of stone seating at the southern end of the clearing. Utilize a stone similar to the white limestone that forms the cliffs at Iminizaska.



6

Messaging Plan

INTRODUCTION

SHIFTING PERCEPTION THROUGH MESSAGING

This project presents a difficult and thought-provoking challenge: [How can we change a community's perception of this site](#) — an Indigenous place of burial drastically altered over the last two centuries to function as a public park — toward a perspective that is informed, empathic, and respectful of its sacredness? During this process, working with the Tribal Historic Preservation Officers (THPOs), the Project Advisory Team (PAT), the community and The City of Saint Paul Parks and Recreation Department, the project team re-considered the typical approach and format of an “Interpretive Plan” and determined “Messaging Plan” is a better model for communication. For the team and advisors, “interpreting a cemetery” is not an appropriate approach for this place.

This chapter describes a comprehensive set of strategies for messaging, that aim to transform the perception of the Mounds site from that of a park for picnics, barbecues, and play, to that of an Indigenous place of burial to be respected and honored. Six key messages were developed through an iterative review process with the THPOs, PAT, the community and the City. *Respect + Honor*, *Mitákuye Owásin*, *Dakota Land*, *Power of Place*, *Geologic Time*, and *Ecosystems of Imnítzaska* encompass the messages that build a better understanding of this site. Within each of these six messages, several subthemes and stories are communicated across the site through a holistic vision. Central to all of these messages is an overarching idea: “This land is a sacred burial place.”

The recommendations for key messages that celebrate the historical, natural, and cultural resources - or gifts - within this sacred place, align with the principles and goals presented in Part 1. The plan is organized around two larger frameworks for messaging — Site-Wide Messaging that spans the entire site and Area Messaging, that consider opportunities to engage with features on site in greater specificity and in a more meaningful and powerful way.

SITE-WIDE MESSAGING. Site-wide Messaging is delivered through three strategies – Immediate Acknowledgment, a Threshold of Cues, and Digital Media. All three approaches ensure that the key message of Respect + Honor is consistently conveyed across the site, regardless of where one is located. The intention of Site-wide Messaging is to communicate that “This is a Sacred Burial Ground” and to inspire people who come here to behave with dignity and respect. Through the integration of native and culturally significant plants, cues, benches, artful interventions and signage, enlightened behavior can emerge from a deeper understanding of the value and deep power of this place.

AREA MESSAGING. Messaging at specific areas throughout the site is an opportunity to encourage pause and reflection through focused features deeply tied to a particular place. These features will prompt people to slow down and seek out specific points of interest in the surrounding landscape and to awaken their sense of curiosity and imagination. The features and exhibits created across the site are organized into three approaches – Core Messaging, Gateway Messaging, and Educational Messaging. Core Messaging is concentrated at the areas of confirmed burial along the bluff, and therefore messaging and healing is most sensitively developed at these features. Gateway Messaging identifies the east and west entries into the site as key opportunities for clear and explicit messaging to passers-by that they are entering a sacred place, while Educational Messaging occurs primarily at the woodland trails and landscape spaces further from the mounds. The intention of the Area Messaging features is to create powerful and lasting experiences that alter the perception of this place for non-Indigenous visitors and that make Indigenous people feel more welcome in this place that is their home.

GOALS

GOALS GUIDING THE IMPLEMENTATION OF MESSAGING

Messaging across the site shall respectfully connect to the variety of evocative settings that exist here – places for healing, reflection, and learning – and [places where visitors can see and feel that this is a sacred place](#). The development of this messaging plan was guided by a set of goals that were developed with guidance from project advisors, stakeholders, the community and City of St. Paul Parks and Recreation staff. Goals for messaging consider both that which can be done and undone on the site - where existing features can evolve over time or be removed while the addition of new cues, interactive signage and native planting better protect and honor this land as a sacred burial place.

HONOR

Honor the significance of this place as an indigenous sacred site.

WELCOME

Create a greater sense of welcome for native people who call this place home and to whom this site represents part of a history that has not been appropriately represented.

LISTEN

Provide information to help non-native people hear, listen, and understand how to be respectful in this place.

REMIND

Create cues in the landscape that will remind visitors that they are in a sacred burial ground.

EVOLVE

Shift and reduce edges (fences, walls, barriers) over time to signify the gradual evolution of park functions towards functions appropriate for a burial ground.

HEAL

Remove contemporary/urban elements from the site that are disrespectful or do not contribute to the above goals, and introduce native plants that help to heal the site's historic trauma.

KEY MESSAGES

WHAT IS THIS PLACE ABOUT? WHAT DOES THIS PLACE MEAN?

Key Messages across the site answer the questions, “What is this place about?” and “What does this place mean?” Messaging has the capacity to hold many different stories and to answer these questions by weaving stories and ideas together along a common thread throughout the site. Messages are intended to teach, to expand a visitor’s capacity to imagine what this place was and could be, and to communicate complex — and at times challenging or painful stories — to increase empathy and understanding. Key messages also help to convey what activities are appropriate in a sacred place that has been historically misused.

“THIS IS A BURIAL PLACE AND OUR ANCESTORS ARE STILL HERE” IS THE OVERARCHING MESSAGE FOR THE INDIAN MOUNDS LANDSCAPE.

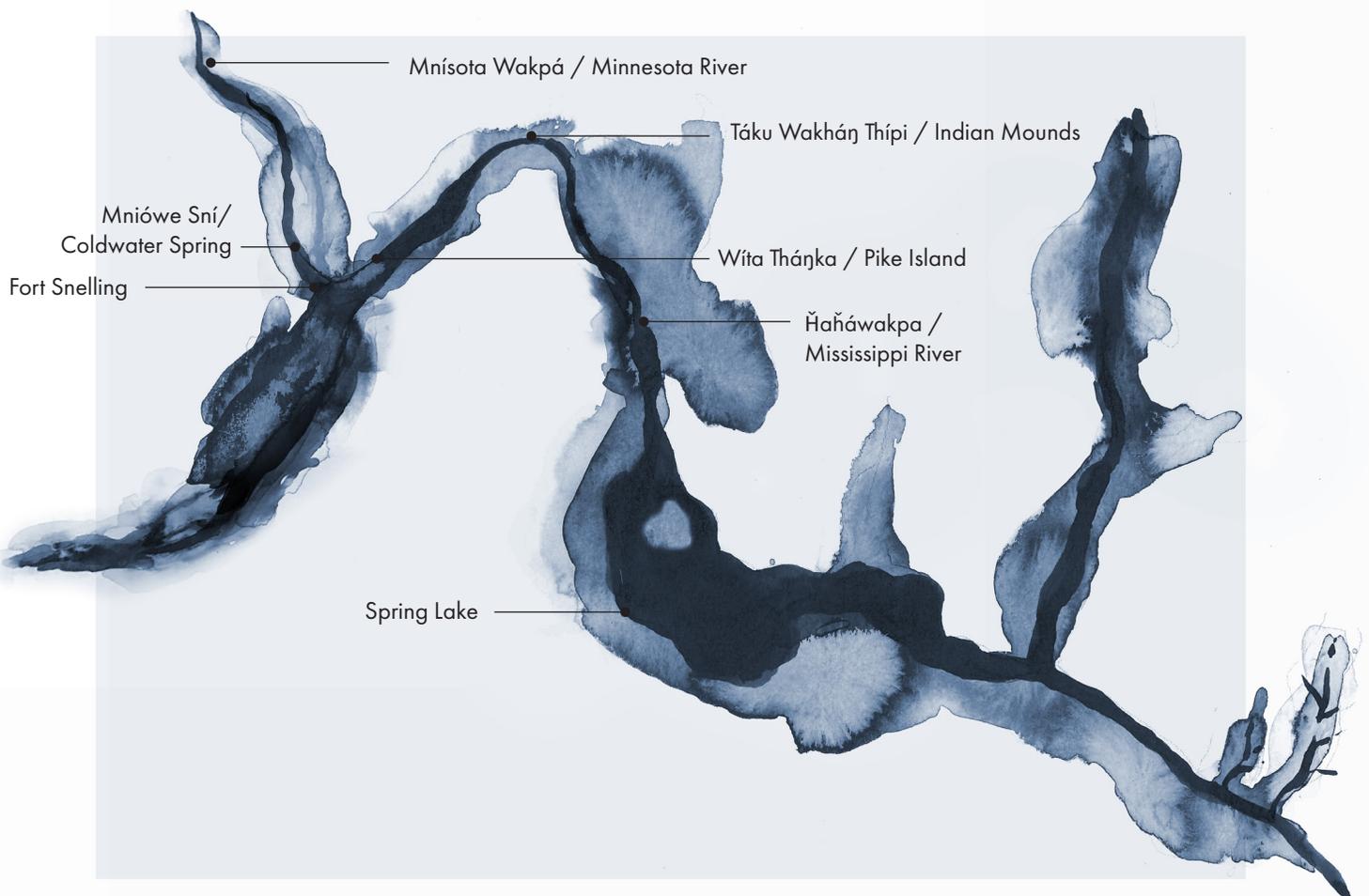
This place is not a park. It is a sacred burial place that has existed here for thousands of years. Communicating the sacredness and boundlessness of this place will be done through a variety of messages and features that aim to build respect and restore dignity. Returning community relationship to this place to that of a place of burial and not a park will require education, time, and willingness. Messaging will help to educate and encourage visitors to respect this place. Through time this messaging will shift as the perception of this place slowly evolves.

The six key messages help connect people to the site through stories, sensory experiences and new perspectives. The messages embrace a world view where edges, hard lines and delineations do not exist to help dissolve the idea that the place of burial ends where the neighborhood begins. They are a reminder that this is not a park, it is a sacred place. The six key messages are:

RESPECT + HONOR
MITÁKUYE OWÁSIN
DAKOTA LAND
POWER OF PLACE
GEOLOGIC TIME
ECOSYSTEMS OF IMNÍŽASKA

Indigenous ways of seeing differ from western culture. In the time before western colonization, rigid boundaries did not exist. Without dams, rivers flooded their banks into wetlands, without fences, animals and people moved freely across large swaths of land. With differing worldviews between cultures and ethnicities, perhaps the most difficult message to convey is that the burial ground does not end at the property edge. Like water that is not neatly contained by the banks drawn on a map, this sacred land continues beyond the boundaries of the property, spanning the bluffs along the rivers of this region.

In western culture, edges are important visual cues that communicate the end of one thing and the beginning of another. The importance and power of rigid boundaries are also closely tied to indications of ownership, another concept that does not translate to an Indigenous worldview. Western cemeteries use fences, boundaries, walls, and edges to signify the sacred. Cross-cultural expressions of a place of burial landscape become essential tools to communicate significance and sacredness to people unfamiliar with an Indigenous worldview.



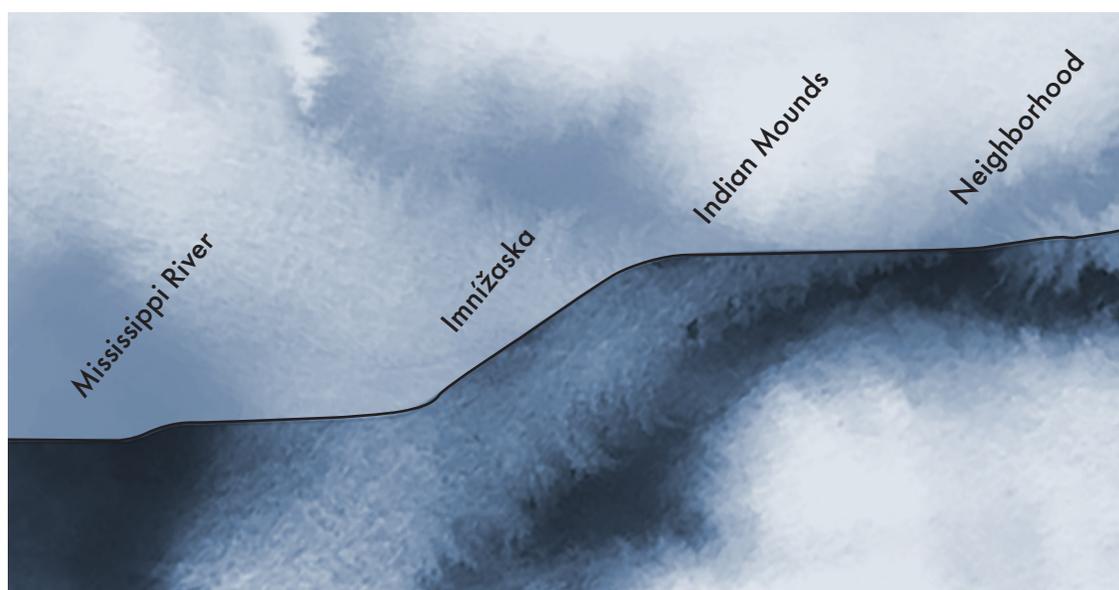
Unbounded Bdóte

KEY MESSAGES

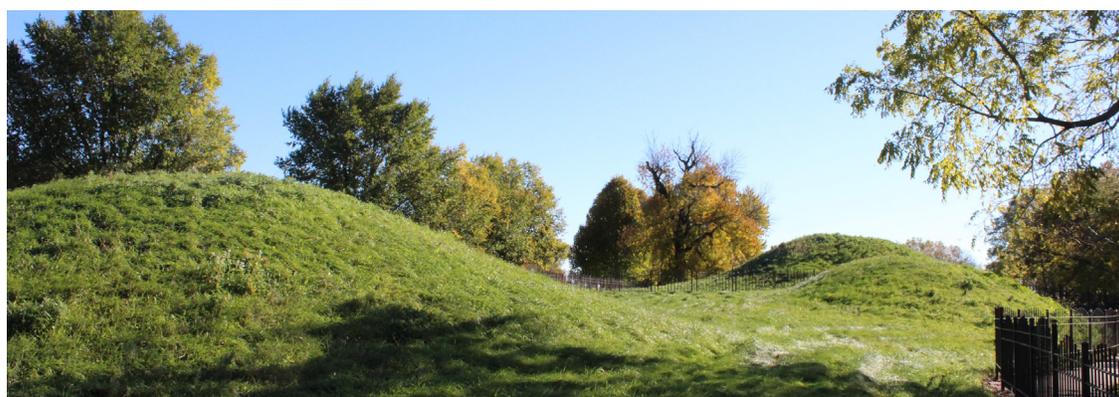
WHAT IS THIS PLACE ABOUT? WHAT DOES THIS PLACE MEAN?

Waŋkátaŋhan, khútaŋhan, as above so below. Imnížaska, “White Cliffs” is a place of connection of earth, sky, and water, and the highest elevation along the confluence of the Minnesota and Mississippi River valleys. Here at this topographical juncture—at the convergence of mound and cave, sky and cliff, river and spring, animals, plants, ancestors, and living descendants—exist birth, death, and rebirth, the beginning and end of everything. This spiritual connection of the ground to the sky—the idea that earth and sky reflect each other as a mirror—is central to the location of the mounds at this bluff.

The earth holds memories, even where the physical memory of mounds has been erased. Those echoes from the land have a power that draws Dakota people, allowing them to connect with their roots. This place holds stories, conversations and memories of the past and reveals changes over time.



← SACRED BURIAL PLACE →



KEY MESSAGE THEMES

SIX PRIMARY THEMES

RESPECT AND HONORING

This site is an Indigenous burial ground, where, not dissimilar to western people at their own cemeteries, living Dakota still visit to honor, respect, and commune with their deceased ancestors. Any place of burial deserves respect from those who visit, and this space is no different. Current activities at the place of burial—barbecues, picnics, and play—are not activities suitable for a place of burial.

KEY SUBTHEMES + STORIES

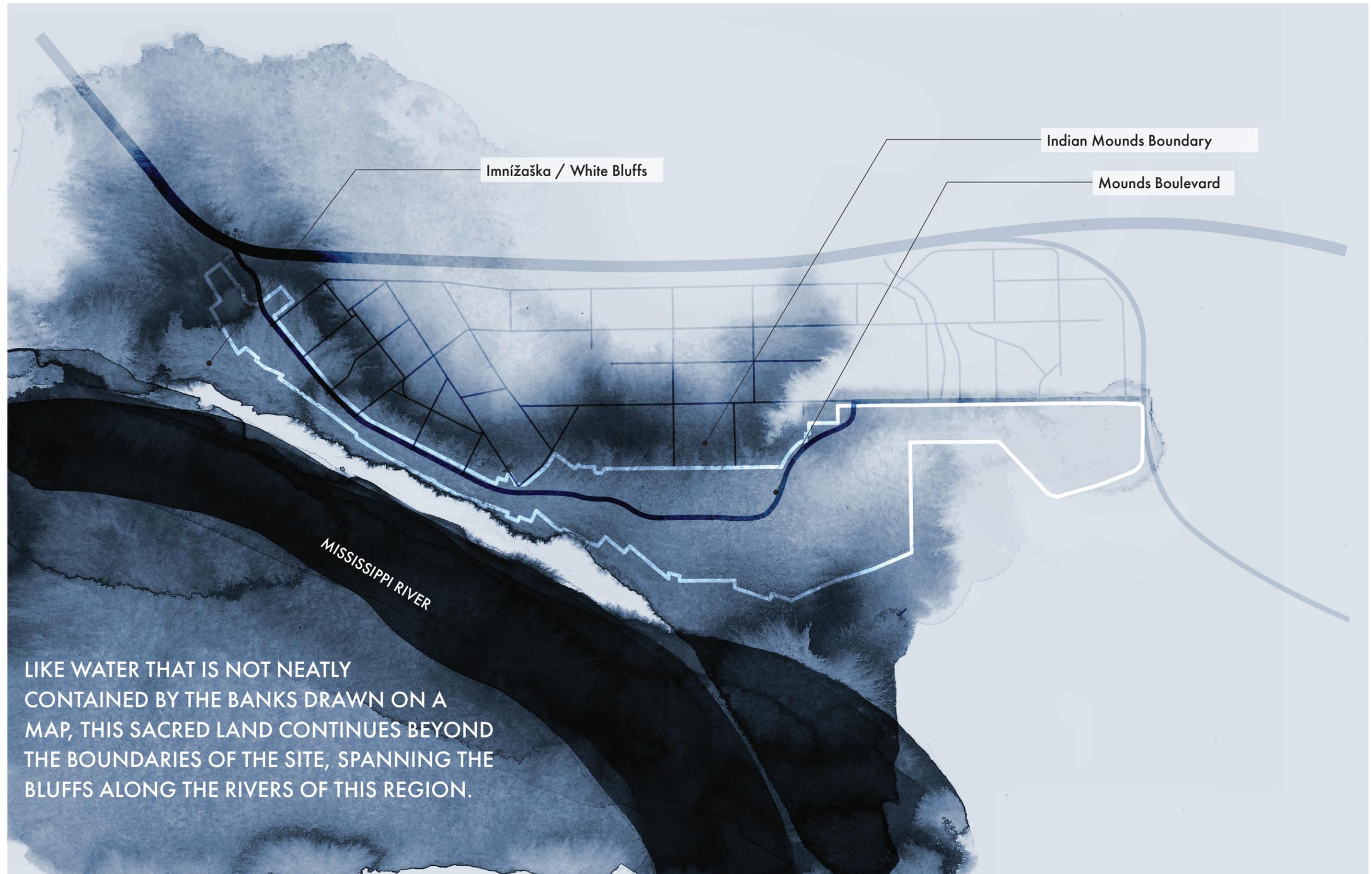
- You are standing on hallowed ground
- This is an indigenous place of burial
- Minnesota has thousands of indigenous burial mound sites that follow the course of the Minnesota and Mississippi rivers.
-
- Mounds have been destroyed through plowing, road construction, vandalism, greed and archaeology
- Protection does not equal preservation
- Our ancestors are still here

MITÁKUYE OWÁSIN

This teaching is at the core of Dakhóta Wičhóŋ’ą (ways of life) and it is used to guide decision-making and actions. Dakota people have been taught that “all” includes “everything seen and unseen”—animals, plants, humans, rocks, earth, waters, spirits. For many, it requires a significant shift in thinking to see all of creation as our relative and not as an object or property.

KEY SUBTHEMES + STORIES

- Kinship (respect, interconnectedness, responsibility)
- Humans are related and Interdependent with all forms of life (animals, plants, rocks, stars. etc)
- Natural Democracy (sustainable practices)
- World view (social + ecological resilience)
- Habitat Creation
- Indigenous Materials
- Kapémni (vortex or twisting between the living and spirit world)
- Wakháŋ Thánka (the Great Mystery or Great Spirit, the concept of a supreme being)



LIKE WATER THAT IS NOT NEATLY CONTAINED BY THE BANKS DRAWN ON A MAP, THIS SACRED LAND CONTINUES BEYOND THE BOUNDARIES OF THE SITE, SPANNING THE BLUFFS ALONG THE RIVERS OF THIS REGION.

KEY MESSAGE THEMES

SIX PRIMARY THEMES

DAKOTA LAND

Being Dakota (“friend” or “ally”) is a way of life, a way one walks through the world. Within the Minnesota and Mississippi River Valleys are sites that are considered sacred to Dakota people. The area now known as Minnesota has been called “home” by Dakota people for thousands of years.

KEY SUBTHEMES + STORIES

- The sounds of the Dakota language and meanings of the words
- Water is life - Bdóte as the place of genesis, the center of the universe (“MNI” means water, but includes the word for life “NI”)
- Dakota Communities
- The Seven Fires of the Dakota
- Dakota Place names then and now
- Treaties + Boundaries
- Collective Memory

POWER OF PLACE

Dakota narratives passed on through generations reinforce the relationship between this place, the people, and the ancestors buried throughout this region. How is sacredness seen and experienced in these places?

KEY SUBTHEMES + STORIES

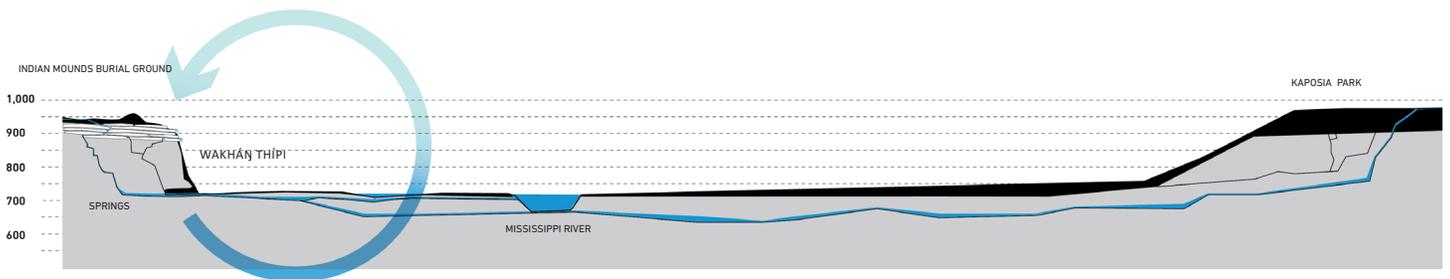
- Ancestors
- Death and Birth (Mound and Cave)
- Cultural Identity tied to place
- Indigenous Centers of Power
- The Stars and Feminine Cosmology
- Burial Constructs (architecture + engineering)
- Spirit World, Uŋkthéŋi, Water Spirit
- Táku Wakháŋ Thípi
- Desecration, Destruction and Removal of the Mounds
- Reconciliation and Healing tied to landscape



Dakota Homeland Painting



River confluence



Táku Wakháŋ Thípi section diagram



Burial Mounds



Imnížaska, "White Cliffs"

KEY MESSAGE THEMES

SIX PRIMARY THEMES

GEOLOGIC TIME

Evidence of the events that shaped this valley is still visible in today's landscape. The Mississippi River has spent the last 12,000 years carving cliffs into the ancient rocks. These cliffs of soft, white sandstone (called the St. Peter Sandstone) are the lithified remains of the expansive beaches of an Ordovician sea that covered the mid-west 450 million years ago. Deep time is at the surface, within view. The spiritual and cultural significance of this place is tied to the geology of the bluff — scrubbed by glaciers and worn by rivers and weather—in places, right through bedrock.

KEY SUBTHEMES + STORIES

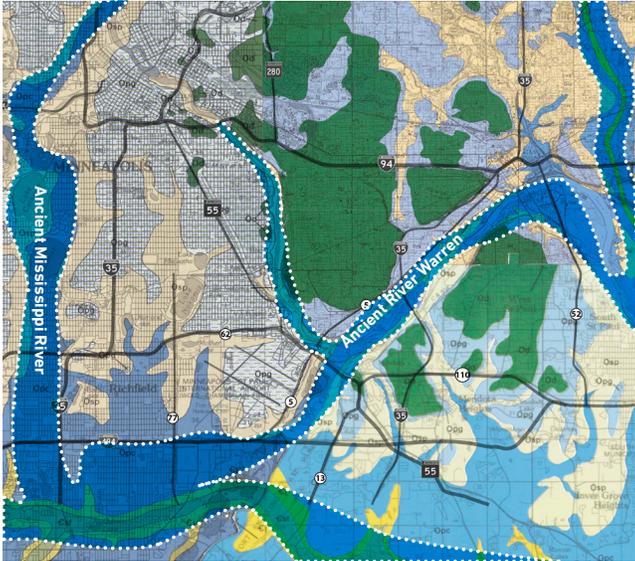
- Imnížaska, "White Cliffs" referring to the limestone + sandstone bluffs (erosion, scouring, carving, terracing of the bluffs and river valley over time)
- Glaciers and the River Warren
- Táku Wakháŋ Thípi + the Spiritual Significance of Caves
- Influence on patterns of vegetation and landforms
- Floods creating/shaping the tectonics of the river valley
- Karst, Caves and Springs

ECOSYSTEMS OF IMNÍŽASKA

The back and forth tension between natural systems and human intervention is easily observed in today's landscape. Two centuries ago, the river valley featured many different landscapes. On the high ground above the rivers there was a mix of upland prairie and small groves of bur oaks interspersed with brush prairie. In places there were probably thickets of shrubby dogwood, sumac, and edible fruits and nuts. Fires, occurring naturally or set by the Dakota, helped maintain this mix. In the river valley were well-developed floodplain forests. Extensive areas of wet prairie and marshlands surrounded shallow lakes and ponds.

KEY SUBTHEMES + STORIES

- Culturally Significant Plants (Protection, Healing, Sustenance)
- Native Habitat (Bluff and Floodplain)
- Altered Hydrology (streams, creeks and underground lakes)
- Historic Vegetation
- Remnant and Protected Ecological Communities
- Human Effects on the River, Bluffs and Mounds
- Wood that fueled the river valley
- Pollution Sites



Bedrock geology, ancient river



Táku Wakháj Thípi



Tall Grass Prairie



Oak Savanna



Oak Basswood Forest

MESSAGING THROUGH ECOLOGY

UNIVERSAL MESSAGING ACROSS ALL THEMES, STORIES AND FEATURES

BIRDS

Birds in Dakota culture are often viewed as messengers and their role at this sacred burial ground can be a part of the overall messaging across the site. Species noted as particularly threatened in this region due to climate change and urbanization can be called upon as messengers in areas of Education.



PHEHÁŃĪDAN
Sandhill Crane



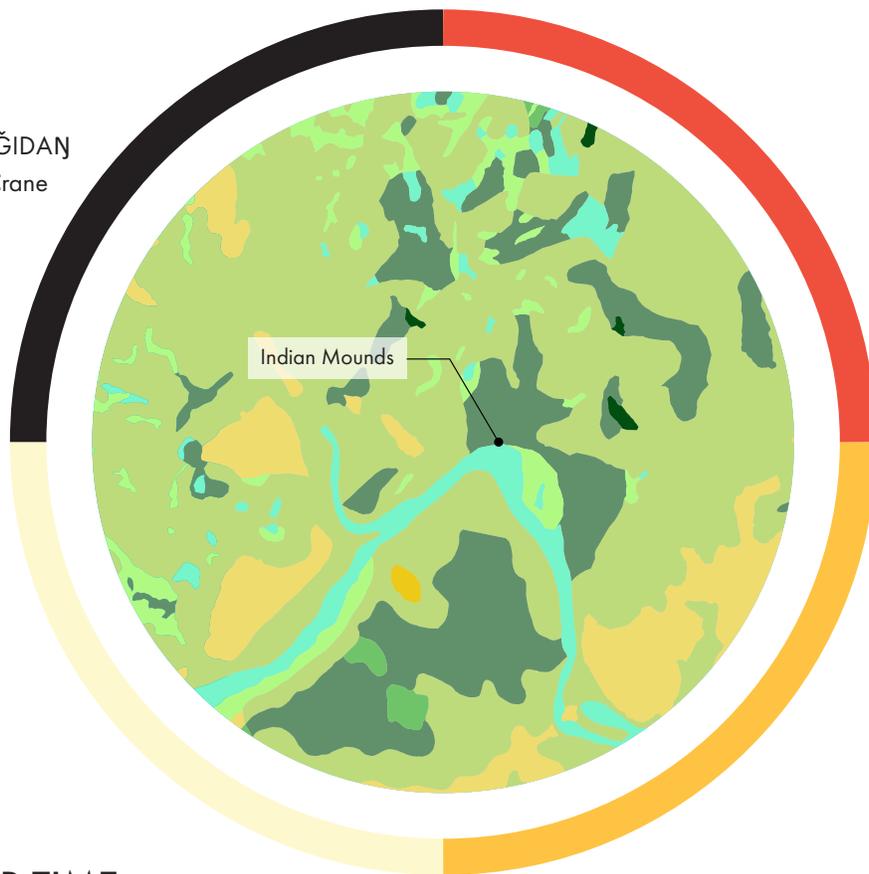
WANȚDÍ
Bald Eagle



HINĤÁN
Barn Owl

MEDICINE WHEEL

There are many variations of the indigenous medicine wheel, however, the importance of its message is consistently tied to notions of the interconnectedness of people, plants, earth, sky, and water. The colors of the wheel can be drawn upon as colors used in messaging symbols and signage, and its connection to geography and the land become educational tools as well.



ECOLOGY OVER TIME

The bluff top landscapes along the Mississippi river corridor were once ecologically rich expanses of Prairie, Hardwood Forest, Oak Savannah and Oak Barrens. The ancestors buried here and their living indigenous relatives have direct ties to this land, which has drastically changed to reflect the current urban condition of St. Paul. With climate change, these landscapes continue to evolve, and the future of some endemic species is uncertain. Telling this story and communicating the evolution of the site's ecology is a universal thread weaving through all key messaging themes.

- Conifer Bogs/Swamps
- Wet Prairie
- Prairie
- Bush Prairie
- Big Woods - Hardwoods (Oak, Maple, Basswood, Hickory)
- Oak Opening and Barrens
- Aspen-Oak woodland
- River

Plants can communicate stories and wisdom, and can have a spiritual effect on the landscape and its inhabitants. Healing species such as white sage and coneflower are particularly important along the Threshold of Cues and at moments of trauma in the landscape. Information regarding healing, reflective, and teaching plants was developed by the Historic Fort Snelling Dakota Community Council's Ina Maka Subcommittee and the book: *Cultural Plants of the Lower Sioux Indian Community*.

HEALING / PROTECTIVE SPECIES



PHEŽÍĤOTA / White Sage
Artemisia ludoviciana



ĪČĤPEĤÚ / Narrow Leaved Coneflower
Echinacea angustifolia



PHEŽÍ ŠAŠÁ SBÚDANĀ / Little Bluestem
Schyzachyrium scoparium



ČĤANĤDÓĜAN PHEŽÚTA / Prairie Coneflower
Ratibida columnifera



ÚTAHU ČĤÁN / Bur Oak
Quercus macrocarpa



ĤÁNTEŠA / Northern white cedar
Thuja occidentalis



ČĤANŠÁŠA / Red-osier Dogwood
Cornus sericea



PTÉ HOTHÚŃ / Blue Vervain
Verbena hastata

REFLECTIVE SPECIES



HITHÚŃKADANĀ NÁKPA / Pussytoes
Antennaria spp.



PHEŽÍ ŠAŠÁ ÓKHIHE THANĀKÍŃKIŃYANĀ / Big Bluestem
Andropogon gerardii



HEĤÁKA THAPHÉŽUTA / Wild Bergamot
Monarda fistulosa



ÍŃKPA ŽÍŽÍ / Indian Grass
Sorghastrum nutans

TEACHING / FORAGING SPECIES



PTEYÁĤOTA / Virginia Wild Rye
Elymus virginicus var. virginicus



WAŽÚŠTEČA / Strawberry
Fragaria virginiana



THOKĤADANĀ THAPHÉŽUTA HÚ WÍŃYEDANĀ / Prairie Clover
Dalea purpurea



PTEYÁĤOTA / Canada Wild Rye
Elymus canadensis

SITE MESSAGING ORGANIZATION

HOW MESSAGES ARE COMMUNICATED ACROSS THE SITE

SITE-WIDE MESSAGING

KEY MESSAGES

IMMEDIATE ACKNOWLEDGEMENT MESSAGING

Messaging integrated into existing infrastructure (eg. benches, paving, concrete pads)

Respect and Honor

THRESHOLD OF CUES

A threshold of planting and messaging along the cemetery boundary ensures

Respect and Honor

Mitákuye Owás'íŋ

Dakota Land

DIGITAL MEDIA

Interactive digital media embedded across the site, introducing adaptable audio/visual messaging that can be changed over time.

Mitákuye Owás'íŋ

Dakota Land

Respect and Honor

Ecosystems of the River Valley

Geologic Time

MESSAGING BY AREAS

CORE MESSAGING

Interactive digital media is embedded across the site, introducing adaptable messaging that can be changed over time.

Mitákuye Owás'íŋ

Dakota Land

Respect and Honor

GATEWAY MESSAGING

Interactive digital media is embedded across the site, introducing adaptable messaging that can be changed over time.

Respect and Honor

Dakota Land

EDUCATIONAL MESSAGING

Interactive digital media is embedded across the site, introducing adaptable messaging that can be changed over time.

Mitákuye Owás'íŋ

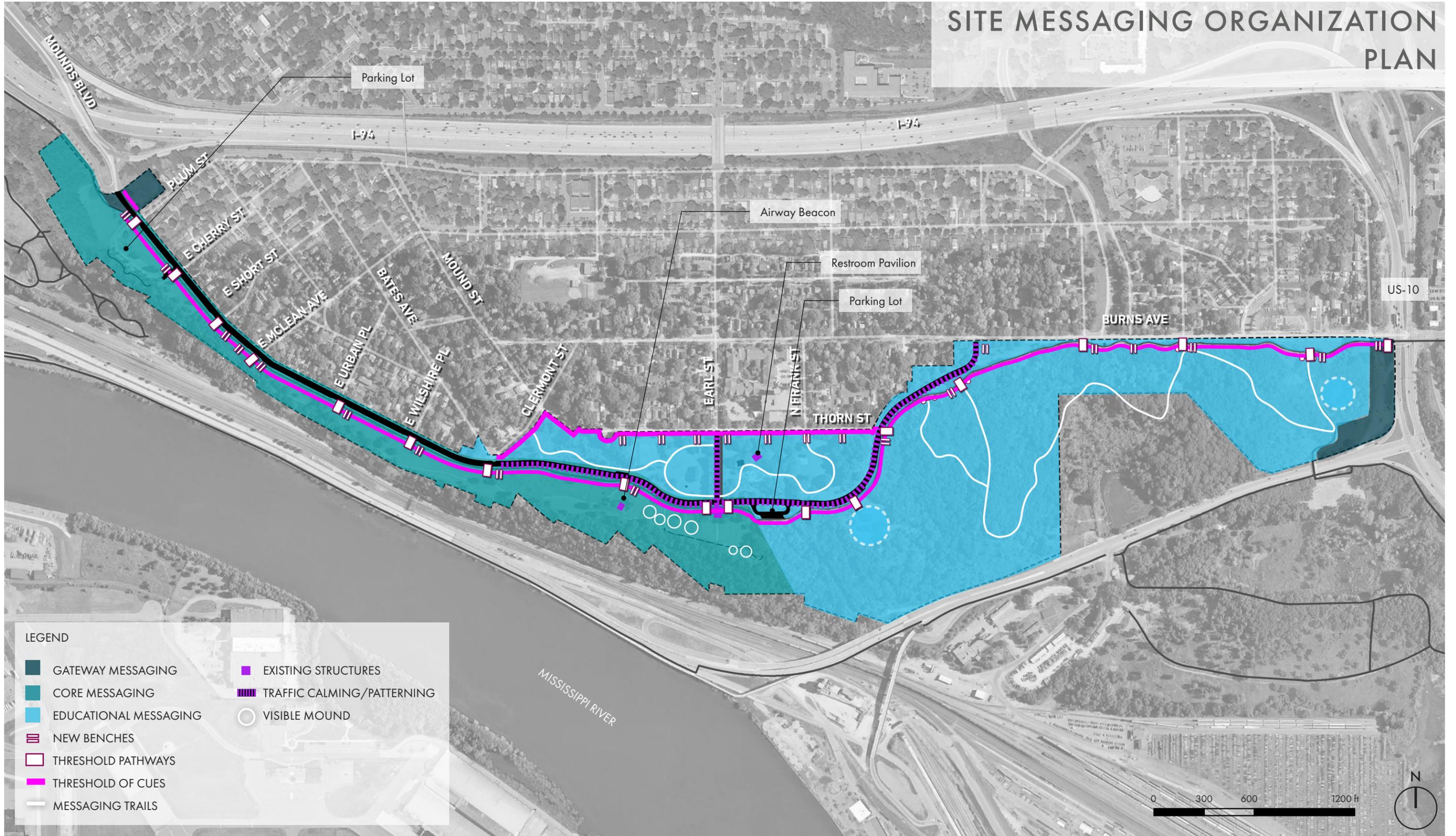
Dakota Land

Respect and Honor

Ecosystems of the River Valley

Geologic Time

SITE MESSAGING ORGANIZATION PLAN

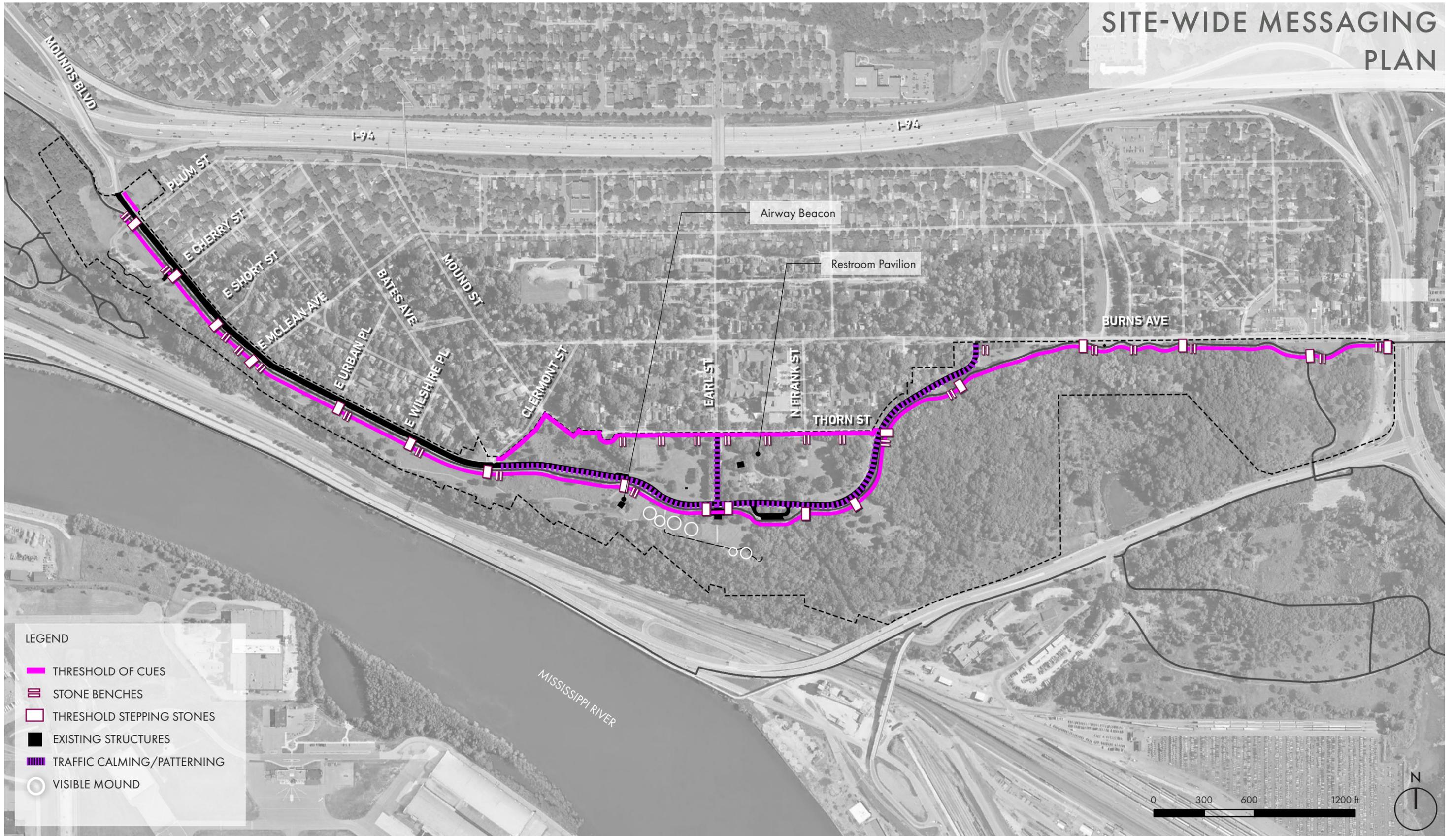


LEGEND

- GATEWAY MESSAGING
- CORE MESSAGING
- EDUCATIONAL MESSAGING
- NEW BENCHES
- THRESHOLD PATHWAYS
- THRESHOLD OF CUES
- MESSAGING TRAILS
- EXISTING STRUCTURES
- TRAFFIC CALMING/PATTERNING
- VISIBLE MOUND



SITE-WIDE MESSAGING PLAN



LEGEND

- THRESHOLD OF CUES
- STONE BENCHES
- THRESHOLD STEPPING STONES
- EXISTING STRUCTURES
- TRAFFIC CALMING/PATTERNING
- VISIBLE MOUND

SITE-WIDE MESSAGING

INTENT FOR MESSAGING THROUGHOUT THE SITE

Site-wide Messaging is delivered through three strategies – Immediate Acknowledgment, a Threshold of Cues, and Digital Media. All three approaches ensure that the key message of Respect + Honor is consistently conveyed across the site, regardless of where one is located. The intention of Site-wide Messaging is to communicate that “This is a Sacred Burial Ground” and to inspire people who come here to behave with dignity and respect. Through the integration of native and culturally significant plants, cues, benches, artful interventions and signage, enlightened behavior can emerge from a deeper understanding of the value and deep power of this place.



1. IMMEDIATE ACKNOWLEDGMENT

Currently there is insufficient signage on the site communicating what this place is, what it means and why it is important. A variety of messaging elements can be integrated into existing infrastructure such as benches, paving, concrete foundations, fences, pathways and lightposts. Immediate acknowledgment messaging features can be implemented quickly, between Summer and Fall 2020.



2. THRESHOLD OF CUES

The threshold acts as a consistent band of messaging, spanning west to east across the site. Within this band, native planting, benches, stepping stones, plant markers, and flag signs share messages of Dakota Land and the necessity of respecting and honoring this place.



3. DIGITAL MEDIA

Digital media encourages the visitor to hear from Dakota people about Dakota history, Dakota connection to the site, Dakota values, and traditional Dakota ways of behaving at a sacred burial place.

IMMEDIATE ACKNOWLEDGMENT

SITE-WIDE MESSAGING

KEY MESSAGES

RESPECT AND HONORING

KEY STORIES

This is a place of burial.

You are not entering a place of burial, you are already in it.

Our ancestors are still here, please respect this place.

The importance of remembrance/wokiksuye for ancestors and loved ones is universal.



MESSAGING FEATURES

This family of immediate acknowledgement features can be temporary (0-1 year), semi-permanent (1-3 years), or permanent (3+ years). Consistency in color, materiality (various metals, dibond, dura-wood, or acrylic) and messaging content is recommended for legibility and overall visual and experiential impact. Features should be subtle, respectful, and suitable for a cemetery.

1. NEW BENCH SIGNAGE

Proposed benches—as a part of the Spring 2020 Trail Project—should communicate the need to respect and honor this place. Simple placard signs can easily be attached to existing benches, or text can be routed into the composite wood material and painted. Messaging can be simple yet provocative reminders to be mindful, respectful and to behave appropriately in this place.

2. EXISTING LIGHTPOLE SIGNAGE

Sign attached to existing lightposts can be incorporated at key areas along Earl St. where lighting is present. The attached signs should be made of wood or metal, and be subtle reminders to respect and remember. The quantity and location of signs should be carefully considered, with guidance from Dakota partners.

3. NEW TRAIL MARKER SIGNAGE

Proposed trail marker posts—as a part of the Spring 2020 Trail Project—present nine opportunities along the trail to communicate that this is a cemetery and to be respectful. Messaging should consistently communicate at each post to respect and honor this space, and additionally introduce video stories embedded in QR codes specific areas adjacent to the posts.

4. MARKINGS AT EXISTING AND/OR NEW PAVEMENT

Sandblasted or painted words or messages embedded in the trail—as a part of the Spring 2020 Trail Project—can remind visitors that this is a sacred burial ground. New concrete slabs connecting aggregate and bituminous trails are an opportunity for inlaid or painted messaging along the path.

5. PAVILION MESSAGING

The over-arching message that “This is a burial place and our ancestors are still here” should be conveyed throughout the pavilion. Forms of messaging include prominent signage attached to the brick walls, words and stories painted on the walls, ground or ceiling, and artful perforated signage that utilizes light to create a power effect with shadows. The messaging should reiterate and expand upon this over-arching message, and educate visitors on Dakota cultural practices including the significance of the mounds, and the use of prayer ties as a way to honor ancestors.

IMMEDIATE ACKNOWLEDGMENT

SITE-WIDE MESSAGING



New Bench Signage



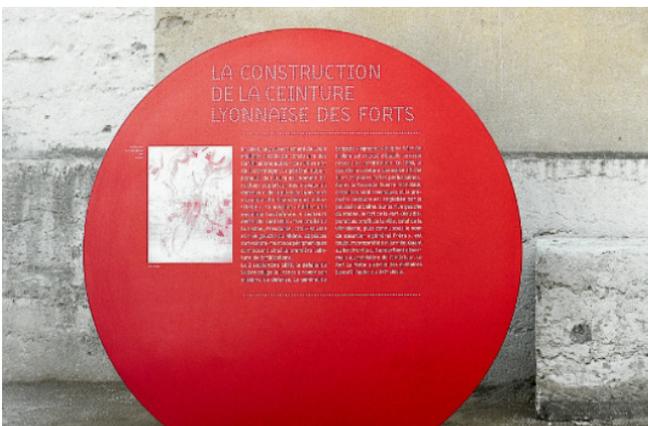
Existing Lightpole Signage



New Trail Marker Signage



Markings At Existing And/Or New Pavement

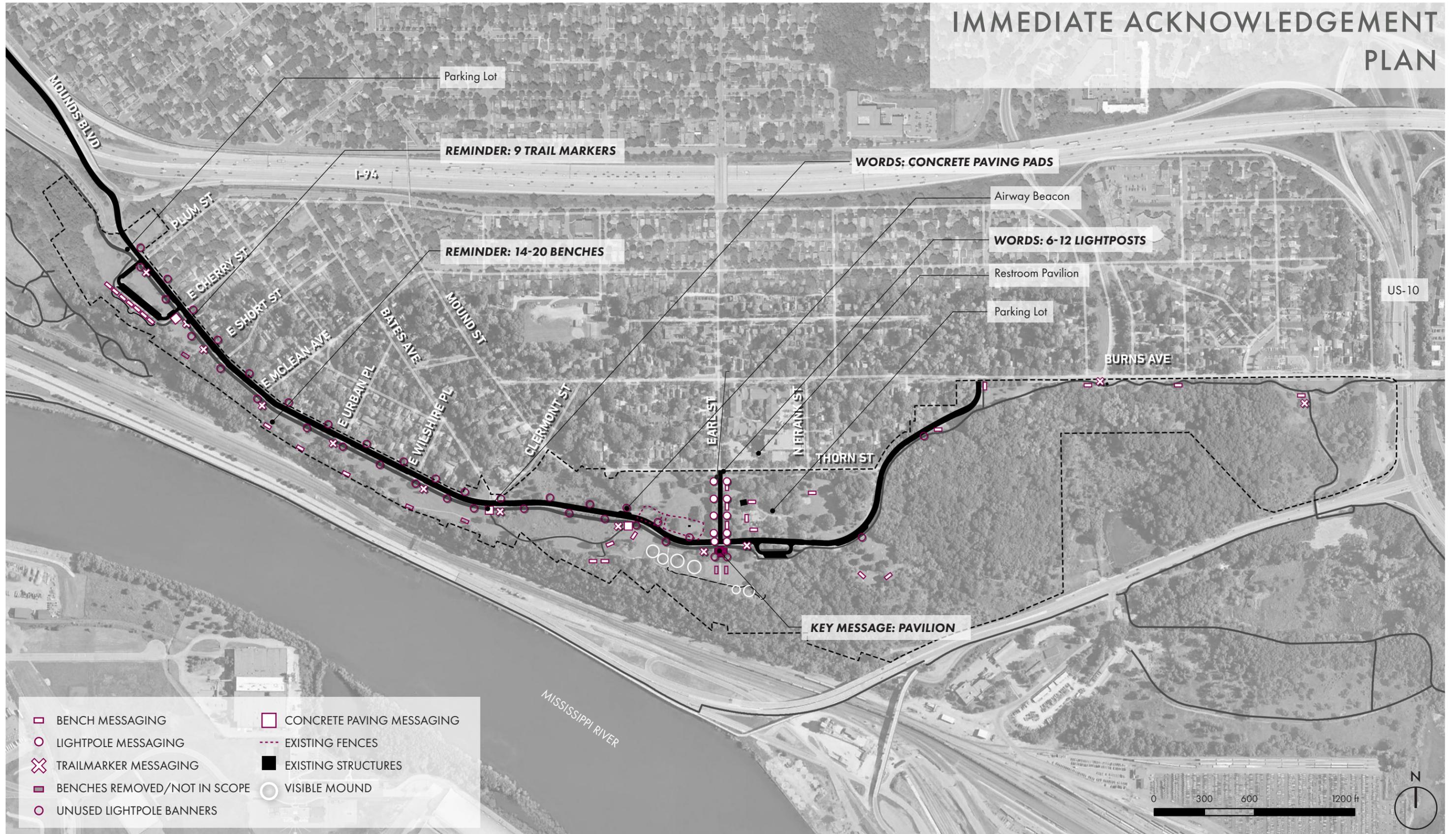


Pavilion Messaging - Attached Signage



Pavilion Messaging - Dakota Words

IMMEDIATE ACKNOWLEDGEMENT PLAN



THRESHOLD OF CUES

SITE-WIDE MESSAGING

KEY MESSAGES

MITÁKUYE OWÁS'IN

RESPECT AND HONORING

DAKOTA LAND

KEY STORIES

Humans are related to and interdependent with all forms of life (animals, plants, rocks, stars, etc.)

This place is not a park. It is a sacred burial place that has been here for thousands of years and is not limited to the “park boundaries”. Minnesota has thousands of Indigenous burial mound sites that follow the course of the river valleys. Here—at the convergence of mound and cave, sky and cliff, river and spring, animals, plants, ancestors, and living descendants—exist birth, death, and rebirth, the beginning and end of everything.

Water is life - Bdóte as the place of genesis, the center of the universe. For thousands of years, the Minnesota and Mississippi River Valleys have been home to the Dakota. The sounds of the Dakota language and meanings of the words can reinforce this place as an important spiritual center, a place of healing and homecoming.



MESSAGING FEATURES

This family of features embedded within the Threshold of Cues is intended to be permanent (5+ years). Consistency in color, signage materiality (various metals, dibond, dura-wood, or acrylic), bench and stone slab materiality (regionally-sourced limestone or granite) and messaging content is essential for legibility and overall visual and experiential impact. To avoid disruption of the ground, all proposed features are either self-supported and do not require footings (benches, messaging stones, plant ID) or are utilizing existing features' footings (trail marker post signage).

1. HEALING PLANT IDENTIFICATION

A custom healing native plant species mix (white sage, echinacea, little bluestem, and blue vervain) create a 20' planted threshold along the trail. Small signs can give the Dakota, English, and Latin names of the plants, as well describe the cultural significance to the Dakota.

2. STONE BENCHES AND TREES

Stone benches with attached messaging signs appear to be split in two by a cluster of Northern white cedars or other culturally significant, native species. The design pays homage to native trees and shrubs that are helping to heal the site and that can rise up and persist despite rigid boundaries. Words can communicate that this sacred place is slowly evolving. Spacing of benches (recommended 6'-8' between stones) from trees should respect the tree root ball to protect the tree's health. Stone benches do not require concrete pads or foundation and will sit directly on the ground. Trees should not be planted in areas of known burial, and THPOs should be consulted prior to design and installation. Benches could be alternatively be made of solid wood, but regardless materials used should be natural.

3. TRAIL MARKER POSTS

Proposed trail marker posts—as a part of the Spring 2020 Trail Project—are opportunities for small sign attachments to acknowledge specific moments along the threshold, such as the Pavilion, Mounds, and sites of removed mounds. Messaging can also communicate the gradual changes that will occur at this site and create a consistent visual message along the trail.

4. PAVEMENT MARKINGS AND TRAFFIC CALMING

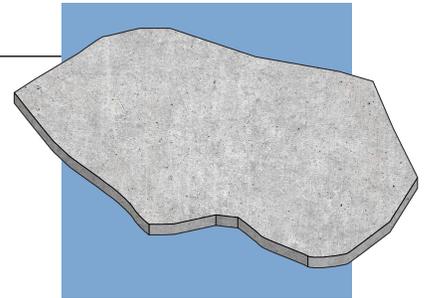
Painted messages on the pavement move beyond using simple words for respect in the Immediate Acknowledgment Messaging, and encourage visitors to look, feel, and sense differently in this sacred place. The pavement markings can cover the entirety of Mounds Blvd adjacent to the site to help highlight that this sacred burial place is not limited to the "park" boundaries. Slowing traffic on Mounds Blvd will increase safety and promote awareness of the site for people driving past.

5. THRESHOLD STEPPING STONES

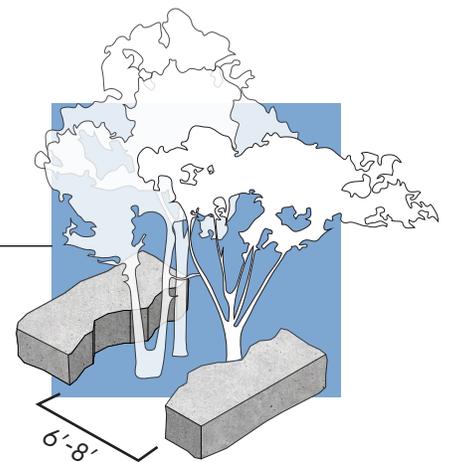
Breaks in the threshold planting control access to sensitive areas of the site and have stone slabs set upon the ground to indicate where it is appropriate to walk. Stones should not require any ground penetration or footings. Rocks and stones are sacred to many Dakota and are seen as gifts from their ancestors. Stones must be locally sourced limestone, sandstone or granite.

THRESHOLD OF CUES

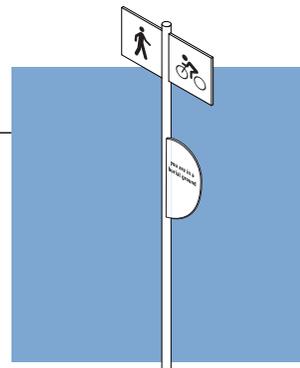
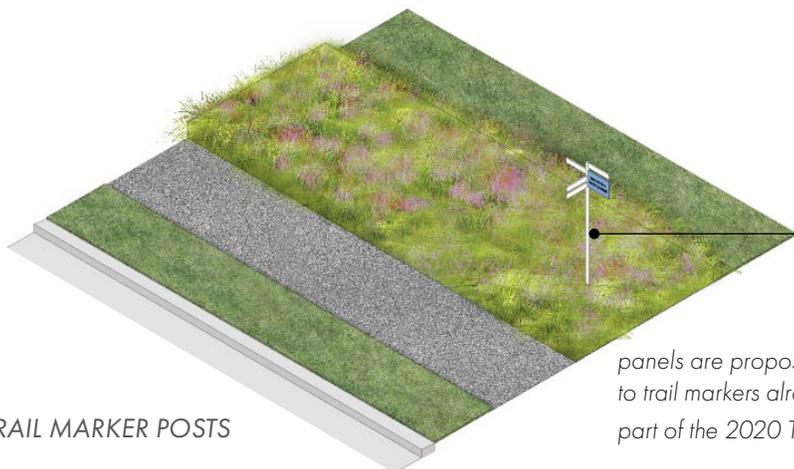
SITE-WIDE MESSAGING



THRESHOLD STEPPING STONES



STONE BENCHES AND TREES



panels are proposed to be added to trail markers already proposed as part of the 2020 Trail Project

TRAIL MARKER POSTS

MESSAGING PLAN



Stepping Stones



Plant identification signage



Stone benches split by trees



Messaging attached to stone benches



Expanded messaging on trail marker posts

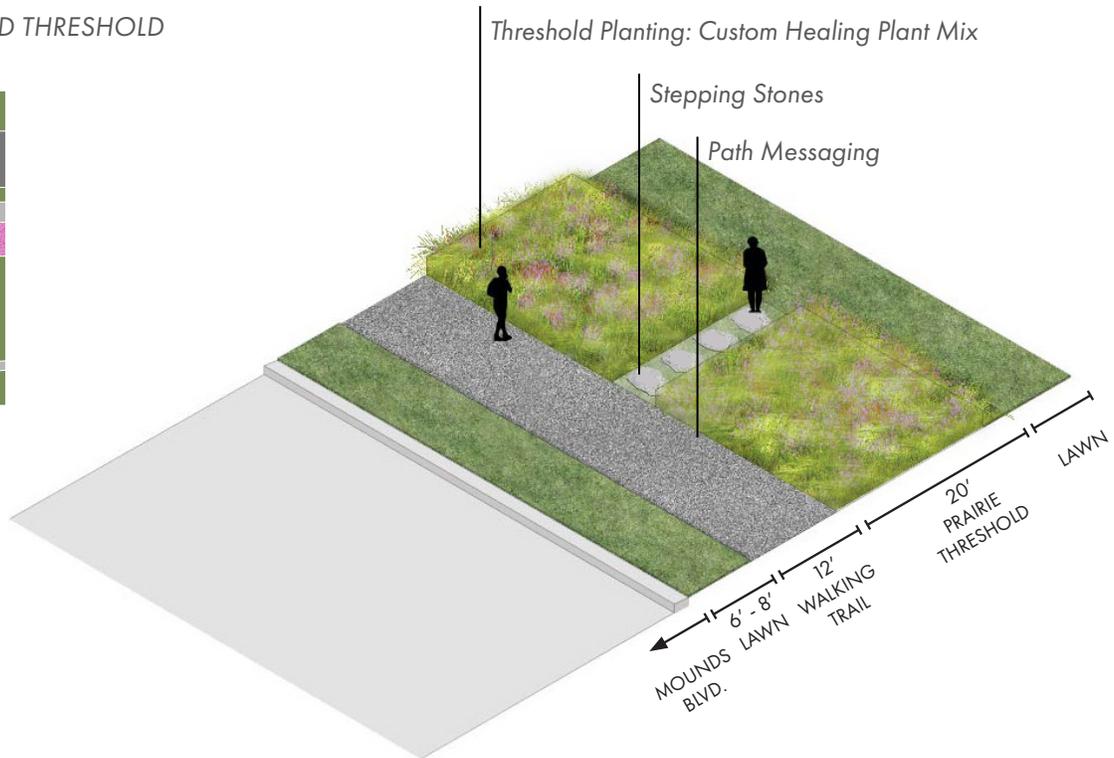
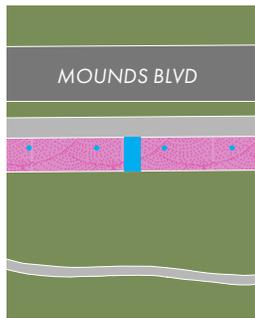


Signage attachment

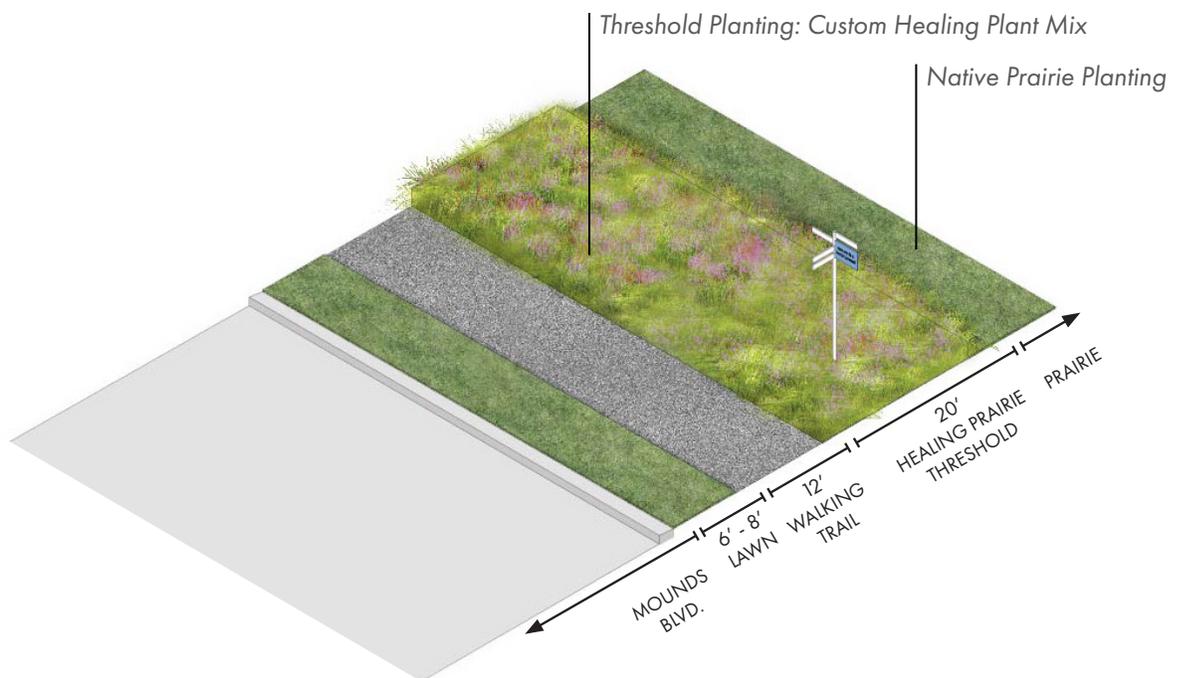
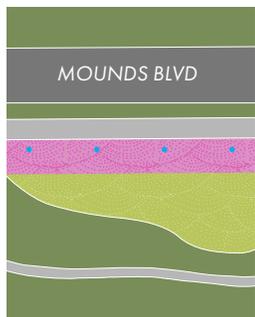
THRESHOLD OF CUES

SITE-WIDE MESSAGING

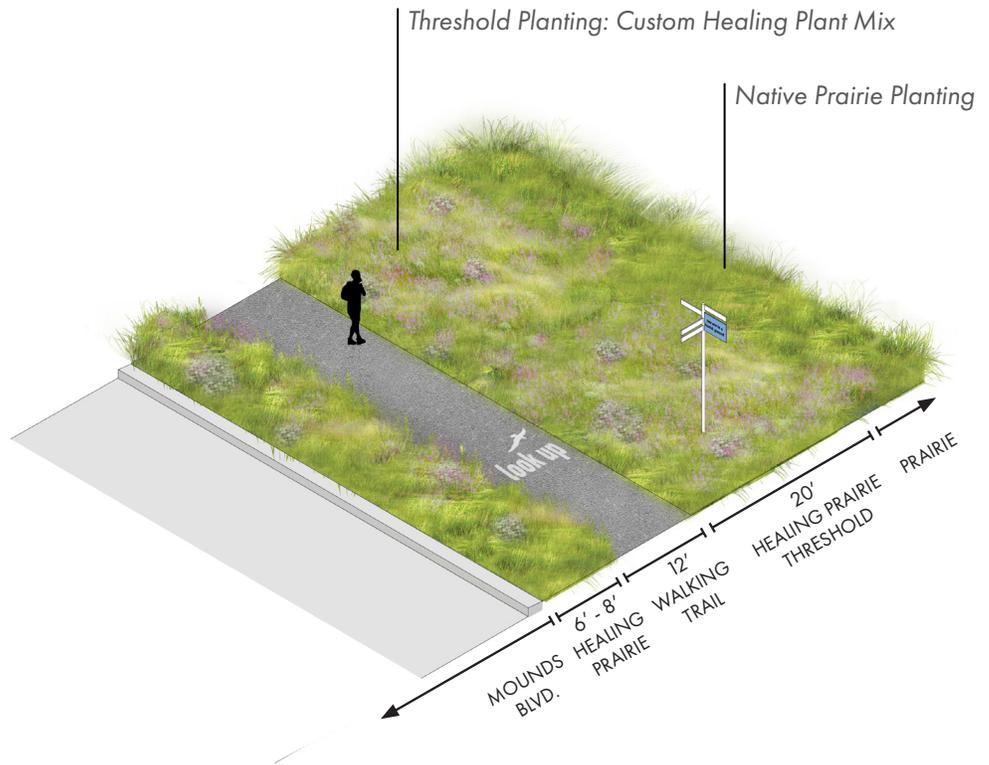
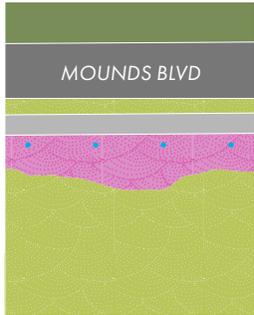
PHASE 01: PLANTED THRESHOLD



PHASE 02: NATIVE PRAIRIE PLANTING FILLS IN THE BLUFF ALONGSIDE THE THRESHOLD



PHASE 03: PLANTED THRESHOLD OVER TIME



PHEŽÍHOTA
White Sage



IČÁHPE HÚ
Narrow Leaved Coneflower
Echinacea angustifolia



ÍŊKPA ŽÍŽÍ
Indian Grass
Sorghastrum nutans



ČHAŇHÓGAŇ PHEŽÚTA
Blue Vervain
Verbena hastata

FEATURES + MAINTENANCE

- Use steel metal edging to maintain threshold edge.
- Seek partnerships with neighborhood volunteers, indigenous stewards, and school groups for additional maintenance needs
- Avoid using salt to de-ice sidewalks. Using sand is preferred to protect grasses.

DIGITAL MEDIA

SITE-WIDE MESSAGING

KEY MESSAGES

KEY STORIES

MITÁKUYE OWÁS'IN

Humans are related and interdependent with all forms of life (animals, plants, rocks, stars. etc).

RESPECT AND HONORING

This is an Indigenous place of burial.

DAKOTA LAND

The sounds of the Dakota language and meanings of the words.

POWER OF PLACE

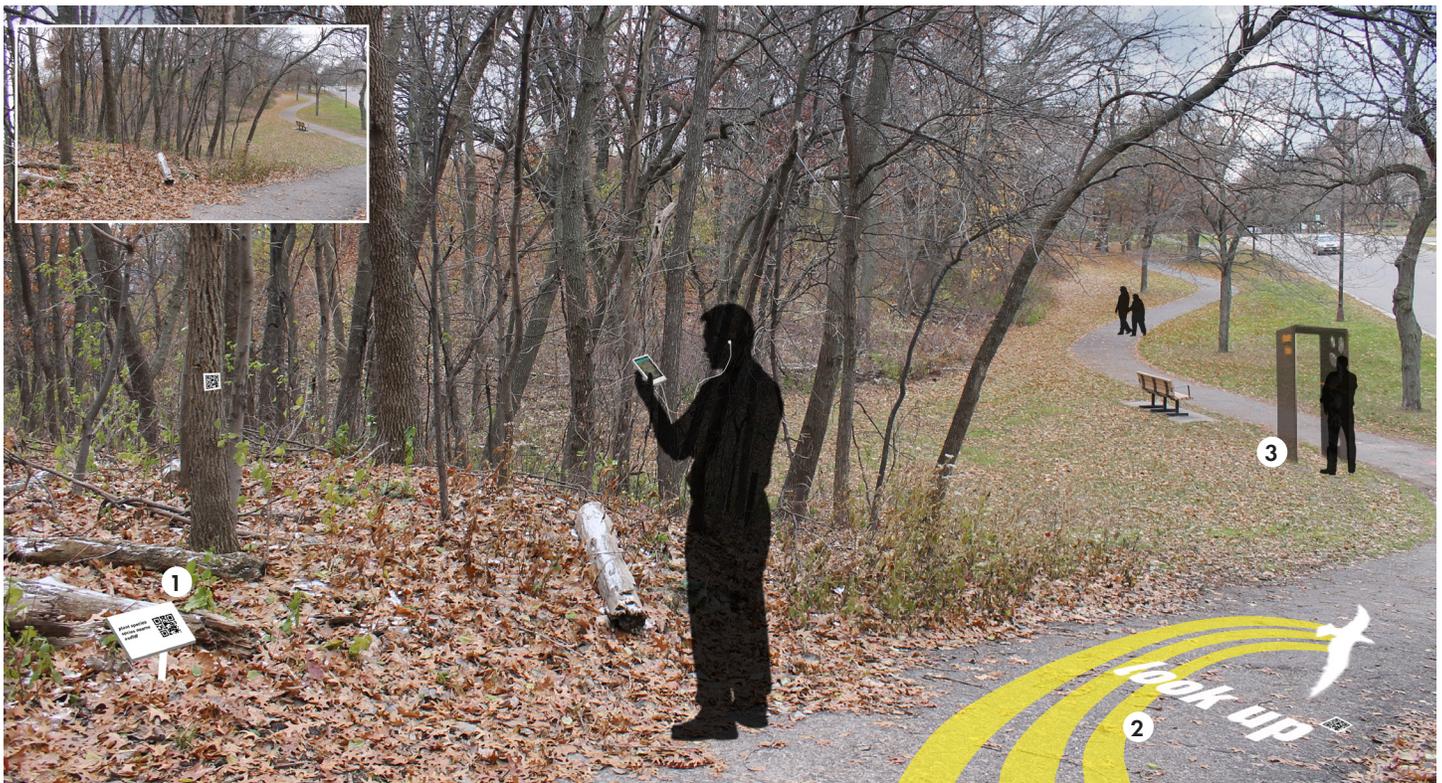
Reconciliation and healing tied to the landscape.

GEOLOGIC TIME

The story of Táku Wakan Tipi + the Spiritual Significance of Caves.

ECOSYSTEMS OF THE RIVER VALLEY

Historic Vegetation, remnant and protected ecological communities, and human effects on the river, bluffs and mounds.



MESSAGING FEATURES

Digital Media is an adaptive, interactive, and affective approach to communicating with visitors. As the site evolves, video/audio media can be embedded site-wide, including at the entry signifiers, the pavilion, and along woodland trails. Signs can also direct visitors to a more comprehensive, multi-layered website that can include cultural, scientific, historic, geographic, curricular, traditional information delivered through interviews with indigenous people, through stand alone produced video/audio pieces, slideshows, and text.

1. HEALING + TEACHING PLANT IDENTIFICATION

QR codes can be embedded within messaging along the trails and at features. To use, visitors point their camera at these codes opening a web page on their mobile device, connecting to videos of Dakota people communicating their experiences and stories. Hearing the significance of the site from a Dakota person can lead to behavior that is more respectful. These narratives can also be connected to physical plants and explanatory/interactive signage and wayfinding.

2. ENDANGERED BIRDS MIGRATORY PATTERNS

QR codes embedded on the ground or at features can direct visitors to digital information about migratory birds of the area, mapping their flight patterns, playing distinct bird calls, and detailing their indigenous significance.

3. INTERACTIVE TRAILHEAD

More elaborate and experiential media can be found at the Sensory Trailhead Markers. The sensory markers communicate Indigenous ways of seeing through audio/visual features and physical connections to the landscape.



Self Guided Tours



QR codes integrated into signs

AREA MESSAGING

INTENT FOR MESSAGING FEATURES IN SPECIFIC AREAS OF THE SITE

Area Messaging Zones are an opportunity to create more site specific acknowledgment of the sacred burial place. These areas are considered through the lens of three approaches – Core Messaging, Gateway Messaging, and Education Messaging.



1. CORE MESSAGING

Core Messaging is concentrated at the areas of confirmed burial at the parking lot, along the bluff, and at the pavilion, and therefore messaging and healing is most sensitively developed at these features.



2. GATEWAY MESSAGING

Gateways recognize an opportunity to remind those passing by or through the site that they are in an Indigenous place of burial. These moments utilize explicit, cross-cultural expressions of place of burial landscapes to ensure the message is understood.



3. EDUCATIONAL MESSAGING

Educational messaging occurs in the Oak Savannah, Woodland, and Learning Circles, spaces that are sacred and part of the burial ground, yet less proximate to the known mound locations. This distance allows for more opportunities visitors to listen, learn, and explore in sensitive and respectful ways.

AREA MESSAGING

INTENT FOR MESSAGING FEATURES IN SPECIFIC AREAS OF THE SITE

CORE MESSAGING AREAS

KEY MESSAGES

PARKING LOT EVOLUTION

Transition of the western parking lot and overlook—a known location of damaged and removed burial mounds—to a restored prairie.

Mitákuye Owás’iŋ
Dakota Land
Respect and Honor

THE BLUFF AND MOUND HEALING

Acknowledgment of mounds long disappeared at the wooded bluff edge.

Respect and Honor
Dakota Land

PAVILION EVOLUTION

Transition of the pavilion—constructed on top of known mounds—to a respectful and less obstructive memorial.

Respect and Honor
Dakota Land

GATEWAY MESSAGING AREAS

KEY MESSAGES

WEST GATEWAY

The western vehicular arrival to the site, along Mounds Boulevard, is a narrow access point, and an ideal opportunity to communicate that one is entering a sacred place.

Dakota Land
Respect and Honor

EAST GATEWAY

The eastern vehicular arrival to the site from Burns Ave and US-10 requires passage through a fast-moving and large vehicular intersection, an opportunity for large-scale messaging.

Respect and Honor
Dakota Land

EDUCATIONAL MESSAGING AREAS

KEY MESSAGES

OAK SAVANNAH SCULPTURE WALK

An immersive walk through restored oak savannah plantings.

Ecosystems of the River Valley
Mitákuye Owás’iŋ

GATHERING CIRCLES

Possible locations for an outdoor classroom, a ceremony space or a gathering circle.

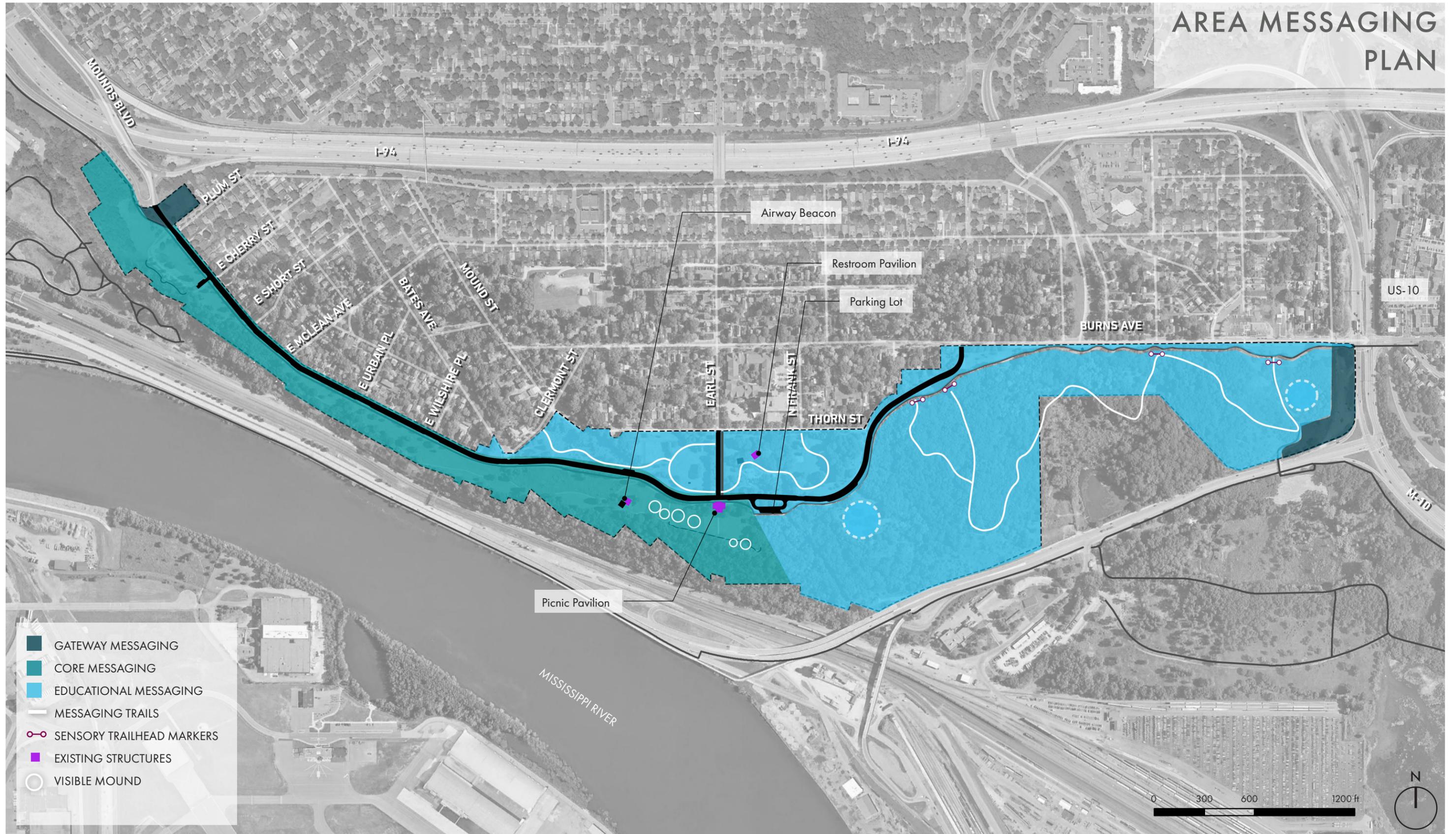
Power of Place
Geologic Time

WOODLAND TRAIL

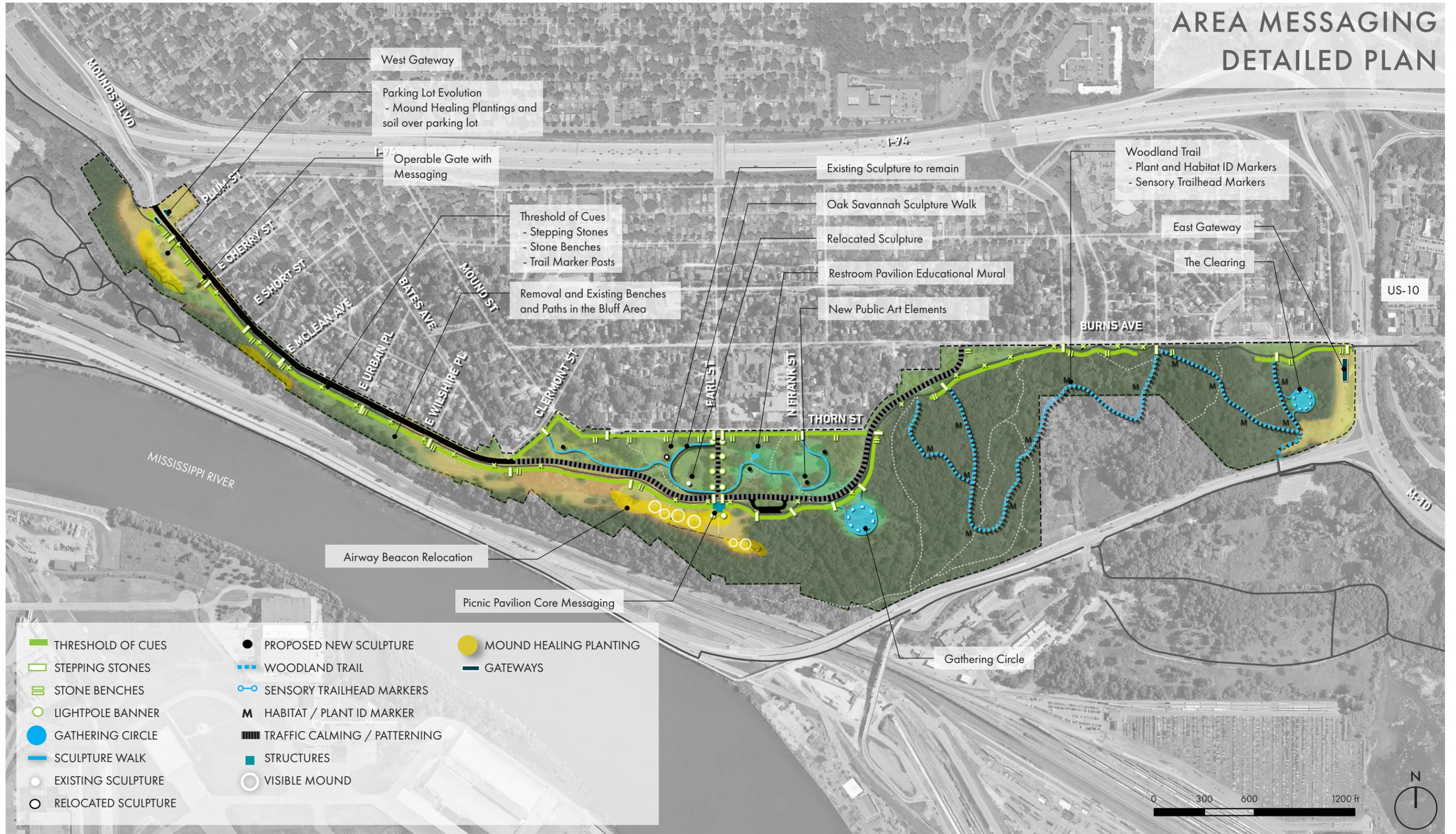
An immersive walk through the woodland integrated with interactive and educational digital media.

Ecosystems of the River Valley
Mitákuye Owás’iŋ
Power of Place

AREA MESSAGING PLAN



AREA MESSAGING DETAILED PLAN



- THRESHOLD OF CUES
- STEPPING STONES
- STONE BENCHES
- LIGHTPOLE BANNER
- GATHERING CIRCLE
- SCULPTURE WALK
- EXISTING SCULPTURE
- RELOCATED SCULPTURE
- PROPOSED NEW SCULPTURE
- WOODLAND TRAIL
- SENSORY TRAILHEAD MARKERS
- HABITAT / PLANT ID MARKER
- TRAFFIC CALMING / PATTERNING
- STRUCTURES
- VISIBLE MOUND
- MOUND HEALING PLANTING
- GATEWAYS



CORE / PARKING LOT EVOLUTION

AREA MESSAGING FEATURES

KEY MESSAGES

MITÁKUYE OWÁS'IN

RESPECT AND HONORING

DAKOTA LAND

KEY STORIES

Humans are related and interdependent with all forms of life (animals, plants, rocks, stars. etc).

This is a place of burial. Over time, mounds have been destroyed through plowing, road construction, vandalism, greed and archaeology. Even though you cannot see them anymore, this is a sacred burial place that has been here for thousands of years.

Collective memory and stories can help to heal this ground and build understanding of this landscape as Dakota homeland over time.



MESSAGING FEATURES

The current parking lot is a place where people park, linger in their cars and where inappropriate, often illegal, activities occur frequently. The overlook offers lovely views of the river, downtown St. Paul and Bruce Vento Nature Sanctuary, but it is underutilized by visitors. Known historic features have been identified throughout this area and the use of the site as a parking lot is not appropriate. The messaging features are designed to support the long-term transformation of the parking lot into a restored prairie.

1. MESSAGING AT PRAIRIE RE-ESTABLISHMENT ABOVE FORMER PARKING LOT

This existing parking preparation requires extreme sensitivity in its treatment of the ground. Breaking pavement to allow water to percolate is important for reconnecting this ground to natural systems and to sustain new planting on top of the bituminous surface. Preparation of the surface should be done with care and with consultation of MIAC. New soil (minimum of 18" deep) shall be laid above the prepared surface and seeded with a native prairie mix, including healing plants such as little bluestem and prairie coneflower. A small driveway and two parking spaces shall be retained for access.

2. SCULPTURAL PARKING GATE

An operable gate utilizing the existing gate post and foundation at the maintained parking lot entrance serves both to control access to the two remaining parking spaces and to communicate core messaging of *Honor + Respect*. The gate is an opportunity to provide additional messaging consistent with the Site-Wide Messaging and to collaborate with Indigenous artists to create and design the gate itself.

CORE / PARKING LOT EVOLUTION

AREA MESSAGING FEATURES



Detail Plan

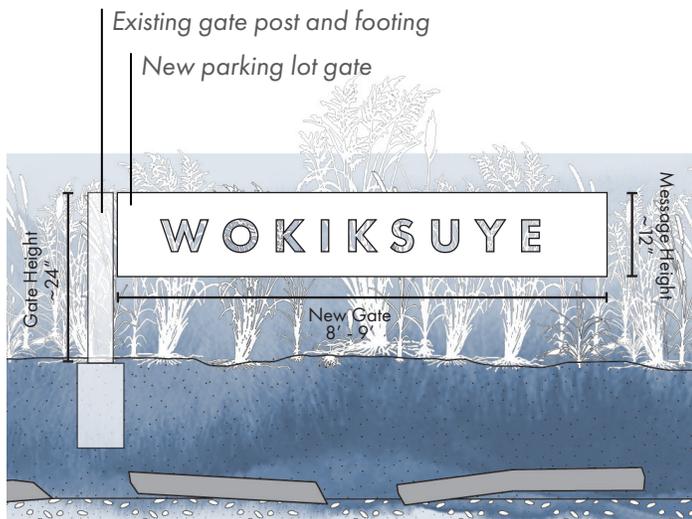
FEATURE

- Use Corten Steel or wood gate with words/ design that reflect the sacred nature of this space (Wókiksuye / Remember)
- Re-purpose the existing gate post and foundation to avoid disruption of the ground.
- The use of natural materials (wood or stone) is recommended where appropriate

MAINTENANCE

- The parking gates should be regularly locked overnight to prevent misuse of the spaces in this sacred ground.
- Gates should be locked to existing adjacent posts when open to prevent the gates from swinging freely or compromising the footing from their weight.

SCULPTURAL PARKING GATE



Proposed Gate Detail and Dimensions



Artful perforation integrating natural elements

HEALING PRAIRIE RE-ESTABLISHMENT



Little Bluestem, *Schyzachyrium scoparium*



WAHCA ZI CISTINA / Prairie Coneflower, *Ratibida columnifera*

CORE / THE BLUFF AND MOUND HEALING

AREA MESSAGING FEATURES

KEY MESSAGES

MITÁKUYE OWÁS'IN

RESPECT AND HONORING

DAKOTA LAND

KEY STORIES

Humans are related and interdependent with all forms of life (animals, plants, rocks, stars. etc).

This is an Indigenous place of burial. Over time, mounds have been destroyed through plowing, road construction, vandalism, greed and archaeology. Even though you cannot see them anymore, this is a sacred burial place that has been here for thousands of years.

Collective memory and stories can help to heal this ground and build understanding of this landscape as Dakota homeland over time.



MESSAGING FEATURES

1. MOUND HEALING PLANT IDENTIFICATION

Messaging along the bluff and at known mound sites shall follow Best Practices for Mound Management (see Chapter 6) and shall describe how plant species are being used to heal the landscape, reinforcing that this entire site is a cemetery and that not all mound locations are visible above ground. Messaging calls out the species - Little Bluestem and Prairie Coneflower - as active healers of the burial site. This messaging can be attached to stone benches within the Threshold of Cues or to adjacent trail markers.



Stone bench in prairie



Plant ID marker on bench



Little Bluestem, *Schyzachyrium scoparium*



WAHCA ZI CISTINA / Prairie Coneflower
Ratibida columnifera

CORE / PAVILION EVOLUTION

AREA MESSAGING FEATURES

KEY MESSAGE

RESPECT AND HONORING

KEY STORIES

This pavilion was constructed on a burial mound. You are standing on hallowed ground. Minnesota has thousands of Indigenous burial mound sites that follow the course of the river valleys. Over time, mounds have been destroyed through plowing, road construction, vandalism, greed and archaeology.

DAKOTA LAND

Collective memory and stories can help to heal this ground and build understanding of this landscape as Dakota homeland over time.



MESSAGING FEATURES

1. GLASS PANELS

Glass or plexiglass panels suitable for exterior signage, customized to fit between and be anchored to the pavilion columns, should communicate that this is Dakota homeland and an indigenous place of burial. The messaging words and images can be artfully organized and overlaid across the mounds beyond and to frame specific views from inside the pavilion out into the landscape. The panels should convey the simple message that “this is a burial place and our ancestors are still here” and to behave with respect and honor for the sacredness of this site.

2. CONTEXT SIGNAGE

Messaging should communicate the gradual evolution of this pavilion over time, including the roof removal and partial brick column deconstruction. These messages should shift as the pavilion shifts, to share new information about the changes as they are occurring.

3. GROUND MESSAGING

Simple text painted or sandblasted onto the surface of the concrete pavilion should be clear and explicit reminders to respect, honor, and remember. These should be conveyed in English and Dakota languages.

4. PLANTED CENTER

Red-osier dogwood, Northern white cedar, white sage, and native grasses planted in the center of the pavilion platform in a raised platform are an indication that this is a sacred place, a place of burial, and that this place is changing over time.



Framed view to the landscape

CORE / PAVILION EVOLUTION

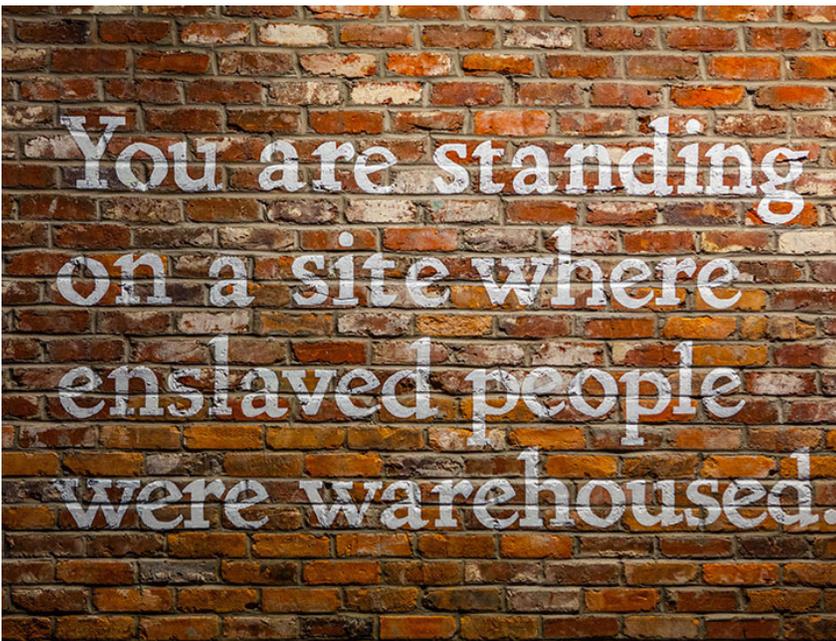
AREA MESSAGING FEATURES



Transparent etched signage



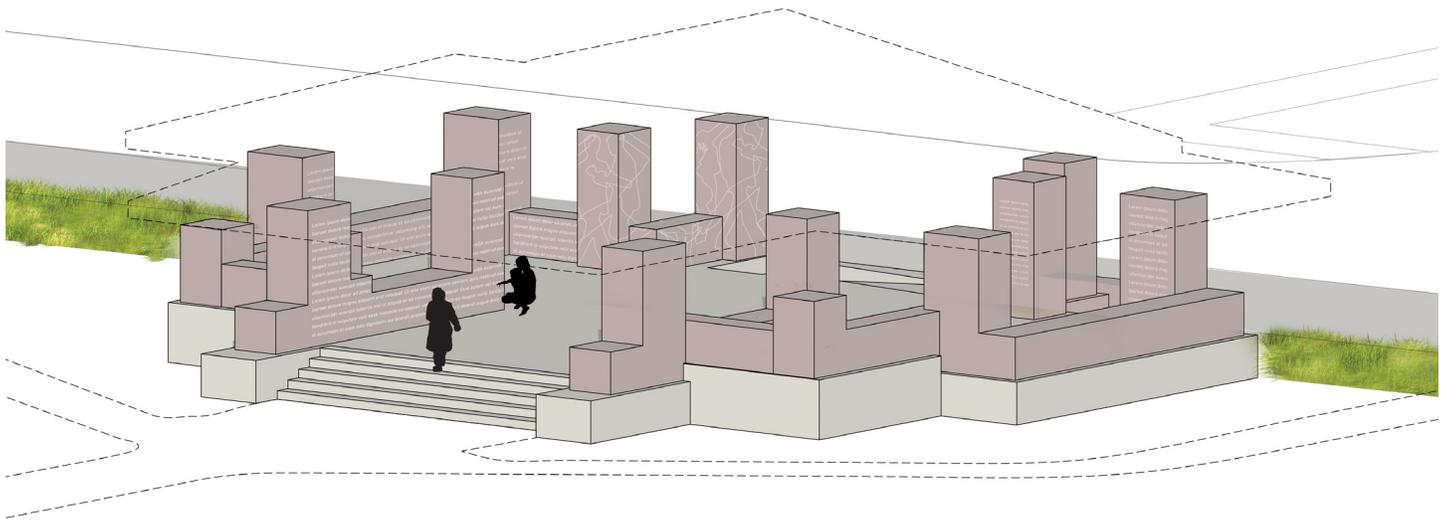
Ground messaging



Painted text, The National Memorial for Peace and Justice, Montgomery, AL



Red-osier dogwood and Northern white cedars



PHASE 1

Roof removal initiates healing and evolution

FEATURE

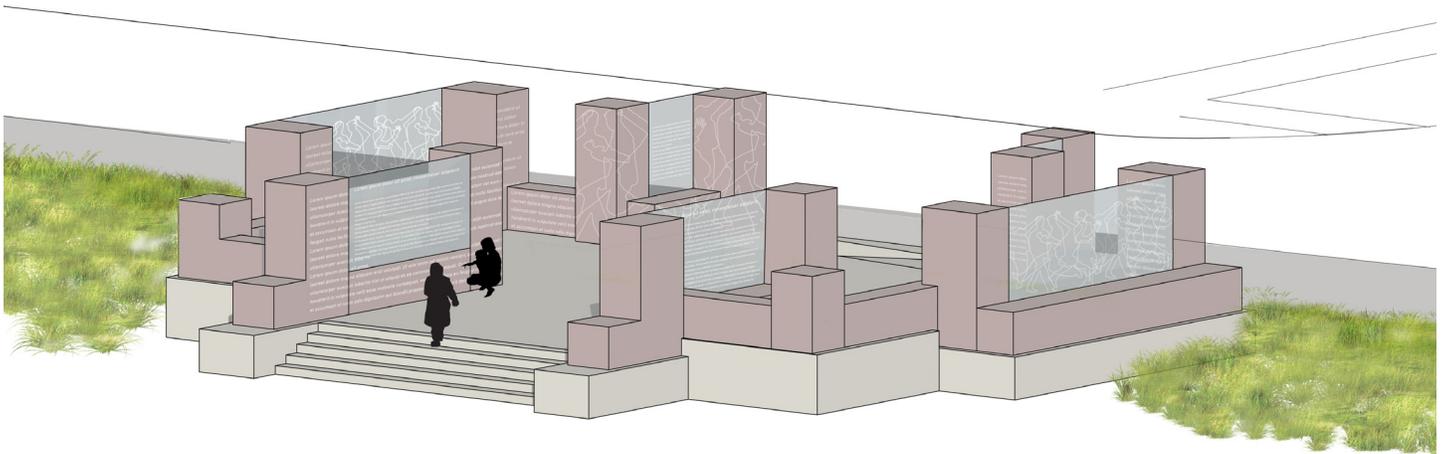
- Roof removal and initial structure stabilization.
- Path removal (as part of the Spring 2020 Trail Reconstruction project).
- Messaging painted on brick as an initial step towards future holistic messaging.
- Prayer tie wall installed in brick column bays, constructed of tensioned metal cables.

MAINTENANCE

- Stabilize existing structures and repair brick where necessary, especially at previous connection with roof.
- Regular removal of debris (leaves, cigarette butts, trash) to maintain clean and respectful appearance.
- Re-seed and lawn and protect grass to prevent foot paths from pavilion out into the landscape along former pathways.
- Indigenous Guardians to maintain, protect, and remove prayer ties where appropriate.

CORE / PAVILION EVOLUTION

AREA MESSAGING FEATURES



PHASE 2

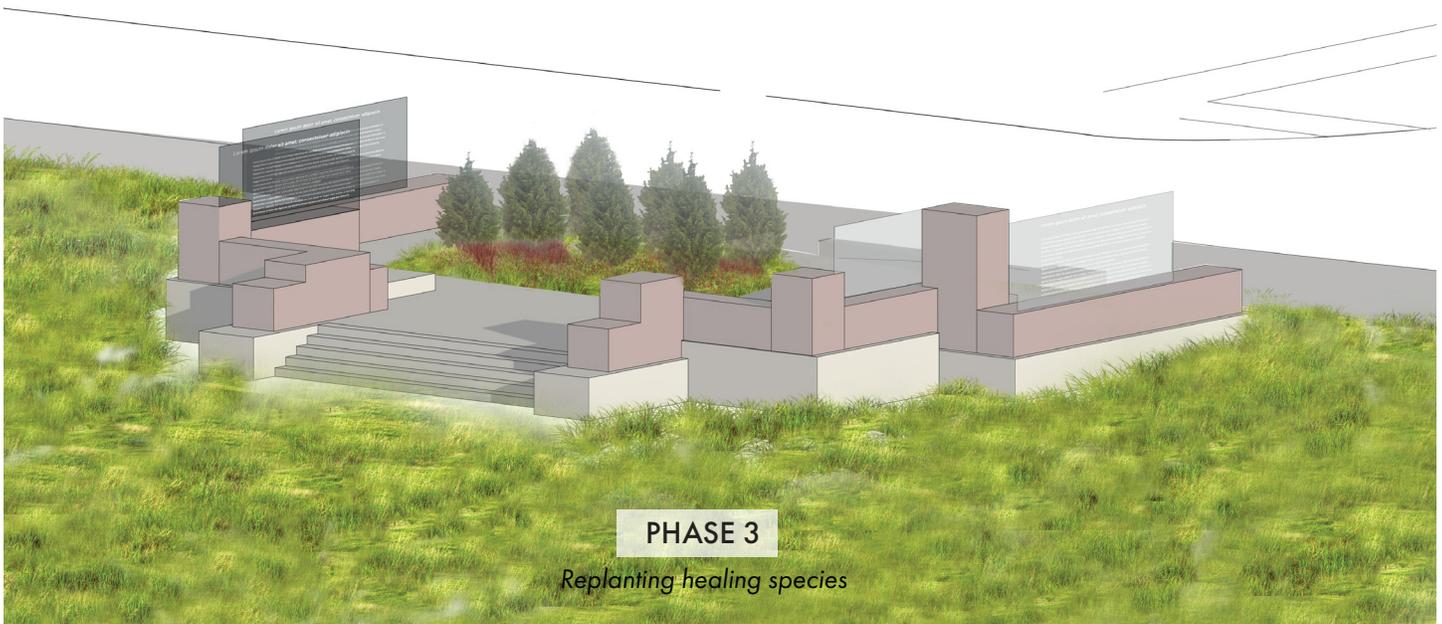
Expanded messaging connects visitors to site

FEATURE

- Glass or plexiglass panels with etched text, anchored between existing brick columns.
- Initial groundbreaking and planting of central space at pavilion platform.
- Prairie planting expanding from threshold to surround and protect the pavilion.

MAINTENANCE

- Indigenous Guardians to maintain, protect, and remove prayer ties where appropriate.
- Controlled burns, weed control and maintenance of prairie as recommended by the Treatment Plan.
- Clean and protect glass/plexi messaging panels, remove vandalism on a regular basis or as necessary.
- Regular removal of debris (leaves, cigarette butts, trash) to maintain clean and respectful appearance.



FEATURE

- Red-osier dogwood, Northern white cedar, white sage and native grasses planted in the center of the pavilion.
- Brick columns further deconstructed, with stabilization of structure
- Prairie planting surrounds the pavilion

MAINTENANCE

- Weed and maintain planting at pavilion center to have a “natural” appearance while not overtaking egress.
- Clean and protect glass/plexi messaging panels, remove vandalism on a regular basis or as necessary.
- Regular removal of debris (leaves, cigarette butts, trash) to maintain clean and respectful appearance.

GATEWAY / WEST

AREA MESSAGING FEATURES



Detail Plan

FEATURE

- The western vehicular arrival to the site, along Mounds Boulevard, is a narrow access point, and an ideal opportunity to communicate that one is entering a sacred place.
- The West Gateway is marked with two large circular frames, each located on one side of Mounds Blvd facing each other. The two circular forms each support a long banner that will shift in response to wind and light.
- The color of the banner shall be consistent with the immediate acknowledgement features to create a holistic family. The words or patterns on the banners shall reinforce the message of *Honor + Respect*.

MAINTENANCE

- The large circular forms (20'-30' in height) could be made out of wood or metal, with a concrete foundation. Wood would require an annual treatment of sealant or preservative. Metal would require occasional re-painting with exterior-grade paint.
- The flags would be temporary or semi-permanent, made from a synthetic fabric that could be screen printed with words or patterns. Flags should be replaced every 3 years and removed during winter months.



View from Mounds Blvd at Commercial Street, looking East



"Parade" by Mike Rathbun



"Question Everything" by Virgil Abloh

GATEWAY / EAST

AREA MESSAGING FEATURES



Detail Plan

FEATURE

- The eastern vehicular arrival to the site from Burns Ave and US-10 requires passage through a fast-moving and large vehicular intersection. This area is highly visible from US-10 and is an opportunity for a large-scale message to communicate that one is entering or passing by a sacred place.
- The West Gateway is marked with two large circular frames, situated side by side, facing US-10. The two circular forms each support a long banner that will shift in response to wind and light.
- The color of the banner shall be consistent with the immediate acknowledgement features to create a holistic family. The words or patterns on the banners shall reinforce the message of *Honor + Respect*.

MAINTENANCE

- The large circular forms (20'-30' in height) could be made out of wood or metal, with a concrete foundation. Wood would require an annual treatment of sealant or preservative. Metal would require occasional re-painting with exterior-grade paint.
- The flags would be temporary or semi-permanent, made from a synthetic fabric that could be screen printed with words or patterns. Flags should be replaced every 3 years and removed during winter months.



View from US-10, looking north and west



"Little Women" by Ellie Murphy



"We Move Still" by Jordan Rosenow

EDUCATIONAL/OAK SAVANNAH SCULPTURE WALK

AREA MESSAGING FEATURES



Detail Plan

FEATURE

- The Sculpture Walk is proposed as a mown trail through the restored oak savannah connecting Clermont St to Thorn St. The trail alignment follows the topography to provide views of the mounds, downtown St. Paul and the river.
- The walk incorporates an existing sculpture located in this area, named "Sacred Dish", created by a native american artist.
- A sculpture located closer to the bluff - "Usumacinta Meets the Mississippi" by Javier Del Cueto - would be relocated to the sculpture walk.
- Habitat and Plant identification markers describing significant species, pollinators and birds can be located along the walk.

MAINTENANCE

- Sculptures shall be kept clean of vandalism on a regular basis or as needed.
- Regular trail maintenance, such as mowing and clearing will be required.
- Identification markers shall be created out of materials consistent with the other Messaging signage in the park. Metal, Direct Embed or other durable exterior-grade signage materials shall be considered.



View along the Sculpture Walk looking at "Sacred Dish"



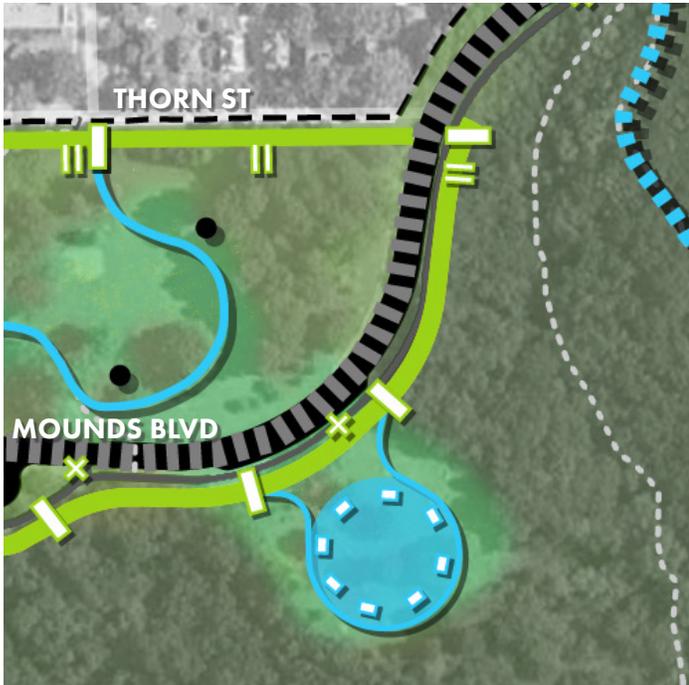
Small Habitat and Plant ID Signs



Sculptures in the Field

EDUCATIONAL / GATHERING CIRCLES

AREA MESSAGING FEATURES



Detail Plan



Detail Plan

- THRESHOLD OF CUES
- LIGHTPOLE BANNER
- STEPPING STONES
- GATHERING CIRCLE
- STONE BENCHES
- WOODLAND TRAIL
- SENSORY TRAILHEAD MARKERS
- HABITAT / PLANT ID MARKER

FEATURE

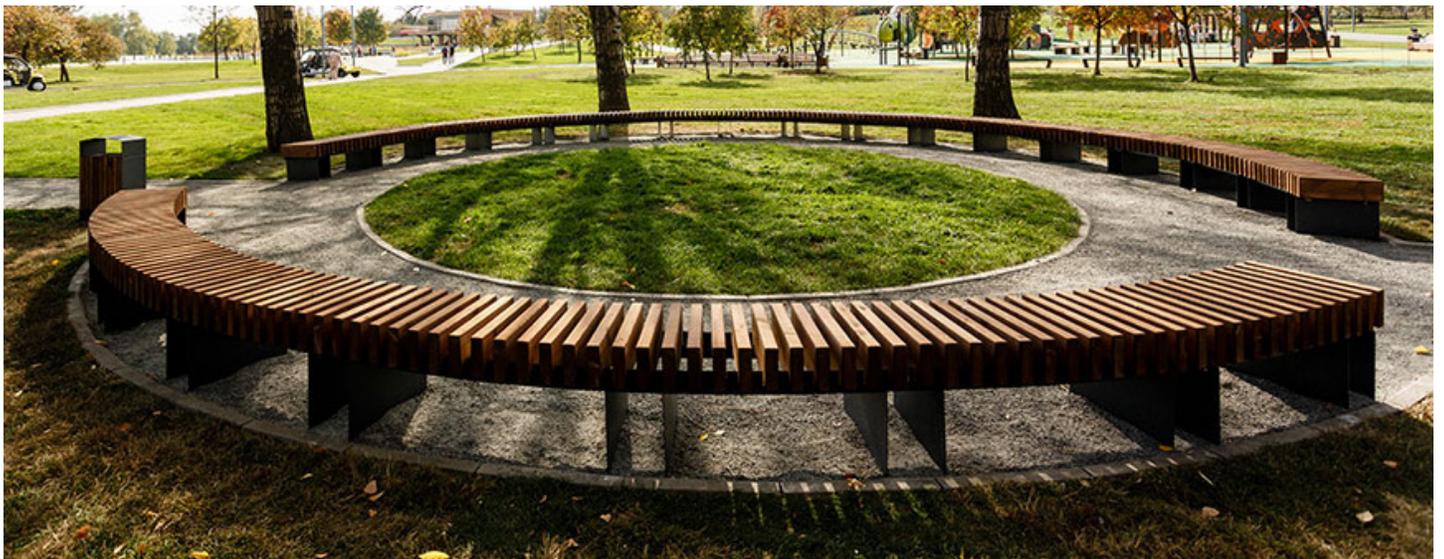
- The Gathering Circle and The Clearing are located in two open clearings within the woodland. The circles can be used as contemplative spaces for small group gatherings or ceremonies.
- Using stone or wood benches to create a circular open space, the central areas can be mown or reinforced by a natural aggregate surface for more frequent use.
- The perimeter of the clearings shall be planted with native plant species that are appropriate within the context of the surrounding ecological community.

MAINTENANCE

- Regular path and gathering area maintenance, such as mowing and clearing will be required.
- Stone or wood benches shall be kept clean of vandalism on a regular basis or as needed.
- Wood benches would require an annual treatment of sealant or preservative to extend the longevity and durability of the materials.



Pilot Knob Očhéthi Šakówiŋ 7 Council Fires Overlook



Circular wood bench

EDUCATIONAL / WOODLAND TRAIL

AREA MESSAGING FEATURES



FEATURE

- The Woodland Trail follows the most stable and well-used pathways through the eastern wooded area.
- Four access points from east to west along the paved trail along Mounds Blvd and Burns Ave can be highlighted by "Sensory Trailhead Markers" marking the entry into the messaging trail and creating a moment of pause to re-focus on the ecosystem around oneself.
- Habitat Watch Markers can call attention to birds passing through or nesting in the woods. The markers will call attention to the larger context of the river valley as critical habitat for the Mississippi flyway.

- Plant ID markers can highlight tree and shrub species that are significant to an oak basswood woodland and connect to the Habitat Watch Markers.

MAINTENANCE

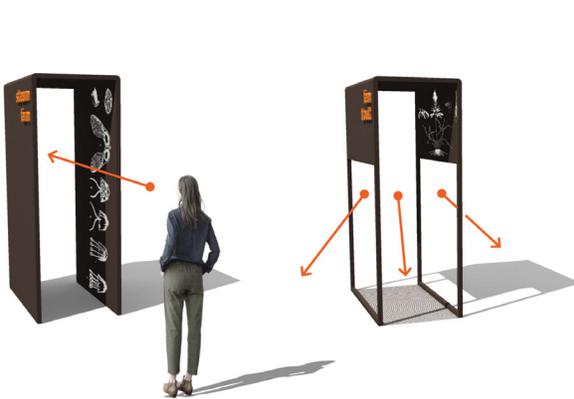
- Stone, metal or wood signs shall be kept clean of vandalism on a regular basis or as needed.
- Wood signs would require an annual treatment of sealant or preservative to extend the longevity and durability of the materials.
- Metal signs shall be treated with an exterior grade weatherproof sealant or a Direct Embed coating system shall be used.



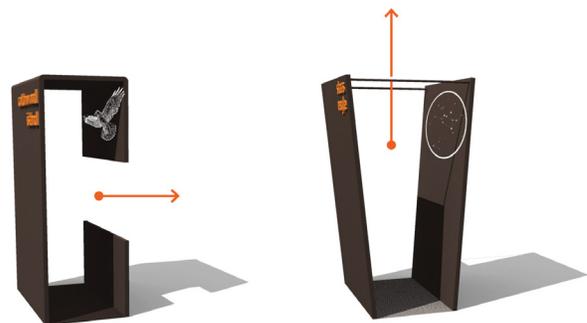
Habitat Identification Markers



Plant Identification Markers



Sensory Trailheads



PHASE 1

FEATURES

THRESHOLD OF CUES (WEST)

A threshold of planting and messaging along the place of burial center.

PAVILION EVOLUTION (PHASE 1)

Transition of the pavilion—to a respectful and less obstructive memorial.

WEST GATEWAY

The western vehicular arrival to the site, along Mounds Boulevard, is a narrow access point, and an ideal opportunity to communicate that one is entering a sacred place.

EAST GATEWAY

The eastern vehicular arrival to the site from Burns Ave and US-10 requires passage through a fast-moving and large vehicular intersection, an opportunity for large-scale messaging.

GATHERING CIRCLES

Possible locations for an outdoor classroom, a ceremony space or a gathering circle.

KEY MESSAGES

Respect and Honor
Mitákuye Owás'ij
Dakota Land

Respect and Honor
Dakota Land

Dakota Land
Respect and Honor

Respect and Honor
Dakota Land

Power of Place
Geologic Time

PHASING

FEATURES

THRESHOLD OF CUES (EAST)

A threshold of planting and messaging along the place of burial center.

THE BLUFF AND MOUND HEALING

Acknowledgment of mounds long disappeared at the wooded bluff edge.

PAVILION EVOLUTION (PHASE 2)

Transition of the pavilion—to a respectful and less obstructive memorial.

WOODLAND TRAIL

An immersive walk through the woodland integrated with interactive and educational digital media. Four access points from east to west along the paved trail along Mounds Blvd and Burns Ave can be highlighted by “Sensory Trailhead Markers” marking the entry into the messaging trail and creating a moment of pause to re-focus on the ecosystem around oneself.

OAK SAVANNAH SCULPTURE WALK (WEST)

An immersive walk through restored oak savannah plantings.

KEY MESSAGES

*Respect and Honor
Mitákuye Owás’iŋ
Dakota Land*

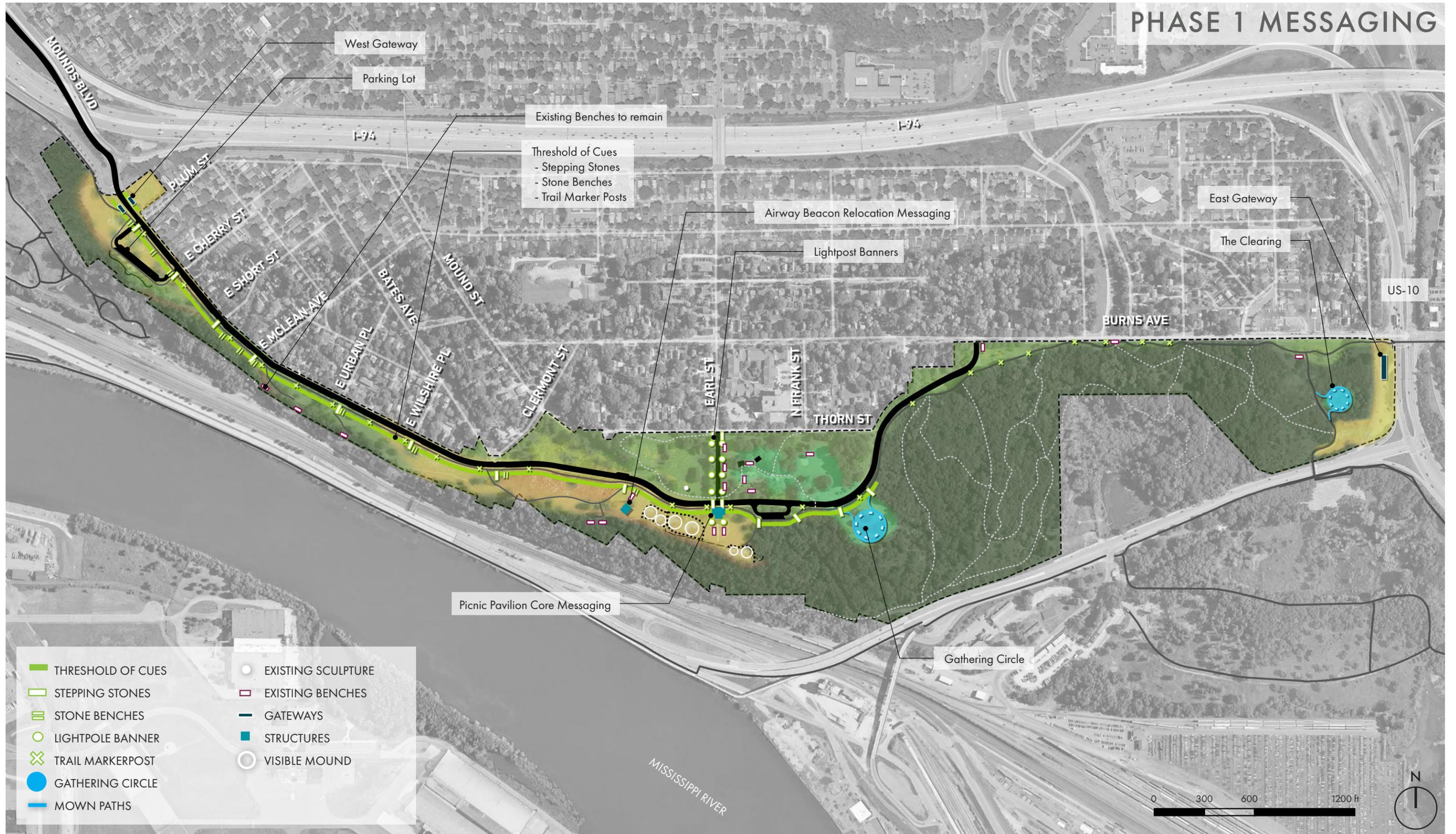
*Respect and Honor
Dakota Land*

*Respect and Honor
Dakota Land*

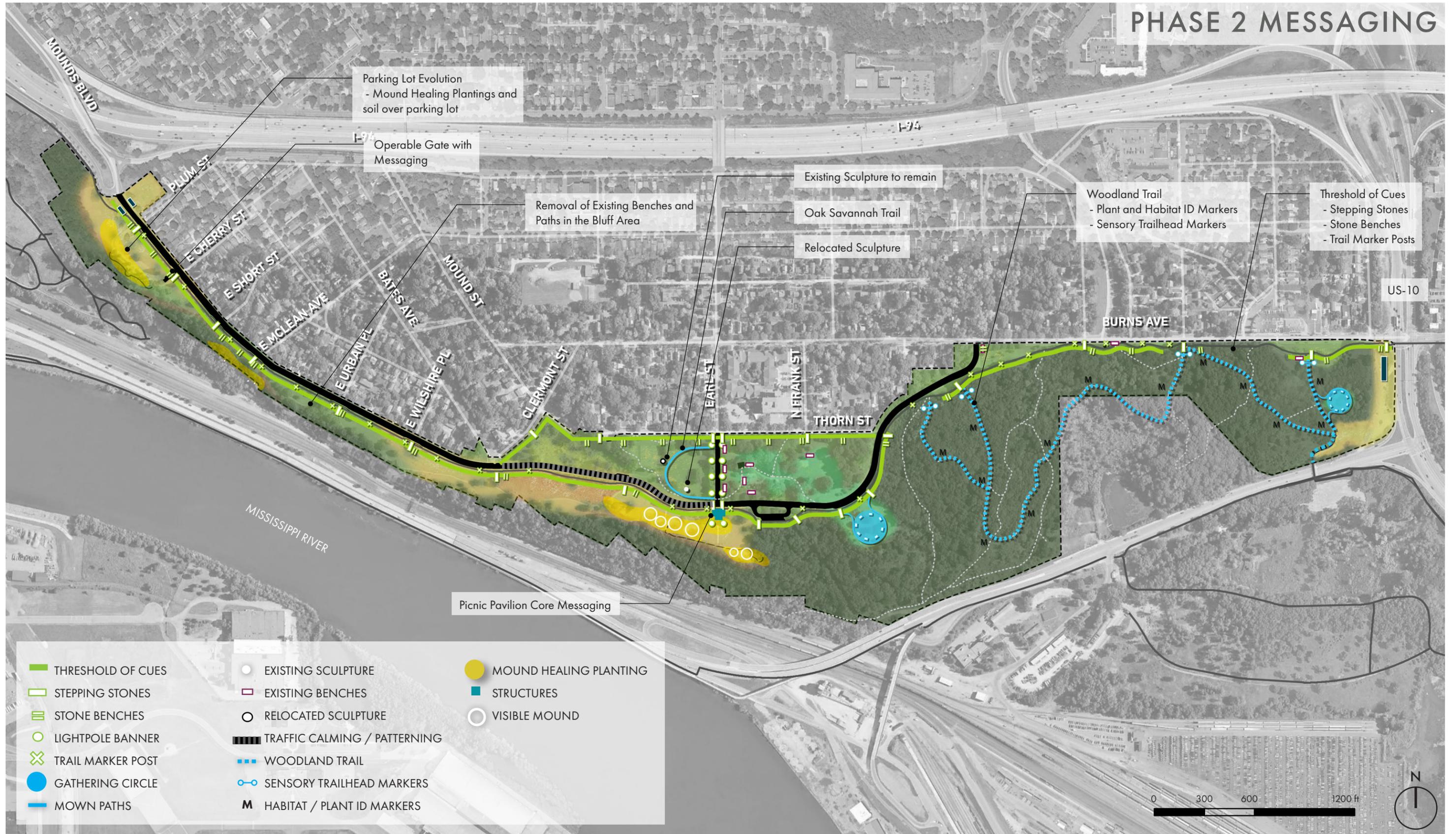
*Ecosystems of the River Valley
Mitákuye Owás’iŋ
Power of Place*

*Ecosystems of the River Valley
Mitákuye Owás’iŋ*

PHASE 1 MESSAGING



PHASE 2 MESSAGING



Parking Lot Evolution
- Mound Healing Plantings and soil over parking lot

Operable Gate with Messaging

Removal of Existing Benches and Paths in the Bluff Area

Existing Sculpture to remain

Oak Savannah Trail

Relocated Sculpture

Woodland Trail
- Plant and Habitat ID Markers
- Sensory Trailhead Markers

Threshold of Cues
- Stepping Stones
- Stone Benches
- Trail Marker Posts

Picnic Pavilion Core Messaging

- THRESHOLD OF CUES
- ▤ STEPPING STONES
- ▤▤ STONE BENCHES
- LIGHTPOLE BANNER
- ✕ TRAIL MARKER POST
- GATHERING CIRCLE
- MOWN PATHS
- EXISTING SCULPTURE
- ▭ EXISTING BENCHES
- RELOCATED SCULPTURE
- ▬▬▬ TRAFFIC CALMING / PATTERNING
- - - WOODLAND TRAIL
- SENSORY TRAILHEAD MARKERS
- M HABITAT / PLANT ID MARKERS
- MOUND HEALING PLANTING
- STRUCTURES
- VISIBLE MOUND



PHASING

FEATURES

OAK SAVANNAH SCULPTURE WALK (EAST)

An immersive walk through restored oak savannah plantings.

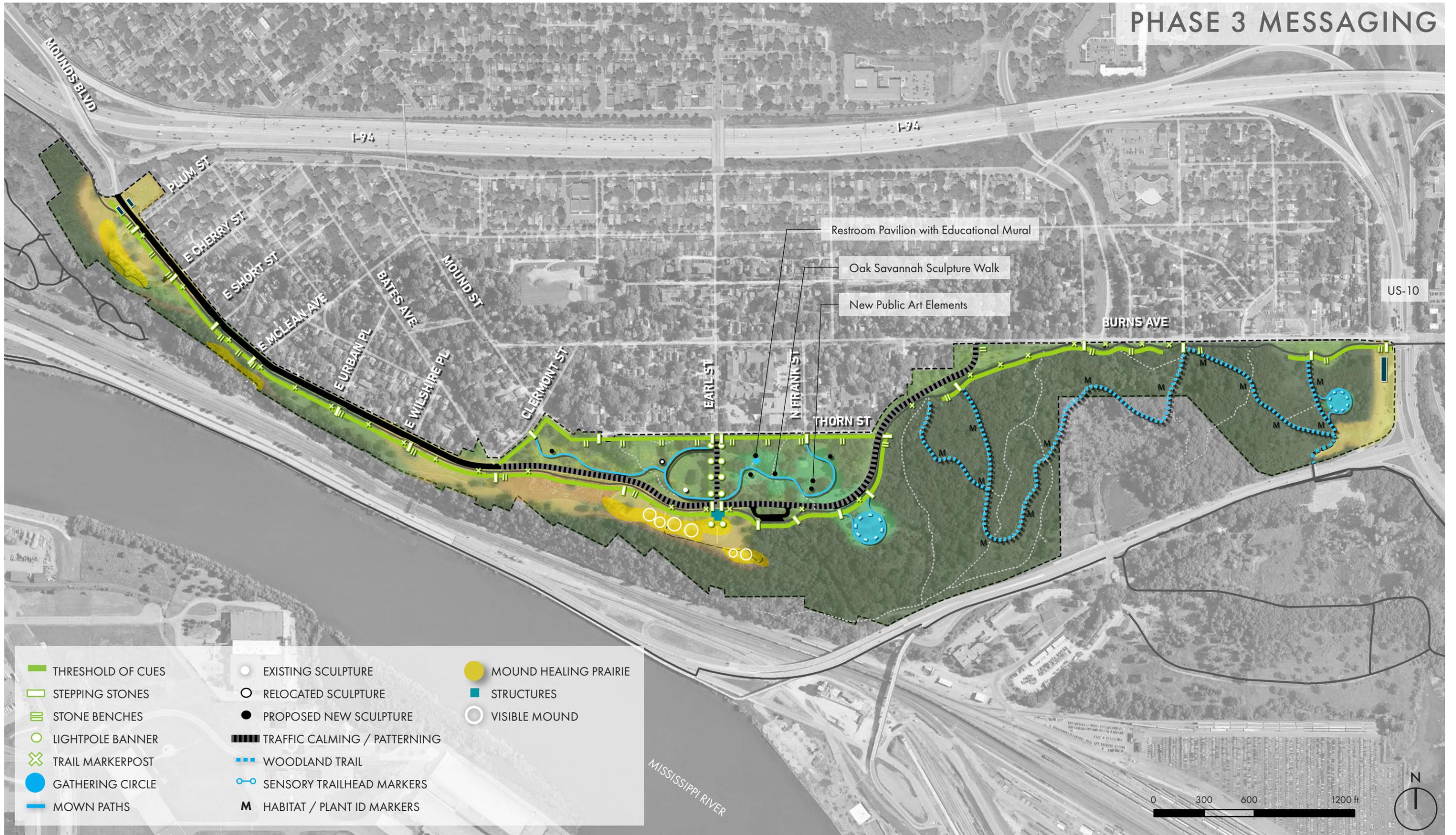
KEY MESSAGES

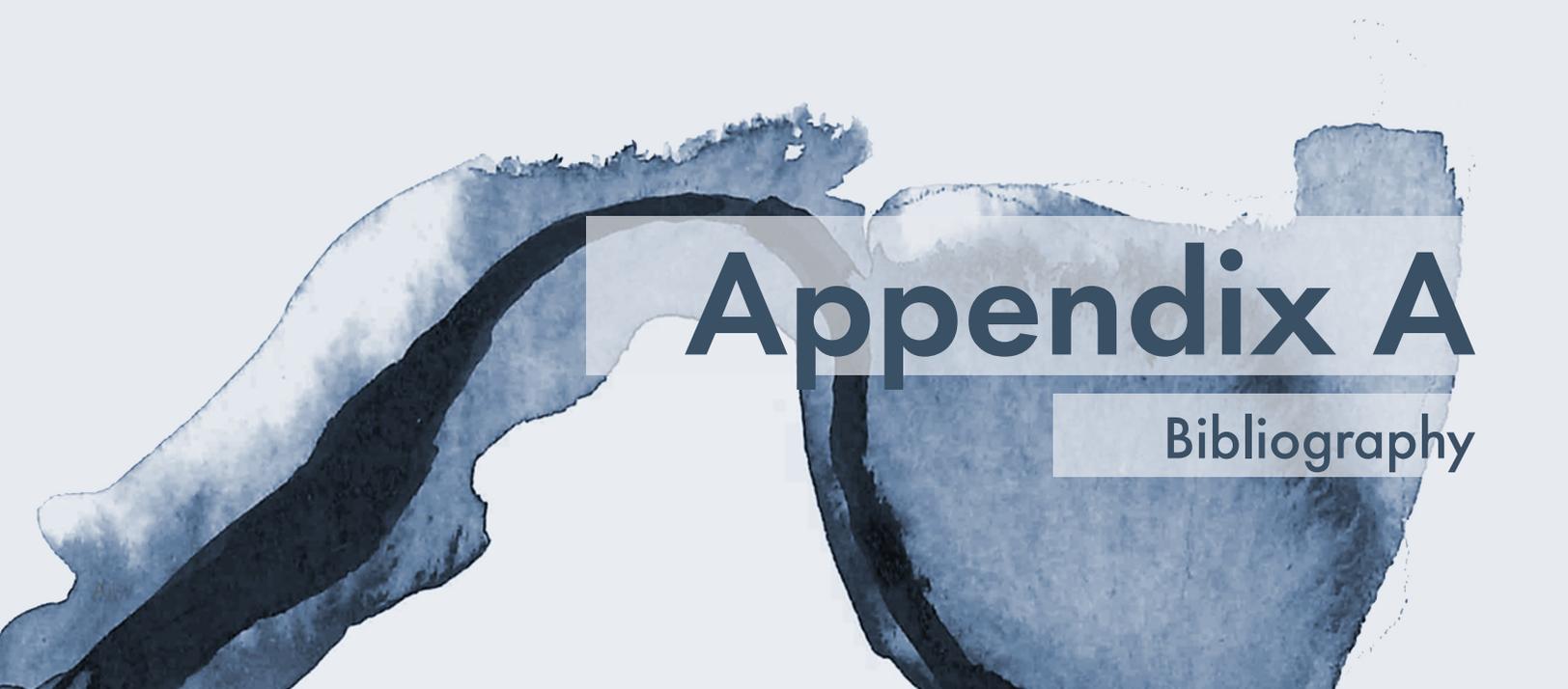
Ecosystems of the River Valley

Mitákuye Owás'iy

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PHASE 3 MESSAGING





Appendix A

Bibliography

Primary Sources

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Photograph Collection

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Appendix B

Executive Order 19-24

STATE OF MINNESOTA

Executive Department



Governor Tim Walz

Executive Order 19-24; Rescinding Executive Order 13-10

Affirming the Government to Government Relationship between the State of Minnesota and Minnesota Tribal Nations: Providing for Consultation, Coordination, and Cooperation

I, Tim Walz, Governor of the State of Minnesota, by the authority vested in me by the Constitution and applicable statutes, issue the following Executive Order:

It is important to recognize that the United States and the State of Minnesota have a unique legal relationship with federally recognized Tribal Nations, as affirmed by the Constitution of the United States, treaties, statutes, and case law. The State of Minnesota is home to eleven federally recognized Tribal Nations (“Minnesota Tribal Nations”) with elected or appointed Tribal Governments.

The State of Minnesota recognizes and supports the unique status of the Minnesota Tribal Nations and their right to existence, self-govern, and possess self-determination.

The State acknowledges that Minnesota Tribal Nations are comprised of a majority of the State’s 108,000 American Indians and provide significant employment in the State. Members of the Minnesota Tribal Nations are citizens of the State of Minnesota and possess all the rights and privileges afforded by the State.

The State of Minnesota and the Minnesota Tribal Nations significantly benefit from working together, learning from one another, and partnering when possible.

Meaningful and timely consultation between the State of Minnesota and the Minnesota Tribal Nations will facilitate better understanding and informed decision making by allowing for collaboration on matters of mutual interest and help to establish mutually respectful and beneficial relationships between the State and Minnesota Tribal Nations.

For these reasons, I order that:

1. “Agencies” are defined for purposes of this Executive Order as the following: Department of Administration, Department of Agriculture, Department of Commerce, Department of Corrections, Department of Education, Department of Employment

and Economic Development, Department of Health, Office of Higher Education, Housing Finance Agency, Department of Human Rights, Department of Human Services, Minnesota IT Services, Department of Iron Range Resources and Rehabilitation, Department of Labor and Industry, Minnesota Management and Budget, Bureau of Mediation Services, Department of Military Affairs, Metropolitan Council, Department of Natural Resources, Minnesota Pollution Control Agency, Department of Public Safety, Department of Revenue, Department of Transportation, and Department of Veterans Affairs.

2. All agencies must recognize the unique legal relationship between the State of Minnesota and the Minnesota Tribal Nations, respect the fundamental principles that establish and maintain this relationship, and accord Tribal Governments the same respect accorded to other governments.
3. By June 30, 2019, all agencies will, in consultation with Minnesota Tribal Nations, have implemented tribal consultation policies to guide their work and interaction with Minnesota Tribal Nations and will submit these policies to the Office of the Governor and Lieutenant Governor.
4. Prior to September 1 of each year, every agency will consult with each Minnesota Tribal Nation to identify priority issues in order to allow agencies to proactively engage Minnesota Tribal Nations in the agencies' development of legislative and fiscal proposals in time for submission into the Governor's budget and legislative proposal each year.¹ By October 1 of each year, these priorities will be submitted to the Office of the Governor and Lieutenant Governor for review.
5. As appropriate, and at the earliest opportunity, each agency will develop and maintain ongoing consultation with the Minnesota Tribal Nations related to each area where the agency's work intersects with Minnesota Tribal Nations.
6. Agencies must consider the input gathered from tribal consultation into their decision-making processes, with the goal of achieving mutually beneficial solutions.
7. Each agency must designate a Tribal Liaison to assume responsibility for implementation of the tribal consultation policy and to serve as the principal point of contact for Minnesota Tribal Nations. The Tribal Liaison must be able to directly and regularly meet and communicate with the Agency's Commissioner and Deputy and Assistant Commissioners in order to appropriately conduct government-to-government conversations.
8. The State has instituted Tribal State Relations Training ("TSRT") which will be the foundation and basis of all other tribal relations training sources. All agencies must direct certain staff to complete training to foster a collaborative relationship between the State of Minnesota and Minnesota Tribal Nations. In addition to all

¹ The Department of Iron Range Resources and Rehabilitation will consult with Minnesota Tribal Nations within its service area.

Commissioners, Deputy Commissioners, and Assistant Commissioners, all agency employees whose work is likely to impact Minnesota Tribal Nations will attend TSRT training. Tribal Liaisons will actively support and participate in the TSRT.

9. Nothing in this Executive Order requires state agencies to violate or ignore any laws, rules, directives, or other legal requirements or obligations imposed by state or federal law or set forth in agreements or compacts between one or more Minnesota Tribal Nations or any other Tribal Nation and the State or its agencies. This Executive Order is not intended to, and does not create, any right to administrative or judicial review, or any other right or benefit or responsibility, substantive or procedural, enforceable against the State of Minnesota, its agencies or instrumentalities, its officers or employees, or its subdivisions or any other persons. Nothing in this Executive Order prohibits or limits any state agency from asserting any rights or pursuing any administrative or judicial action under state or federal law to effectuate the interests of the State of Minnesota or any of its agencies.
10. If any provision in this Executive Order conflicts with any laws, rules, or other legal requirements or obligations imposed by state or federal law, state and federal laws will control.
11. Executive Order 13-10 is rescinded.

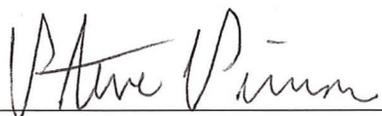
This Executive Order is effective fifteen days after publication in the State Register and filing with the Secretary of State. It will remain in effect until rescinded by proper authority or until it expires in accordance with Minnesota Statutes 2018, section 4.035, subdivision 3.

Signed on April 4, 2019.



Tim Walz
Governor

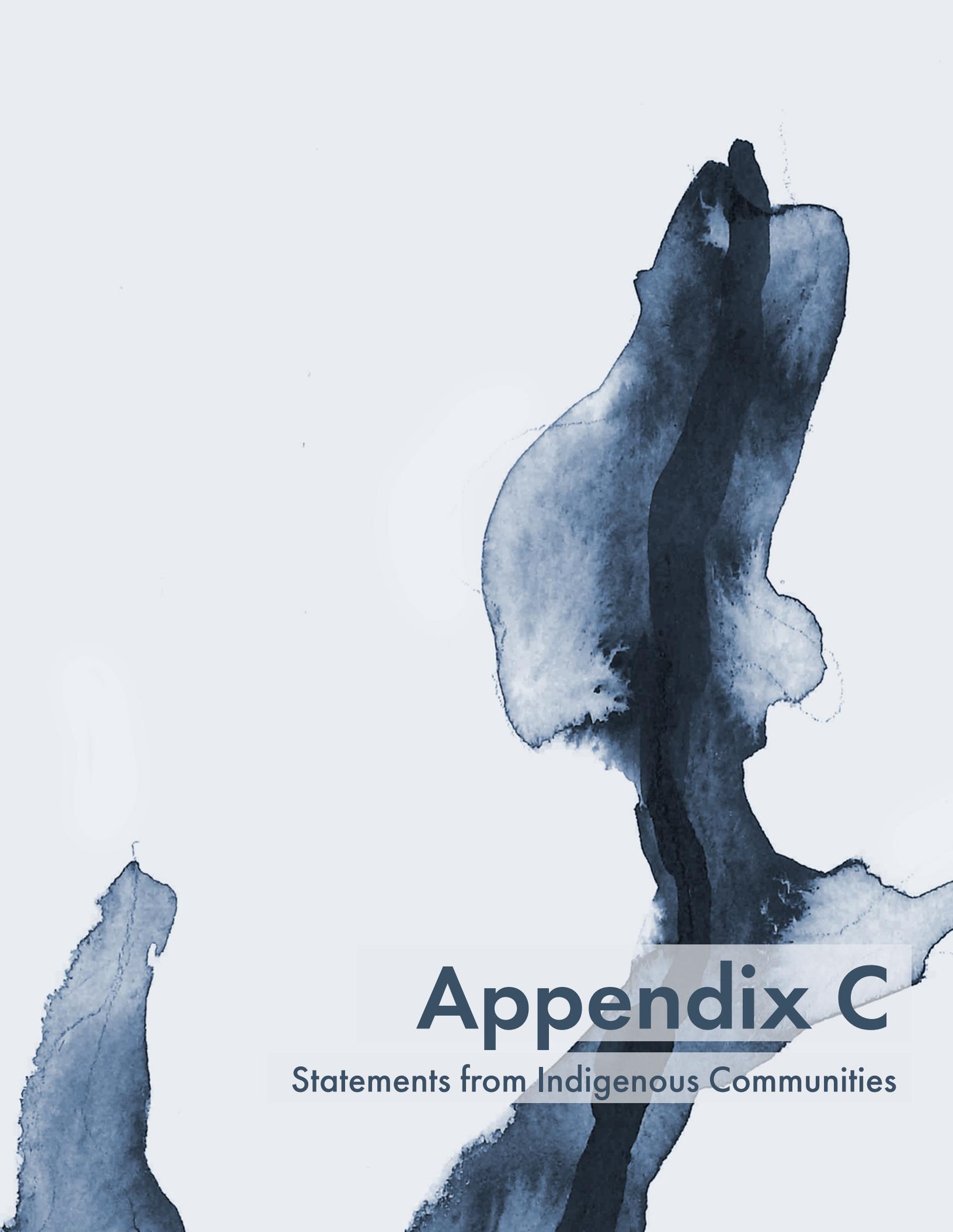
Filed According to Law:



Steve Simon
Secretary of State



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Appendix C

Statements from Indigenous Communities

Tribal Historic Preservation Office
Upper Sioux Community
5722 Travers Lane
Post Office Box 147
Granite Falls, MN 56241
320.564.3853
thpo@uppersiouxcommunity-nsn.gov



Statement on the Tribal Consultation Process for the sacred burial site above Wakan Tipi
(Indian Mounds Regional Park)

The process that has taken place between Tribal Representatives, Native American residents and the City of Saint Paul is a step in the right direction, but there is still a long way to go. We as Indigenous people have a voice in the process because we have spent decades fighting for it. Specifically, at this location because a small group of Native Americans living in the city demanded to be heard. That is why we were invited to consult on our own burial site. Call this an improvement within our colonizer's system but it is not justice.

What is known as Indian Mounds Regional Park, and beyond, is sacred. The blood of our ancestors is in this earth, it is the same blood that flows in our veins. The spirits of those relatives are here and always will be. Nearly 200 years of desecration, or the changing of names on deeds of ownership, does not change that. We are connected in the strongest ways possible and that connection will never be broken.

Therefore, acknowledgements and consultation with representatives of the decision makers is not enough. We need to be the decision makers, not consultants. To truly honor and respect the importance of this place control must be given to, or taken back by, Dakota people.

Samantha Odegard
Tribal Historic Preservation Officer
Upper Sioux Community

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