

Indian Mounds Regional Park



Cultural Landscape Study and Interpretive Plan

Part I Draft

Updated September 2019

INDIAN MOUNDS REGIONAL PARK

CULTURAL LANDSCAPE STUDY

AND INTERPRETIVE PLAN

PART 1 DRAFT
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Table of Contents

Chapter 1: Introduction

Project Purpose.....	1.1
Study Area Location and Description.....	1.1
Project Approach	1.2
Project Participants.....	1.3
Vision and Goals	1.3
Orthography	1.4
Terminology.....	1.4

Chapter 2: Site History

Introduction.....	2.1
Significance.....	2.1
Landscape Development.....	2.6
Geological and Ecosystem Formation and Human Activities	2.6
Initial Mound Construction (200 BCE to 1000 AD).....	2.8
Dakota Habitation through Early Euro-American Contact (1000 AD to 1837)	2.10
Removal of Indigenous People and European American Settlement (1838 to 1891)	2.15
Early Park Establishment (1892 to 1928).....	2.21
Park Modifications (1929 to 1980)	2.27
Present Day Changes (1981 to 2018).....	2.31

Chapter 3: Existing Condition & Landscape Analysis

Introduction.....	3.1
Summary of Integrity	3.1
Contributing Landscape Features	3.2
Mounds.....	3.5
A Framework for Considering Traditional Cultural Significance	3.7
The Cemetery / Cultural Traditions.....	3.9
Natural Systems and Topography.....	3.10
Spatial Organization.....	3.13
Land Use.....	3.14
Vegetation	3.16
Views.....	3.19
Circulation	3.22
Buildings and Structures	3.27
Small-Scale Features and Utilities.....	3.30

Appendices

Appendix A: Bibliography
Appendix B: Executive Order 19-24

Part 2: Landscape Treatment and Interpretation

NOTE: Part 2 is not part of the current draft. It will be included in future submittals.

Chapter 4: Landscape and Visitor Experience Program and Landscape Interpretation Themes

Chapter 5: Landscape Treatment Plan

Chapter 6: Interpretive Plan

Chapter 7: Phased Implementation Projects and Cost Estimates

Acknowledgements

To be included in future submittals

Chapter 1: Introduction

Project Purpose

The landscape of Indian Mounds Regional Park is significant to Dakota communities, as well as other Indigenous groups in the region. A portion of the park 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. The park 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 purpose of the Cultural Landscape Study and Interpretive Plan is to document the cultural significance of the landscape and collaborate with connected peoples to inform development of a plan for use and interpretation of the site. It emphasizes recognition and support of Indigenous community connections to the landscape. The study documents the historic landscape, evaluates the significance and integrity of the landscape, and, when completed, will present a 20-year vision and plan for landscape treatment and interpretation.

Study Area Location and Description

Indian Mounds Regional Park is situated on a bluff overlooking the Mississippi River on the eastern side of downtown Saint Paul, Minnesota (see Figure 1.1). The 111-acre park 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.

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 park, 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 park is roughly linear in form, with the northern side bounded by Mounds Boulevard and the southern side by the bluff. To the east is the municipal forest, while the center of the park is open lawn with shade trees. A playground, picnic shelters, and comfort station are in the center of the park, along with a park pavilion building. Walking paths, tennis courts, and a baseball diamond are other recreational amenities. A

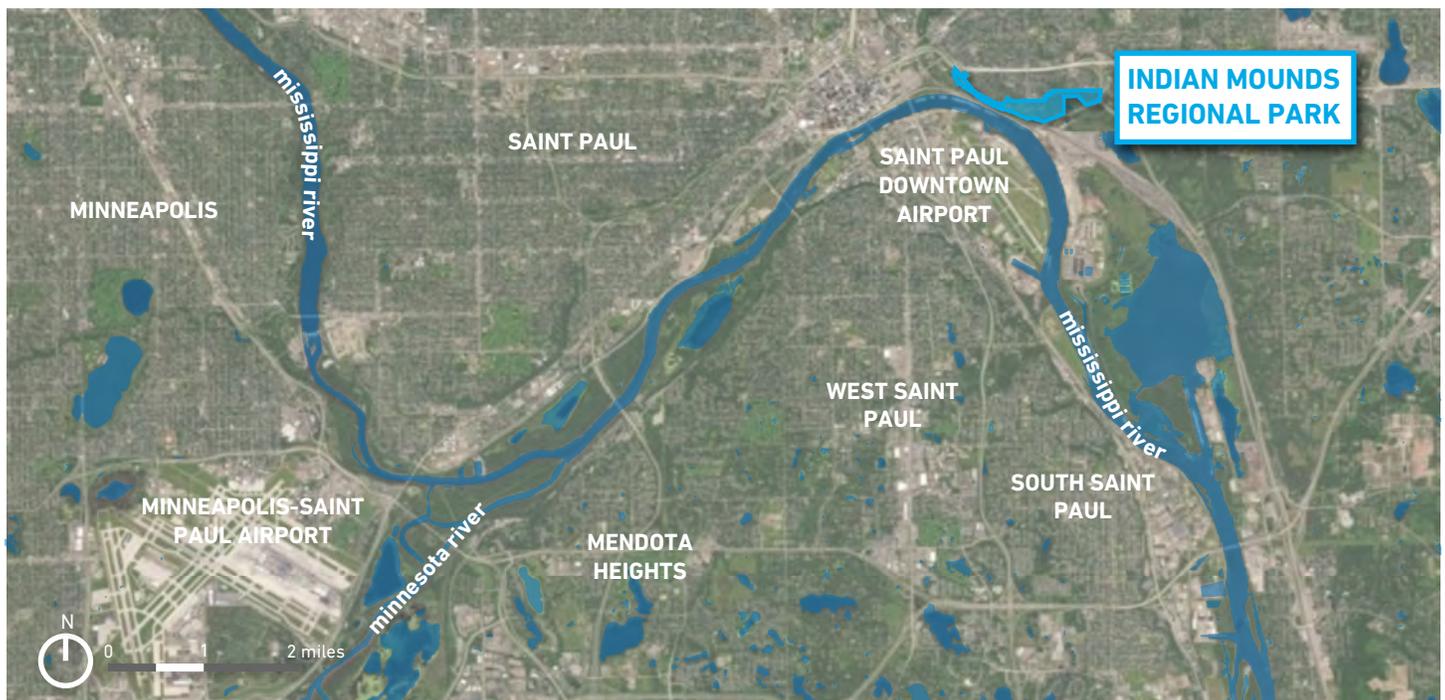


Figure 1.1. Study area location.

1929 Air 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 Air Beacon does not acknowledge the significance of the burial mound.

Project Approach

The Cultural Landscape Study and Interpretive Plan applied a collaborative process drawing from the expertise of the consultant team, as well as extensive collaboration with Dakota communities, public interest stakeholders, and interested individuals.

The documentation and evaluation of the landscape has been undertaken 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 project approach was broken down into two phases.

Phase 1: Investigation, Documentation, and Analysis

The first phase of the project included preparation of the cultural landscape assessment for the park. Initial research materials were provided by the City of Saint Paul.

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.

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).

A Project Advisory Team (PAT) was established to collaborate with the City and Consultants to guide the project. The PAT is comprised of community members, representatives of Indigenous communities, and other stakeholders. Composition of the PAT is detailed in the next section. In October 2018, the consultant team began facilitation of a total of six PAT meetings to be held throughout the project process, as well as six separate facilitated Community Engagement Events (CEE) with a broader group of stakeholders.

Topics addressed during the first two PAT meetings included:

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

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.

Topics addressed during the first two CEE 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.

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

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.

Phase 2: Landscape Treatment and Interpretive Plan

During Phase 2, a Landscape Treatment Plan for site conservation, use, and interpretation will be developed in collaboration with the PAT, Indigenous and local communities. The project team will collaborate with the PAT, Indigenous and local communities to develop interpretive themes based on the cultural significance of the park. Four additional PAT meetings and CEE will be held to support the development of the Landscape Treatment Plan and Interpretive Plan.

Topics to be addressed during the final PAT meetings include:

PAT Meeting 3: Finalize Vision, Goals, and Guiding Principles, preliminary interpretive themes (Workshop).

PAT Meeting 4: Preliminary site use/visitor experience

program, refined interpretive themes and preliminary concepts (Workshop).

PAT Meeting 5: Development of Site Treatment and Interpretive Recommendations (Workshop)

PAT Meeting 6: Final Presentation of Recommendations

Topics to be addressed during the final CEE include:

CEE 3: Public Engagement Event (combination of events as deemed appropriate: Presentation, Facilitated Discussion, Group Site Visit and Teaching/Listening event, Sharing, Open House).

CEE 4: Preliminary site use program, interpretive themes and concepts (combine with PAT Meeting 4/ Workshop or Open House following the Workshop).

CEE 5: Development of Site Treatment and Interpretive Recommendations (combine with PAT Meeting 5/ Workshop or Open House following the Workshop).

CEE 6: Final Presentation of Recommendations.

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, Dakota Language Society, 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 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.

Vision and Goals

Vision Statement

Develop a plan for the future of the landscape that is guided by *Mitakuye Owasin* 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 recognizes the sacredness of the place.

Project Goals

- Increase understanding and respect of the Sacred Place-Burial Ground, Relatives, and Ancestors who are here.
- Protect the landscape from potential impacts.
- Identify and preserve or restore important characteristics.
- Determine the desired condition for the Mounds and associated landscape.
- Recommend appropriate use of the landscape and conditions to support.

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.²

Táku Wakháj Thípi - This term is used in reference to the Cave and Dakota sacred site located at the bottom of the bluff. It may be referred to in other documents as Wakan Tipi, Tipi Wakan, Dakauhkan Tipi, Taku Takan, or Takukan.

Imnížaska - This term refers to the white cliffs visible on the face of the bluff. It may be referred to in other documents as Imniza Ska or Imanee'zha ska.

Uŋkthéŋi - This term refers to the water spirit; it may be referred to in other documents as Unktehi.

Kap'óža - This term refers to the people of a village that was seasonally located along the Mississippi River to the east of the study area. It may be referred to in other documents as Kaposia.

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.³ 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.⁴

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.⁵

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.⁶

Ethnographic landscape - Area containing natural and cultural resources that associated people define as heritage resources, including plant and animal communities, geographic features, and structures.⁷

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.⁸

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.⁹

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.¹⁰

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 American Indian tribes that meet the National Register criteria.¹¹

Historic significance - The recognized importance a property displays when it has been evaluated, including when it has been

2 Spelling was provided by Ethan Neerdaels of the Dakota Language Society.
3 Birnbaum and Peters, *Guidelines for the Treatment of Cultural Landscapes*, 9.
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 Birnbaum and Peters, *Guidelines for the Treatment of Cultural Landscapes*, 5.
8 Page, Gilbert, and Dolan, *A Guide to Cultural Landscape Reports*, 132.
9 Page, Gilbert, and Dolan, *A Guide to Cultural Landscape Reports*, 4.
10 Page, Gilbert, and Dolan, *A Guide to Cultural Landscape Reports*, 4.
11 Advisory Council on Historic Properties, 36 CFR Part 800 : *Protection of Historic Properties*, 2004.

found to meet National Register Criteria.¹²

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.¹³

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

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.¹⁴

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.¹⁵

Cultural Traditions are practices that influence land use, patterns of division, building forms and the use of materials. At Indian Mounds Regional Park 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

12 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.

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

14 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.

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

archaeological resources.¹⁶

Period of significance - The span of time for which a cultural landscape attains historical significance and for which it meets National Register criteria.¹⁷

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 mechanical, electrical, and plumbing systems and other code-required work to make properties functional is appropriate within a preservation project.¹⁸

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.¹⁹

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.²⁰

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.²¹

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.²² For Traditional Cultural Property Studies done through the National Park Service, agencies are recommended to consult with specialists with ethnographic research training.

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

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

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

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

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

Chapter 2

Site History

Introduction

This chapter presents the physical evolution of Indian Mounds Regional Park from its establishment by Indigenous communities as a burial ground, through creation of the 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 Indian Mounds Regional Park. 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 Indigenous groups, informed by published Indigenous 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.

The site history is followed by a landscape chronology that describes physical changes to the landscape over time.

Chapter 3 presents documentation of existing landscape condition and analysis of integrity.

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 park, 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

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.

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. Bdote, 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 Mni Sni (Coldwater Spring) and Oheyawahi (Pilot Knob). 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 Regional Park.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)

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

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.

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 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 Regional Park are part of the larger Bdote.¹⁰ Imnižaska, the "White Cliffs" is a place of connection of earth, sky, and water.¹¹ The Mississippi River makes a sharp bend in this location, while the white cliffs rise dramatically above the river. This is the highest point along the

6 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. 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.

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

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 Wakháj 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 Mitakuye Owasin. At Indian Mounds Park the mounds, cliffs, caves, springs, sky, river, animals, plants, ancestors, and living descendants, are all one together, as a significant place not considered to 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 Regional Park 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

12 Ethan Neerdaels, Oral Communication; PAT Meeting December 6, 2018

13 Táku Wakháj 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.

15 Indian Mounds Regional Park 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.

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

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.

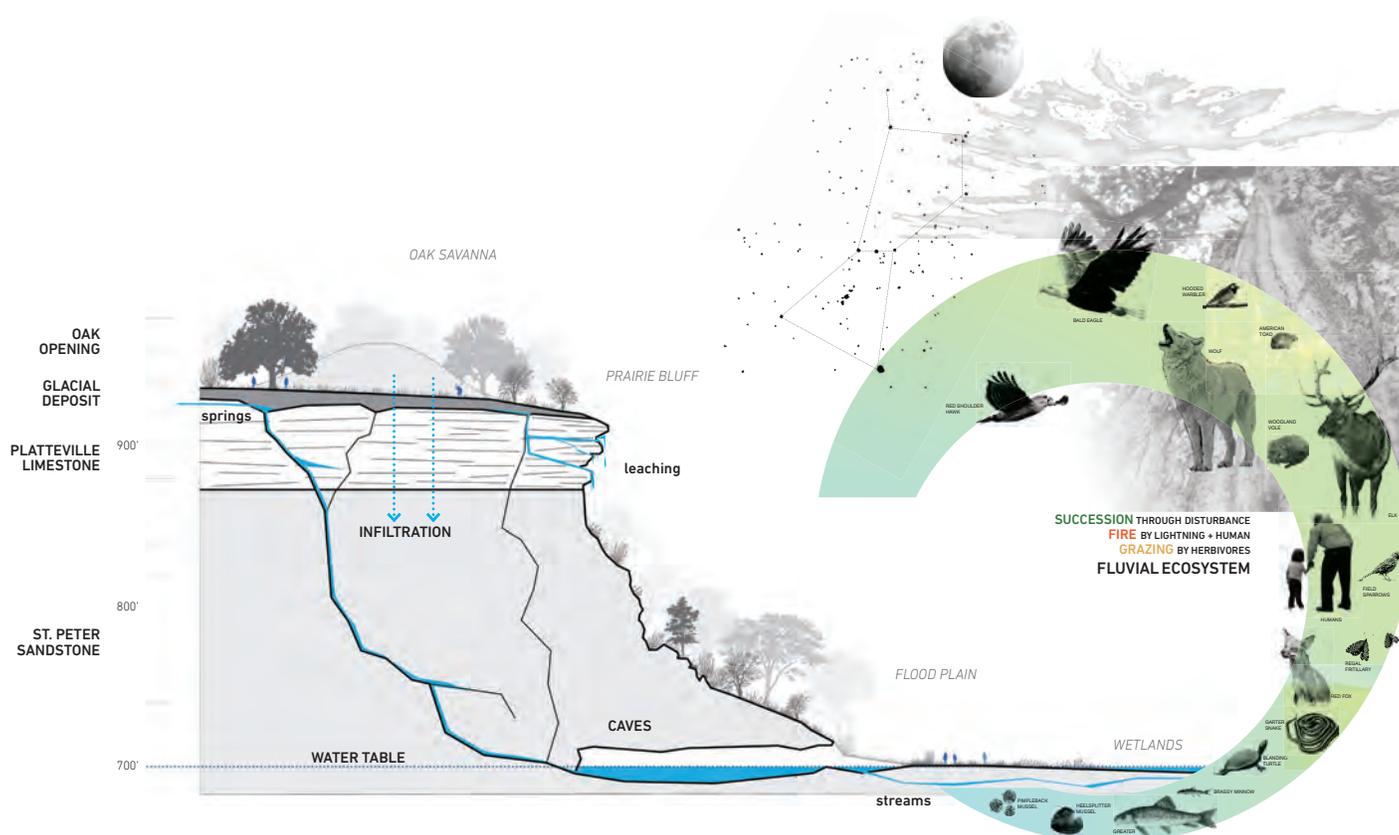


Figure 2.1. Mitakuye Owasin diagram. (Ten x Ten 2019).

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 park may also have a secondary level of significance associated with early park development in the City of St. Paul. The park 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 the park between 1892 to 1929. Under Criterion A, the park might be significant as part of the history of the City of St. Paul. Although development of the park damaged the significant landscape, Indian Mounds Regional Park was one of the first parks in St. Paul. The park 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, such as Indian Mounds Regional Park.

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 of the park 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

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

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

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 park 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 for the park be developed to address all aspects of potential significance identified in this report.

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.

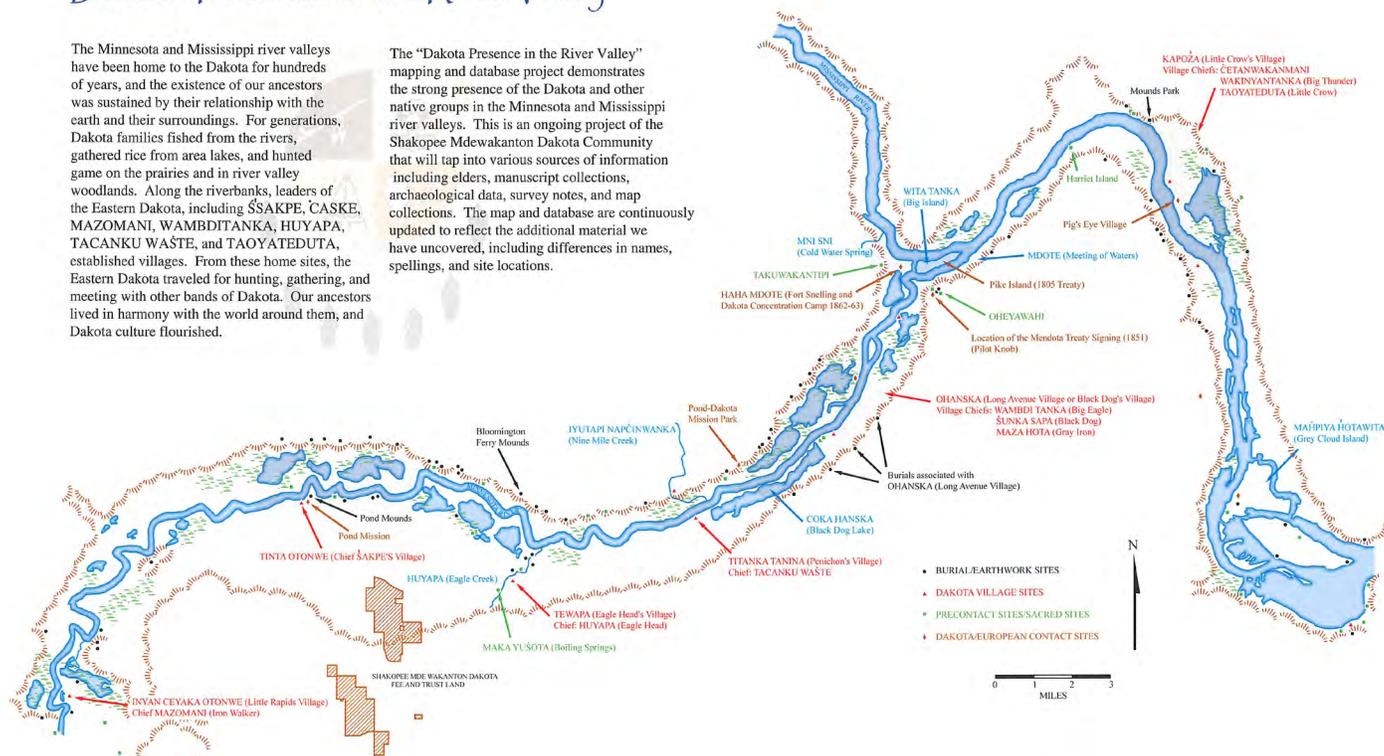


Figure 2.2. The Dakota and other Indigenous groups have had a strong presence in the Minnesota and Mississippi River Valleys for centuries. Places of importance include burial/earthwork sites, village sites, and sacred sites. (Shakopee Mdewakanton Sioux (Dakota) Community, 2018).

Landscape Development

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

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 Regional Park 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 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 earlier the 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 today's Indian Mounds Regional Park. The Imnīžaska (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 and transportation, hunted bison on the prairies, and collected wild

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.

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

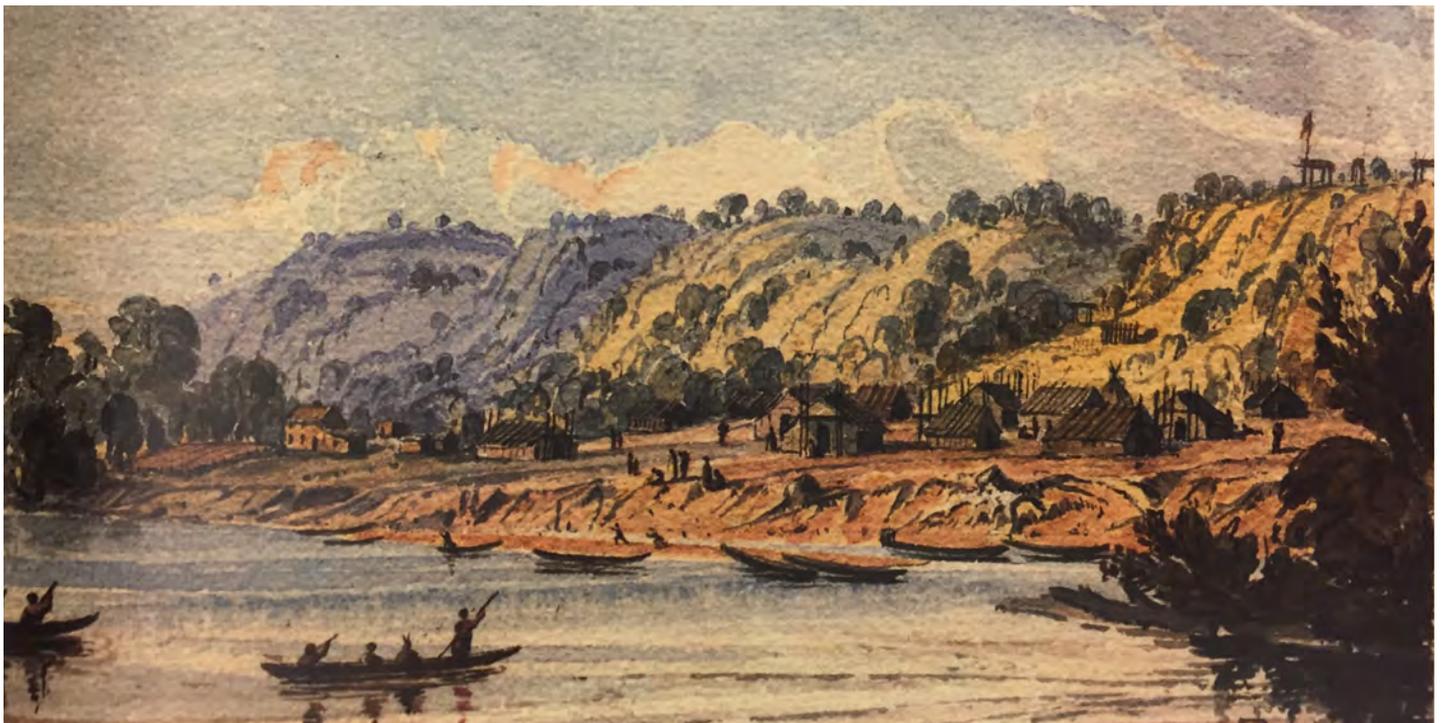


Figure 2.3. 1840 Watercolor painting by Seth Eastman, showing his version of the village of Kap'óža and a burial ground on the cliff above the river. (Minnesota Historical Society).

plants in the woodlands.²⁸

2 Million Years BCE

Minnesota enters an era of periodic glaciation.²⁹ As ice sheets advanced and retreated across the region, glacial processes carved out bedrock and 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 Regional Park 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 Regional Park, 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 lead to forest vegetation covering much of the state of Minnesota, and indigenous peoples 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 Indigenous people lived in the region of Indian Mounds Park; 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 include 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 transitions 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 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 (Oceti Sakowin) 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

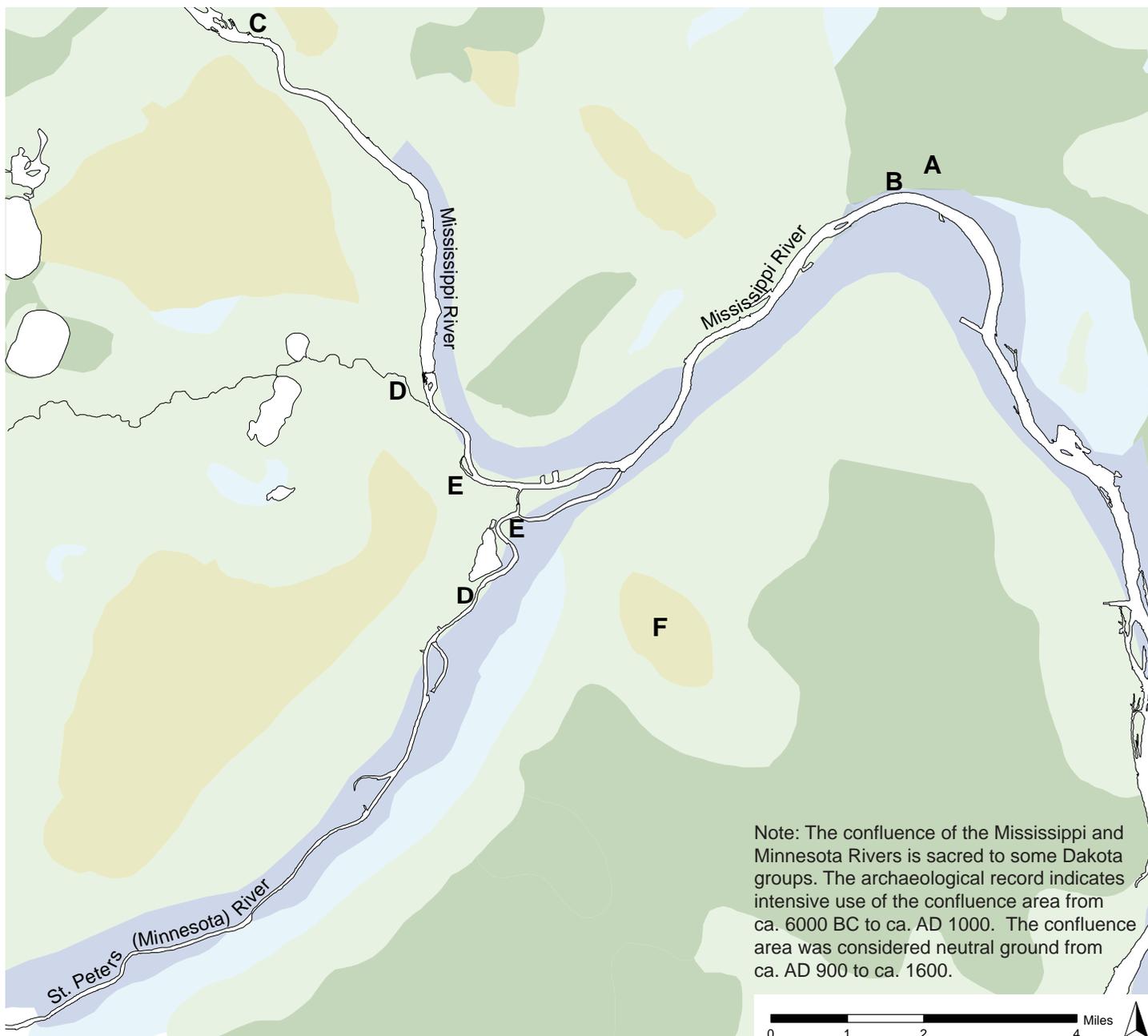
The Dakota have significant relationships with the Bdote landscape. Their stories identify Minisota as their homeland, where they were created and to which they have always been connected. While its boundaries are not precisely defined, the significant area extends beyond the immediate area of the confluence,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

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 Regional Park
- B** *Dakwahkan Tipi* (Wakan Tipi/Carver's Cave) is sacred to some Dakota groups
- C** *Owamniyomni* (Saint Anthony Falls) are sacred to some Dakota groups
- D** Minnehaha Falls
- E** Water from the spring at *Mni Si* (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

Initial construction of earthworks at the site now called Indian Mounds Park.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

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 Dakuahkan Tipi, 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 also 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

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.

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.

bluffs that rise behind the village are sparsely vegetated, like an oak savannah, and wooden burial platforms stand above the mounds. The burial 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 Woodland tradition transition 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 Yankton and Yanktonai (Nakota) lived along the river upstream from present-day Mankato; the Teton (Lakota) lived in western Minnesota, and the Assinboine 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 Dakuahkan Tipi. 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



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

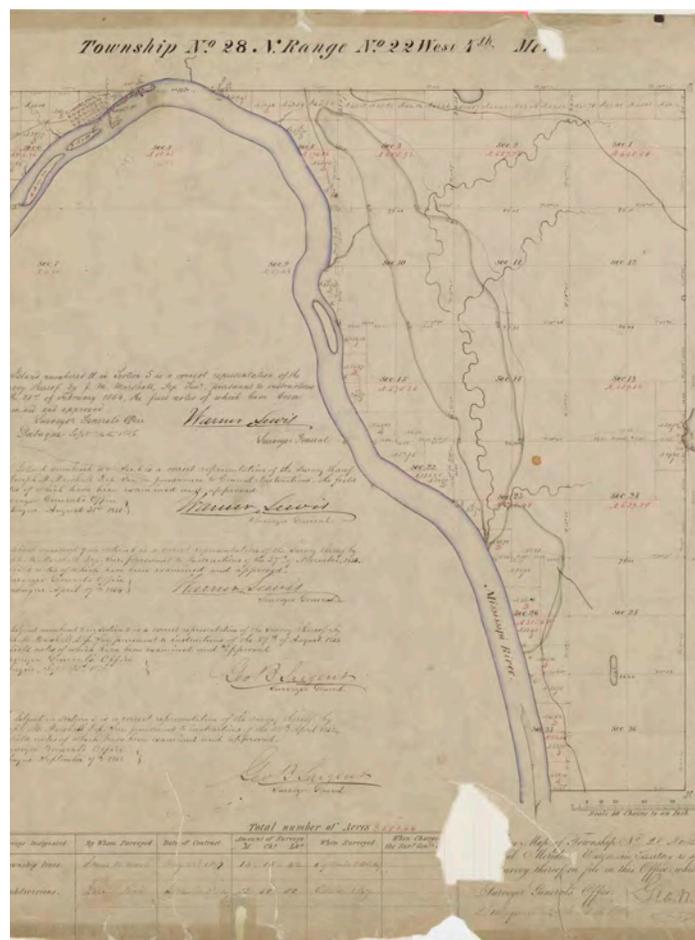


Figure 2.7. Government Land Office Survey. (MN DNR, 1856).

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.

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



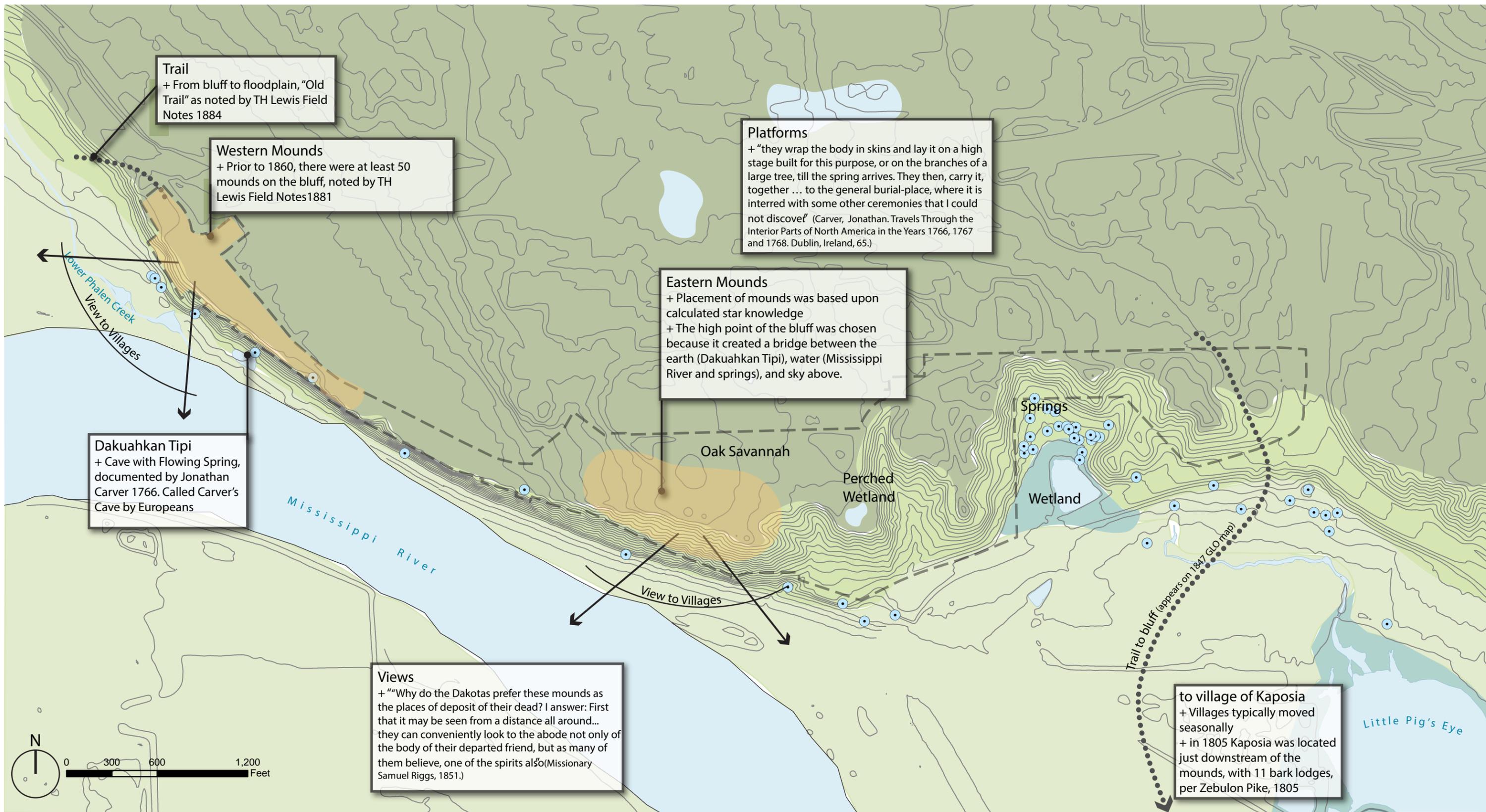
Figure 2.8. Seth Eastman's sketch of Dakota Scaffold Burials on Dayton's Bluff (MNHS, Eastman 1838).



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.



Legend

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

- 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 Regional Park Cultural Landscape Study

Historic Period Plan
200 BC to AD 1837

Removal of Indigenous People and European American Settlement (1838 to 1891)

Indigenous 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 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 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

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."

67 T.H. Lewis, "Mounds and Stone Cists at St. Paul, Minnesota," *The*

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

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 Historical Society Press, 1911).



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

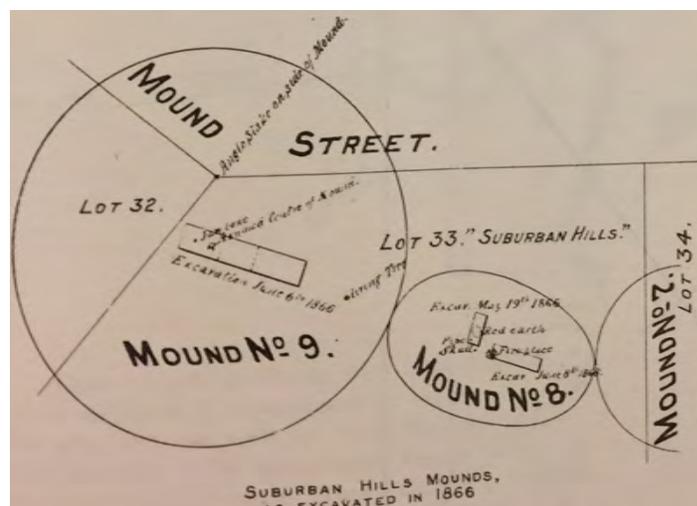


Figure 2.11. Plan showing excavated mounds. (A.J. Hill 1866).



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 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 seems likely 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

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?*

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.

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 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.

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

1863

After 38 Dakota warriors were hanged and another 1,700

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.

Dakota were interred at Fort Snelling, in May of 1863 the Dakota were sent into exile and 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, including Mound 1. C. 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 destroyed much of Táku Wakháŋ Thípi.⁸⁴ Soon after, Jacob

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/>;

84 Anfinson, et al., "River of History," 157.

Schmidt’s brewery began using water from the cave and stored beer on the site.

Before the site was purchased as a park, 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 Indian Mounds. 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 at Indian Mounds Park.

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

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

87 Winchell, *The Aborigines of Minnesota*.

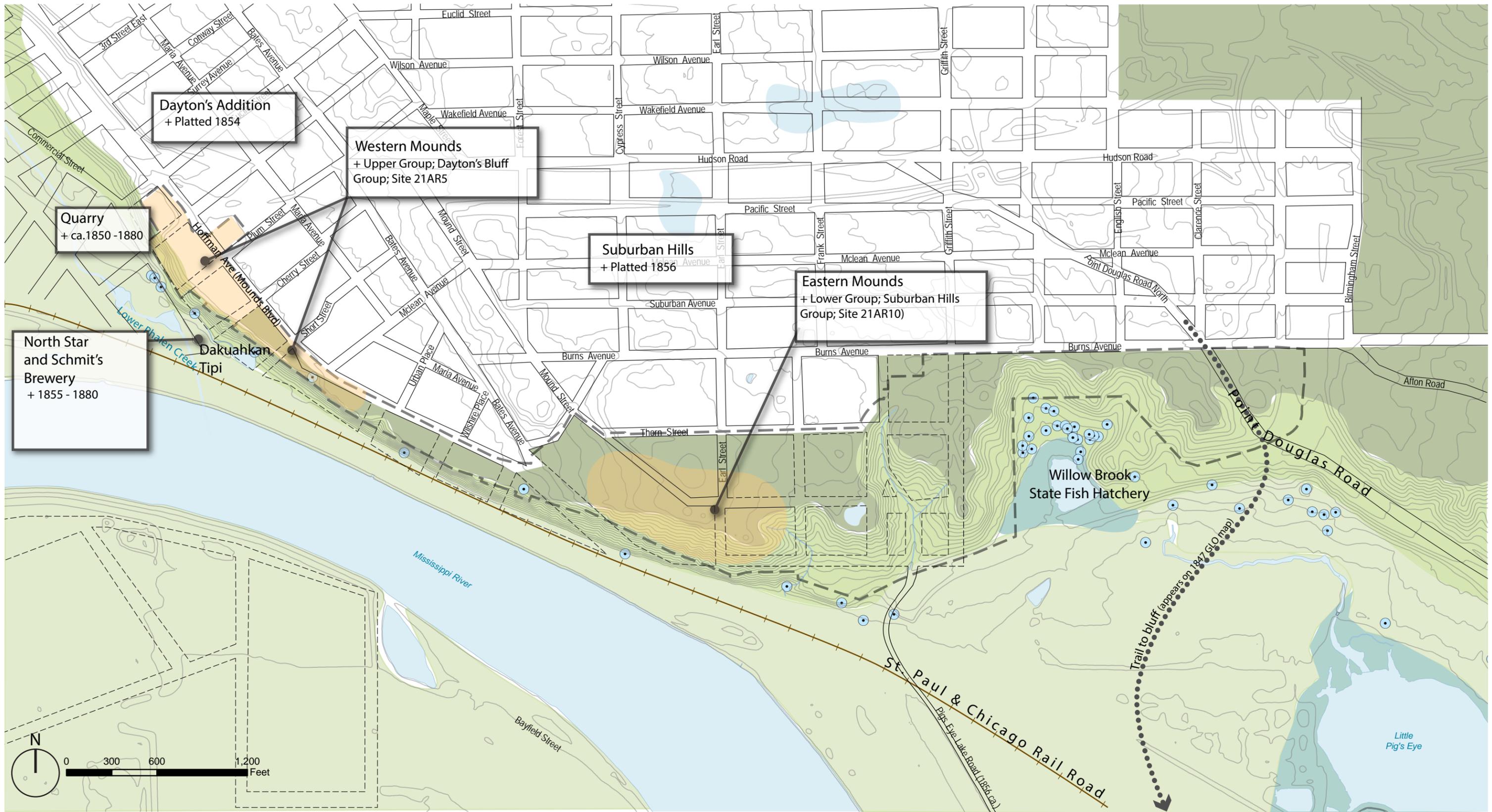
88 Winchell, *The Aborigines of Minnesota*.

89 Winchell, *The Aborigines of Minnesota*.

90 Arnott, 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).



Legend

- Index contour (10 foot)
- Study Area - Indian Mounds Regional Park
- 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 Regional Park Cultural Landscape Study

Historic Period Plan AD 1837 to 1891

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 farthest eastern mounds, 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 the mounds, and a scenic drive was added along the bluff. Gravel paths were cut into the sides of the two tallest mounds that made a spiraling ascent to the top, 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 present 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 Park. It allowed visitors to travel from downtown St. Paul to the park in 15 minutes. The line traveled on Earl Street to Thorn where it terminated within the park.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

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.



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

roads and rustic seats were added throughout.⁹⁵

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 had to be 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 from within the park, and the broad Y-shaped turnaround for the trolley was graded and converted into a broad lawn.⁹⁸

1913

Parks Report notes that the size of Indian Mounds Regional Park is 46.33 acres.



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



Figure 2.16. 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).

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

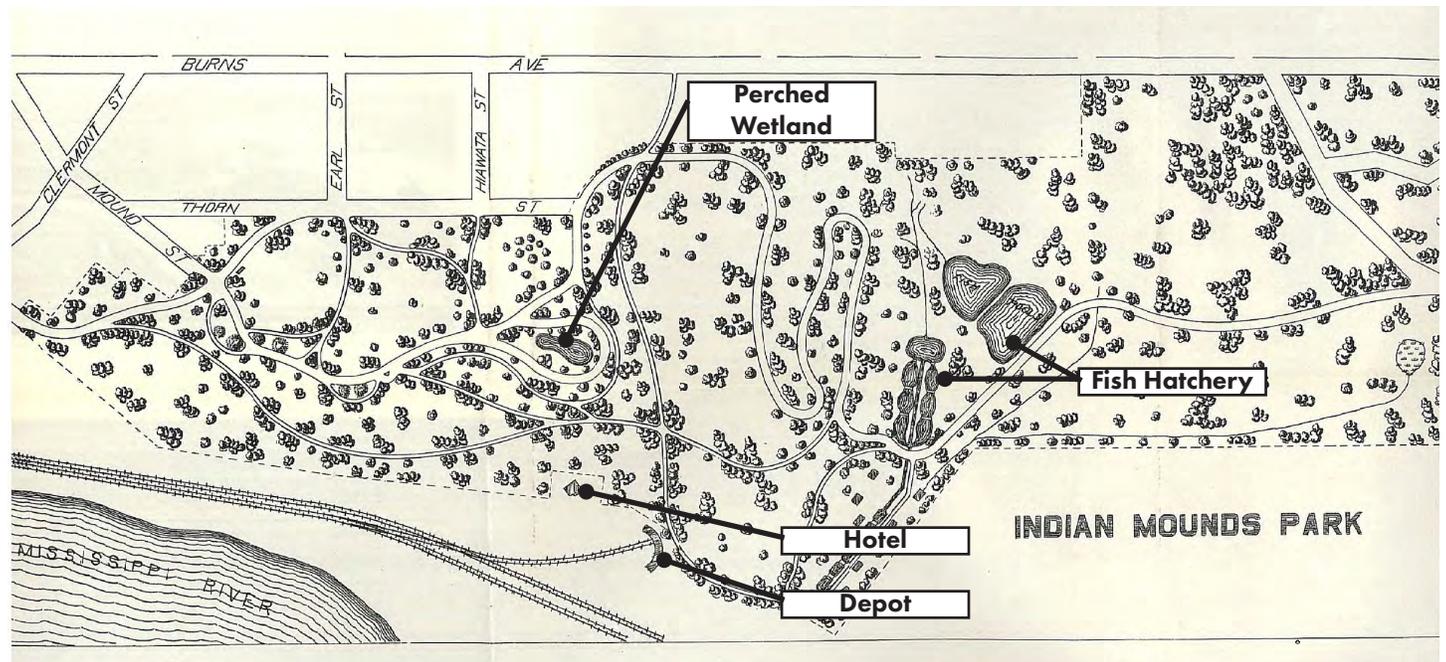


Figure 2.17. Park plan. (City of Saint Pauls Dept of Parks & Rec, 1900).

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

1914

Facilities were added to the park including a ski jump of 125-150 feet, 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

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.



Figure 2.18. A formal entrance to the park was created along Earl Street in 1904. (MNHS MR2.9 SP4.11 p8, 1910).



Figure 2.19. The park had walking paths, ornamental vegetation, gas lights, and drinking fountains. (MNHS MR2.9 SP4.11 r3, 1905).



Figure 2.20. 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).

1921

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

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 vicinity of the western mound group.¹⁰⁵



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

103 Arnott, Jones, and Maki, “Indian Mounds Park Mound Group,” 7; cites Wirth Miller and Williams 1923.

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

105 Sanborn Fire Insurance Map, 1928.

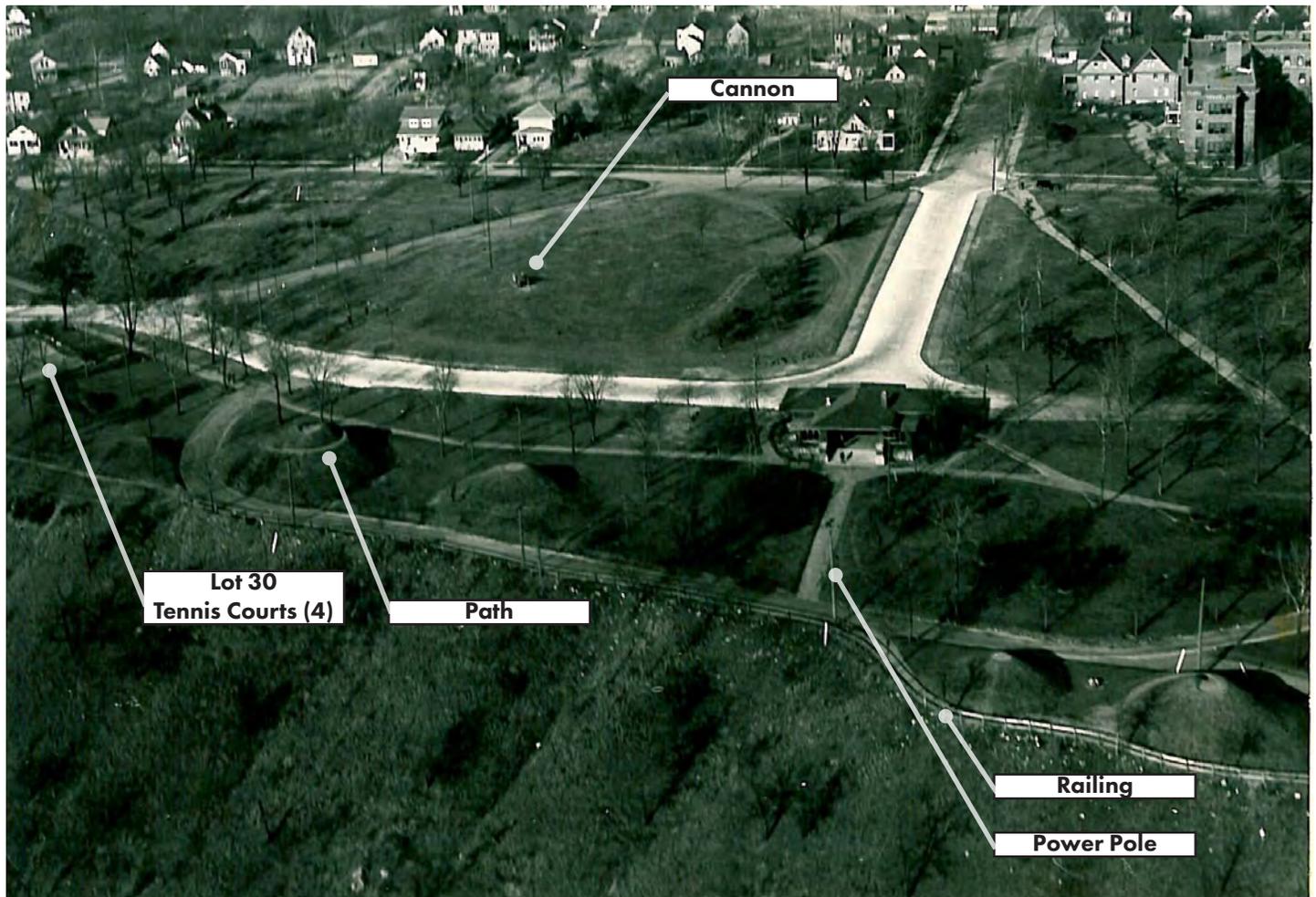
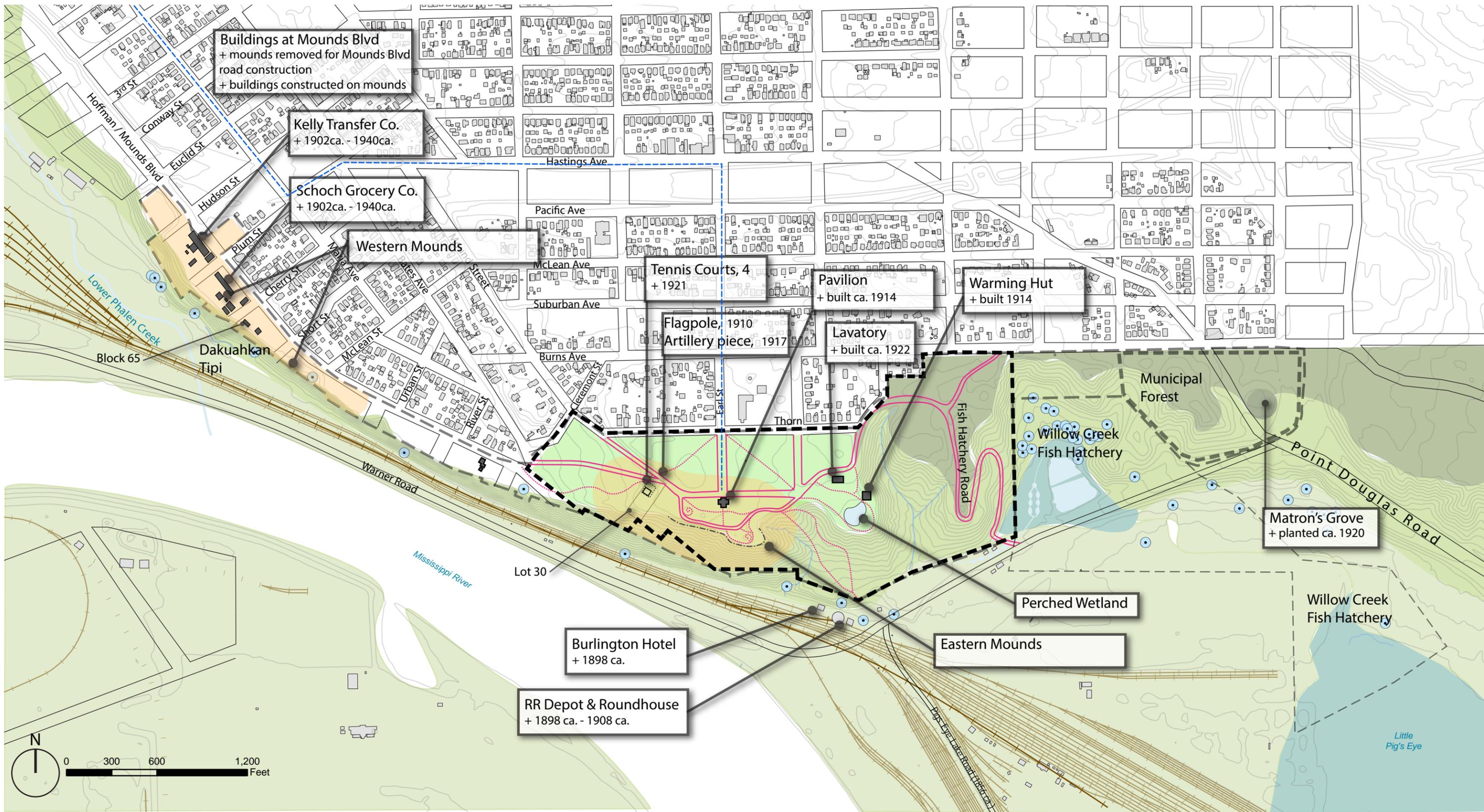


Figure 2.22. Aerial photograph. (City of Saint Paul Parks & Rec, 1921).



- Legend**
- Index contour (10 foot)
 - ▭ Study Area - Indian Mounds Regional Park
 - Approximate extent of burial ground within park boundary
 - Spring
 - Railroad

- River/Stream
- Streetcar Route, 1894 to 1907
- 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 Regional Park Cultural Landscape Study

Historic Period Plan
1892 to 1928

Park Modifications (1929 to 1980)

Following the initial development of the park, 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 park. After a tragic plane crash on the bluff at Mounds Boulevard in 1929, a rotating air beacon, 110 feet tall, 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 air beacon, to provide a better view of the airport.

During the Great Depression of the 1930s, the CCC/WPA completed several projects within the park, 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 from the park to the river, although by 1980 it appeared denser than in earlier times, obstructing the view to the river.

1929

An Air 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 steel tower, 110 feet high. 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 Park from the front of the Courthouse. It was removed in WWII, to be used for 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 Air 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 Air 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 park, 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 through the park 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 Park, 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 to the park.¹¹¹

1974

A Master Plan was developed for the park.

1976

The mounds were placed under the protection of the state cemetery law (Minnesota Statutes 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.



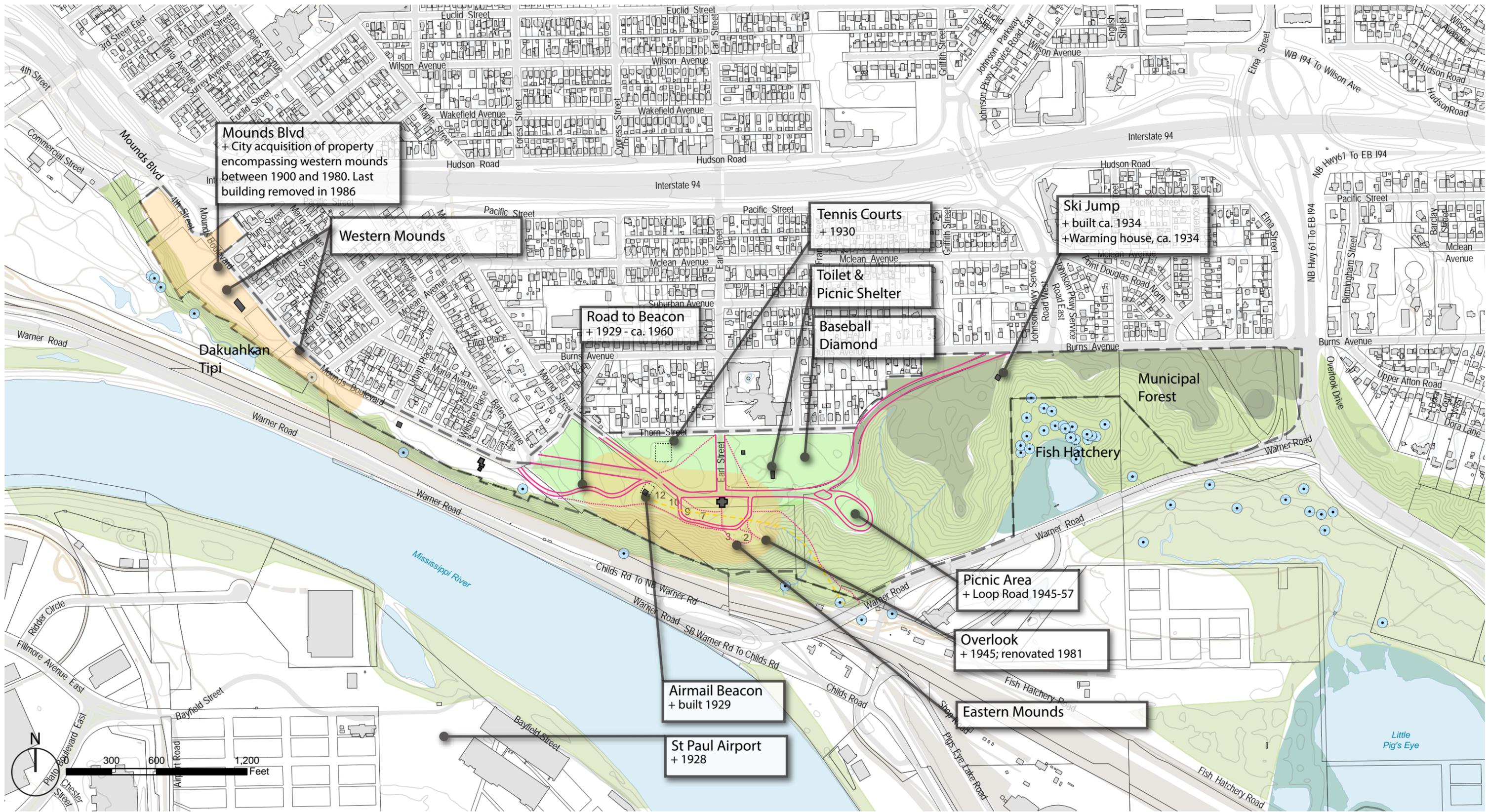
Figure 2.25. Stone retaining walls were constructed at the edges of the mounds in the 1930s by CCC/WPA. (Ramsey County Historical Society Cat.#1.2198, 1975 ca.).



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**
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 - Railroad

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- 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

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 Regional Park 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 park 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 the park. 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, a portion of native prairie vegetation was 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 and the Park. 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 Study excavated two test units within the site boundary.¹¹⁵

A Master Plan was developed for the park.

Rehabilitation work at the park 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, Victorian home constructed in 1883, was removed by the City.¹¹⁷

1987

St. Paul Winter Carnival medallion was hidden somewhere in the park, 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 at the park.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

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.

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.

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

2000

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

2005

The 27-acre Bruce Vento Nature Sanctuary was opened.

2010 ca.

Prairie vegetation was restored to a portion of the park 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.

Chapter 3

Existing Condition & 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 on Figure 3.1.

Summary of Integrity

Chapter 2 includes a summary of the significance of the landscape at Indian Mounds Regional Park 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 Park.

The Indian Mounds Regional Park landscape retains landscape 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 Indigenous peoples the significant site is one holistic place. To the Dakota all of life is part of the Great Mystery, (Wakan Tanka). The interconnectedness of everything is Mitakuye Owasin. At Indian Mounds Regional Park 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 historically. 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.

¹ Birnbaum and Peters, *Guidelines for the Treatment of Cultural Landscapes*.

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

Contributing Landscape Features

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

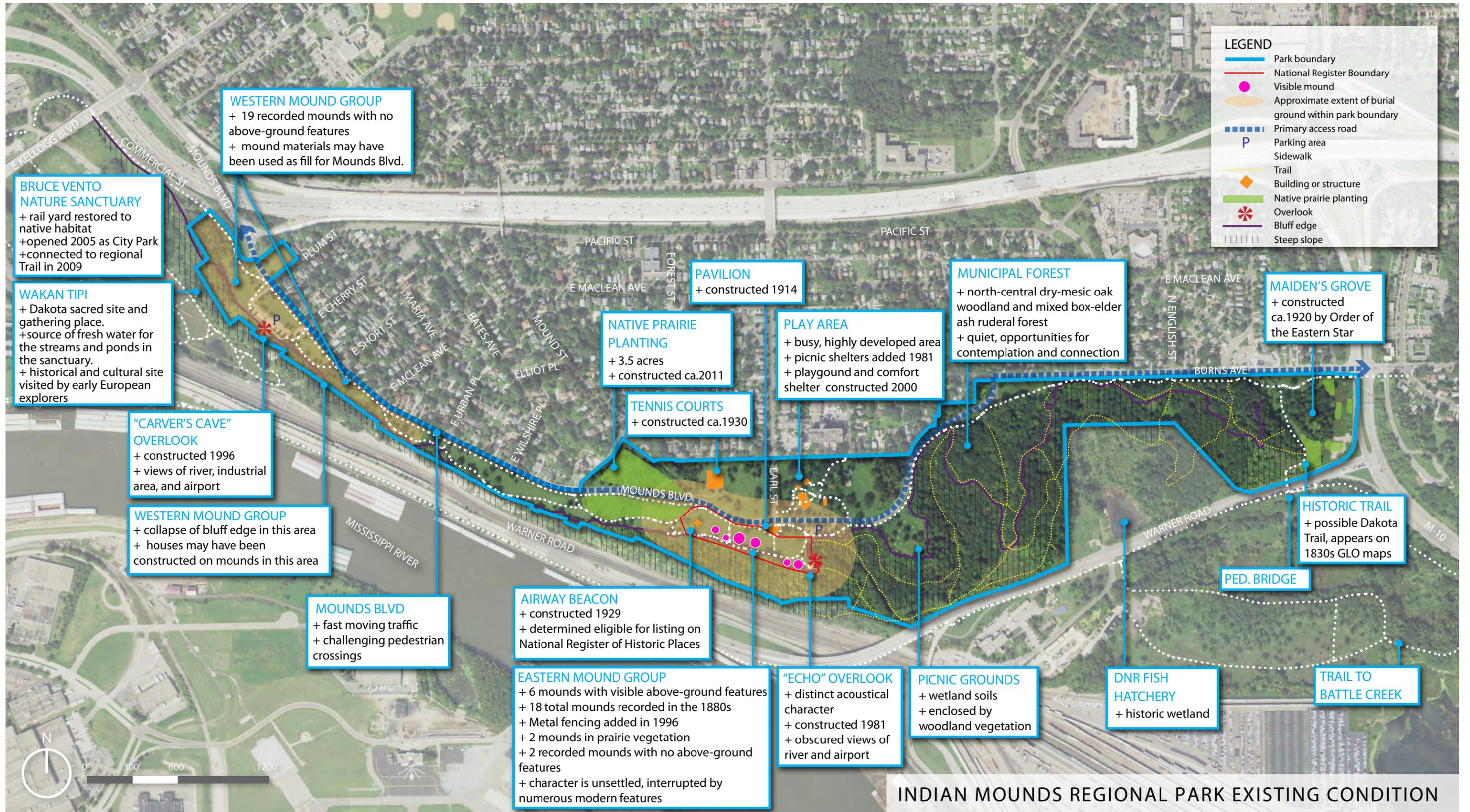


Figure 3.1. Indian Mounds Regional Park landscape existing condition.

Mounds

Existing Condition

Indigenous communities 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 in the park. This section uses those groupings and labels to organize the description of mounds in the project area.

Western Mound Group

The of mounds located at the western end of the park has historically been referred to as the Dayton’s Bluff Mound Group, and is identified by archeologists as site 21 RA5. 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 roads, trails, fences, retaining walls, and utilities disturb the ground surface in the historic location of the mounds.

² AJ Hill, “Mounds in Dakota, Minnesota, and Wisconsin,” essay by T.H. Lewis. Minnesota Historical Society Collections, Vol 6. 1894.



Figure 3.2. Two mounds in the eastern mound group are maintained under native prairie vegetation (QEA, 2018).



Figure 3.3. Installations on fences surrounding the mounds support continuing connections to the sacred landscape (QEA, 2018).



Figure 3.4. Four mounds in the eastern mound group are maintained under mown lawn (QEA, 2018).

Eastern Mound Group

The eastern mound group is located in the central portion of the park 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 park 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 3.2). Vegetation on the four western mounds is maintained as mown lawn (Figure 3.4). 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 3.3). 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 park 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 park brought paths, roads, stone walls, and overlooks, all of which negatively damaged the mounds. The 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 park until mid-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 park.

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 park 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 remain at 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

Material archaeological site integrity at the mounds has been both preserved and compromised by the development of the surrounding park. Both historic photographs and comparison

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 Park Mound Group," National Register of Historic Places Registration Form, signed 17 February 2014, 14.

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 park not disturbed by major construction. This suggests that the use of fill to create a level park 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 to the National Historic Preservation Act (NHPA).¹⁰ Since then, the infusion of Indigenous perspectives

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

8 Arnott, Jones, and Maki, "Indian Mounds Park 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>.

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

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 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

11 U.S. Department of the Interior, National Park Service, *National Register Bulletin 38: Guidelines for Evaluating and Documenting Traditional Cultural Properties* (Patricia L. Parker and Thomas F. King, 1998 rev); and U.S. Department of the Interior, National Park 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."

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 that significance is determined by the Indigenous communities, rather than by external criteria.

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 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

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 Parks, 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.

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.

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 Regional Park 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 Park 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 Regional Park is significant to many Indigenous communities, in particular the Dakota. 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 Regional Park 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 Indigenous 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.



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. This large cavern, named Carver’s Cave by Euroamerican settlers, is one of two remaining caves at Wakan Tipi in the Burce Vento Nature Sanctuary (QEA, 2018).

Natural Systems and Topography

Existing Condition

Geology and Soils

Indian Mounds Regional Park 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 Imnīzaska, were formed by St. Anthony Falls, which began near the current location of the park, 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 park 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 park 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 Park 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 3.9).

Below Indian Mounds Regional Park are numerous caves, including Táku Wakháŋ Thípi, a Dakota sacred site (see Figure 3.7). Táku Wakháŋ Thípi is a source of fresh water that feeds streams 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

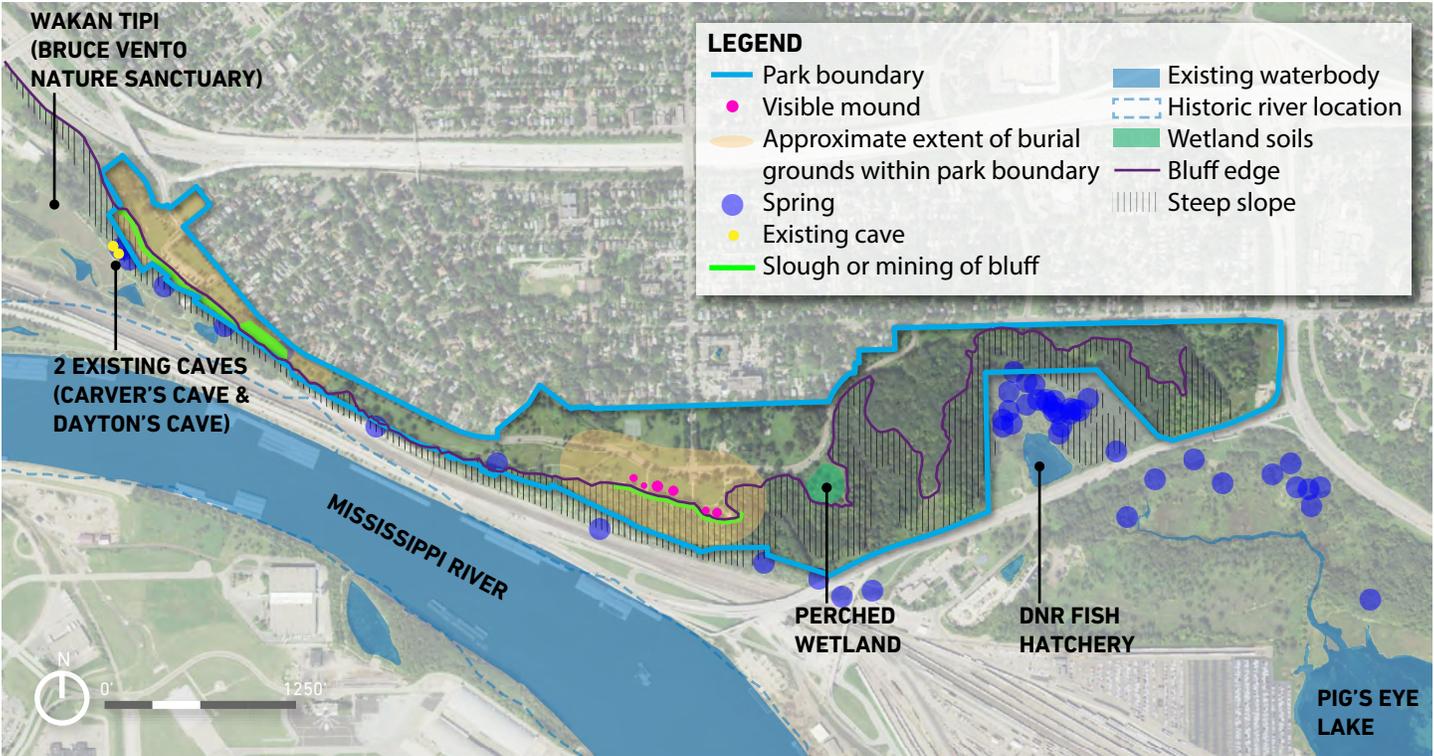


Figure 3.8. Natural systems and topography analysis.

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 3.10).

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 park.

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 Táku Wakháŋ Thípi, a cave and sacred site.

As a natural high point, the bluff attracts lightning, which would have sparked 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 Táku Wakháŋ 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 3.9. Spring-fed pond in at Wakan Tipi, in the floodplain below Indian Mounds Regional Park (QEA, 2018).



Figure 3.10. Inlet within the picnic area drains water from the perched wetland soils (QEA, 2018).

23 Dr. Chris Mato Nunpa, Project Team Meeting with Upper Sioux Community, October 17, 2018; and Ethan Neerdaels, Oral Communication; PAT Meeting December 6, 2018.

Spatial Organization

Existing Condition

Indian Mounds Regional Park is a linear park 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 park along the edge of the bluff, and makes up the primary use area of the site.

The park is bounded on the south by steep bluffs, and on the north by the city street system. In the western portion of the park, the northern boundary is Mounds Boulevard. In the eastern portion of the park, the northern boundary is Burns Avenue. The linear arrangement of the park 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 park. 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. Indigenous

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 Park "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 park, 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.

Municipal forest is located on steep slopes in the eastern half of the park, traversed by trails that follow ridgelines. At the far eastern end of the park 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.

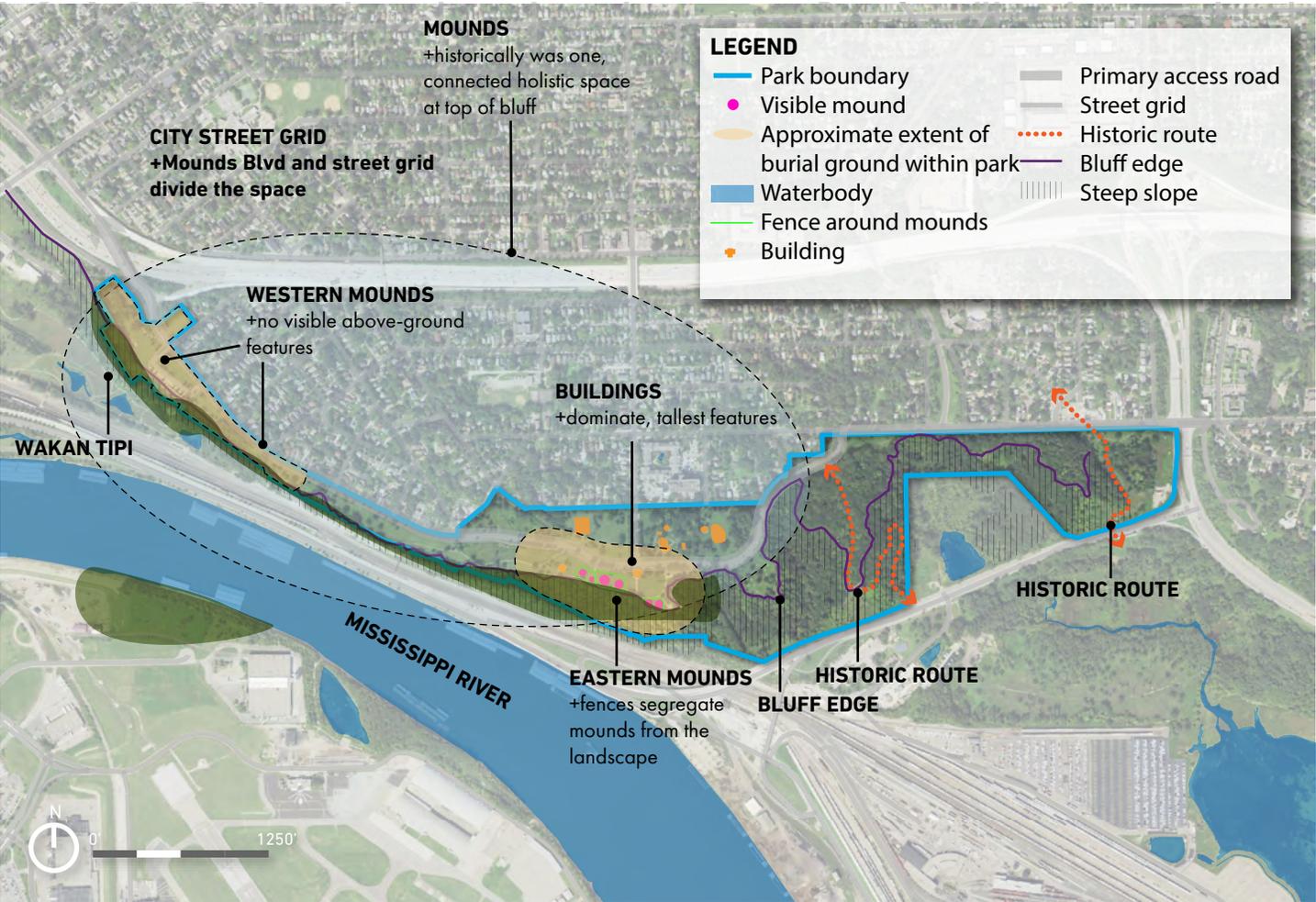


Figure 3.11. Spatial diagram. (QEA, 2018).

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.

Land Use

Existing Condition

Indian Mounds Regional Park is located within the Dayton’s Bluff neighborhood of Saint Paul, and the park 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 park users. There is a small commercial node at the far eastern end of the park at the intersection of Burns Avenue and US-10.

The landscape of the park is significant to Indigenous communities. 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 within the park. Ceremonial use of the park 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 park. The park 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 Tákú 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

²⁴ City of Saint Paul, “Bruce Vento Nature Sanctuary,” accessed January 2019, <https://www.stpaul.gov/facilities/bruce-vento-nature-sanctuary>.



Figure 3.12. Picnic Area (QEA, 2018).



Figure 3.13. Playground (QEA, 2018).



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

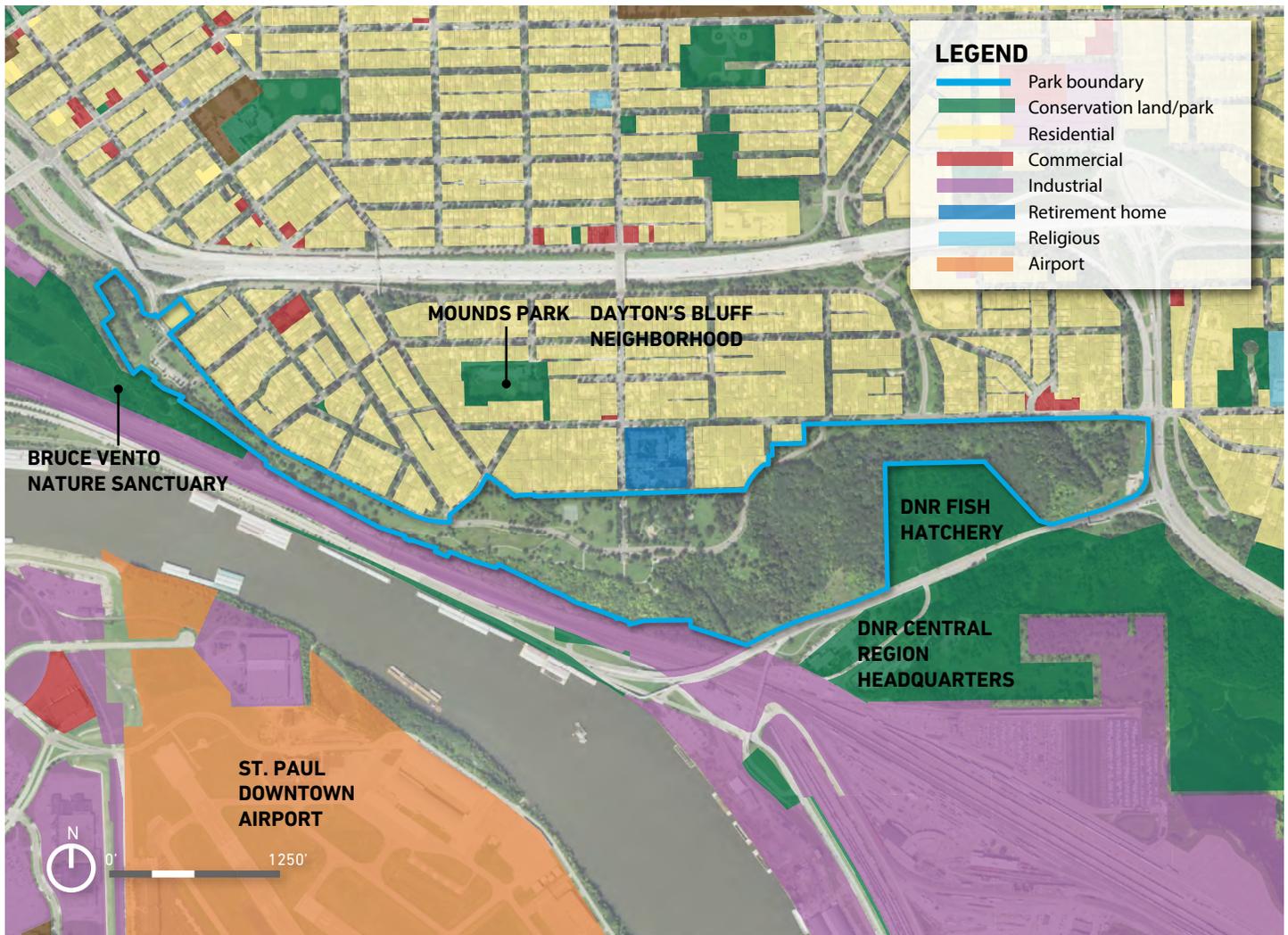


Figure 3.15. Adjacent land uses

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 Park and Battle Creek Regional Park to the south and east, respectively.

Due to its location at the top of the bluff, views from the park encompass a broad range of land uses within Saint Paul. The Saint Paul Downtown Airport is located directly south of the park, 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 unconcealed location.

After establishment of the park, other land uses were added, including recreational and play facilities. The park 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 Park landscape.

25 Minnesota Department of Natural Resources, "Minnesota's fish hatchery system," accessed January 2019, <https://www.dnr.state.mn.us/areas/fisheries/hatcheries.html>.

Vegetation

Existing Condition

Vegetation within Indian Mounds Regional Park 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 park.

Mown lawn with canopy trees

Approximately 45 acres of the park 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 park is guided by the City's *Street and Park 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 park, including one within a mound.

Woodland

The eastern half of the park is maintained as Municipal Forest, and woodlands also extend along the face of the bluff for the full length of the park (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 park. A stand of planted white pine (*Pinus strobus*) is situated west of Maiden's grove.²⁸

26 City of Saint Paul Forestry Unit, "Indian Mounds Park Tree Trek," accessed December 2018, <https://www.stpaul.gov/departments/parks-recreation/natural-resources/forestry/indian-mounds-park-tree-trek>. Botanical names are provided for the first instance of the species in the report; for all other instances, only common names are listed.

27 City of Saint Paul Forestry Unit, *Street and Park Tree Master Plan* (Saint Paul, Minnesota: Department of Parks and Recreation, 2010).

28 Kevin Hop, Jim Drake, Andrew Strassman, Ein Hoy, Joe Jakusz, Shannon Menard, and Jennifer Dieck, *National Park Service Vegetation Inventory Program: Mississippi National River and Recreation Area, Minnesota* (Fort Collins, Colorado: US Department of the Interior, National Park Service, 2015), Appendix B. Vegetation



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).

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 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 park, 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 park provides important links to nature for neighborhood residents and other park users. A self-

guided "Tree Trek" has been developed to guide visitors to 28 unique trees clustered in the central portion of the park near the mounds, picnic shelters, and tennis courts.³³ Tree donations and volunteer tree planting events are encouraged at the park.

Future report drafts will identify species important to Indigenous communities.

Rare or Endangered Species

Kittentails (*Besseyia bulii*) were first collected in Mounds Park 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 park 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

The vegetation patterns of today 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, park-like lawn around the mounds reflects the 19th century park design. The native prairie plantings are reminiscent of earlier Indigenous period conditions, as are the widely spaced canopy trees.

communities were simplified for discussion in this report.

29 Hop et al., *Vegetation Inventory Program: Mississippi National River and Recreation Area*, B-11 to B-17.

30 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), 17-23.

31 Hop et al., *Vegetation Inventory Program: Mississippi National River and Recreation Area*, B-26.

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

33 City of Saint Paul Forestry Unit, "Indian Mounds Park Tree Trek," accessed December 2018, <https://www.stpaul.gov/departments/parks-recreation/natural-resources/forestry/indian-mounds-park-tree-trek>.

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

35 Woolworth, Nancy L. "An Historical Study and A Cultural Resources Survey of Indian Mounds Park (21 RA10) Ramsey County, Minnesota." Prepared for City of St. Paul Department of Parks and Recreation, 1981, 79.

36 St. Paul Park Department Annual Report, 1898-99. The report does not list species or indicate locations of plantings.

37 Based on historic photographs.

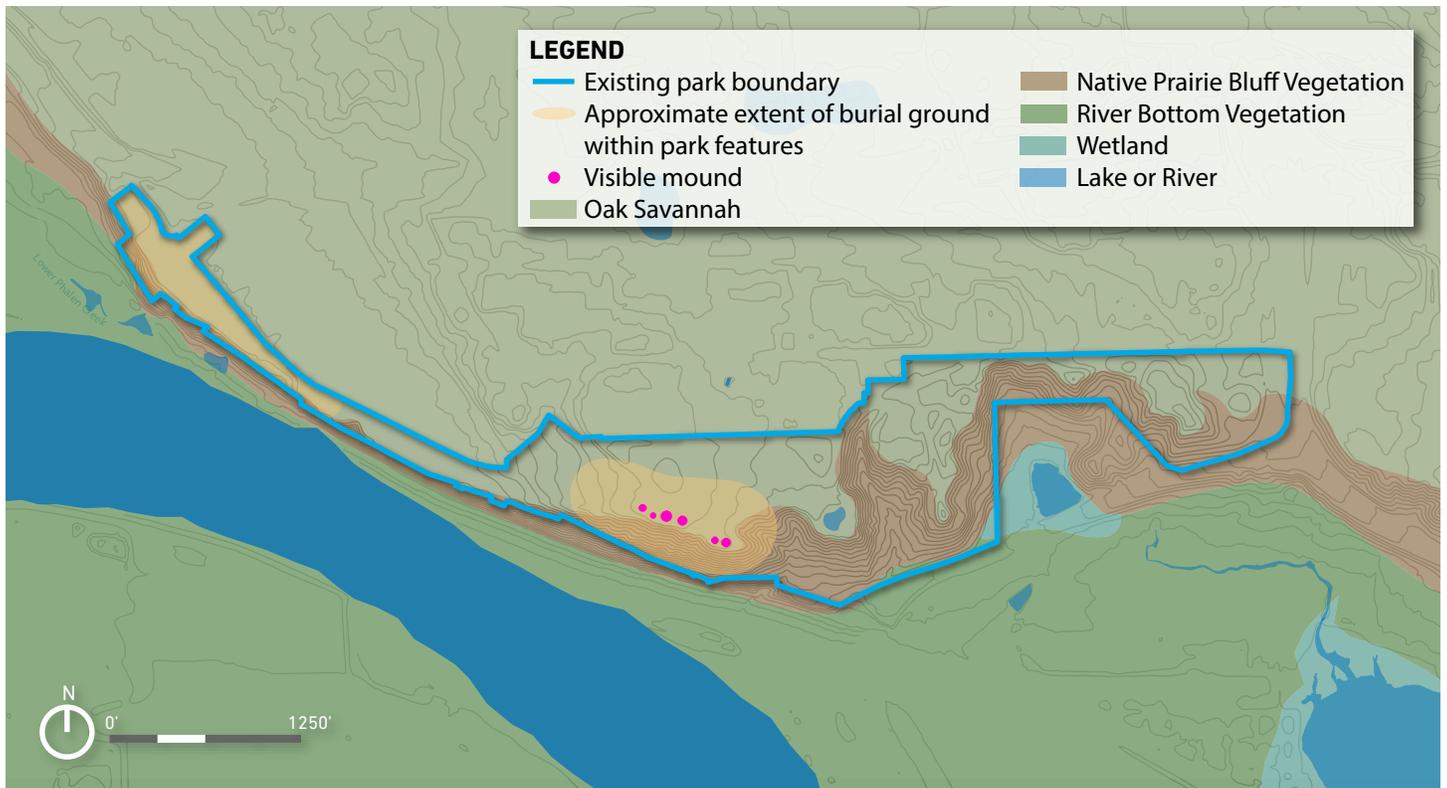


Figure 3.19. Historic vegetation communities



Figure 3.20. Existing vegetation communities

Views

Existing Condition

The high relief topography of the park 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 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 park, 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 Bdote.

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 park 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.

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

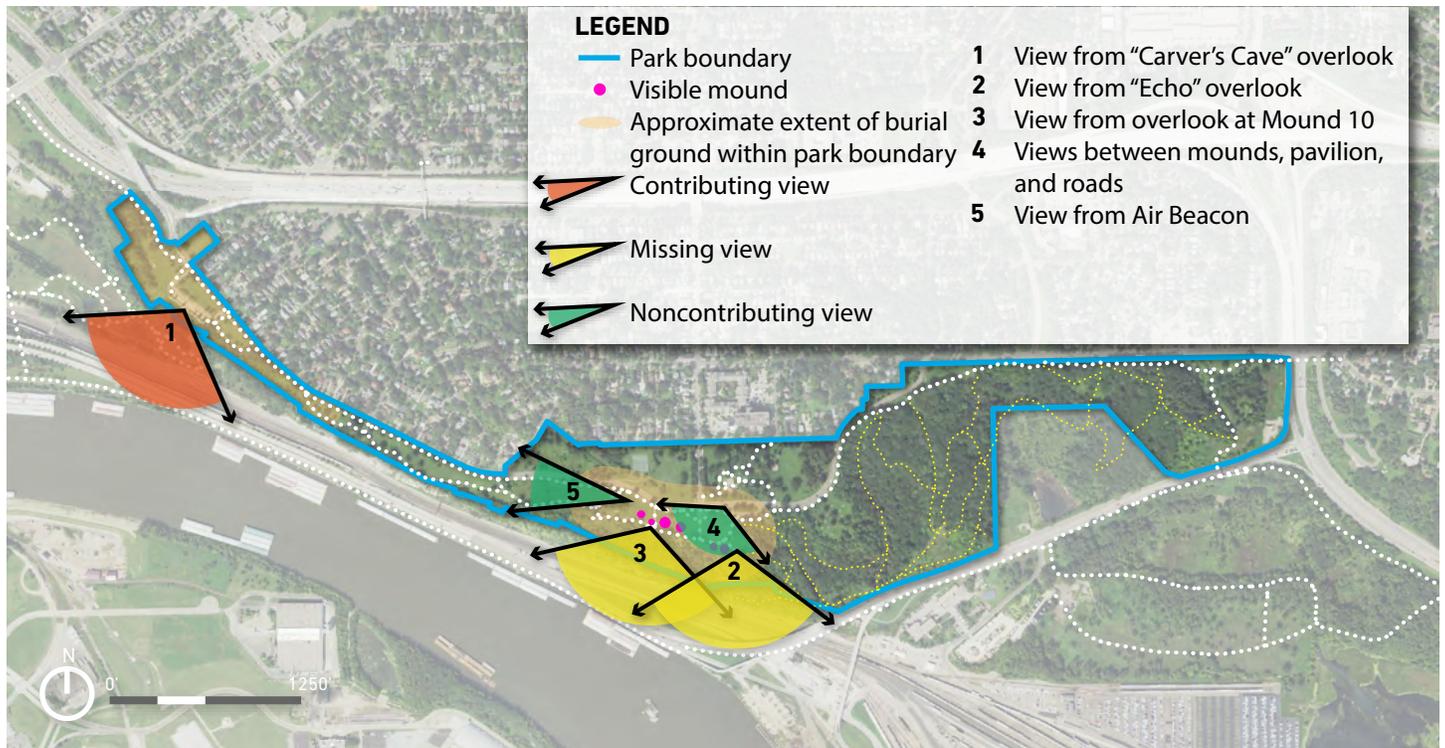


Figure 3.21. Key View Locations



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 Air Beacon

There is a dramatic viewpoint looking west from the Air 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 park 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 Park 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 park. Between Clermont Street and Burns Avenue, the road passes through the park (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 park at its western end, meeting the divided highway US-10 at a busy intersection at the northwest corner of the park.

Numerous residential streets abut Mounds Boulevard and Burns Avenue, forming a porous boundary between the park 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 park, 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 park.

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

Pedestrian routes

The primary pedestrian artery through the park is an asphalt paved multi-use trail that runs along the bluff top (see Figure 3.28). The route begins outside of the park 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 historic ski jump. The walkway meanders through 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



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).

exacerbated by vegetative growth.

An ongoing trail reconstruction project will remove and reconstruct the asphalt trail throughout the park. At the time of this writing, 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 park amenities, and removal of the sidewalks adjacent to the mounds to reduce impact and public access to the mounds.³⁹

Secondary sidewalks within the park 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 park. 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 Park connect to a larger network of trails within the City of Saint Paul. To the west of the park, the primary asphalt trail connects to pedestrian routes that extend to downtown St. Paul. At Burns Avenue and Johnson Parkway, the trail joins the Grand Round pedestrian/bicycle trail system that circles the city. North of the park, the Grand Round follows Johnson Parkway 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 shoreline to downtown or turn south at Fish Hatchery Road and follow the trail to Battle Creek Regional Park.



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).

³⁹ City of Saint Paul, Indian Mounds Regional Park Trail Reconstruction Project, Proposed Trail Alignment, December 12, 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 villages on the floodplain with the bluff. Later maps indicate this route as Pt. 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 Wakhánj 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 parking lot at the western end of the park, 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.

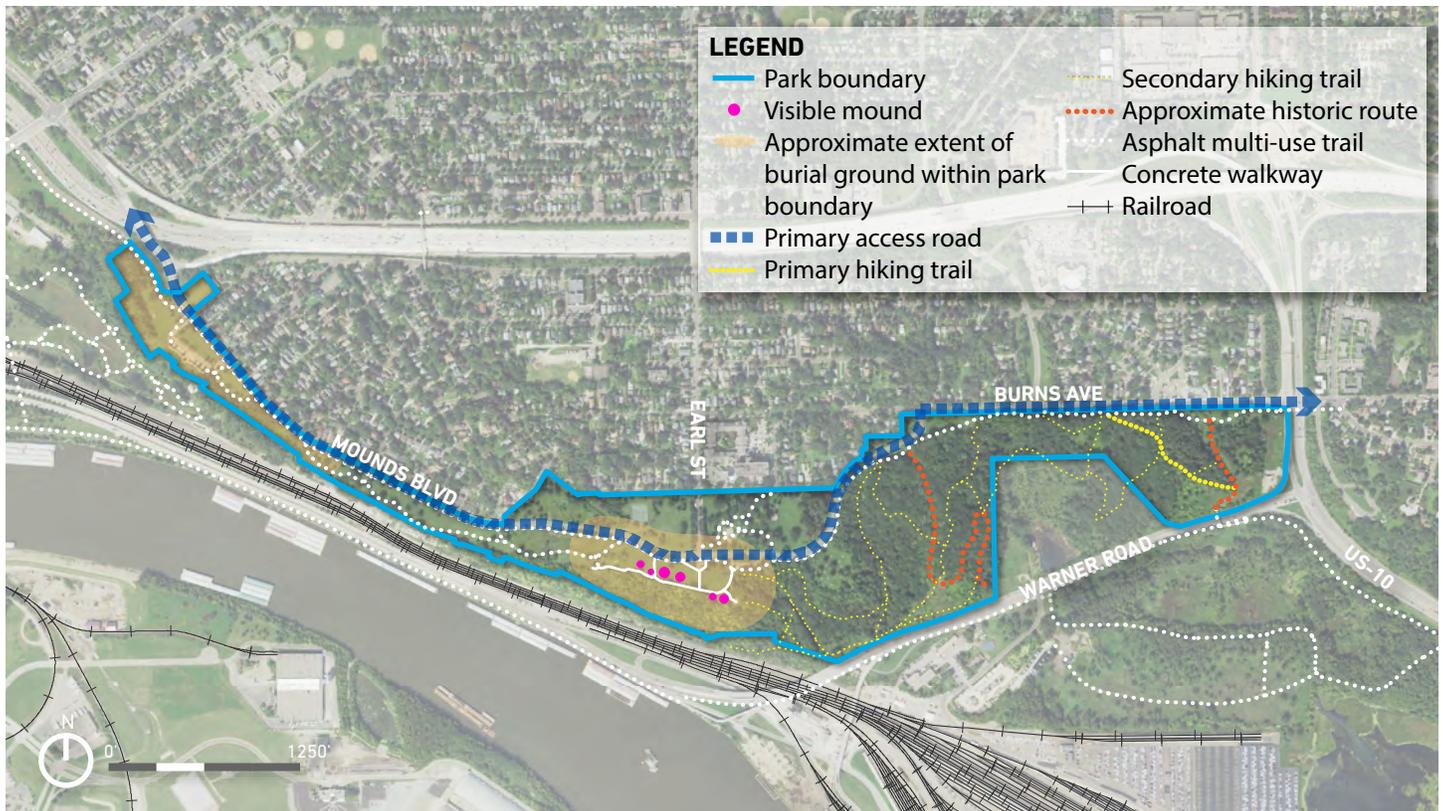


Figure 3.33. Existing and historic circulation routes

Figure 3.34. Proposed Trail Realignment (to be added in future drafts)

Buildings and Structures

Existing Condition and Analysis

Indian Mounds Park "Airway" Beacon

The Indian Mounds Park "Airway" Beacon is situated near the highpoint of Dayton's Bluff (see Figure 3.35). 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. The structure was constructed on the site 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 3.36). The structure 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 3.37). The structures were built in 1981 after the end of the period of significance and do not contribute to the integrity of the landscape.

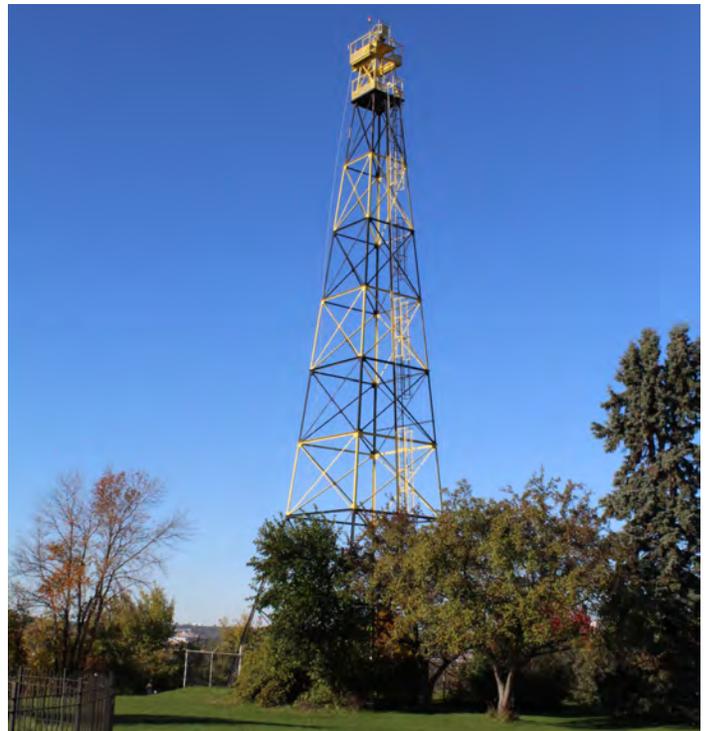


Figure 3.35. Airway Beacon (QEA, 2018).



Figure 3.36. Pavilion (QEA, 2018).



Figure 3.37. Picnic Shelter (QEA, 2018).

40 Robert C. Vogel, *Survey and Evaluation of the Rotating Beacon in Indian Mounds Park, St. Paul, Minnesota*, prepared for Howard, Needles, Tammen, and Bergdoff by Bear Creek Archaeology, Inc., 1992.

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 3.38). It is serviced by underground utilities and is open seasonally. Built after the end of the period of significance, the buildings do 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 park. 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 3.39). It was constructed in 1996. Built after the end of the period of significance, the overlook 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 3.39). 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. Built after the end of the period of significance, the overlook does not contribute to the integrity of the historic landscape.

Stone Retaining Walls

Stone retaining walls in the central portion of the park 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 3.40). 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 3.41). Terracotta drain pipes are embedded in the lower portion of the wall to provide



Figure 3.38. Comfort Station (QEA, 2018).



Figure 3.39. "Carver's Cave" Overlook (QEA, 2018).



Figure 3.40. "Echo" Overlook (QEA, 2018).

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.

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 3.43). 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 3.41. Retaining wall along Mounds Boulevard (QEA, 2018).



Figure 3.42. Relationship of retaining wall, embedded fence, and walkway to two visible mounds (QEA, 2018).



Figure 3.43. Tennis Courts (QEA, 2018).

Small-Scale Features and Utilities

Existing Condition and Analysis

Small-scale features within Indian Mounds Regional Park include sculptures, historical markers and plaques, fences, benches, signs, picnic tables, grills, drinking fountains, playground equipment, lighting fixtures, and a wayfinding kiosk. The park 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 Park. 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 park (see Figure 3.44). 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 Native American woman made of dolomitic limestone (see Figure 3.45). 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 park. The information on the markers is outdated.

At the “Carver’s Cave” overlook at the western end of the park, 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 Tákú Wakháŋ 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 Park “Airway” Beacon is described on a plaque immediately to the north of the beacon (see Figure 3.46). 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 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 Indigenous communities. 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 3.47).



Figure 3.44. “Usumacinta Meets the Mississippi” (QEA, 2018).



Figure 3.45. “The Sacred Dish” (QEA, 2018).



Figure 3.46. “Airway Beacon” plaque (QEA, 2018).

At the “Echo” overlook, a “Geology of Minnesota” plaque attached to the stone seat wall describes the formation of the Mississippi River. The plaque was erected by the Geological Society of Minnesota, St. Paul Parks 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 park. Fence and bollard types include:

- Wood post and cable fence is used on the far western end of the park along the bluff edge
- Metal post and chain fence is used in the western and central portions of the park 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 park 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 3.48).
- Metal picket fences with concrete footings also surround the existing above-ground mounds (see Figure 3.48). 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 Air Beacon.
- A series of painted concrete bollards delineates the northern end of the picnic area.

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 park.
- There are 21 concrete and wood benches within the park. 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 park contains seven (7) benches constructed of wood slat seats on metal frames. Most of these benches are clustered near the “Carver’s Cave” Overlook.



Figure 3.47. “Indian Burial Mounds” marker (QEA, 2018).



Figure 3.48. Fence around mounds (QEA, 2018).



Figure 3.49. Fence along bluff (QEA, 2018).

Signs

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

- The entrance sign is constructed of cut stone posts supporting a wood painted sign. It is located on the western end of the park adjacent to the parking area.
- Wayfinding signs within the park are square wood posts with blue plaques identifying bike and pedestrian paths.
- Small metal signs are located at the parking lot entrances to explain protocols including hours and park rules. The signs are too small to be read from a vehicle entering the parking lot (see Figure 3.50).
- Metal signs within the enclosed mound areas direct visitors to respect the burial grounds and keep off of the mounds.
- Metals signs identify native prairie planting areas.
- Plastic markers provide information on key tree species throughout the western and central portions of the park.

Picnic Tables

The park 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 3.51).

Grills

The park 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 3.51).

Water Fountains

There are two (2) water fountains within the park. A water fountain is located in the center of the “Carver’s Cave” overlook at the western end of the park. 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.



Figure 3.50. Park rules and protocols sign (QEA, 2018).



Figure 3.51. Typical picnic table with grill (QEA, 2018).



Figure 3.52. Kiosk (QEA, 2018).

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 Parkway and Burns Avenue in the eastern portion of the park. The kiosk is constructed of wood framing topped by a metal roof (see Figure 3.52). It provides visitors with orientation to local and regional trail connections, as well as interpretive information on the Indian Mounds Park landscape and east-side neighborhoods.

Utilities

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

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Appendix A

Bibliography

Primary Sources

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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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