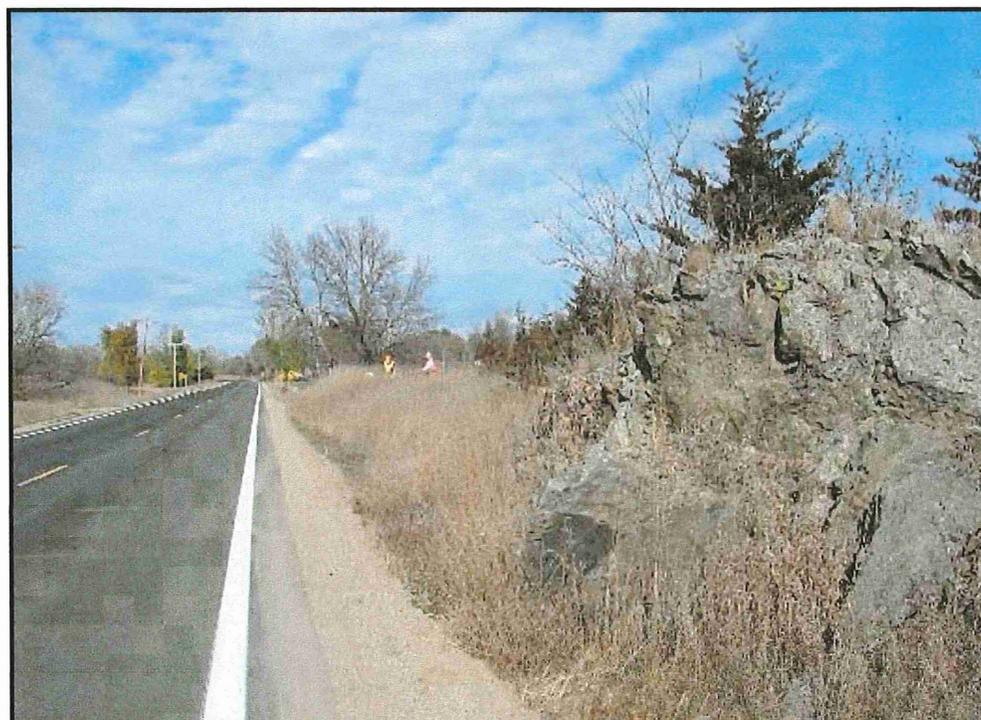


**PHASE I ARCHAEOLOGICAL SURVEY AND
HISTORIC CONTEXT DEVELOPMENT FOR TRUNK HIGHWAY 67
(TRUNK HIGHWAY 23 - YELLOW MEDICINE RIVER CROSSING),
YELLOW MEDICINE COUNTY, MINNESOTA**



**Prepared for the
Minnesota Department of Transportation**



Two Pines Resource Group, LLC

**17711 260th Street
Shafer, MN 55074**

**FINAL
July 2013**

C13 - 0019

**Level K
Consultant's Report**

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**MnDOT Contract No. 99399
OSA License No. 11-35
Two Pines Resource Group No. 11-19**

**Prepared for the
Minnesota Department of Transportation
Office of Environmental Stewardship
Cultural Resources Unit
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Two Pines Resource Group, LLC

**17711 260th Street
Shafer, MN 55074**

**FINAL
July 2013**

MANAGEMENT SUMMARY

In October of 2011, Two Pines Resource Group, LLC (Two Pines) completed a Phase I archaeological survey of the Minnesota Department of Transportation's (MnDOT) Right of Way (ROW) along Trunk Highway (TH) 67 from TH 23 to the Yellow Medicine River crossing in Yellow Medicine County, Minnesota. This work was performed under contract with the MnDOT Cultural Resources Unit. The Phase I survey was conducted in conjunction with the TH 67 Resurfacing Project, which was completed through a partnership between MnDOT and the Upper Sioux Indian Community (Upper Sioux Community). This project received funding from the Federal Highway Administration and the American Recovery and Reinvestment Act and is therefore subject to Section 106 of the National Historic Preservation Act of 1966, as amended (36 CFR 800).

The purpose of the Phase I survey was to determine whether the MnDOT ROW along TH 67 from TH 23, on the west, to the Yellow Medicine River crossing, on the east, contains any previously recorded or unrecorded intact archaeological resources that are potentially eligible for listing in the National Register of Historic Places. The survey boundary is the existing MnDOT right of way. The project area is located within Sections 29, 30, and 32 of Township 115N Range 38W and Sections 3, 4, 10, 14, 15, 23, 24, and 25 of Township 115N, Range 39W. The project area is located within the Prairie Lakes South archaeological sub-region. Dr. Michelle Terrell served as the Principal Investigator.

While TH 67 passes through a region rich in cultural heritage, the ROW has been intensively modified from edge to edge leaving very few areas with intact soils. After a visual inspection of the ROW, twenty areas along the route that were not obviously ditched/disturbed or steeply sloped were selected for systematic survey. During the Phase I archaeological survey, one new archaeological site (21YM0112), a single quartz flake/tool fragment, was identified, but all other shovel tests were negative for cultural material and most exhibited evidence of past disturbance. Due to its limited research potential, and lack of associated deposits, site 21YM0112 is recommended as not eligible for listing on the National Register. This negative survey ensures the Upper Sioux Indian Community that archaeological resources are not present within the MnDOT ROW and facilitates future work that may occur within the ROW.

However, during the course of the background research and fieldwork conducted for this project, information was gathered on previously identified archaeological sites as well as potential archaeological sites *immediately adjacent* to the TH 67 ROW many of which are located within the boundaries of the Upper Sioux Community. In consultation with the MnDOT CRU, District 8, and the Upper Sioux Community, Two Pines used this information together with additional research to create a series of historic contexts included in this report (Appendix A). These contexts in turn can be used by the recently created Upper Sioux Tribal Historic Preservation Office (THPO) to facilitate the preparation and implementation of a Reservation-wide historic preservation plan of which historic contexts are a primary component.

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INTRODUCTION

In October of 2011, Two Pines Resource Group, LLC (Two Pines) completed a Phase I archaeological survey of the Minnesota Department of Transportation's (MnDOT) Right of Way (ROW) along Trunk Highway (TH) 67 from TH 23 to the Yellow Medicine River crossing in Yellow Medicine County, Minnesota (Figure 1). This work was performed under contract with the MnDOT Cultural Resources Unit. The Phase I survey was conducted in conjunction with the TH 67 Resurfacing Project, which was completed through a partnership between MnDOT and the Upper Sioux Indian Community (Upper Sioux Community). This project received funding from the Federal Highway Administration and the American Recovery and Reinvestment Act and is therefore subject to Section 106 of the National Historic Preservation Act of 1966, as amended (36 CFR 800).

The purpose of the Phase I survey was to determine whether the MnDOT ROW contains any previously recorded or unrecorded intact archaeological resources that are potentially eligible for listing in the National Register of Historic Places (National Register). The survey boundary is the existing MnDOT right of way. To the north of the intersection of TH 67 with County Road 44, the average width of the ROW is 66 ft. (20 m) with occasional sections of being 100 ft. (30 m) wide. To the east of the intersection with County Road 44, the ROW of TH 67 is typically 100 ft. (30 m) or 125 ft. (38 m) wide. Wider sections of ROW are present often where it is necessary to maintain backslopes and sideslopes. The widest segment of ROW within the project area is a segment that is 245 ft. (75 m) wide and located to the immediate west of the bridge over the Yellow Medicine River.

The project area is located within Sections 29, 30, and 32 of Township 115N Range 38W and Sections 3, 4, 10, 14, 15, 23, 24, and 25 of Township 115N, Range 39W (Table 1). The project area is located within the Prairie Lakes South archaeological sub-region. Dr. Michelle Terrell served as the Principal Investigator.

The UTM (NAD 83, Zone 15) coordinates for the project area are the westernmost point of the along TH 67 at 298579E 4964193N; and the easternmost point along TH 67 at 306436E 4955747N. These coordinates were calculated electronically using Acme Mapper 2.0.

This report presents the objectives, methods, background research, environmental history, fieldwork results, summary, and recommendations for the archaeological investigation.

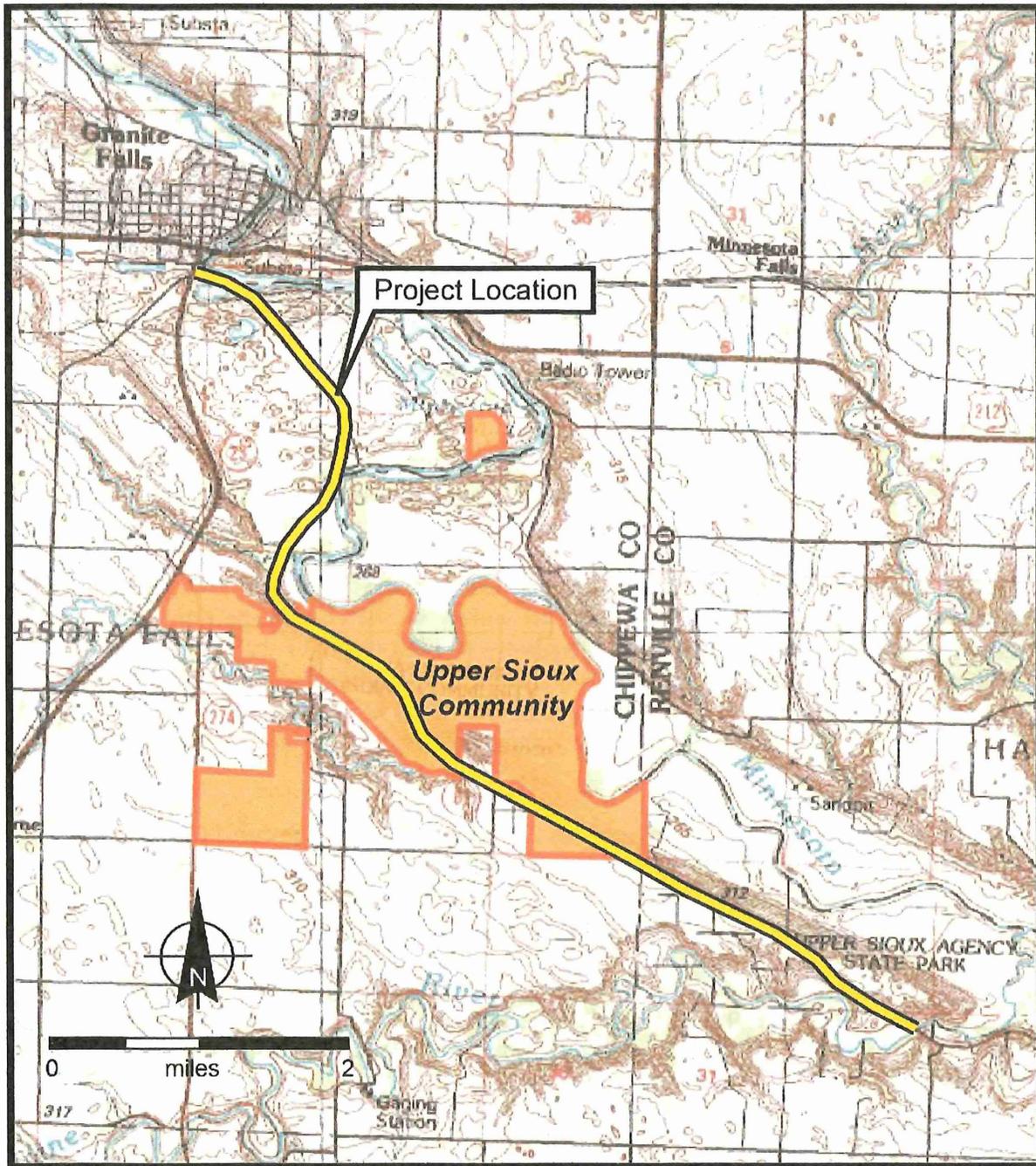


FIGURE 1. PROJECT LOCATION

(PORTIONS OF MONTEVIDEO [1984] QUADRANGLE, USGS 1:100,000)

TABLE 1. LEGAL LOCATIONS FOR THE TH 67 STUDY AREA

T	R	S	Quarter Sections
115N	38W	29	NW-SW, SE-SW, SW-SE
115N	38W	30	NW-NW, NE-NW, SE-NW, SW-NE, SE-NE, NE-SE
115N	38W	32	NW-NE, NE-NE
115N	39W	3	NW-NW, NE-NW, SE-NW, SW-NE, NW-SE, SW-SE, SE-SE
115N	39W	4	NE-NE
115N	39W	10	NE-NE, SE-NE, NE-SE, NW-SE, SW-SE
115N	39W	14	NW-SW, SW-SW, SE-SW
115N	39W	15	NE-NW, SE-NW, NW-NE, SW-NE,, NW-SE, NE-SE
115N	39W	23	NE-NW, NW-NE, SW-NE, SE-NE, NE-SE
115N	39W	24	NW-SW, NE-SW, SE-SW, SW-SE, SE-SE
115N	39W	25	NE-NE

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RESEARCH DESIGN

All work was conducted in accordance with the *MnDOT's Cultural Resources Unit Project and Report Requirements* (MnDOT 2011), *SHPO Manual for Archaeological Projects in Minnesota* (Anfinson 2005), the *State Archaeologist's Manual for Archaeological Projects in Minnesota* (Anfinson 2011), and the *Secretary of the Interior's Standards and Guidelines for Archeology and Historic Preservation* (National Park Service 2002).

OBJECTIVES

The primary objective of the Phase I archaeological survey is to identify any cultural resources within the project study area that are potentially eligible for listing in the National Register. The National Register criteria, summarized below, are used to evaluate any identified resources. While all four criteria are considered, archaeological sites are typically eligible for listing in the National Register under Criterion A or D.

- Criterion A association with events that have made a significant contribution in our past;
- Criterion B association with the lives of persons significant in our past;
- Criterion C embodiment of the distinctive characteristics of a type, period, or artistic values; or representation of the work of a master; possession of historic artistic values; or representation of a significant and distinguishable entity whose components may lack individual distinction; or
- Criterion D potential to yield information important to prehistory or history (National Park Service 2002).

LITERATURE SEARCH

Prior to the fieldwork, Two Pines completed research at the SHPO focused on previously identified archaeological sites within a one-mile (1.6-km) radius of the project area and archaeological surveys previously occurring in or adjacent to the project area.

In consultation with the MnDOT CRU and District 8, Two Pines developed a series of cultural contexts (Appendix A) to be used by the recently created Upper Sioux Tribal Historic Preservation Office (THPO) to facilitate the preparation and implementation of a Reservation-wide historic preservation plan of which cultural contexts are a primary component. Sources consulted in support of the development of the cultural contexts included, but were not limited to, archaeological and historic site files and reports on file at the Minnesota State Historic Preservation Office, and primary and secondary documentary records including Federal and State census records (1849-1940), U.S. Indian Census Rolls (1885-1940), "Selected Sioux (Dakota) annuity census rolls, 1849-1935" (Records of the Bureau of Indian Affairs, NARA Record Group No. 75), local

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LITERATURE SEARCH

EARLY ROADS

Prior to the creation of an overland road system, the Minnesota River and its tributaries provided the principal means of transportation in the project area. However trails were certainly present and served to connect Native American villages to one another as well as to resource locations and later to fur-trading posts. During the first half of the nineteenth century the Red River Trail system from Fort Snelling to Pembina, and beyond to Fort Garry in Winnipeg, expanded upon these earlier trails. One of the Red River Trail routes paralleled the north side of the Minnesota River (Nute 1925:278). However, the establishment on the south side of the river of the Upper Sioux and Lower Sioux Indian Agencies in the 1850s led to the development of a government road (the Lac Qui Parle Trail) to the south of the river as well. According to the original survey plats completed in 1864 by the United States General Land Office, the government road parallels portions of the current TH 67 route but generally ran slightly further to the south except for a portion in Section 30 of T 115N 38W where the two routes closely parallel one another.

Ten years later, the Andreas (1874) atlas indicates not only the continued use of the Lac Qui Parle Trail route as a road, but the addition of roads nearer to the Minnesota River providing connections to the village of Minnesota Falls which was platted in 1871 (Figure 2). By 1900, a local road was established leading south from Granite Falls to a point where it ascended the river bluff just to the east of where Yellow Medicine County

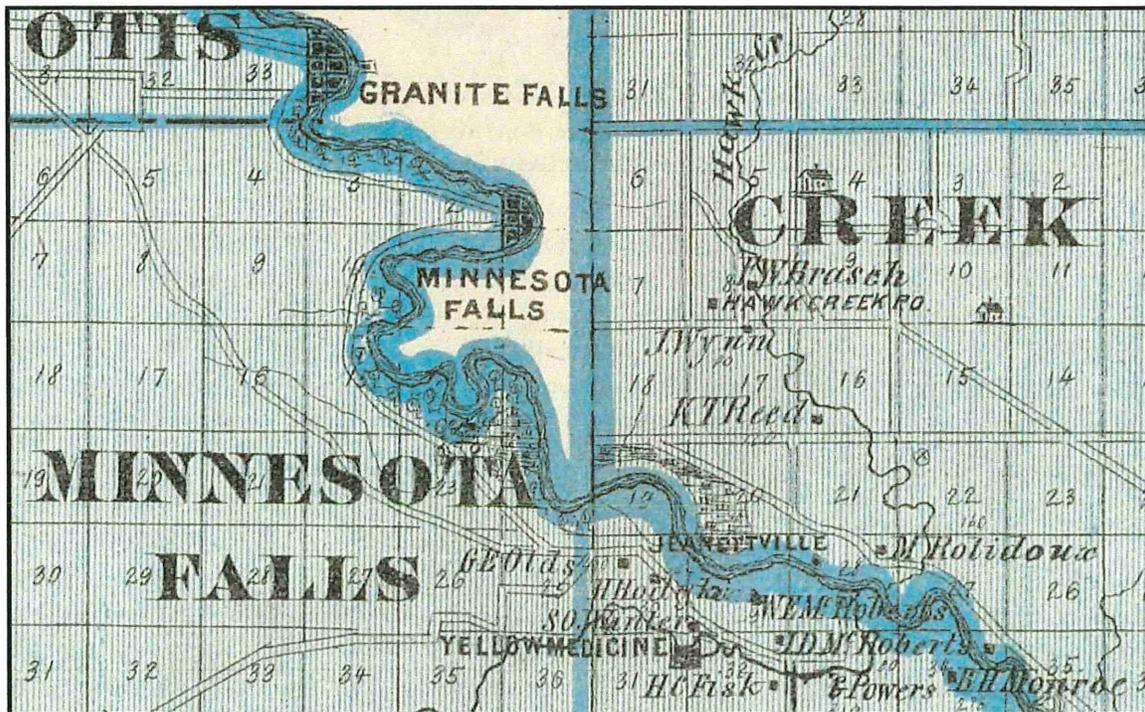


FIGURE 2. DETAIL FROM ANDREAS' 1874 MAP OF YELLOW MEDICINE AND SURROUNDING COUNTIES

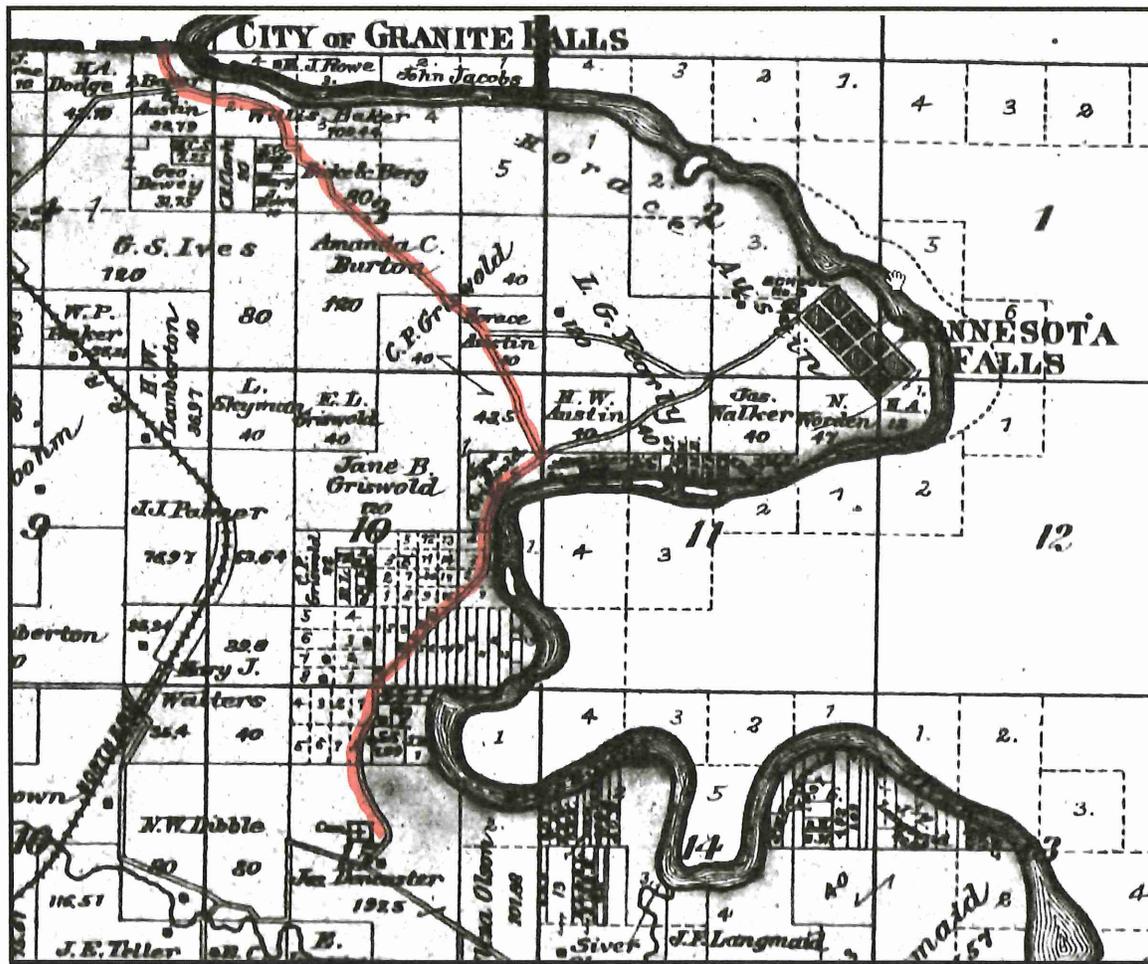


FIGURE 3. DETAIL FROM 1900 PLAT HIGHLIGHTING PORTION OF THE ROAD TO SOUTH OF GRANITE FALLS THAT BECAME TH 67

Road 44 presently climbs the bluff near the Doncaster Cemetery (Northwest Publishing Company 1900) (Figure 3). This road would provide the basis for much of the alignment of TH 67 between TH 23 on the north and County Road 44 on the south. Another portion of TH 67 was constructed on a portion of the alignment of State Aid Road (SAR) 4 from near the central portion of Section 24 of Township 115N Range 39W on the west to the main entrance to the Upper Sioux Agency State Park on the east (Northwest Publishing Company 1900) (Figure 4). The remainder of TH 67 was a newly constructed corridor.

TRUNK HIGHWAY 67

The ROW for TH 67, which is the project study area, was largely established in its current configuration when the highway was initially constructed. The plans for the first two miles south from Granite Falls were approved in 1926, while the plans for the remainder south to 0.5 miles north of Echo were approved in 1933 and constructed in 1934.

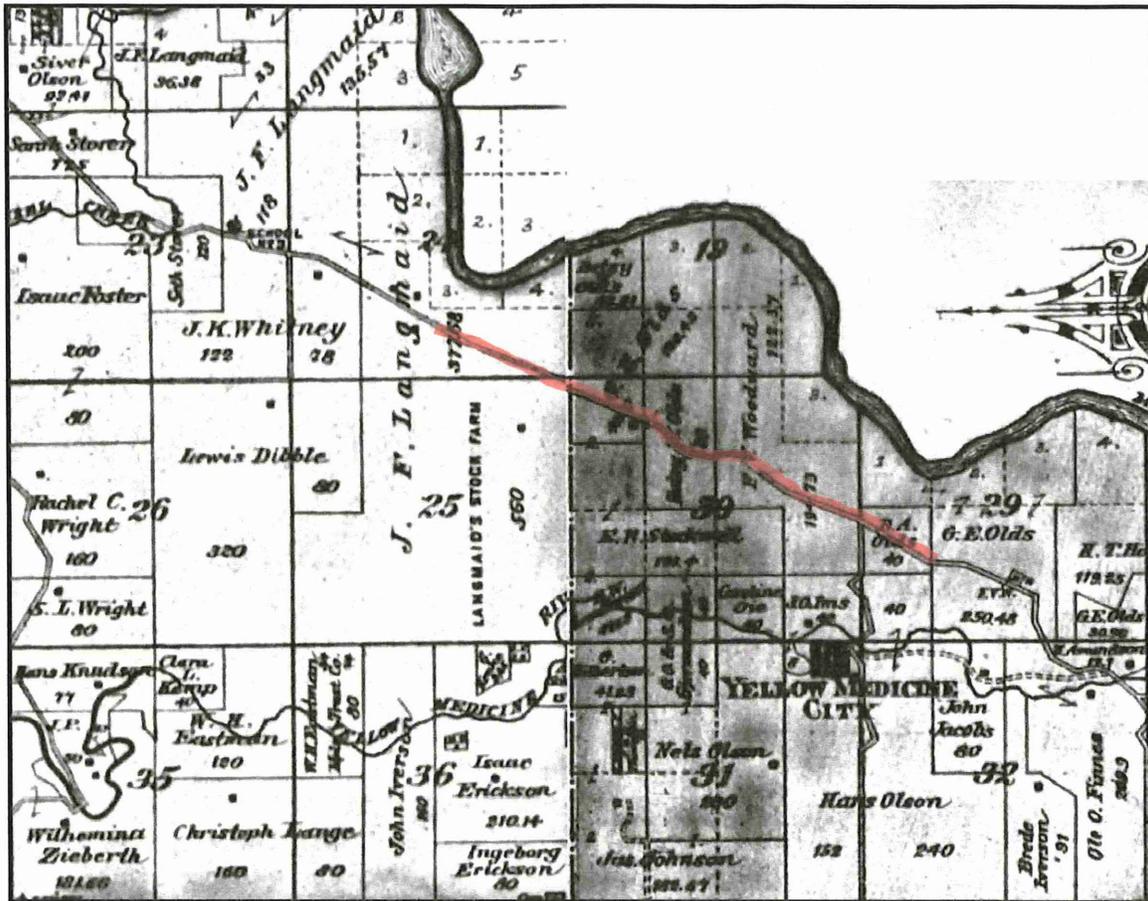


FIGURE 4. DETAIL FROM 1900 PLAT HIGHLIGHTING PORTION OF SAR 4 THAT BECAME TH 67

No significant alterations to the highway's alignment have occurred since the 1930s. Beside bituminous overlays, culvert repairs, and bridge replacements (Hazel Creek and Yellow Medicine River) most documented roadwork along TH 67 has been related to landslides. Slides, and their repair, have displaced and disturbed archaeological deposits in their vicinity. Slides are known to have been repaired in the following areas.

- NW ¼ of the SW ¼ of Section 14, T 115N R 39W
- SE ¼ of the SW ¼ of Section 14, T 115N R 39W
- S ½ of the NE ¼ of Section 23, T 115N R 39W

PREVIOUS ARCHAEOLOGICAL INVESTIGATIONS

Background research conducted at the SHPO revealed that three archaeological surveys have previously occurred within the TH 67 study area. In 1983, the Trunk Highway Archaeological Reconnaissance Survey completed a survey of a 1500-ft. segment of TH 67 in the SW ¼ of the NE ¼ and the SE ¼ of the NE ¼ of Section 23 of Township 115N, Range 39W (Peterson and Yourd 1984:214). In order to reconstruct an unstable slide area, this portion of the roadway was slightly realigned. The reconnaissance survey was

negative for cultural material and noted that native soils had been removed within the ROW limits. In 1995, another slide occurred along TH 67 in the SW ¼ of the NE ¼ of Section 23, but the stabilization work and related archaeological survey took place on the slope above TH 67 and beyond the ROW (Justin and Beck 1996).

In 1991, a Phase I survey was conducted in preparation for the replacement of Bridge 5295 over the Yellow Medicine River in the NE ¼ of the NE ¼ of Section 32 of Township 115N, Range 38W. Much of the project area had been disturbed by previous construction activities, but shovel tests were excavated in areas of native soils with negative results (Peterson et al. 1992:363).

In 2010, a Phase I survey was completed in anticipation of repairs to a section of TH 67 in the SE ¼ of the SW ¼ of Section 14 in Township 115N, Range 39W (Terrell 2010). This portion of the road adjacent to Hazel Creek slumped after a heavy rainfall. The archaeological survey area was the construction limits, which were defined as an approximately 200 by 400 ft. (61 by 122 m) area. During the Phase I archaeological survey, one archaeological site, 21YM0111, was identified within the project area to the north of TH 67 and to the east of Hazel Creek, but beyond the ROW limits, which were entirely disturbed.

RECORDED ARCHAEOLOGICAL SITES

Archaeological Sites that Encompass Portions of the TH 67 Right of Way

Background research conducted at the SHPO revealed that there are seven previously recorded archaeological sites that have boundaries that overlap with the TH 67 ROW (Figure 5; Table 2). Six of these sites are Native American mounds or mound groups located along the edge of the upper terrace of the Minnesota River. Most of these sites were recorded in 1887 before the highway was constructed. Due to limited location information, the current status of most of these mounds and their relationship to the TH 67 ROW is unknown. However, burials within site 21YM0016 were disturbed at the time of the highway's construction. The seventh site is the reported location of the Pajutazee¹ Mission of Thomas Williamson.

Site 21YM0005 is a single mound, recorded in 1887 and described as being "about 90 ft. above the bottomland" (Winchell 1911:117) (see Figure 5). The mound could not be relocated during the Statewide Archaeological Survey conducted in 1978 (21YM5 Minnesota Archaeological Site File, on file at the Minnesota SHPO, St. Paul). The mound was recorded near the center of the NW ¼ of Section 30 and its relationship to the current TH 67 ROW is unknown.

¹ This is the historic name of the mission, the preferred spelling currently used by the Upper Sioux Community is Pezihutazizi.

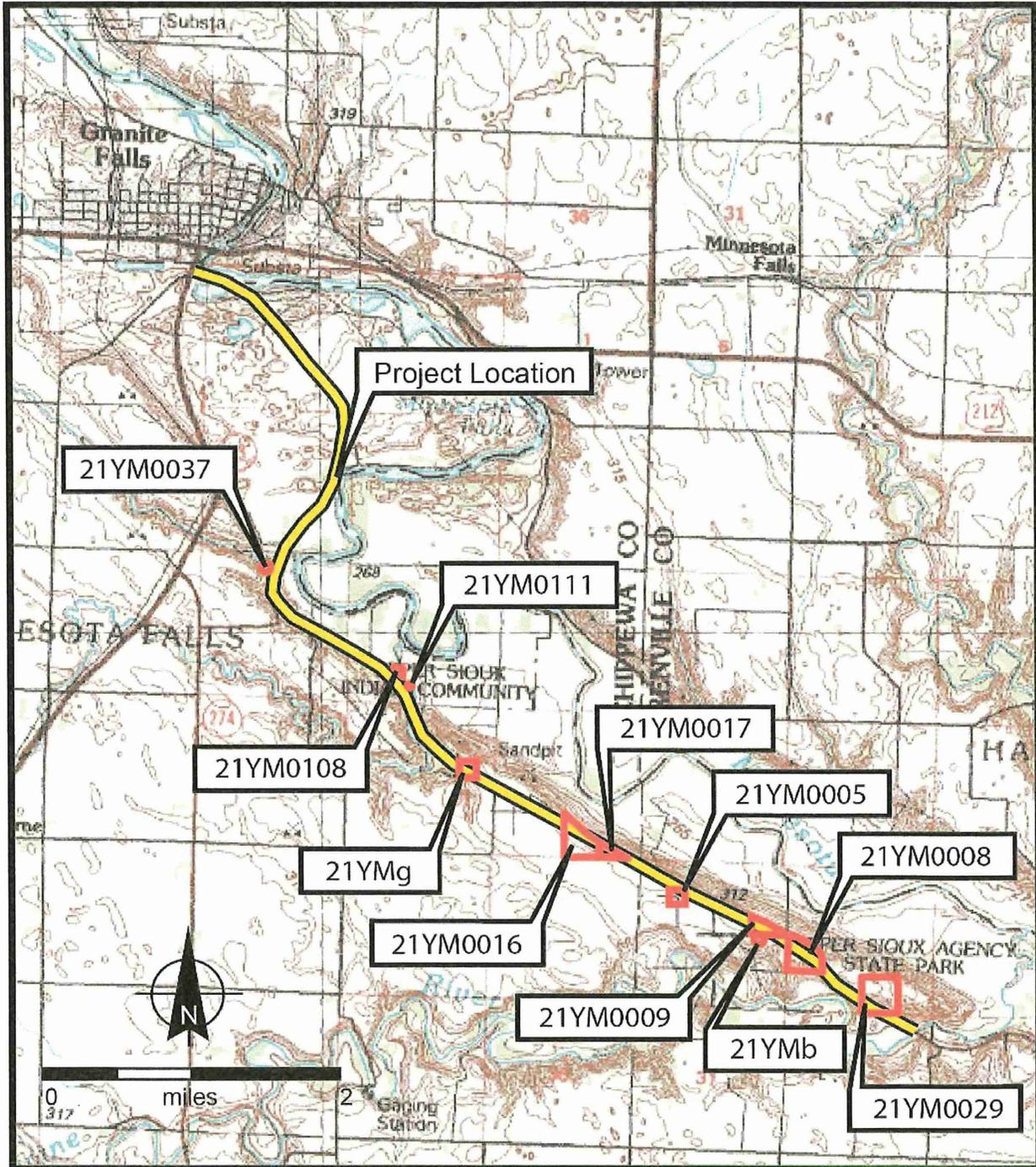


FIGURE 5. MAP SHOWING THE LOCATION OF ONLY THOSE ARCHAEOLOGICAL SITES THAT ENCOMPASS OR ARE IMMEDIATELY ADJACENT TO THE TH 67 ROW

(PORTIONS OF MONTEVIDEO [1984] QUADRANGLE, USGS 1:100,000)

TABLE 2. SITES THAT ENCOMPASS PORTIONS OF THE TH 67 RIGHT OF WAY

Site No.	T	R	S	¼ Section	Description	Reference
21YM0005	115N	38W	30	C-NW	Single mound	Winchell 1911:117
21YM0008	115N	38W	29	NW-SW	Single mound	Winchell 1911:117; Davidson 1939; 1940a
21YM0009	115N	38W	30	SE-NE	Single mound	Winchell 1911:117
21YM0016	115N	39W	24	SW-SE	Mound group	Winchell 1911:117; Davidson 1940b; Wilford 1945
21YM0017	115N	39W	24	SE-SE	Single mound	Winchell 1911:117; Wilford 1945
21YM0029	115N	38W	29	SW-SE	Single mound	Nystuen 1969a
21YMG (YM-MNF-011)	115N	39W	23	SE-NE	Thomas Williamson Mission	Winchell 1911:117; Davidson 1940c

Site 21YM0008 is a single mound, recorded in 1887 and is described as being “about 100 ft. above the river” (Winchell 1911:117) (see Figure 5). Local historian Andrew A. Davidson also recorded a mound in the NW ¼ of the SW ¼ of Section 29 in 1939 and again in 1940 (Davidson 1939; 1940a). Variation in his descriptions of these mounds suggests that Davidson recorded two separate mounds. His directions also place the mound described in 1939 to the north of the TH 67 ROW while the location described in 1940 would be to the south of the ROW. Both locations are within Upper Sioux Agency State Park and outside the TH 67 ROW.

Site 21YM0009 is a single mound, recorded in 1887 and described as being “about 100 ft. above the river” (Winchell 911:117; 21YM9 Minnesota Archaeological Site File, on file at the Minnesota SHPO, St. Paul). The mound is described as being in the SE ¼ of the NE ¼ of Section 30 through which TH 67 passes (see Figure 5). The status of this mound and its relationship to the current TH 67 ROW is unknown. However, in 1940 Andrew Davidson described a single mound (21YMb) on the “highest knoll” in this same quarter-quarter section, which was located beyond the ROW (see 21YMb discussion, pp. 16-17) (Davidson 1940d). Given Winchell and Davidson’s reports, though, mounds should be considered as being proximate to this section of ROW.

Site 21YM0016 is a group of four mounds recorded in 1887 “about 120 ft. above the river” and “3/4 mile S.E. of the Old Williamson mission” (Winchell 1911:117). The survey map of the mounds indicates that they were located in the SW ¼ of the SE ¼ of Section 24 and along the edge of the terrace where TH 67 is now located (see Figure 5). According to Andrew Davidson’s 1940 inventory form, which places the mounds on the highest knoll in the center of the quarter-quarter section, “a lot of bones were plowed up” in 1934 when the highway cut through the mound group (Davidson 1940b). In 1945, local resident Mr. Gillingham informed University of Minnesota archaeologist Lloyd Wilford that the only mound that he knew of in the vicinity of the mound group had been “thoroughly destroyed when the new highway #67 was built” (Wilford 1945). Wilford could not find any surface evidence for the mound group and notes that it was located

near the point where “the so-called old road [SAR 4] meets the new one [TH 67], and the other mounds may have been destroyed when the old road was built” (Wilford 1945). In the plowed field on the opposite side of the road, Wilford found a blue glass trade bead and a U.S. military brass button. In 1940, Davidson noted that part of the knoll occupied by the mounds was still present, and is possible that a remnant of the referenced knoll is still visible beyond the ROW to the north and south of TH 67 between the Travers Lane entrances (UTM NAD 83, Zone 15, 302762E 4957976N) (Davidson 1940b) (Figure 6).

Site 21YM0017 is a single mound in the SE $\frac{1}{4}$ of the SE $\frac{1}{4}$ of Section 24 that was described in 1887 as being “about 100 ft. above the river” and “1 mile southeast of the old Williamson mission” (Winchell 1911:117) (see Figure 5). The status of this mound and its relationship to the current TH 67 ROW is unknown.

Site 21YM0029 is an excavated mound reported to have been located “about 400 yards east from the flag pole of the Upper Sioux Agency” (Nystuen 1969a). The mound was excavated by in the 1930s by local residents. The site boundary is drawn to encompass the entirety of the SW $\frac{1}{4}$ of the SE $\frac{1}{4}$ of Section 29, which overlaps with the TH 67 ROW however the reported location of the mound would be outside the study area (see Figure 5).

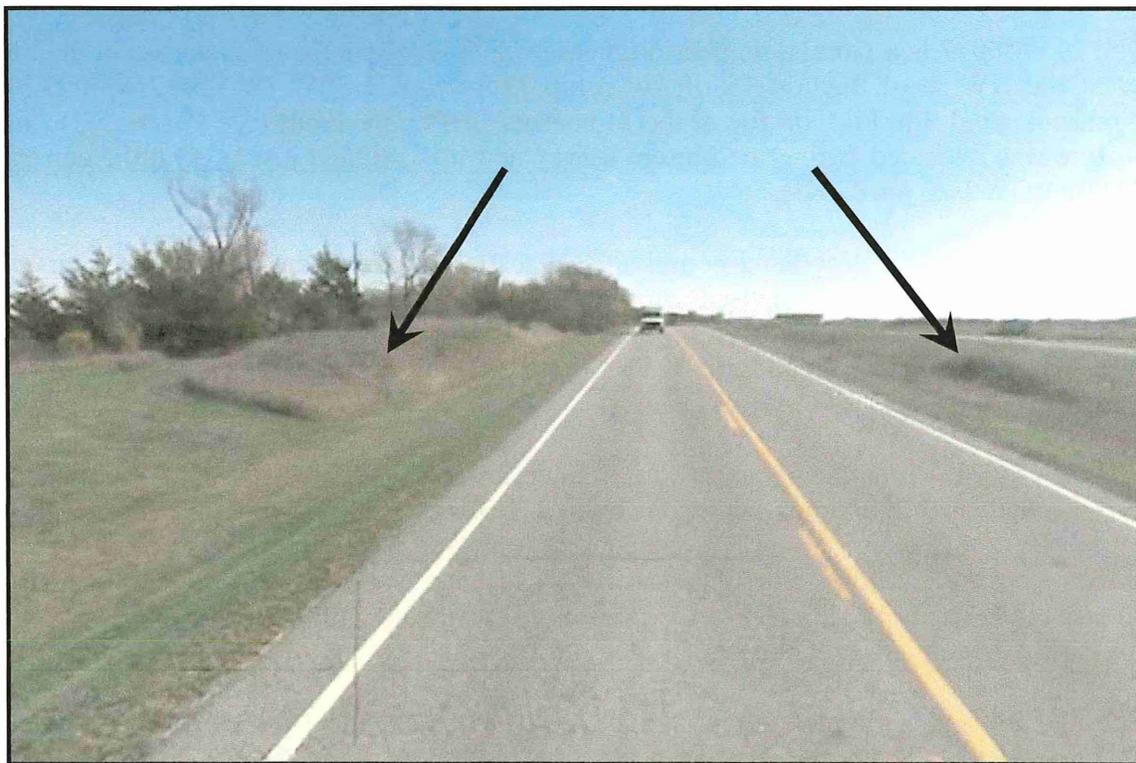


FIGURE 6. KNOLL REMNANTS (ARROWS) ALONG TH 67 IN VICINITY OF 21YM16, VIEW TO SOUTHEAST (GOOGLE MAPS)

Site 21YMg is a site lead for the Thomas Williamson Mission, which was constructed in 1852 and inhabited until 1862. The mission complex consisted of the missionary’s home, a church, and surrounding Dakota homes in the SE ¼ of the NE ¼ of Section 23 of Township 115N Range 39W (Winchell 1911:117; Davidson 1940c) (see Figure 5). In 1934, TH 67 “was cut through his [Williamson’s] cellar and lots of relics were found” (Davidson 1940c). While no intact soils remain within the TH 67 ROW as it passes through the former mission site, it is probable that resources related to the mission are still preserved in the immediate vicinity.

Archaeological Sites Proximate to the TH 67 Right of Way

Research at the SHPO also revealed that there are four additional archaeological sites that are located proximate to the TH 67 ROW (Table 3).

TABLE 3. ARCHAEOLOGICAL SITES PROXIMATE TO THE TH 67 RIGHT OF WAY

Site No.	T	R	S	¼ Section	Description: Association	Reference
21YM0037	115N	39W	15	SE-NW	Pit feature: Indeterminate	Site Form
21YM0108	115N	39W	14	SE-SW	Artifact scatter: Woodland	Harrison 2009
21YM0111	115N	39W	14	SE-SW	Artifact scatter: Woodland, Plains Village	Terrell 2010
21YMb	115N	38W	30	NE-SE	Single Mound	Davidson 1940d

Site 21YM0037 is a circular depression measuring approximately 15 ft. across in the SE ¼ of the NW ¼ of Section 15 of Township 115N Range 39W (21YM37 Minnesota Archaeological Site File, on file at the Minnesota SHPO, St. Paul) (see Figure 5). This feature was relocated during the present survey and it is situated just beyond the current TH 67 ROW (see pp. 42-43).

Site 21YM0108 is a Woodland-period artifact scatter identified during a Phase I survey archaeological survey of proposed sanitation facilities within the SE ¼ of the SW ¼ of Section 14 of Township 115N Range 39W (Harrison 2009) (see Figure 5). Cultural material was recovered on a terrace to the immediate north-northeast of the TH 67 ROW and to the west of a bend in Hazel Creek.

Site 21YM0111 is a precontact artifact scatter found during a Phase I archaeological survey conducted in anticipation of repairs to TH 67 necessitated by a slide in the SE ¼ of the SW ¼ of Section 14 of Township 115N Range 39W (see Figure 5). The ceramic sherds recovered are typical of Plains Village and Late Woodland wares (Terrell 2010). The site is located immediately to the north-northeast of the current TH 67 ROW and to the east of a bend in Hazel Creek.

Site 21YMb is a single mound reported by Andrew Davidson in 1940 (Davidson 1940d). Davidson describes the mound as being on the “highest knoll” in the NE ¼ of the SE ¼ of Section 30 of Township 115N Range 38W (see Figure 5). Davidson places the mound on the “south side of highway” and his directions place it well to the south of the current ROW (Davidson 1940d). He further notes that “gravel has been taken from one side -

road cuts in but no disturbance of top” and that it is “12 ft. high from road” (Davidson 1940d). The road referred to is likely an access road that cuts across this quarter-quarter section near the point described and which is visible on the 1938 aerial photograph. This conclusion is supported by the fact that Davidson uses the term “road” as opposed to “highway” when describing the cut. Still, given that the location of this mound has not been confirmed it should be considered to be in proximity to the ROW.

Sites within One Mile of the Study Area

Research at the SHPO also indicated the presence of 48 additional recorded archaeological sites and two (2) site leads within a one-mile (1.6 km) radius of the study area (Table 4). The majority of these sites are spread out along the upper bluff of the Minnesota River or on the intermediate terraces at the base of the bluff. However, a few sites are located on isolated rises proximate to the river and its former channels.

Of these sites, 17 are lithic scatters or isolated lithic find spots that cannot be definitively associated with a particular period of occupation because they lack diagnostic artifacts such as completed tools. An additional lithic scatter, however, did produce temporally diagnostic materials. Fourteen sites are burials or the locations of mounds, which are often associated with burials. Five of these are mound locations that have also produced artifacts. Of the remaining sites, eight are precontact artifact scatters, eight are artifact scatters that produced both precontact and historical-period materials, and one is only associated with the historical period. A site lead for a defensive trench excavated by military troops during the U.S.-Dakota War completes the inventory of previously identified sites.

TABLE 4. RECORDED ARCHAEOLOGICAL SITES WITHIN ONE MILE OF THE STUDY AREA

Site No.	T	R	S	¼ Section	Description - Association	Reference
21CP0030	115N	39W	2	NW-NW	Lithic scatter - Precontact	Peterson 1985:193
	116N	39W	35	SW-SW		
21CP0050	116N	39W	34	SE-SE	Lithic scatter - Precontact	Peterson 1985:193
21CP0055	116N	39W	34	SE-SE	Lithic scatter - Precontact	Harrison 1999
21CP0067	116N	39W	34	SW-NE	Cemetery/Burial - Indeterminate	Emerson 2009
21YM0003 (same as 21YM0015)	115N	39W	24	SW-NW, NE-SW, NW-SW	Gillingham Site: Mound group (21YM3), Ditch enclosure (21YM15), and Artifact scatter – Precontact: Woodland, Plains Village; Contact: Western Dakota; Post-contact: Dakota and EuroAmerican	Winchell 1911:116-117; Wilford 1945, 1948, 1951a, 1951b and 1953; Dobbs 1987; Berg 1998 and 2004a
21YM0004	115N	39W	10	SW-SE	Pearsall Site: Artifact scatter – Precontact: Woodland Period village; Post-contact: Dakota midden	Berg 1998
			15	NW-NE		
21YM0006	115N	38W	28	SW-SW	Single mound; Historic burial (Mazomani)	Winchell 1911:117; Davidson 1941
21YM0007	115N	38W	29	SE-SE	Single mound; Artifact findspot – Precontact: Late Woodland/Plains Village/Mississippian/Oneota	Winchell 1911:117; Allen 1997
21YM0010	115N	39W	23	SE-SE	Single mound	Winchell 1911:117
21YM0011 (YM-MNF-007)	115N	39W	15	NE-SW, NE-SE, W-SE	Riggs Mission (Hazlewood) and Mounds: Mound group, Artifact scatters - Precontact: Archaic, Woodland, Mississippian, Oneota; Post-contact: Dakota and EuroAmerican	Winchell 1911:117; Wilford 1954; Berg and Myster 2002
21YM0012	115N	39W	25	C-SW	Mound group	Winchell 1911:117; Wilford 1945; Olson 1978
21YM0013	115N	39W	15	SW-NW	Mound group	Winchell 1911:118; Franke 1970
21YM0014	115N	39W	10	SW-SW	Single mound	Winchell 1911:118
21YM0018	115N	39W	9	SE-NE	Single mound and Lithic scatter – Precontact	Winchell 1911:118; Erickson 1971a; Johnson 1990; Hohman-Caine 1991; Blaylock 1991
21YM0024	115N	39W	22	NE-NE	Mound group	Wilford 1954

Site No.	T	R	S	¼ Section	Description - Association	Reference
21YM0025	115N	38W	29	NE-SW, NW-SE	Upper Sioux Agency, 1854-1862: Artifact scatter, Structural Ruin – Precontact; Post-contact: Dakota and EuroAmerican	Nystuen 1969b; Grossman 1970
21YM0031	115N	39W	4	NE	Village location (reported) – Precontact: Mississippian	Nystuen 1971; Pratt 1989
21YM0032	115N	39W	10	NW-SW, SW-SW	Hildahl I Site: Lithic scatter – Precontact: Archaic/Plains Village	Erickson 1971b; Hudak 1978
21YM0033	115N	39W	10	NE-SW, SE-SW	Sebring Site: Artifact scatter – Precontact	Erickson 1971c; Hudak 1978
21YM0034	115N	39W	10	SW-NW	Hildahl II Site: Artifact scatter – Precontact: Paleoindian, Archaic, Woodland	Hudak 1978
21YM0035	115N	39W	10	NW-SW	Hildahl III Site: Artifact scatter – Precontact: Paleoindian, Archaic, Woodland, Plains Village	Hudak 1978
21YM0036	115N	39W	9	SE-NE	Artifact scatter - Precontact	Site Form
21YM0047	115N	39W	4	NE-SW	Artifact scatter, Bison bone bed – Precontact: Paleoindian, Early Archaic	Anfinson 1988
21YM0050	115N	38W	33	NE-NW, SE-SW	Mazomani/Kvistero Homesite: Artifact scatter, Structural ruin – Precontact: Paleoindian, Archaic, Woodland, Plains Village, Oneota; Post-contact: Dakota and EuroAmerican	Gonsior et al. 1995 Gonsior et al. 1996
21YM0072	115N	39W	9	SE-SE	Hildahl IV Site: Artifact scatter – Precontact	Nystuen 1973; Peterson 1976; Hudak 1978
21YM0073	115N	39W	10	NW-SW, NE-SW	Hildahl V Site: Artifact scatter – Precontact: Paleoindian, Archaic, Woodland, Mississippian	Peterson 1976; Hudak 1978
21YM0080	115N	39W	9	N-SE	Lithic scatter - Precontact	Pratt 1989
21YM0081	115N	39W	4	SE-SW	Lithic scatter - Precontact	Pratt 1989
21YM0083	115N	38W	32	NW-NE	Lithic find spot - Precontact	Peterson et al. 1993
21YM0084	115N	39W	9	N-NE	Lithic scatter - Precontact	Pratt 1989
21YM0085	115N	39W	9	SE-SE	Lithic scatter - Precontact	Pratt 1989
21YM0086	115N	39W	23	NW-NE	Labatte Site: Artifact scatter and Mound group – Precontact: Paleoindian, Archaic, Woodland; Contact and Post-contact: Dakota and EuroAmerican	Justin and Beck 1996; Berg 1998 and 2004b

Site No.	T	R	S	¼ Section	Description - Association	Reference
21YM0089	115N	38W	33	NW	Homme Site: Artifact scatter – Precontact: Paleoindian, Archaic, Woodland, Plains Village, Mississippian, Oneota. Contact and Post-contact: Dakota and EuroAmerican	Gonsior 1996
21YM0090	115N	39W	15	SW-SE	Artifact scatter - Precontact: Middle to Late Archaic, Woodland. Post-contact: Dakota midden	Berg 1998 and 2004a
			23	NW-NE		
21YM0091	115N	39W	24	N-SW, S-NW, NW-SE	Inyangmani's [Running Walker's] Village: Artifact scatter – Precontact: Woodland, Plains Village; Contact and Postcontact: Dakota village	Berg 1998
21YM0092	115N	39W	3	NW-NE	Memorial Park Terrace Site: Lithic scatter - Precontact	Harrison 1999
21YM0093	115N	39W	3	NE-NE	Munson Lake North Site: Lithic scatter - Precontact	Harrison 1999
21YM0094	115N	39W	10	NE-NW	Horsepower Ridge Site: Lithic scatter - Precontact	Harrison 1999
21YM0095	115N	39W	9	SE-SE	Hildahl IX Site: Lithic scatter - Precontact	Harrison 1999
21YM0096	115N	39W	9	SW-SE	Gravel Pit Knoll Site: Lithic scatter - Precontact	Harrison 1999
21YM0097	115N	39W	15	SE-NW	Artifact scatter – Precontact: Paleoindian, Archaic, Woodland; Contact: Eastern Dakota, Initial US; Post-contact: Dakota homesite	Berg and Myster 2002; Berg 2003a
21YM0098	115N	39W	3	NE-NW	Cemetery/Burial Post-contact: Dakota (1862)	Schoen 2002
21YM0099	115N	39W	15	SW-NW	Lithic scatter - Precontact	Berg 2003b
21YM0100	115N	39W	16	SE-NE	Lithic find spot - Precontact	Berg 2003b
21YM0101	115N	39W	3	NW-NW	Lithic find spot - Precontact	Schoen 2004
21YM0102	115N	38W	30	SE-SE	Lithic find spot – Precontact; Artifact Scatter (US Government Brickyard)	Radford et al. 2005
21YM0103	115N	39W	23	NW-NE	Walter and Genevieve Labatt House: Artifact scatter – Post-contact: Dakota	Mulholland and Mulholland 2008
21YM0107	115N	39W	23	NE-NW	Lithic scatter - Precontact	Harrison 2009
21YMe	115N	39W	23	SW-NE	Mound group	Wilford 1948
21YMo	115N	39W	16	W-NE	“Sibley’s Trench”: Post-contact: 1862	Nystuen 1972

PREVIOUSLY RECORDED HISTORIC PROPERTIES

The TH 67 ROW passes through the boundaries of two previously inventoried parks as well as the previously identified locations of a former mission and homestead (Table 5; Figure 7).

The Granite Falls Memorial Park /World War Memorial Park (YM-GRN-46) is located within the N ½ of Section 3 of Township 115N, Range 39W. Highway 67 passes through the park, but the ROW through the park is very narrow having a total width of 66-ft. wide (33-ft. to either side of the centerline). The roadbed is largely built up through the park, and most of the ROW is disturbed or wet.

Although given a structure number (YM-MNF-8), the home of Ampatutokacha (Other Day / John Other Day / Good Sounding Voice) in the NE ¼ of Section 25 of Township 115N, Range 39W is more accurately described as a site lead based on a historical account of Other Day’s life written by local historian Andrew A. Davidson in 1937 (Davidson 1937). The son of Zitkatduta (Red Bird), Other Day was the leader of a band of Wahpeton farmers who resided near the Upper Sioux Agency. When the U.S.-Dakota War erupted, he guided a group of 62 settlers to safety (Anderson and Woolworth 1988:119-120). The exact location of the Other Day home within the 160-acre quarter section is not recorded, but it was likely encompassed by the existing farmstead on this parcel, which would have been proximate to the former government road, which passed east-west through the central portion of the N ½ of the quarter section according to the original land survey. A structure indicated in the quarter section and to the south of the government road on the original survey may be Other Day’s home.

The inventory form for the former Williamson Mission (YM-MNF-011) in the SE ¼ of the NE ¼ of Section 23 of Township 115N, Range 39W is also based on historical research. According to local historian, Andrew A. Davidson, the construction of TH 67 in 1934 cut through the cellar of the Williamson home “and lots of relics were found” (Davidson 1940c). Wilford reports “its last remnants were destroyed by the construction of Highway 67” (Wilford 1951b:1). The mission also has also been recorded as an archaeological site lead (21YMg).

TABLE 5. RECORDED HISTORIC PROPERTIES WITHIN THE STUDY AREA

Structure No.	T	R	S	¼ Section	Structure	Date
YM-GRN-046	115N	39W	3	NW-NE, SE-NW, NE-NW, NW-NE, W-NW	World War Memorial Park	1925-28; 1934 – ca. 1938
YM-MNF-008	115N	39W	25	NE	John Other Day Home Site	c. 1862
YM-MNF-011 (21YMg)	115N	39W	23	SE-NE	Thomas S. Williamson Mission	1852-1862
YM-SXA-001	115N	38W	29 30 32	W, W-NE, SE S, NW, S-NE N	Upper Sioux Agency	1854-1862

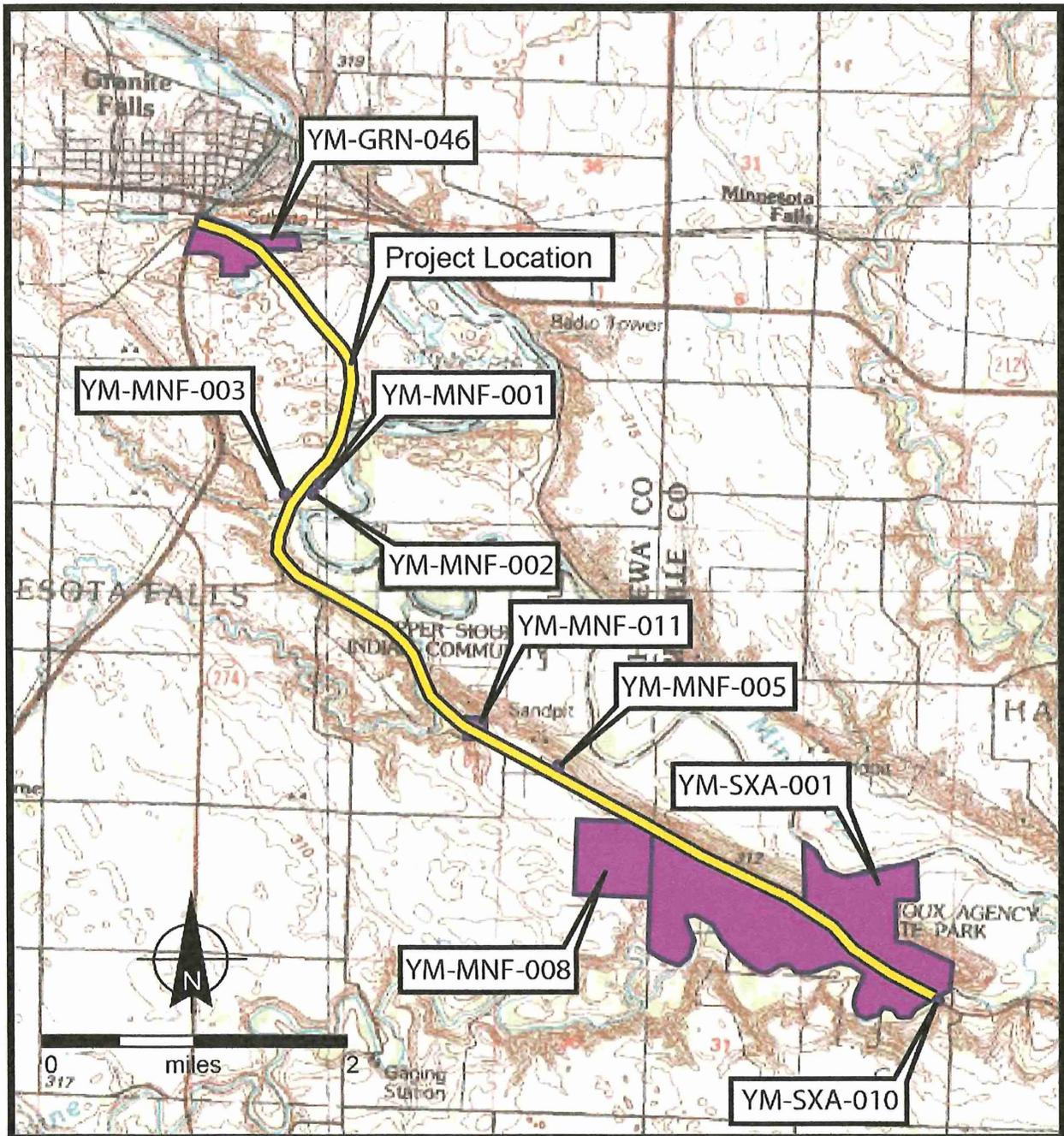


FIGURE 7. RECORDED HISTORIC PROPERTIES WITHIN AND PROXIMATE TO THE STUDY AREA

(PORTIONS OF MONTEVIDEO [1984] QUADRANGLE, USGS 1:100,000)

The TH 67 ROW also passes through the boundary of the National Register-listed Upper Sioux Agency (YM-SXA-001). The boundary of the park encompasses precontact archaeological features as well as the remains of the agency which was in existence from 1854 to 1862. Much of the TH 67 ROW through the park is steeply-sloped, cut and ditched.

Five additional historic properties have been previously recorded proximate to, but not within, the TH 67 ROW (see Figure 7; Table 6). Of these structures, three have been razed (YM-MNF-1; YM-MNF-2; YM-SXA-10) and one has been moved (YM-MNF-3) since they were inventoried. Only the James P. Langmaid Farmstead (YM-MNF-5) is still present at its original location. However, due to the potential for subsurface deposits related to any of these resources to be present within the ROW, the associated documentation for each resource was reviewed regardless of its current condition.

TABLE 6. RECORDED HISTORIC PROPERTIES PROXIMATE TO THE STUDY AREA

Structure No.	T	R	S	¼ Section	Structure	Description
YM-MNF-001	115N	39W	10	SW-SE	District School No. 6	1905 (constructed) RAZED
YM-MNF-002	115N	39W	10	SW-SE	Assembly of God Church	ca. 1950 (constructed) RAZED
YM-MNF-003	115N	39W	10	SW-SE	Pajutazee Presbyterian Church	ca. 1954 (constructed) MOVED to 5641 Hwy 67
YM-MNF-005	115N	39W	24	NE-SW	James P. Langmaid Farmstead	1899 (main house); 1865 house at east side of site
YM-SXA-010	115N	38W	32	NE-NE	Bridge No. 5295	1934 (built) RAZED

ENVIRONMENTAL SETTING

The TH 67 project is located in the Prairie Lakes South archaeological sub-region. The following environmental history of this sub-region is based largely on information contained in Borchert and Gustafson's *Atlas of Minnesota Resources and Settlement* (1980) and an overview entitled "Minnesota's Environment and Native American Culture History" by Gibbon et al. (2002).

The Prairie Lakes archaeological region covers most of southwest and south-central Minnesota, including all of Big Stone, Blue Earth, Brown, Carver, Chippewa, Cottonwood, Faribault, Freeborn, Jackson, Lac Qui Parle, Le Sueur, Lyon, McLeod, Martin, Nicollet, Redwood, Renville, Scott, Sibley, Stevens, Swift, Watonwan, and Yellow Medicine counties and portions of Douglas, Grant, Kandiyohi, Lincoln, Meeker, Nobles, Otter Tail, Pipestone, Pope, Rice, Steele, Traverse, and Waseca counties.

The topography of the region is dominated by the valley of the Minnesota River, which bisects the region. The southern sub-region comprises that portion of the Prairie Lake region that is located to the south of the Minnesota River and to the west of present-day

Mankato. The lakes, from which this area derives its name, are shallow, none within the sub-region exceeding 10 m in depth. Many of these lakes were drained during the historical period in order to increase land area for cultivation.

Precipitation in the Prairie Lakes South archaeological sub-region averages around 22 inches. The average summertime (July) high temperature is 85 degrees Fahrenheit (F) and average wintertime (January) high is about 24 degrees F. The frost-free season is typically 140-160 days.

The soils of this region are medium- to fine-textured prairie soils that at the time of EuroAmerican settlement supported expanses of tallgrass prairie. Wood resources were concentrated in the Minnesota River valley and other river valleys of the region, although trees were also present in other fire-protected areas proximate to major lakes.

During the Late Holocene period, bison was the prominent fauna of the region, although occasional herds of elk were present, and whitetail deer occupied the Minnesota River valley. The lakes of the region provided habitat for aquatic mammals, waterfowl, and fish, as well as edible aquatic plant life, including water lilies and cattails. The distribution of wild rice within the region was limited to the Minnesota River valley and lakes in the eastern and northern portions of the region. Non-aquatic floral resources present in the region included prairie turnips and ground plums.

SURVEY RESULTS

The Phase I archaeological survey of the TH 67 ROW from TH 23 to the Yellow Medicine Crossing was conducted on October 25-28, 2011. The Principal Investigator was Dr. Michelle Terrell, and she conducted the fieldwork with Richard Ross of the Upper Sioux Community and Marie Kerwin and Lexie Thorpe of Two Pines.

The survey commenced with a visual inspection of the entirety of the ROW, which revealed that much of the ROW had been intensively modified from edge to edge leaving very few areas with intact soils. After a visual inspection of the ROW, twenty-one areas along the route that were not obviously ditched/disturbed or steeply-sloped were selected for systematic survey (Figures 9 and 10). The presence of intact soils within a test area was confirmed prior to shovel testing through use of a one-inch diameter soil probe. The results of the archaeological survey are described below.

PHASE I ARCHAEOLOGICAL SURVEY

Test Area 1

Test Area 1 is located in a harvested and tilled cornfield on the west bank of the Yellow Medicine River and to the south of TH 67 in the NE $\frac{1}{4}$ of the NE $\frac{1}{4}$ of Section 32 of Township 115N Range 38W (see Figure 9). Surface visibility was 90 percent. This portion of the ROW, which varied from 100 to 160 ft. in width from the centerline underwent close-interval (<1 m) pedestrian survey. No cultural materials were encountered and no further archaeological work is recommended.

Test Area 2

Test Area 2 is a level area of 100-ft. wide ROW to the south of the centerline of TH 67 in the N $\frac{1}{2}$ of the NE $\frac{1}{4}$ of Section 32 of Township 115N Range 38W (see Figure 9). This area was identified for testing during the initial visual inspection of the ROW. However, soil probes went directly to subsoil indicating that this area had been previously graded and disturbed. Historical maps indicate that this segment was a portion of SAR 4 prior to the construction of TH 67.

Test Area 3

Test Area 3 is a segment of 85-ft. wide ROW to the north of the centerline of TH 67 in the SW $\frac{1}{4}$ of the SE $\frac{1}{4}$ of Section 29 of Township 115N Range 38W (see Figure 9). The test area is located within the boundary of site 21YM29, which is a single recorded mound located outside the existing TH 67 ROW (see p. 15). This area was selected for shovel testing during the initial visual inspection of the project area as it appeared to possibly contain undisturbed soils. However, during the survey it was determined that the entirety of the ROW at this location was steeply-sloped and cut so the area did not undergo survey.

Test Area 4

Test Area 4 is a segment of 50-ft. wide ROW to the south of the centerline of TH 67 in the NW $\frac{1}{4}$ of the SW $\frac{1}{4}$ of Section 29 of Township 115N Range 38W (see Figure 9). The test area is located within the boundary of site 21YM8, which is a single recorded mound located outside of the existing TH 67 ROW (see p. 14). This area was selected for survey during the initial visual inspection of the ROW. However, like Test Area 3, the entirety of this segment of ROW was steeply-sloped and cut so it did not undergo survey.

Test Area 5

Test Area 5 is a level frontage of restored prairie within a 50-ft. wide segment of ROW to the north-northeast of TH 67 in the NW $\frac{1}{4}$ of the SW $\frac{1}{4}$ of Section 29 of Township 115N Range 38W (see Figures 8 and 9). The test area is located within the boundary of site 21YM8, which is a single recorded mound located outside of the existing TH 67 ROW (see p. 14). Three shovel tests were excavated at a 45-m (148-ft.) interval along a single transect across this test area. Historical maps indicate that this level section of ROW was a portion of SAR 4 prior to the construction of TH 67. The average soil profile of the shovel tests consisted of 27 cm of a very dark grayish brown (10YR 3/2) to dark grayish brown (10YR 4/2), compact, silt loam fill with gravels and mottles. This fill gave way to a very pale brown (10YR 7/4) to dark yellowish brown (10YR 4/4), compact silt subsoil.

Shovel tests in Test Area 5 revealed a disturbed and truncated soil profile and was negative for cultural material. No further archaeological testing is recommended within Test Area 5.

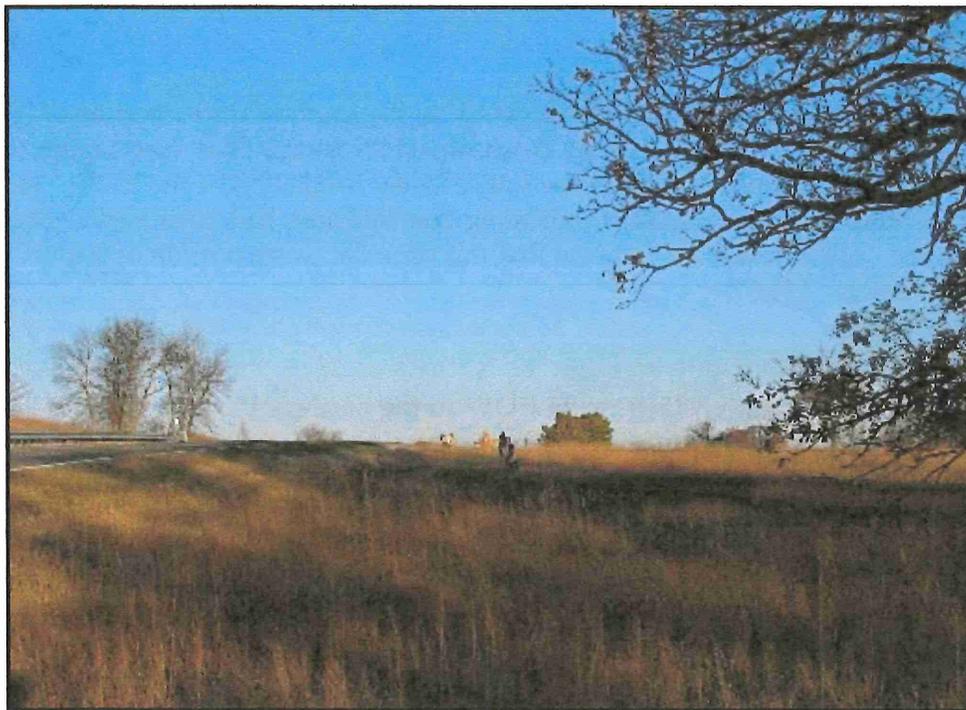


FIGURE 8. TEST AREA 5, VIEW TO NORTHWEST

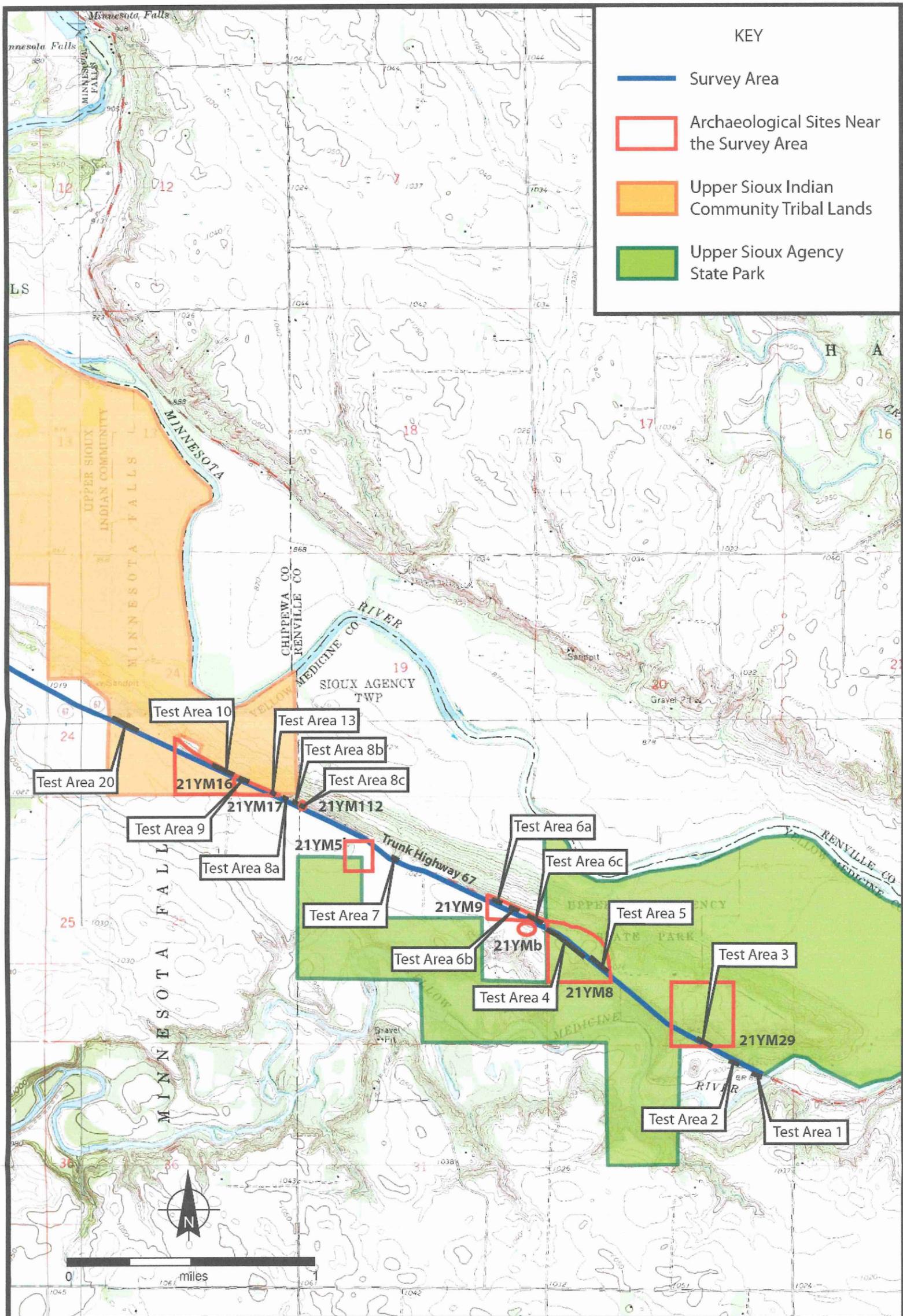


FIGURE 9. ARCHAEOLOGICAL TEST AREAS – EAST PORTION OF STUDY AREA

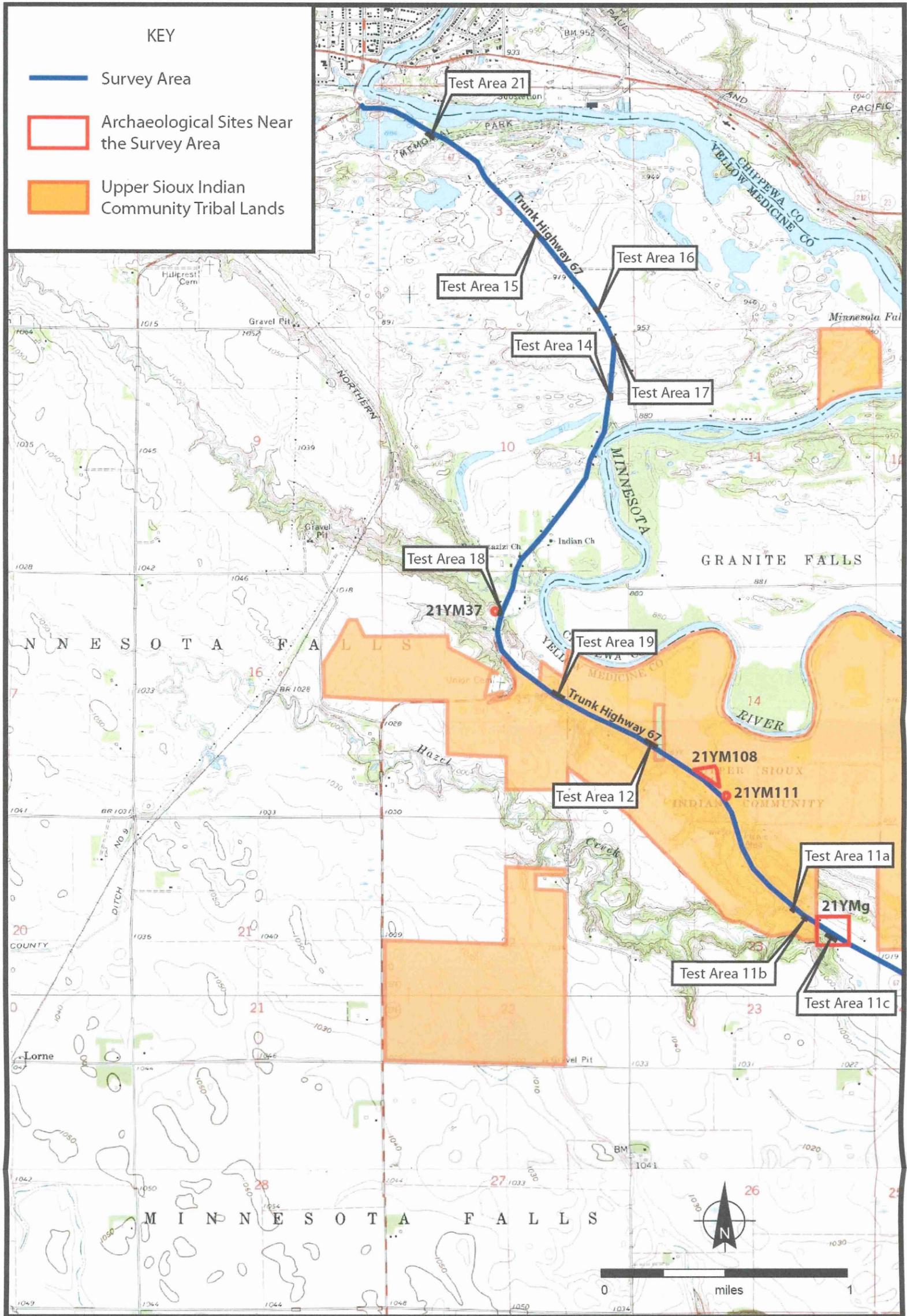


FIGURE 10. ARCHAEOLOGICAL TEST AREAS – WEST PORTION OF STUDY AREA

Test Area 6A

Test Area 6A is a grass-covered terrace edge located within a 60-ft. wide segment of ROW to the north of the centerline of TH 67 in the SE $\frac{1}{4}$ of the NE $\frac{1}{4}$ of Section 30 of Township 115N Range 38W (see Figures 9 and 11). The test area is located within the boundary of site 21YM9, which is a single mound that has not been relocated, but which was likely located beyond the ROW (see p. 14). Four shovel tests were excavated at a 15-m (49-ft.) interval along a single transect across this test area. The excavation of ST 1 and ST 2 revealed a soil profile consisting of an average of 16 cm of a dark grayish brown (10YR 4/2) to yellowish brown (10YR 5/4), silt loam with mottling. The soil profile then abruptly gave way to a very pale brown (10YR 7/3), compact silt subsoil. The excavation of ST 3 and ST 4 was limited to the removal of the sod caps which revealed a similarly disturbed and shallow profile as that exposed in the initial shovel tests.

Shovel tests in Test Area 6A revealed a disturbed and truncated soil profile and was negative for cultural material. No further archaeological testing is recommended within Test Area 6A.



FIGURE 11. TEST AREA 6A, VIEW TO SOUTHEAST

Test Area 6B

Test Area 6B, which is a grassy terrace edge separated from Test Area 6A by a ravine, is located within a 60-ft. wide segment of ROW to the north of the centerline of TH 67 in the SE $\frac{1}{4}$ of the NE $\frac{1}{4}$ of Section 30 of Township 115N Range 38W (see Figures 9 and 12). The test area is located within the boundary of site 21YM9, which is a single mound

that has not been relocated, but which was likely located beyond the ROW (see p. 14). Three shovel tests were excavated at a 30-m (98-ft.) interval along a single transect across this test area. The average soil profile of these tests consisted of 16 cm of a dark grayish brown (10YR 4/2) to yellowish brown (10YR 5/4), silt loam. The soil profile then abruptly gave way to a very pale brown (10YR 7/4), compact silt subsoil. The excavation of ST 3 was limited to the removal of the sod cap which revealed a similarly disturbed and shallow profile as that exposed in the initial shovel tests.

Shovel tests in Test Area 6B revealed a disturbed and truncated soil profile and was negative for cultural material. No further archaeological testing is recommended within Test Area 6B.



FIGURE 12. TEST AREA 6B, VIEW TO NORTHWEST

Test Area 6C

Test Area 6C is a grassy terrace edge located within a 50-ft. wide segment of ROW to the north of the centerline of TH 67 in the SE $\frac{1}{4}$ of the NE $\frac{1}{4}$ of Section 30 of Township 115N Range 38W (see Figure 9). The test area is located within the boundary of site 21YM9, which is a single mound that has not been relocated, but which was likely located beyond the ROW (see p. 14). Two widely-spaced shovel tests were placed within this test area, however the removal of their sod caps revealed that this area exhibited the same disturbance evident in Test Areas 6A and 6B.

Shovel tests in Test Area 6C revealed a disturbed and truncated soil profile and was negative for cultural material. No further archaeological testing is recommended within Test Area 6C.

Test Area 7

Test Area 7 is a small, grassy terrace edge located within a 60-ft. wide segment of ROW to the north of the centerline of TH 67 in the NE $\frac{1}{4}$ of the NW $\frac{1}{4}$ of Section 30 of Township 115N Range 38W (see Figures 9 and 13). One shovel test was excavated within this test area. The soil profile of this test consisted of 28 cm of a very dark grayish brown (10YR 3/2) silt loam that gave way to gravels and cobbles in a dark grayish brown (10YR 4/2) matrix.

The shovel test in Test Area 7 revealed a disturbed and truncated soil profile and was negative for cultural material. No further archaeological testing is recommended within Test Area 7.



FIGURE 13. TEST AREA 7, VIEW TO EAST

Test Area 8A

Test Area 8A is a grassy terrace edge located within a 60 to 75-ft. wide segment of ROW to the north of the centerline of TH 67 in the NE $\frac{1}{4}$ of the NE $\frac{1}{4}$ of Section 25 of Township 115N Range 39W (see Figures 9 and 14). Two shovel tests were excavated at a 10-m (33-ft.) interval along a single transect across this test area. The average soil profile of these tests consisted of 16.5 cm of a very dark grayish brown (10YR 3/2), silt loam that gave way to a mottled horizon of dark grayish brown (10YR 3/2) and a brownish yellow (10YR 6/6) to very pale brown (10YR 7/4), silt. At an average depth of 45 cmbs the profile gave way to a very pale brown (10YR 7/4), compact silt subsoil.

Shovel tests in Test Area 8A revealed a mottled soil profile consistent with past disturbance and was negative for cultural materials. No further archaeological testing is recommended within Test Area 8A.



FIGURE 14. TEST AREA 8A, VIEW TO NORTHWEST

Test Area 8B

Test Area 8B is a grassy terrace edge located within a 60 to 75-ft. wide segment wide segment of ROW to the north of TH 67 in the NE $\frac{1}{4}$ of the NE $\frac{1}{4}$ of Section 25 of Township 115N Range 39W (see Figures 9 and 15). This test area is separated from Test Area 8A by a ravine. Three shovel tests were excavated at a 15-m (49-ft.) interval along a single transect across this test area. The average soil profile of these tests consisted of 17 cm of a very dark grayish brown (10YR 3/2), silt loam overlying a dark grayish brown (10YR 4/2), silt loam. At an average depth of 33 cmbs the profile gave way to a light yellowish brown (10YR 6/4), silty sand subsoil with gravels.

Shovel tests in Test Area 8B revealed an intact soil profile, but no cultural materials were encountered in the test area. No further archaeological testing is recommended within Test Area 8B.

Test Area 8C

Test Area 8C is a grassy terrace edge located within a 50-ft wide segment of ROW to the north of TH 67 in the NW $\frac{1}{4}$ of the NW $\frac{1}{4}$ of Section 30 of Township 115N Range 38W (see Figures 9 and 16). This test area is separated from Test Area 8B by a property line. Four shovel tests were excavated at a 15-m (49-ft.) interval along a single transect across

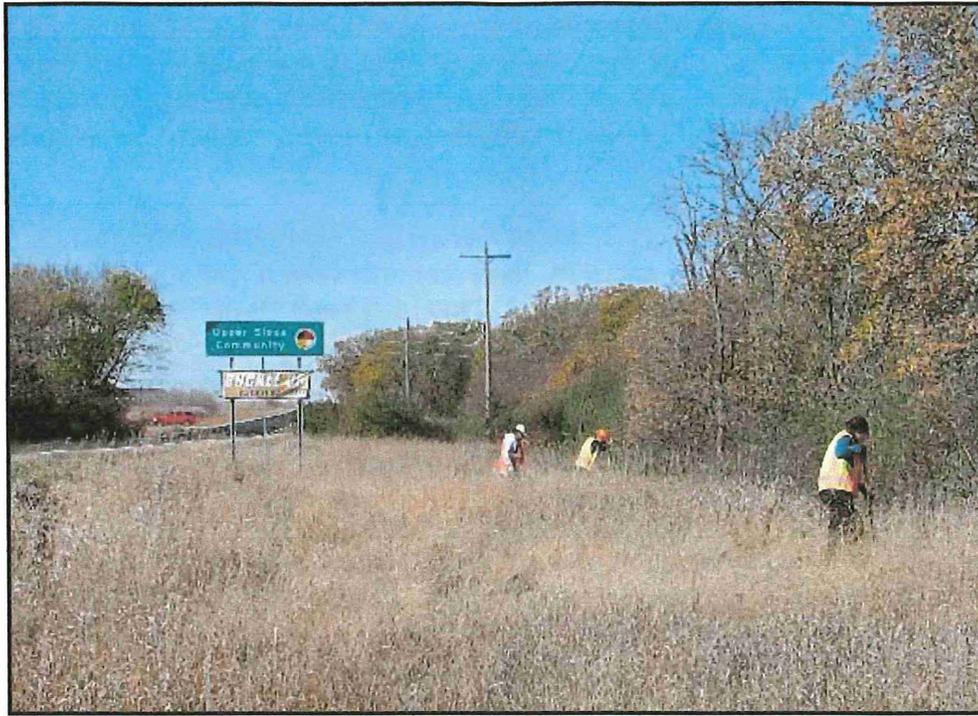


FIGURE 15. TEST AREA 8B, VIEW TO NORTHWEST



FIGURE 16. TEST AREA 8C, VIEW TO SOUTHEAST

this test area. The average soil profile of these tests consisted of 12 cm of a very dark grayish brown (10YR 3/2), silt loam that transitioned to a horizon of very dark grayish brown (10YR 3/2), silt loam mottled with pale brown (10YR 6/3) to yellow (10 YR 7/6), silt. At an average depth of 47 cmbs the profile gave way to a pale brown (10YR 6/3) to yellow (10 YR 7/6), silt subsoil.

One of the initial shovel tests, ST 1, which had an intact soil profile like that of Area 8B and lacked mottling, produced a tertiary flake from between 0 and 50 cmbs. Bracketing shovel tests were subsequently excavated at 5-m (16-ft.) and 10-m (33-ft.) intervals in the cardinal directions from this shovel test. All bracketing shovel tests were negative for cultural materials.

Lithic Analysis

The tertiary flake recovered from 21YM0112 is of quartz. Quartz is a widely available in glacial drift deposits across Minnesota (Bakken 1995). A semi-circular notch suggests the flake may be a basal fragment of a side-notched point, but due to the nature of the material and the small (~1 cm. sq.) size of the artifact it cannot be determined with certainty that it is a tool fragment.

Recommendation

Based on the isolated and non-diagnostic nature of the recovered artifact, 21YM0112 cannot be associated with a particular historic context, as would be required for the site to be significant under National Register Criterion A, nor would it be able to answer important research questions, as would be required for the site to be significant under National Register Criterion D. The site is therefore recommended as not eligible for listing in the National Register. For this reason, and because the remainder of this location was negative for cultural materials, no further archaeological work is recommended within Test Area 8C.

Test Area 9

Test Area 9 is a grassy terrace edge located within a 50-ft. wide segment of ROW to the north of TH 67 in the SE ¼ of the SE ¼ of Section 24 of Township 115N Range 39W (see Figures 9 and 17). The test area is located within the boundary of site 21YM17, which is a single mound that has not been relocated and which may be destroyed (see p. 15). No mound features were visible within the ROW. Four shovel tests were excavated at a 15-m (49-ft.) interval and the fifth shovel test at a 10-m (33 ft.) interval along a single transect across this test area. The average soil profile of these tests consisted of 20 cm of a very dark grayish brown (10YR 3/2), silt loam that transitioned to a dark grayish brown (10YR 4/2), silt loam. At an average depth of 47 cmbs the profile gave way to a light yellowish brown (10YR 6/4), compact silt subsoil with occasional gravels.

Shovel tests in Test Area 9 revealed an intact soil profile, but no cultural materials were encountered in the test area. No further archaeological testing is recommended within Test Area 9.



FIGURE 17. TEST AREA 9, VIEW TO NORTHWEST

Test Area 10

Test Area 10 is a grassy terrace edge located within a 50-ft wide segment of ROW to the north of TH 67 in the SW $\frac{1}{4}$ of the SE $\frac{1}{4}$ of Section 24 of Township 115N Range 39W (see Figures 9 and 18). The test area is located within the boundary of site 21YM16, which is an apparently destroyed group of four mounds (see discussion of 21YM16 on pp. 14-15). Ten shovel tests were excavated at a 15-m (49-ft.) interval along a single transect across this test area. The average soil profile of these tests consisted of 13 cm of a very dark grayish brown (10YR 3/2) to dark grayish brown (10YR 4/2), silt loam that gave way either to a mix of the topsoil and the subsoil or went directly to the light yellowish brown (10YR 6/4) to yellow (10YR 7/6), sandy silt subsoil with occasional gravels. Three shovel tests exhibited an intact profile that included a dark grayish brown (10YR 4/2), silt loam B horizon between the topsoil and subsoil. In these three tests subsoil was encountered at an average depth of 40 cmbs.

Most of the shovel tests in Test Area 10 revealed a disturbed and truncated profile, and all were negative for cultural materials. No further archaeological testing is recommended within Test Area 10.

Test Area 11A

Test Area 11A is a wooded terrace edge overlooking the Hazel Creek drainage within a 50-ft wide segment of ROW to the south of TH 67 in the SW $\frac{1}{4}$ of the NE $\frac{1}{4}$ of Section 23 of Township 115N Range 39W (see Figures 10 and 19). Two shovel tests were excavated at a 10-m (33-ft.) interval along a single transect across this test area. The



FIGURE 18. TEST AREA 10, VIEW TO SOUTHEAST



FIGURE 19. TEST AREA 11A, VIEW TO SOUTH

average soil profile of these tests consisted of 18 cm of a very dark grayish brown (10YR 3/2), silt loam that gradually transitioned to a dark grayish brown (10YR 4/2), silt loam. At an average depth of 34 cmbs the profile gave way to a pale brown (10YR 6/3) to light yellowish brown (10 YR 6/4), sandy silt subsoil with gravels.

Shovel tests in Test Area 11A revealed an intact soil profile, but no cultural materials were encountered in the test area. No further archaeological testing is recommended within Test Area 11A.

Test Area 11B

Test Area 11B is a terrace edge overlooking the Hazel Creek drainage within a 50-ft wide segment of ROW to the south of TH 67 in the SW $\frac{1}{4}$ of the NE $\frac{1}{4}$ of Section 23 of Township 115N Range 39W (see Figures 10 and 20). Two shovel tests were excavated at a 30-m (98-ft.) interval along a single transect across this test area. The average soil profile of these tests consisted of 18 cm of a very dark grayish brown (10YR 3/2), silt loam that abruptly gave way to a pale brown to yellow (10YR 5/6), sandy silt subsoil.

Shovel tests in Test Area 11B revealed a disturbed and truncated profile, and were negative for cultural material. This area is the location of a repaired landslide and minor road realignment (Peterson and Yourd 1984:214). No further archaeological testing is recommended within Test Area 11B.



FIGURE 20. TEST AREA 11B, VIEW TO NORTHWEST

Test Area 11C

Test Area 11C is a grassy a terrace edge overlooking the Hazel Creek drainage within a 50-ft wide segment of ROW to the south of TH 67 in the SE $\frac{1}{4}$ of the NW $\frac{1}{4}$ of Section 23 of Township 115N Range 39W (see Figures 10 and 21). This test location is proximate to the historical marker for the T. S. Williamson Mission (1852-1862) and within the boundary of the alpha site (21YMg) assigned to it. Four shovel tests were excavated at a 15-m (49-ft.) interval along a single transect across this test area. The average soil profile of these tests consisted of 13 cm of a dark grayish brown (10YR 4/2), silt loam mottled with a very pale brown (10YR 7/4), sandy silt. Shovel tests abruptly transitioned to a very pale brown (10YR 7/4), compact, sandy silt subsoil.

Shovel tests in Test Area 11C revealed a disturbed and truncated profile, and were negative for cultural materials. This area is the location of a repaired landslide. No further archaeological testing is recommended within Test Area 11C.



**FIGURE 21. TEST AREA 11C WITH WILLIAMSON MISSION MARKER AT LEFT,
VIEW TO NORTHWEST**

Test Area 12

Test Area 12 is an open grassy area to the north of TH 67 that gently slopes away to the north towards the Minnesota River. This 50-ft. segment of ROW is located in the NW $\frac{1}{4}$ of the SW $\frac{1}{4}$ of Section 14 of Township 115N Range 39W (see Figure 10).

Shovel tests placed within Test Area 12 went immediately to glacial till indicating that the area was previously disturbed. This is the location of a repaired landslide. No further archaeological testing is recommended within Test Area 12.

Test Area 13

Test Area 13 is a grassy terrace edge located within a 90-ft wide segment of ROW to the north of TH 67 in the SE $\frac{1}{4}$ of the SE $\frac{1}{4}$ of Section 24 of Township 115N Range 39W (see Figures 9 and 22). The test area is located within the boundary of site 21YM17, which is a single mound that has not been relocated and which may be destroyed (see p. 15). No mound features were visible within the ROW. Two shovel tests were excavated at a 10-m (33 ft.) interval along a single transect across this test area. The average soil profile of these tests consisted of 18 cm of a very dark grayish brown (10YR 3/2), silt loam that transitioned to a very dark grayish brown (10YR 3/2), silt loam mottled with a light yellowish brown (10YR 6/4), silt. At an average depth of 37 cmbs the profile gave way to a light yellowish brown (10YR 6/4), compact, silt subsoil.

Shovel tests in Test Area 13 revealed a disturbed soil profile and no cultural materials were encountered. No further archaeological testing is recommended within Test Area 13.



FIGURE 22. TEST AREA 13, VIEW TO SOUTHWEST

Test Area 14

Test Area 14 is a grassy knoll and bedrock outcrop located within a 33-ft wide segment of ROW to the east of TH 67 in the SE $\frac{1}{4}$ of the NE $\frac{1}{4}$ of Section 10 of Township 115N

Range 39W (see Figures 10 and 23). Three shovel tests were excavated along a single transect across the test area. Due to the rock outcrop a 10-m (33 ft.) and 15-m (49 ft.) shovel test interval were used. The average soil profile of these tests consisted of 45 cm of a very dark grayish brown (10YR 3/2), silt loam overlying a dark yellowish brown (10YR 4/4), silty sand. At an average depth of 64 cmbs the shovel tests encountered degraded bedrock.

Shovel tests in Test Area 14 revealed an intact soil profile, but no cultural materials were encountered in the test area. No further archaeological testing is recommended within Test Area 14.

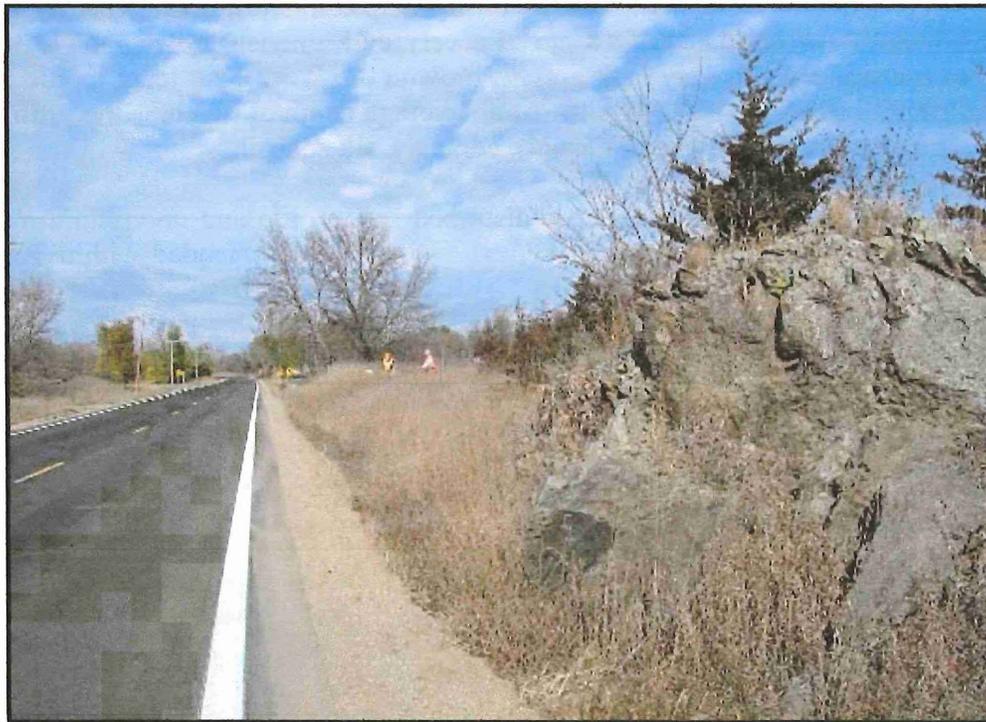


FIGURE 23. TEST AREA 14, VIEW TO NORTHEAST

Test Area 15

Test Area 15 is a bedrock outcrop located within a 33-ft. wide segment of ROW to the east of TH 67 in the NW $\frac{1}{4}$ of the SE $\frac{1}{4}$ of Section 3 of Township 115N Range 39W (see Figures 10 and 24). Three shovel tests were excavated at a 10-m (33 ft.) interval along a single transect across this test area. The average soil profile of these tests consisted of 17 cm of a very dark grayish brown (10YR 3/2), silt loam. This topsoil gave way to dark brown (10YR 3/3) to brown (7.5YR 4/3), silt loam with gravels. Bedrock was encountered at an average depth of 42 cmbs.

Shovel tests in Test Area 15 revealed an intact soil profile, but no cultural materials were encountered in the test area. No further archaeological testing is recommended within Test Area 15.



FIGURE 24. TEST AREA 15, VIEW TO EAST

Test Area 16

Test Area 16 is a bedrock outcrop located within a 68-ft. wide segment of ROW to the east of TH 67 in the SE $\frac{1}{4}$ of the SE $\frac{1}{4}$ of Section 3 of Township 115N Range 39W (see Figures 10 and 25). Three shovel tests were excavated at a 10-m (33 ft.) interval along a single transect across this test area. The average soil profile of these tests consisted of 18 cm of a very dark gray (10YR 3/1), silt loam mixed with gravels and cobbles that gave way to bedrock.

Shovel tests in Test Area 16 revealed an intact, but shallow soil profile. No cultural materials were encountered in the test area. No further archaeological testing is recommended within Test Area 16.

Test Area 17

Test Area 17 is a bedrock outcrop to the east of TH 67 in the NE $\frac{1}{4}$ of the NE $\frac{1}{4}$ of Section 10 of Township 115N Range 39W (see Figure 10). While this area was selected for survey during the initial visual inspection of the study area, once utilities were located it was apparent that there was no portion of the area within this 33-ft. wide segment of ROW that could be tested. No further archaeological testing is recommended within Test Area 17.



FIGURE 25. TEST AREA 16, VIEW TO NORTHEAST

Test Area 18

Due to the proximity of Test Area 18 to previously recorded site 21YM0037 and the potential for undisturbed soils to be present, this 65-ft.-wide segment of ROW to the north of TH 67 in the NE $\frac{1}{4}$ of the NW $\frac{1}{4}$ of Section 15 of Township 115N Range 39W was selected for testing (see Figure 10). However, during the survey it was determined that the ROW at this location was steeply-sloped and cut so it was not tested.

Site 21YM0037 was initially recorded as a 15-ft. diameter feature of indeterminate function (possible pit house or root cellar). The reported location was “about 25 feet west of Highway 67 just south of intersection of Highway 274; immediate next to the signs indicating 274 and 67” (21YM0037 Minnesota Archaeological Site File, on file at the Minnesota SHPO, St. Paul). The setting was described as “on the edge of a fairly steep hill th[at] begins the river bluff escarpment.” The feature appeared to “have been scooped out in the center and b[ermed] up on the edge away from the hill” (*Ibid.*). In 1976, Les Peterson attempted to relocate this site without success (*Ibid.*).

During the recent survey of the TH 67 corridor, a circular, bowl-shaped depression was observed on the west side of the highway slightly and upslope from the road signs for the highway split and Prairie’s Edge Casino (Figure 26). This feature in its location, size, and construction conforms with the description of 21YM0037 with the exception that it is located just to the north of the intersection of the highways rather than to the south as previously reported. Cultural context and usage of the depression, located on a wooded terrace, could not be determined by visual inspection. Because the feature is outside of ROW, it did not undergo archaeological testing.



FIGURE 26. LOCATION OF CIRCULAR FEATURE RECORDED AS 21YM0037

Test Area 19

Test Area 19 is a grassy terrace edge located within a 50-ft. wide segment of ROW to the east of TH 67 in the SW $\frac{1}{4}$ of the NE $\frac{1}{4}$ of Section 15 of Township 115N Range 39W (see Figures 10 and 27). Four shovel tests were excavated at a 20-m (66 ft.) interval, and a fifth shovel test was added at a 10-m (33 ft.) interval to the south of the fourth shovel test along a single transect across this test area. The average soil profile of these tests consisted of 17 cm of a very dark grayish brown (10YR 3/2), silt loam that transitioned to a very dark gray (10YR3/1) to very dark grayish brown (10YR 3/2), silt loam mottled with light yellowish brown (10YR 6/4), compact clay. At an average depth of 38 cmbs the profile gave way to a yellowish brown (10YR 5/6) to light yellowish brown (10YR 6/4), clay subsoil.

Shovel tests in Test Area 19 revealed a disturbed and truncated profile. No cultural materials were encountered in the test area. No further archaeological testing is recommended within Test Area 19.



FIGURE 27. TEST AREA 19, VIEW TO SOUTH/SOUTHEAST

Test Area 20

Test Area 20 is a fallow agricultural field now restored to prairie to the north of TH 67 in the E $\frac{1}{2}$ of the SW $\frac{1}{4}$ of Section 24 of Township 115N Range 39W (see Figure 9). Due to the proximity of this area to previously recorded cultural resources and the potential for undisturbed soils to be present in the ROW this segment to the north of TH 67 was selected for testing. However, during the survey it was determined that the entirety of the 50-ft. wide ROW at this location was ditched so the area did not undergo survey.

Test Area 21

Test Area 21 is a grassy terrace edge located within a 33-ft wide segment of ROW to the south-southwest of TH 67 in the NW $\frac{1}{4}$ of the NW $\frac{1}{4}$ of Section 3 of Township 115N Range 39W (see Figures 10 and 28). Four shovel tests were excavated at a 10-m (33 ft.) interval along a single transect across this test area. The average profile of these tests consisted of 11 cm of a dark grayish brown (10YR 4/2), silt loam that gave way to a very dark grayish brown (10YR 3/2), sandy loam fill with gravels. At an average depth of 48 cmbs the profile gave way to impenetrable cobbles.

Shovel tests in Test Area 21 revealed a disturbed soil profile. No cultural materials were encountered in the test area. No further archaeological testing is recommended within Test Area 21.



FIGURE 28. TEST AREA 21, VIEW TO NORTHWEST

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SUMMARY AND RECOMMENDATIONS

In October of 2011, Two Pines completed a Phase I archaeological survey of the MnDOT ROW along TH 67 from TH 23 to the Yellow Medicine River crossing in Yellow Medicine County, Minnesota. This survey was conducted in conjunction with the TH 67 Resurfacing Project, which was completed through a partnership between MnDOT and the Upper Sioux Indian Community. This project received funding from the Federal Highway Administration and the American Recovery and Reinvestment Act and is therefore subject to Section 106 of the National Historic Preservation Act of 1966, as amended (36 CFR 800).

The purpose of the Phase I survey was to determine whether the MnDOT ROW along TH 67 from TH 23, on the west, to the Yellow Medicine River crossing, on the east, contains any previously recorded or unrecorded intact archaeological resources that are potentially eligible for listing in the National Register of Historic Places. This section of TH 67 passes through the boundaries of six recorded archaeological sites (21YM5, 21YM8, 21YM9, 21YM16, 21YM17, and 21YM29) and one site lead (21YMg). Each of the six previously identified sites is associated with single mounds or mound groups. Of these sites, two mounds are outside the ROW (21YM8 and 21YM29), one mound group was destroyed by past road construction (21YM16), and the locations of the remaining three sites are unknown and likely destroyed (21YM5, 21YM9, and 21YM17). During the survey, no evidence for mound features was observed within the ROW. The site lead, 21YMg, is for the Pajutazee / Williamson Mission. The portion of the mission site that was located within the TH 67 ROW was destroyed during initial highway construction.

After a visual inspection of the ROW, twenty areas along the route that were not obviously ditched/disturbed or steeply sloped were selected for systematic survey. During the Phase I archaeological survey, one new archaeological site (21YM0112), a single quartz flake/tool fragment, was identified, but all other shovel tests were negative for cultural material and most exhibited evidence of past disturbance. Due to its limited research potential, and lack of associated deposits, site 21YM0112 is recommended as not eligible for listing on the National Register. This negative survey ensures the Upper Sioux Indian Community that archaeological resources are not present within the MnDOT ROW and facilitates future work that may occur within the ROW.

However, during the course of the background research and fieldwork conducted for this project, information was gathered on previously identified archaeological sites as well as potential archaeological sites, including burial mounds, *immediately adjacent* to the TH 67 ROW many of which are located within the boundaries of the Upper Sioux Community. In consultation with the MnDOT CRU, District 8, and the Upper Sioux Community, Two Pines used this information together with additional research to create a series of historic contexts included in this report (Appendix A). These contexts in turn can be used by the recently created Upper Sioux Tribal Historic Preservation Office (THPO) to facilitate the preparation and implementation of a Reservation-wide historic preservation plan of which historic contexts are a primary component.

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APPENDIX A:
UPPER SIOUX INDIAN COMMUNITY
HISTORIC CONTEXTS

PEZIHUTAZIZI KAPI

HISTORIC CONTEXTS FOR THE UPPER SIOUX INDIAN COMMUNITY



**Minnesota Department of Transportation
Contract No. 99399**

**FINAL
July 2013**

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FOREWORD

During the course of background research and fieldwork conducted for a Phase I archaeological survey of the Trunk Highway (TH) 67 right of way from TH 23 to the Yellow Medicine River crossing, information was gathered on previously identified, as well as potential, cultural resources (including burial mounds) immediately adjacent to the highway right of way. Many of these heritage sites are located within the boundaries of the Upper Sioux Indian Community. In consultation with the MnDOT Cultural Resources Unit, MnDOT District 8, and the Upper Sioux Indian Community, Two Pines Resource Group synthesized available information with additional research to create a collection of cultural contexts specific to the Upper Sioux Indian Community. These contexts are provided for the use of the Upper Sioux Tribal Historic Preservation Office (THPO) to facilitate the preparation and implementation of a Reservation-wide historic preservation plan.

Sources consulted in support of the development of these cultural contexts included, but were not limited to, archaeological and historic site files and reports on file at the Minnesota State Historic Preservation Office, and primary and secondary documentary records including Federal and State census records (1849-1940), U.S. Indian Census Rolls (1885-1940), “Selected Sioux (Dakota) annuity census rolls, 1849-1935” (Records of the Bureau of Indian Affairs, NARA Record Group No. 75), local histories, historical maps, and aerial photographs. Repositories consulted included the Minnesota Historical Society and the University of Minnesota’s Borchert Map Library in addition to online databases.

It is hoped that these contexts will continue to be expanded upon and augmented with traditional knowledge and oral histories shared by tribal members with the THPO.

Michelle M. Terrell, Ph.D., RPA
Two Pines Resource Group, LLC

Pezihutazizi Kapi: Historic Contexts
for the Upper Sioux Indian Community

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PEZIHUTAZIZI KAPI

In the valley of Mni Sota Wakpa there is a place called Pezihutazizi Kapi. Here Dakota people and their ancestors have lived for thousands of years. The torrential waters of glacial River Warren carved this impressive river valley through the plains about 11,000 years ago. At Pezihutazizi Kapi the glacial meltwaters exposed bedrock outcrops nearly as old as the Earth itself, created steep bluffs, and laid open a wide floodplain through which Mni Sota Wakpa now snakes its much slower path (Figure 1). The biomes of the region - the floodplain, the wooded bluffs, and the surrounding prairie - offered a wide variety of resources to sustain the occupants of the valley. The river and the floodplain provided habitat for aquatic mammals, waterfowl, and fish, as well as edible aquatic plant life, wild rice, water lilies, and cattails. Deer and occasionally elk occupied the timber fringing the valley, while bison roamed the surrounding expansive tallgrass prairie. Here too grew tipsinah (prairie turnips), ptetawote (ground plums), and the pezihutazizi (yellow root/moonseed) from which the area takes its name, Pezihutazizi Kapi - “the place where they dig for yellow medicine.” Part of the traditional lands of the Santee (Eastern) Dakota, Pezihutazizi Kapi is the tribal home of the Upper Sioux Indian Community (Upper Sioux Community).



FIGURE 1. THE MINNESOTA RIVER VALLEY, TWO MILES EAST OF GRANITE FALLS

(Photograph: M. Terrell 2010)

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TRACES OF THE PAST

As Dakota people and their ancestors lived at Pezihutazizi Kapi, they left behind traces of their lives. From the remains of campsites marked by fragments of stone tools and pottery to earthen burial mounds, their lifeways are reflected on the landscape and in the archaeological record. These artifacts, which some elders consider to be gifts from the ancestors, provide tangible connections with the past inhabitants of the area and offer a means of learning about their lives. The documentation and preservation of these resources provides for future generations a connection to the rich cultural heritage of Pezihutazizi Kapi. In 2011, the Upper Sioux Community established a Tribal Historic Preservation Office (THPO) for the purpose of protecting and preserving the tribe's culture and heritage including archaeological sites, burial mounds, and traditional cultural properties contained within the boundaries of the Community.

ARCHAEOLOGICAL SITES WITHIN THE UPPER SIOUX COMMUNITY

To date, 16 archaeological resources and two (2) site leads have been identified within the Upper Sioux Community (Figure 2; Table 1). Two additional sites and another site lead have been documented immediately adjacent to the Community's boundary (see Figure 2; Table 2). A site lead is the reported location of a potential archaeological resource that has not been verified by a professional archaeologist. Site leads are designated by a site number ending in a letter (e.g., 21YMg). Approximately 215 acres within the Community are encompassed by identified archaeological sites. None of these sites are currently listed on the National Register of Historic Places (National Register).

TABLE 1. ARCHAEOLOGICAL SITES WITHIN THE BOUNDARY OF THE COMMUNITY

Site No.	Site Type (Site Name)	Occupation	References
21YM0003/ 21YM0015	Mound group (9) and ditch enclosure (Gillingham Site)	Precontact	Winchell 1911:116-117; Wilford 1945, 1948, 1951a, 1951b and 1953; Dobbs 1987a; Berg 1998, 2003c, and 2004b
21YM0011 (YM-MNF-007)	Mounds (10), Hazlewood Mission, artifact clusters (Riggs Mission and Mounds)	Multi-component	Winchell 1911:117; Wilford 1954; Berg and Myster 2002
21YM0013	Two mounds	Precontact	Winchell 1911:118; Franke 1970
21YM0016	Mound group (4)	Precontact	Winchell 1911:117; Davidson 1940a; Wilford 1945
21YM0017	Mound	Precontact	Winchell 1911:117; Wilford 1945
21YM0086	Two mounds; lithic scatters; pre- and postcontact artifact scatters (LaBatte)	Multi-component	Justin and Beck 1996; Berg 1997, 1998 and 2004c
21YM0090	Woodland Period village and historic Dakota midden	Multi-component	Berg 1998 and 2004a

Site No.	Site Type (Site Name)	Occupation	References
21YM0091	Woodland Period village and historic Dakota midden (Inyangmani's Village)	Multi-component	Berg 1998
21YM0097	Pre- and postcontact artifact scatter	Multi-component	Berg and Myster 2002; Berg 2003a
21YM0099	Lithic scatter	Precontact	Berg 2003b
21YM0100	Lithic find spot	Precontact	Berg 2003b
21YM0103	1930's homestead (Walter and Genevieve Labatte)	Post-contact	Mulholland and Mulholland 2008
21YM0107	Lithic scatter	Precontact	Harrison 2009a
21YM0108	Artifact scatter	Precontact	Harrison 2009a
21YM0109	Artifact scatter; lithic find spot	Multi-component	Myster 2009b
21YM0111	Artifact scatter	Precontact	Terrell 2010
21YMe	Two mounds	Precontact	Wilford 1948
21YMg (YM-MNF-011)	Thomas Williamson Mission	Post-contact	Winchell 1911:117; Davidson 1940b

TABLE 2. ARCHAEOLOGICAL SITES IMMEDIATELY ADJACENT TO THE COMMUNITY

Site No.	Site Type (Site Name)	Occupation	References
21YM0024	Mound group	Precontact	Wilford 1954
21YM0082	Artifact scatter	Precontact	Nystuen 1973
21YMo	"Sibley's Trench"	Post-contact	Nystuen 1972

HISTORIC PROPERTIES RECORDED WITHIN THE UPPER SIOUX COMMUNITY

Five historic properties (structure locations) have been previously recorded within or immediately adjacent to the Upper Sioux Indian Community (Figure 3; Table 3). The Langmaid/Gillingham Farmstead (YM-MNF-5) is eligible for listing on the National Register (Berg 2001) (Figure 4). The other four properties would be better classified as archeological site leads as no buildings remained to mark these historical locations at the time the inventory forms were completed. These resources include the Hazlewood Mission (YM-MNF-007), Inyangmani's (Running Walker's) Village (YM-MNF-10), the Riggs' Sawmill (YM-MNF-9), and the Williamson Mission (YM-MNF-11/21YMg). The previously inventoried Pajutazee Presbyterian Church (YM-MNF-003), constructed c.1954, has been moved onto tribal land (5641 Hwy. 67). The church has not yet been evaluated for listing on the National Register.

TABLE 3. RECORDED HISTORIC PROPERTIES WITHIN AND ADJACENT TO THE COMMUNITY

Structure No.	T	R	S	¼ Section	Structure	Description
YM-MNF-005	115N	39W	24	NE-SW	James P. Langmaid Farmstead	1899 (main house); 1865 house at east side of site
YM-MNF-007	115N	39W	15	NW-SE	Hazlewood Mission	1854-1862
YM-MNF-009	115N	39W	14	NW-SE	Riggs Sawmill	1854-1862
YM-MNF-010	115N	39W	24	S-NW, N-SW, SE-NW	Inyangmani's (Running Walker's) Village	1854-1862
YM-MNF-011 (21YMg)	115N	39W	23	SE-NE	Thomas S. Williamson Mission	1852-1862

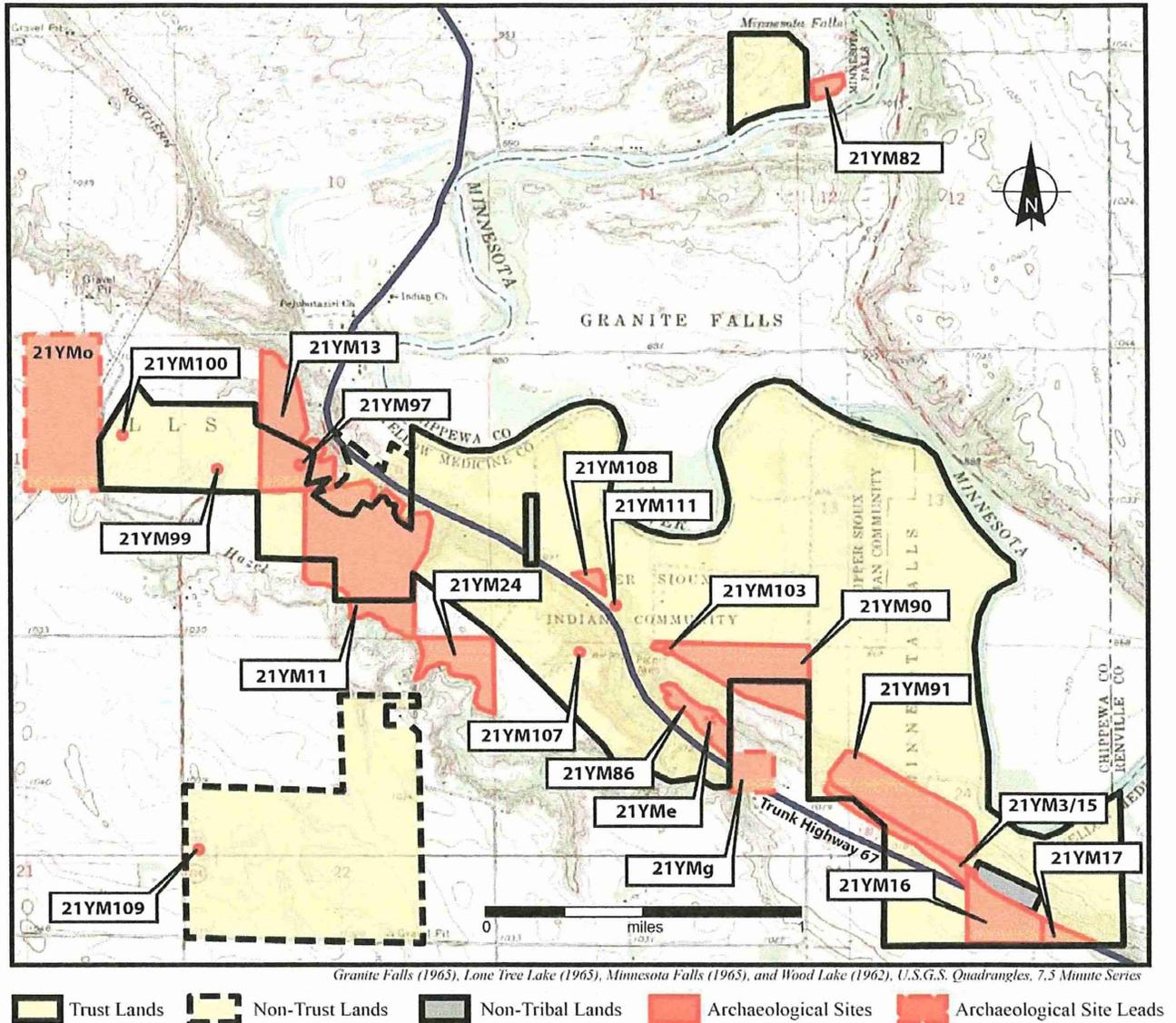
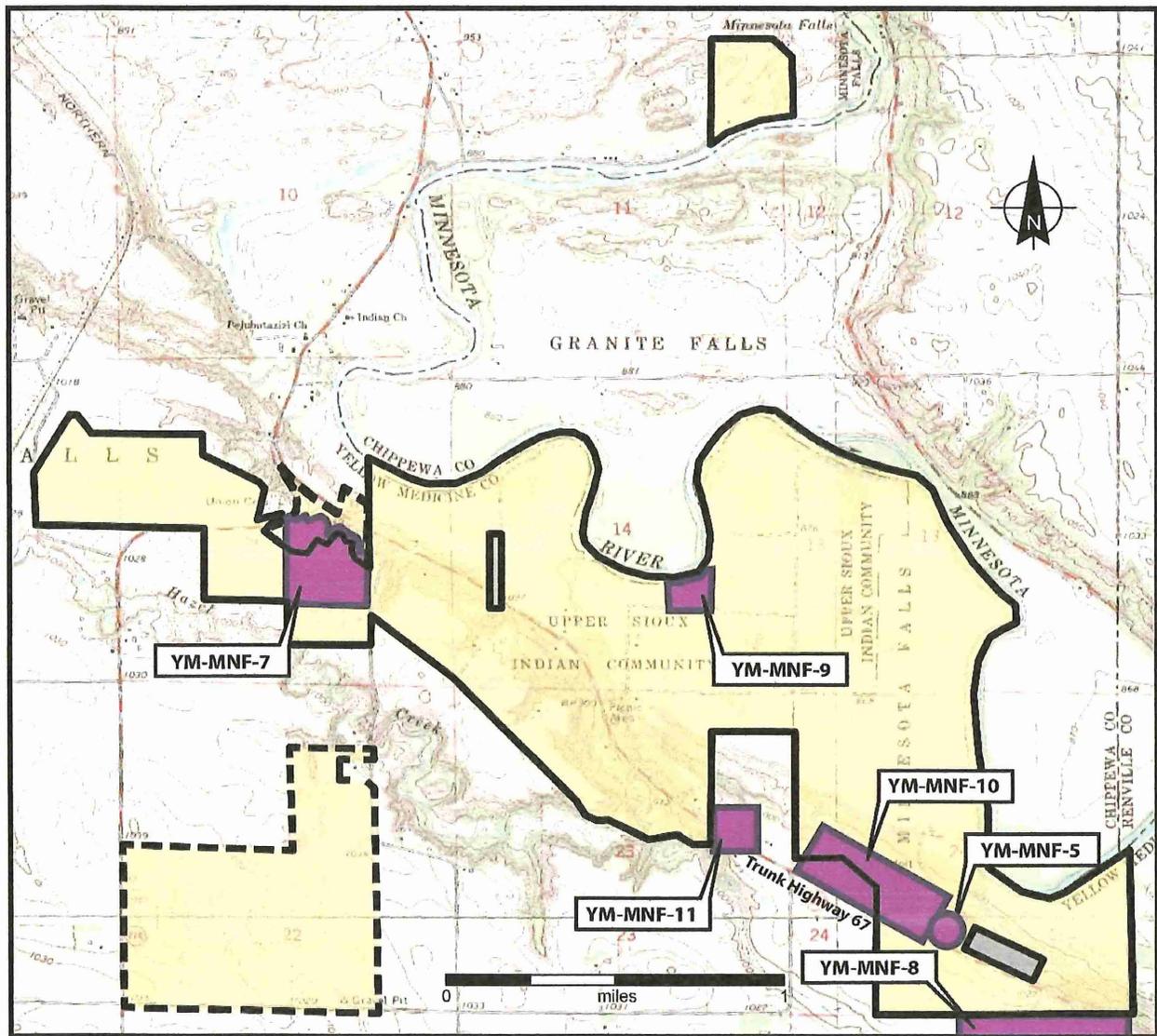


FIGURE 2. ARCHAEOLOGICAL SITES IDENTIFIED WITHIN AND PROXIMATE TO THE UPPER SIOUX COMMUNITY



Granite Falls (1965), Lone Tree Lake (1965), Minnesota Falls (1965), and Wood Lake (1962), U.S.G.S. Quadrangles, 7.5 Minute Series

-  Trust Lands
-  Non-Trust Lands
-  Non-Tribal Lands
-  Historic Property

FIGURE 3. HISTORIC PROPERTIES RECORDED WITHIN AND PROXIMATE TO THE UPPER SIOUX COMMUNITY



**FIGURE 4. THE NATIONAL REGISTER ELIGIBLE LANGMAID HOUSE (YM-MNF-005),
VIEW TO EAST**

The homestead of Ampatutokacha (Other Day / John Other Day / Good Sounding Voice) (YM-MN-8) has also been reported to be immediately adjacent to the boundary of the Community (see Figure 3).

COMPLETED CULTURAL RESOURCE SURVEYS

To date, at least 34 cultural resource surveys have been completed within the boundaries of the Upper Sioux Community (Appendix A). The majority of these surveys occurred in response to proposed infrastructure improvements or other construction activities. However, six surveys were of large tracts of land proposed for trust acquisition, or were of parcels proposed for lease to tenants (Figure 5). Through these investigations of large tracts, 500.97 acres have been surveyed. While additional acreage has been surveyed during the course of the aforementioned construction-driven investigations, due to the limited nature of the area of potential effects for these projects, they do not provide significant survey coverage.

SUMMARY

Together, the previously identified archaeological and historic resources both within and surrounding the Upper Sioux Community tell the story of the unique and rich heritage of the land known as Pezihutazizi Kapi and inform the following cultural contexts for the Community.

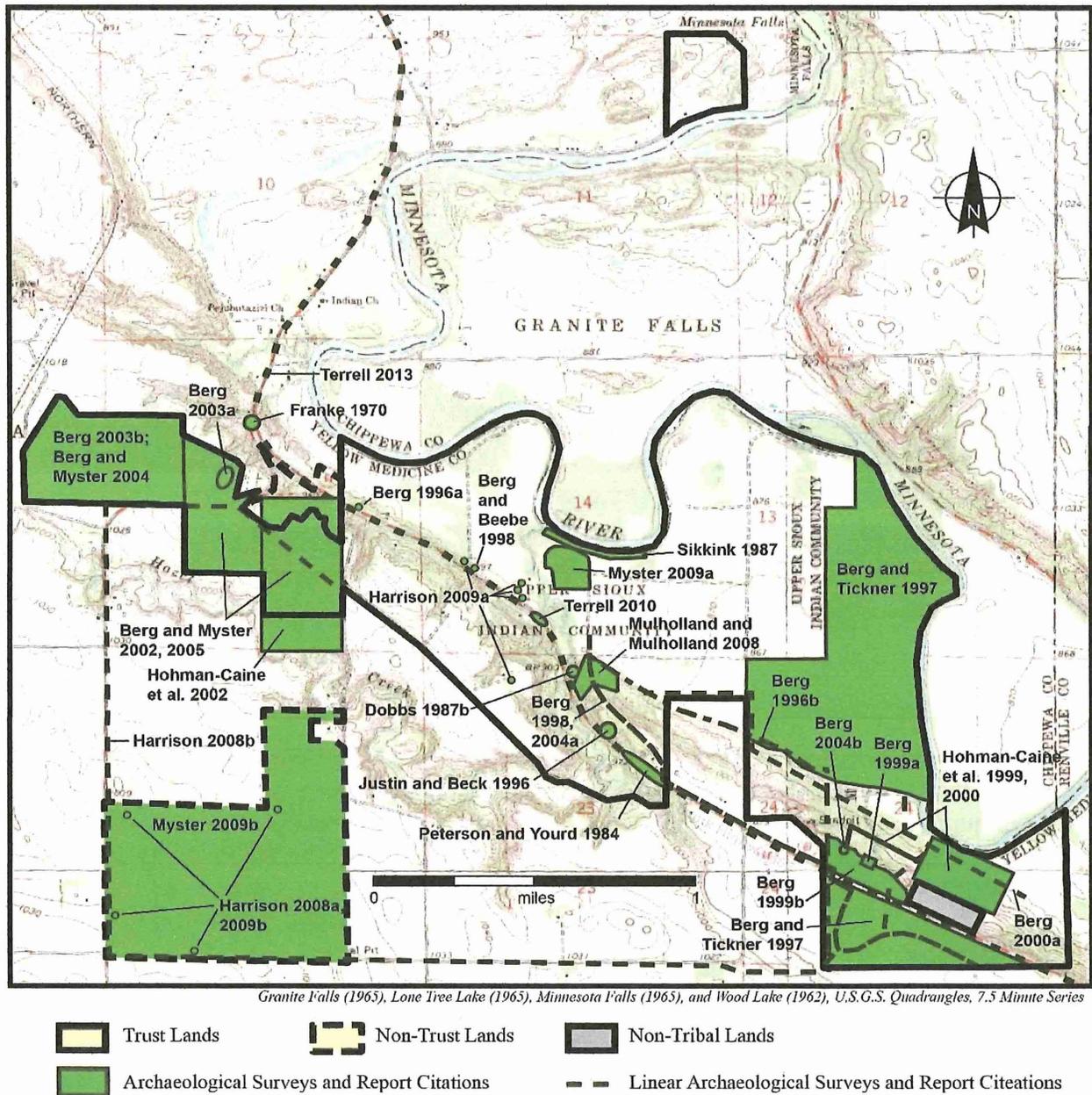


FIGURE 5. COMPLETED ARCHAEOLOGICAL STUDIES WITHIN THE UPPER SIOUX COMMUNITY

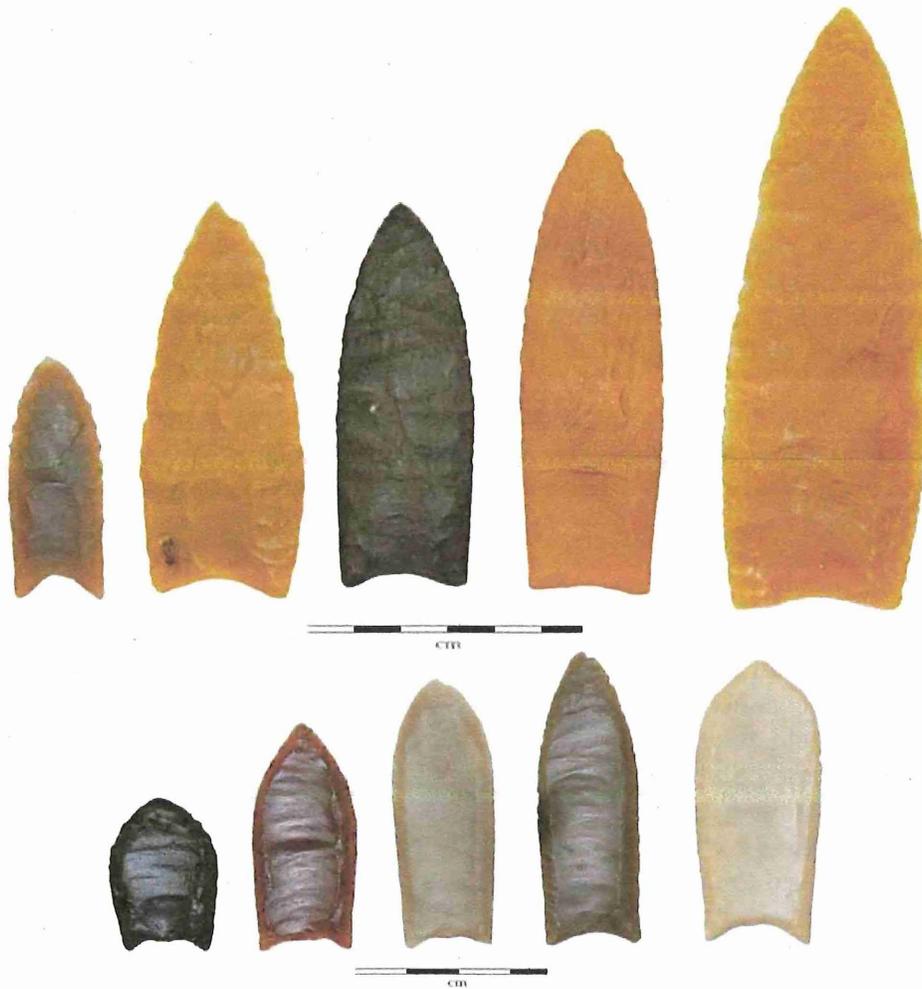
PALEOINDIAN TRADITION (CA. 10,000 - CA. 7500 B. C.)

Some 14,000 years ago, the retreat of the lobes of the Wisconsin Glaciation allowed humans to enter the region of southern Minnesota for the first time (Buhta et al. 2011:30). Archaeological evidence indicates that these people, referred to as Paleoindians, were highly mobile hunters and gatherers who pursued herds of large game, including mastodon, bison, and woodland caribou, as well as a variety of smaller animals. As they moved, probably in small bands, they obtained and carried, sometimes for hundreds of miles, choice raw materials for making their stone tools (Dobbs 1990a:56). The post-glacial landscape that they occupied in southwest Minnesota was generally an undulating terrain interspersed with numerous shallow lakes and poorly developed drainages (Buhta et al. 2011:31). They initially encountered tundra and open pine and oak forests behind the retreating glaciers but with time the land was populated with an oak-elm forest that covered most of the southwest portion of the state about 9,500 years ago (Gibbon et al. 2002; Anfinson 1997:27).

Statewide, archaeological evidence for Paleoindians is generally sparse, in part because their lifeways did not result in artifact assemblages and deposits like those associated with long-term occupations, and because much of the lands that they occupied have since been buried beneath thick deposits of sediment. When discovered, Paleoindian sites throughout the United States generally consist of temporary campsites, animal processing sites, short-term stone-tool-manufacturing sites, and animal kill sites. The Paleoindian Tradition is associated with distinctive finely crafted, large lanceolate (“leaf shaped”) projectile points used to arm spears and also possibly utilized as knives. These lanceolate points are divided into two types: the fluted (Clovis and Folsom points) (Figure 6) and the non-fluted (Plano) points (Figure 7). Clovis points are typically associated with mammoth remains, while Folsom and Plano are found with bison and a variety of smaller mammals (Anfinson 1997:34). Chipped-stone axes and adzes, large “turtleback” scraping tools, and trihedral blades used for a variety of tasks complete the tool kit.

PALEOINDIAN SITE DISTRIBUTION

In Minnesota, the Paleoindian period is commonly divided into Early and Late stages. Sites dating to the Early Paleoindian period, between 11,200 to 10,500 B.C., are scarce and largely limited to the fluted Clovis and Folsom spear points typical of the period without any associated features or artifacts (Gibbon 2012:48-49). Approximately 40 Early Paleoindian artifacts have been found in 14 different counties within the greater Prairie Lake Archaeological Region of which Pezihutazizi Kapi is a part. Most of these artifacts were collected near the lakes of Murray County and by lakeshores in the vicinity of Albert Lea in Freeborn County (Buhta et al. 2011:31). While sites dating to the Late Paleoindian stage, between 10,500 and 7500 B.C., are more prevalent throughout Minnesota, they likewise consist mostly of surface-collected Plano spear points, which provide little additional information about life during this time period (Dobbs 1990a; Gibbon 2012:50, 52).



**FIGURE 6. EXAMPLES OF CLOVIS (UPPER) AND FOLSOM (LOWER) SPEAR POINTS
(BUHTA ET AL. 2011:15-16)**



**FIGURE 7. EXAMPLE OF A BROWNS VALLEY SPEAR POINT OF THE PLANO CLUSTER
(MHS FORT SNELLING COLLECTION)**

To date, two sites within the boundary of the Upper Sioux Community have produced evidence Paleoindian artifacts. Site 21YM86 produced a Dalton/Quad projectile point associated with the Late Paleoindian or Early Archaic tradition, while 21YM97 produced midsection fragments from a lanceolate point (Anfinson 1997:30; Berg 2004a; Berg 2004c; Berg and Myster 2002). Site 21YM11 also produced the base of a projectile point that may date to the Paleoindian period (Berg and Myster 2002:18).

Both Early and Late Paleoindian sites have also been identified in the region surrounding the Upper Sioux community. A single Early Paleoindian findspot has been reported in Yellow Medicine County. Recorded as 21YM104, the site consists of a single Clovis projectile point found in the Minnesota River valley bottom about a mile west-northwest of present day Granite Falls (Buhta et al. 2011:31). Located just 0.75 miles to the north of the Community is site 21YM35 (Hildahl 3), which is identified as one of the principal Late Paleoindian sites in the state (Dobbs 1990a). Located on a low terrace on the west side of the Minnesota River's wide floodplain, 21YM35 produced Browns Valley Plano points of the Paleoindian period in addition to Archaic, Woodland, and Plains Village components (Anfinson 1997:32). It has been suggested that the nearby site 21YM34 (Hildahl 2) may also have a Paleoindian component.

Paleoindian artifacts could be encountered throughout the Upper Sioux Community, but based on sites in the region are more likely to be present on low terraces along the edge of the river valley or on uplands within the valley's floodplain.

PALEOINDIAN ASSOCIATED PROPERTY TYPES

Findspots of spear points are the most common Paleoindian site type encountered, although "kill sites," where animals were killed and butchered, and camp sites could be found. The survival of burials from this era, like Browns Valley, is extremely rare.

PALEOINDIAN INFORMATION NEEDS

Due to the limited number of sites dating to this era, all Paleoindian sites have the potential to contribute to our understanding of these first peoples including where they lived and the ways in which they traded and transported raw materials. However, single artifact findspots typically have limited information beyond these contributions and are not considered eligible for listing in the National Register. However, Paleoindian artifacts recovered from within undisturbed, stratified deposits would be exceptionally significant and aid in furthering our understanding of this era particularly if food-related or ecological materials such as bone, seeds, and charcoal were found in associated with the artifacts.

The Upper Sioux Community THPO should also be consulted about whether finds from this era have significance to tribal members beyond what cultural resource professionals may consider important.

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ARCHAIC PERIOD (CA. 7500 - CA. 500 B. C.)

Approximately 9,000 years ago, the region of Minnesota experienced a rapidly changing postglacial environment associated with warmer temperatures and a decrease in precipitation (Gibbon et al. 2002:10). New landscapes emerged from beneath the ice, and the area of the state gradually transitioned, starting in the southwest, from a forested region to an expanse of prairie interspersed with large lakes and swiftly-flowing rivers fed by glacial runoff. The Pleistocene megafauna, which met with extinction about 11,000 BC, were replaced with our current complexes of animals and plants including white-tailed deer, moose, bear, bobcat, red fox, beaver, otter and muskrat among others (Gibbon 2012:43-44). The bison population flourished as the prairie biome continued to expand eastward (Anfinson 1997:35).

The inhabitants of the region were forced to adjust to this transformed landscape, altering their means of subsistence and lifestyles. Referred to as the Archaic period, this era is marked by an increased diversity of tool types, raw materials, and local resources. In response to the increased abundance and variety of game, fish, shellfish, and plant resources, the large lanceolate projectile points of the Paleoindian tradition were replaced by smaller notched and stemmed chipped-stone points, and chipped-stone axes were replaced by groundstone adzes, axes, and other groundstone tools (Figure 8). Other implements introduced into the Archaic period tool kit include atlatl darts and tools made of bone and native copper. Copper implements, found primarily in the northern regions of the state, appeared about 3800 B.C. and were manufactured and used until approximately 1200 B.C. (Gibbon 2012:83-84). Because of an increased ability to depend on regional resources within an increasingly stable environment, Archaic people became less nomadic and established longer-term seasonal camps with temporary structures and associated storage pits.

Due to the use of resources within particular regions, Archaic-tradition artifact assemblages demonstrate more regional cultural variations than do Paleoindian sites. For this reason, four distinct Archaic contexts have been identified in Minnesota including the Shield Archaic, Lake-Forest Archaic, Prairie Archaic, and Eastern Archaic. Archaic peoples who occupied the prairie biome of southwestern and south-central Minnesota between 8,500 and 2,000 years ago are typically associated with the Prairie Archaic complex. This complex is defined as: “a hunting and gathering complex found in the tall-grass prairies . . . the preeminent characteristic of [which] is intense reliance on bison hunting” (Dobbs 1990a:92). Although much remains to be learned about this complex, the complement of artifacts found at Prairie Archaic sites has included projectile points, hafted knives, end and side scrapers, choppers, utilized lithic flakes, and, to a limited extent, groundstone tools (Dobbs 1990a:92).

Another climate shift that occurred around 3,000 B.C. brought about a distinct late Archaic phase. During this era, a cooler and wetter climate prevailed bringing about in southwest Minnesota the landscape that would exist into the contact period (Anfinson

1997:42). In this new environment, the herds of buffalo moved westward, but the shallow prairie lakes, which were prone to being seasonal, were nearly always present. While bison continued to be an important part of the subsistence cycle of the late Archaic, the people of the Prairie Lake Region developed a lake-oriented habitation pattern that took advantage of aquatic resources. Habitation sites of this period are typically located on islands and peninsulas of the regions lakes (Anfinson 1997:42). Anfinson (1997:42) has termed this terminal archaic era the Mountain Lake Phase (Figure 8).



FIGURE 8. MOUNTAIN LAKE PHASE PROJECTILE POINTS
(GIBBON 2012:82)

ARCHAIC PERIOD SITE DISTRIBUTION

While some of the aceramic lithic scatters identified within the boundary of the Upper Sioux Community may date to the Archaic period, three sites identified as having Archaic period components have been recorded within the Community. These sites are 21YM11, 21YM90 and 21YM97. Sites 21YM11 and 21YM97, which both produced lithic scrapers of a style used during the Archaic period, are located atop the bluff and proximate to one another. Site 21YM90, which is located at the base of the bluff, produced evidence of a probable Archaic period hunting camp (Berg 1998:24).

Archaeological evidence for the occupation of the general vicinity during the Archaic period is also limited. However, the Granite Falls Bison Kill site (21YM47), which is located within two miles of the Community, is considered one of the principal sites of the Prairie Archaic (Dobbs 1990a; Anfinson 1997:36). Here, about 7,500 to 7,000 years ago, early Archaic people herded the now extinct *Bison occidentalis* into a trap against a bedrock wall along the edge of the river valley. Other confirmed Archaic period sites in the greater vicinity of the Community include 21YM34 (Hildahl 2), 21YM35 (Hildahl 3), and 21YM50 (Mazomani/Kvistero Homesite).

In other portions of the Minnesota River valley, Archaic period sites have been identified on fans formed at the base of the bluff where tributary streams once entered the valley (Roetzel et al. 1994; Terrell and Kloss 2005). It is highly likely that Archaic period sites would be found in similar settings within the boundaries of the Upper Sioux Community. However, because these sites are located at the base of the bluff, they are often deeply buried by an accumulation of slope wash.

ARCHAIC PERIOD ASSOCIATED PROPERTY TYPES

The variety of Archaic period site types that may exist is yet to be fully defined, but in addition to habitation sites, bison kill sites and seasonal bison processing stations are anticipated.

ARCHAIC PERIOD INFORMATION NEEDS

Like the Paleoindian tradition, very little is known about the lifeways of the people of the Archaic period. Well-preserved Archaic period would be potentially eligible for listing in the National Register. Archaeological sites with good integrity, and particularly undisturbed, stratified sites, have the potential to provide significant information about the material culture and lives of Archaic people, including where they lived, what they ate, and changes that may have taken place in their culture over the lengthy Archaic period.

The Upper Sioux Community THPO should also be consulted about whether finds from this era have significance to tribal members beyond what cultural resource professionals may consider important.

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WOODLAND TRADITION (CA. 1000 B.C. – A.D. 1750)

As the climate of the state continued to stabilize, the region's inhabitants began to use the resources available to them in an increasing variety of ways. Hunting and gathering, which had been the primary means of subsistence, were supplemented by the introduction of domesticated plants such as squash, gourds, and beans – particularly in central and southern Minnesota, where expansive prairies to the west and an oak savanna spanning the state from the northwest to the southeast were present. Agriculture resulted in a more reliable food source, leading to the adoption of an increasingly sedentary lifestyle as evidenced in the long-term or reoccurring seasonal occupation of village sites. Tied to this increased environmental stability and regional settlement patterns were the advent of ceramic technology and the construction of earthen mounds. These changes occurred in Minnesota between approximately 3,000 and 900 years ago. It should be noted that these innovations were not adopted in all areas of the state at the same time or necessarily together. Even so, the period in which these innovations occurred has been designated as a single archaeological period, the Woodland Tradition.

Woodland sites are more frequently encountered in Minnesota because they are more widely distributed and not usually as deeply buried as sites dating to the Paleoindian and Archaic periods. The presence of ceramics and distinct tool types also allows Woodland sites to be more readily assigned to a particular tradition than non-diagnostic lithic scatters. Consequently, a relative abundance of Woodland-period artifacts has enabled archaeologists to develop a chronological framework consisting of an Early and Middle (Initial) (ca. 1000 B.C.–A.D. 500) and Late (Terminal) (ca. A.D. 500-1750) Woodland periods, and to assign Woodland sites to distinct traditions. Those traditions that are most evident in the region of Pezihutazizi Kapi are the Fox Lake (200 B.C. – A.D. 700) and the Lake Benton (A.D. 700 – 1200) complexes (Arzigian 2008).

FOX LAKE COMPLEX (200 B.C. – A.D. 700)

The Fox Lake Complex dates to the Middle Prehistoric period in southwestern Minnesota from about 200 B.C. to A.D. 700 (Arzigian 2008:63). This complex is associated with the “first appearance of ceramics in the Prairie Lake region of southwestern Minnesota” (Arzigian 2008:63). Most of the reported sites with Fox Lake components are concentrated within the Prairie Lake region and are typically located on lake shores, but are also present along rivers or streams (Arzigian 2008:63). This complex is thought to reflect a continuation of the preceding Prairie Archaic lifestyle with a heavy reliance upon bison and aquatic resources (Arzigian 2008:69). Projectile points vary across the Prairie Lake region with stemmed, side-notched, corner-notched and unnotched triangular points all being associated with the complex (Arzigian 2008:68). Scrapers, knives, drills, flake tools, and choppers are also present in the Fox Lake tool set (Arzigian 2008:68). Lithic tools are made primarily from local cherts found in the till.

The earliest type of Fox Lake ceramics are not common, but consist of vertically-cordmarked vessels decorated with a single row of fingernail impressions. They are

similar to the LaMoille Thick wares of southeastern Minnesota (Anfinson 1997:53-54). Anfinson (1997) defines five types of Fox Lake ceramic types: Fox Lake Trailed, Fox Lake Vertical Cordmarked, Fox Lake Horizontal Cordmarked, Fox Lake Smooth, and Fox Lake Cordwrapped Stick. Anfinson states that Fox Lake ceramics represent a “relatively stable ceramic manufacturing tradition lasting perhaps a thousand years” (1997:65). However, Fox Lake ceramics have not been found at mound sites, suggesting that the construction of earthworks was delayed in southwest Minnesota until after this period.

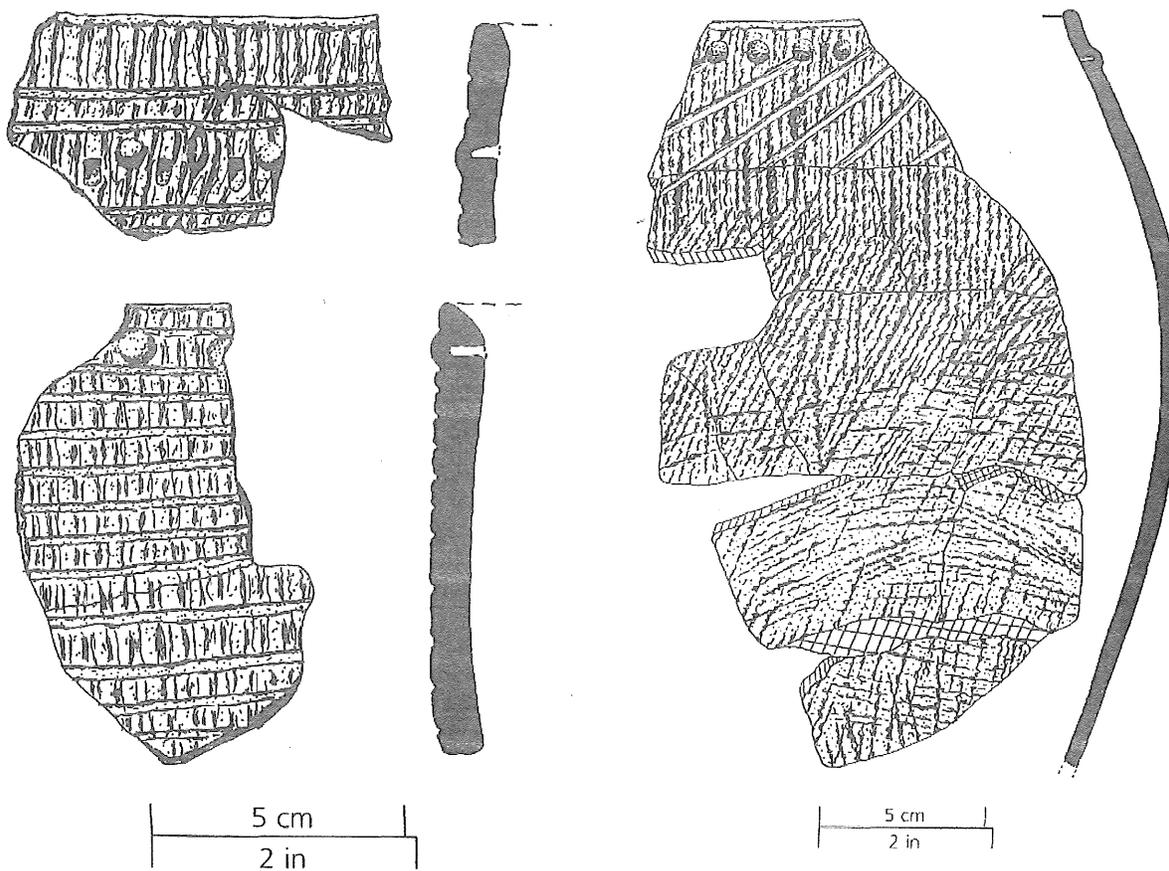


FIGURE 9. FOX LAKE TRAILED (WIDE LINE) SHERDS
(ANFINSON 1997:60)

LAKE BENTON COMPLEX (A.D. 700 – 1200)

The Lake Benton Complex dates to the Late Middle Prehistoric (A.D. 700 – 1200) in southwestern Minnesota (Arzigian 2008). This Late Woodland complex represents continuity from the earlier Fox Lake occupations also found in this region as exemplified by Fox Lake and later Lake Benton artifacts occurring at the same sites (Arzigian 2008:75). The type site for Lake Benton is the Pederson site (21LN0002), with ceramics being marked by the “widespread use of exterior cord-wrapped stick impressions and the disappearance of attributes like trailed lines and bosses” (Anfinson 1997:75). Lake Benton phase pottery is also associated with thinner vessel walls, crushed rock temper, and an increase in surface smoothing (Anfinson 1997:76). Similarities also exist between Lake Benton and St. Croix-Onamia ceramics, including a sub-conoidal vessel form, the use of crushed rock temper instead of sand, and the presence of cordwrapped stick or dentate impressions (Anfinson 1997:88). Lithic artifacts continue to be produced from locally-available till sources. Small side-notched projectile pints with straight to slightly concave bases seem to be the most closely associated with the Lake Benton Complex, but some corner-notched and possibly side-notched points with deep concave bases may have been used also (Anfinson 1997:81).

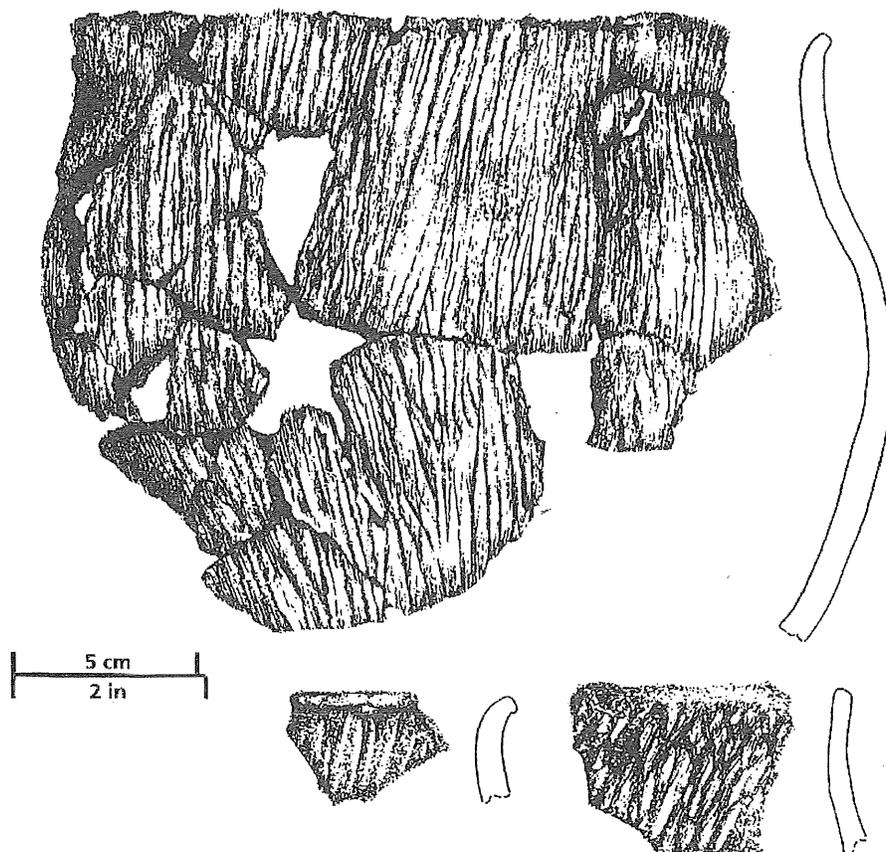


FIGURE 10. LAKE BENTON VERTICAL CORDMARKED POTTERY
(ANFINSON 1997:79)

Lifestyle changes broadly witnessed with the emergence of Late Woodland complexes in other areas of the Midwest are also associated with the Lake Benton sites including the introduction of maize, a shift in ceramic manufacturing techniques and styles, and a decrease in projectile point size reflecting the introduction of the bow and arrow. Mound construction also began in this part of the state during this period (Arzigian 2008, Anfinson 1997). Subsistence information is sparse, though it appears that there is a continuation from the Fox Lake period with the utilization of bison, along with aquatic resources, being the primary focus.

WOODLAND TRADITION SITE DISTRIBUTION

While evidence for the use of the Upper Sioux Community during the Paleoindian and Archaic periods is sparse (possibly because sites from those eras are deeply buried), it is apparent that the area of Pezihutazizi Kapi was important to the people of the Woodland period.

As noted above, mound construction began during the Late Woodland period in southwest Minnesota and it is likely that some of the nearly 30 mounds recorded (21YM3/15, 21YM11, 21YM13, 21YM16, 21YM17, 21YM86, and 21YMe) within the boundaries of the Upper Sioux Community originated during this period, although no archaeological information is available to indicate their date of construction (Arzigian and Stevenson 2003:527-528).

One of these mound groups is associated with a large Woodland period village, the Gillingham site (21YM3/15), which is located along the edge of the river bluff within the Community (see Figure 2). This site, which was excavated by University of Minnesota archaeologist Lloyd Wilford in 1946 and 1948, is associated with both a Fox Lake and later Plains Village (Cambria) occupation. During investigations carried out by Bureau of Indian Affairs archaeologists, Late Woodland projectile points were also recovered at 21YM3/15 (Berg 2003c:19-20). Excavations at 21YM91, located on the intermediate terrace to the immediate north of 21YM3/15, also produced Lake Benton style pottery sherds, while 21YM97 to the northwest of the Doncaster Cemetery contained Fox Lake pottery. At sites 21YM11, 21YM108 and 21YM111, which are located within the boundaries of the Community, non-diagnostic pottery sherds associated with either the Woodland or Late Prehistoric period were recovered, while site 21YM109 produced a probable Late Woodland projectile point.

The previously mentioned Hildahl 3 (21YM35) site, which is located 0.75 miles north of the Community on an intermediate river valley terrace, also produced artifacts associated with both the Fox Lake and Lake Benton complexes. Other sites in proximity to the Upper Sioux Community have produced pottery sherds, but they could not be assigned with confidence to a particular Woodland Period complex.

Woodland artifacts could be encountered throughout the Upper Sioux Community, but habitation sites are most likely to be present in the vicinity of mound groups or on the intermediate terraces along the edge of the river valley.

WOODLAND TRADITION ASSOCIATED PROPERTY TYPES

Based on research to date, the following types of Woodland period sites may be present within the Upper Sioux Community (Arzigian 2008:72-73, 83):

- Habitation sites (the most typical site type)
- Resource Procurement and Processing sites
- Special-use sites (petroglyphs, rock alignments, etc.)
- Burials (mound and nonmound)

WOODLAND TRADITION INFORMATION NEEDS

While the greater number of archaeological sites that can be positively associated with the Woodland Tradition means more information is available about this era than the preceding Paleoindian and Archaic traditions, there are a number of major research questions and directions for future archaeological research that would further our understanding of Woodland people. With regard to the Fox Lake and Lake Benton complexes, stratified sites or single component sites with materials suitable for dating would be particularly significant for their ability to shed light on when each of these complexes began and ended, and whether there was an overlap or period of transition between the two (Arzigian 2008:73, 83). Sites that could shed light on the transition from the earlier Plains Archaic period or relationships with the later Plains Village groups would also be significant (Arzigian 2008:73, 83). As with most archaeological site types, those that also contain information about regional interaction, resource procurement, subsistence activities, and/or aid in the seriation and identification of projectile point types and ceramic wares would also be important (Arzigian 2008:73-74, 83-84).

The Upper Sioux Community THPO should also be consulted about whether finds from this era have significance to tribal members beyond what cultural resource professionals may consider important.

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LATE PREHISTORIC PERIOD (A.D. 900 – 1650)

In the region of southern Minnesota, a new set of traditions began to develop around 1,000 years ago during an era marked by intensification in agricultural practices, and the presence of larger and increasingly complex societies. Sites from Late Prehistoric Period are distinguished from those of the Woodland period by their greater artifact density, distinct ceramic styles, corn and vegetable storage pits, and large semi-permanent village complexes located on river valley terraces. Unlike Woodland ceramics, their vessels have decorated shoulders rather than rims, smoothed rather than cord-marked surfaces, shell rather than grit temper, and utilize handles (Gibbon 2012:159). These traditions did not immediately displace Woodland populations, and some of the complexes that made up these traditions co-existed not only with Woodland groups, but with each other (Anfinson 1997:89). The Late Prehistoric period in the region of Pezihutazizi Kapi is primarily represented by the Plains Village and Oneota traditions and in particular the Great Oasis and Cambria phases of the Plains Village Tradition and the Blue Earth Phase of the Oneota Tradition.

GREAT OASIS PHASE (A.D. 900 – 1200)

The Great Oasis Phase is one of the earliest and most widespread Plains Village phases being present in southwestern Minnesota, Nebraska, central and northwestern Iowa, and eastern South Dakota. A phase of the Initial Middle Missouri Tradition, Great Oasis is identified by the presence of distinct grit-tempered, pottery sherds from globular vessels the rims of which exhibit bands of thin trailed lines grouped in horizontal and oblique patterns (Figure 11). Two ware types have been identified: Great Oasis High Rim and Great Oasis Wedge Lip. Great Oasis pottery exhibits both Woodland and new stylistic components, although less variety is present than in other Prairie Village assemblages. Other artifacts present at Great Oasis sites include principally small side-notched and unnotched triangular projectile pints, ground stone tools, and bone and shell artifacts (Anfinson 1997:92-94).

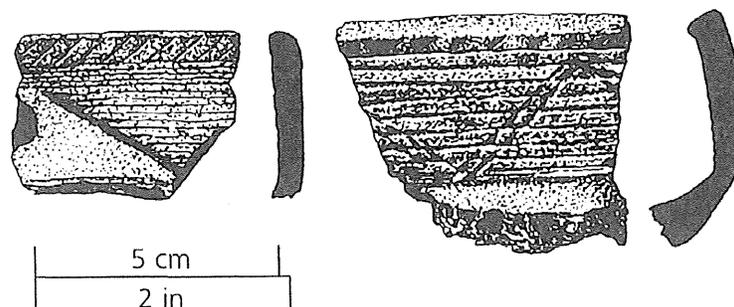


FIGURE 11. GREAT OASIS RIM SHERDS
(ANFINSON 1997:94)

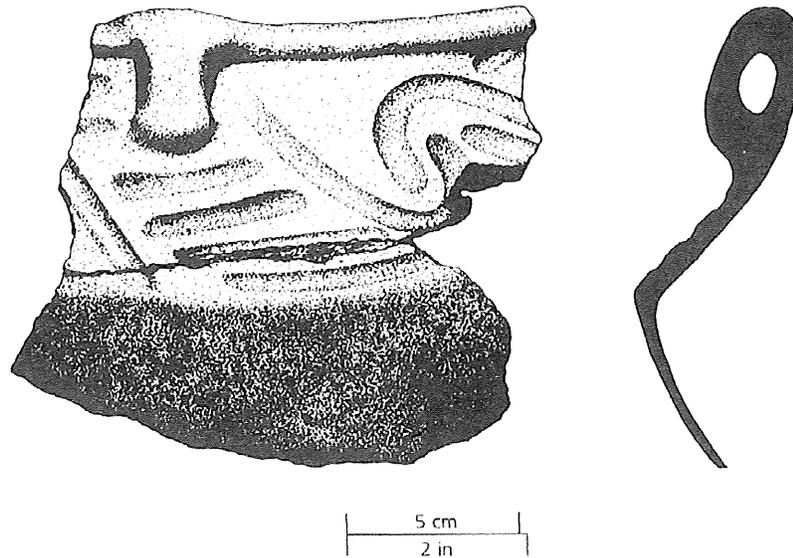
Great Oasis is identified as a transitional complex between Late Woodland and later more developed Plains Village complexes. Within the Prairie Lake region, Great Oasis sites are concentrated around the region's isolated shallow lakes. Subsistence practices in southwestern Minnesota attributed to Great Oasis appear similar to other contemporary and earlier Woodland peoples with a continued emphasis on bison and aquatic resources (Anfinson 1997:94-95). Cultivation appears to have been practiced on a more limited basis than in other Plains Village traditions in this period, as evidenced by the absence of agricultural tools such as bison scapula hoes, although evidence of cultivation has been found at Great Oasis sites beyond the Prairie Lake region (Anfinson 1997:91-92).

CAMBRIA PHASE (A.D. 1000 – 1200)

Cambria represents a localized phase concentrated in the Minnesota River valley to the west of Mankato (Gibbon 2012:165). Large villages are at the center of this settlement system, which Johnson described as consisting of four parts: 1) large village sites on Minnesota river terraces, 2) smaller Minnesota River or tributary situated sites located near the large village sites, 3) upland prairie-lake and riverine sites, and 4) burial sites (Johnson 1986).

The Cambria phase is described as the “least-known Initial Middle Missouri Phase” comprised of a “complex blending of Woodland, Mississippian, and Plains Village traits, especially in the ceramics” (Anfinson 1997:96). Contemporaneous with the initial stage of Oneota, this “prairie-lake and river valley complex” may have been instrumental in the developing exchange system between prairie and forested regions, based on the presence of “differing site types, subsistence patterns, and settlement locations” (Dobbs 1990a:219). Similarities between Cambria, Oneota, Middle Missouri, and Middle Mississippian ceramics have been identified, supporting this theory (Dobbs 1990a:219). For this reason, it has been suggested that Cambria may represent the terminal end of a Cahokia-based trade network, while other scholars have examined evidence for influences from the plains to the west (Johnson 1986; Scullin 1992). At present, Cambria is considered to be an eastern extension of the Middle Missouri Tradition (Gibbon 2012:165), however, the Cambria phase is likely a bridge between the American Bottom and Middle Missouri spheres of influence.

The Cambria Phase is typified by a distinct pottery form consisting of globular jars with constricted necks, pronounced shoulders, a smoothed surface, and grit temper (although some shell temper is present as well) (Anfinson 1997:97-99). A variety of ware types have been identified based on rim form and decoration. Other forms of material culture typical of Cambria sites includes triangular and side-notched projectile points, blades, scrapers (mostly side and end), some groundstone tools, worked bone, and shell artifacts (Anfinson 1997:100-102). Evidence for foodways indicates the use of the wide array of upland and wetland resources present along the river valley including a variety of mammals, as well as fish, turtle, mussels, and waterfowl (Anfinson 1997:102). Maize, cucurbits, and sunflower and a variety of wild plants were also being utilized by occupants of Cambria village sites (Anfinson 1997:102).



**FIGURE 12. FRAGMENT OF A CAMBRIA VESSEL OF THE RAMEY INCISED VESSEL
(ANFINSON 1997:99)**

BLUE EARTH PHASE (A.D. 1000-1650)

The Oneota Tradition also emerged in southern Minnesota around 1,000 years ago. Originally defined in northwest Iowa, the Oneota Tradition is widespread across much of the north-central United States. Typical Oneota sites are large, unpalisaded villages where the inhabitants relied heavily on maize, beans, and squash horticulture along with hunting. Aquatic, particularly riverine, resources continued to be gathered. Distinct shell-tempered pottery in the form of globular jars with strait rims and wide trailed lines is present at Oneota sites. They are also associated with the extensive use of circular subsurface storage pits, small unnotched projectile points, and catlinite objects including pipes and plaques (Anfinson 1997:90). The Oneota may have been present during the beginning and full extent of the Little Ice Age, and the concentration of Oneota settlements in the protected valleys of the region suggest “a strong relationship . . . between climatic change, horticulture, and settlement pattern” (Dobbs 1990a:215).

The association of the Oneota to the Plains Village and Middle Mississippian peoples of southern Minnesota is unclear. Some have suggested that the Oneota may have originated from the south and replaced the Mississippians, while others have argued that they are their descendants. Still others have proposed that Oneota culture is a local response to the introduction of Mississippian lifeways. Certainly, evidence for 200 years of intense interaction between the Oneota and southern Middle Mississippian groups is present in southeast Minnesota around present-day Red Wing. However, over time the influence of Middle Mississippian cultures waned and Oneota culture became an increasingly regionalized expression (Dobbs 1990a:183). In southern Minnesota two

Oneota phases have been recognized, Blue Earth and Orr, however, only the Blue Earth Phase is present in the region of Pezihutazizi Kapi.

The Blue Earth Phase of the Oneota tradition dominated southern Minnesota from approximately A.D. 1200 to 1400 particularly in Faribault (Center Creek locality) and Blue Earth (Willow Creek locality) counties (Anfinson 1997:114). During this period, around A.D. 1300, a heavy reliance on bison hunting re-emerged in the prairie regions, although limited cultivation was still practiced. Settlements were concentrated along prairie lakes and in stream valleys and Oneota ceramics are present in many of the upper levels of the lakeside sites occupied during the Woodland period (Anfinson 1997:114). The Blue Earth Trailed and Correctionville Trailed pottery associated with the Blue Earth Phase are shell-tempered, round-bottomed, globular jars that bear distinct tool impressions and trailed designs and commonly have handles (Anfinson 1979:39-40; Dobbs 1990a:208-209; Anfinson 1997:114-116) (Figure 11) Small, unnotched projectile points and end scrapers are characteristic of Blue Earth Phase lithic assemblages (Anfinson 1997:116).

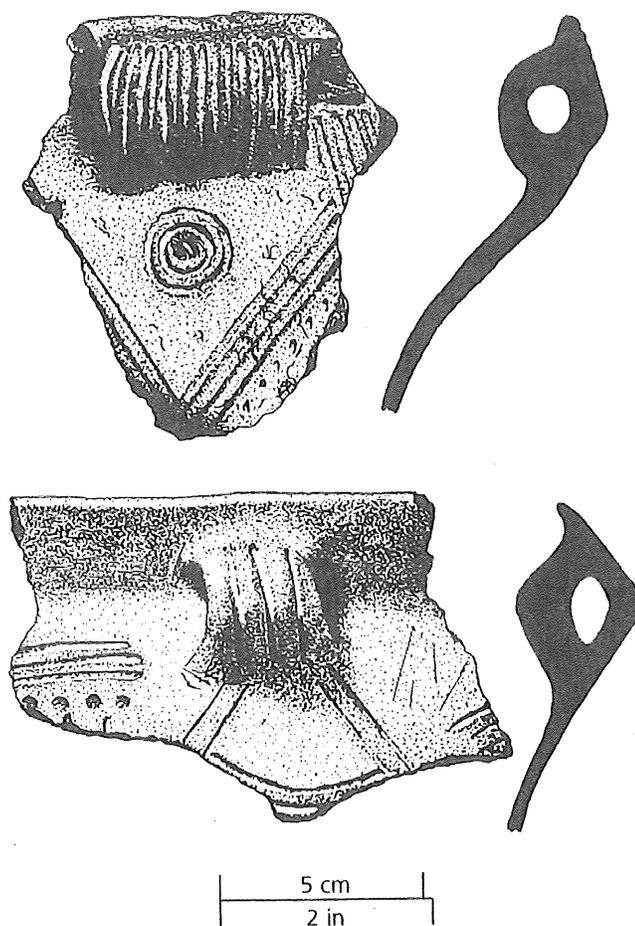
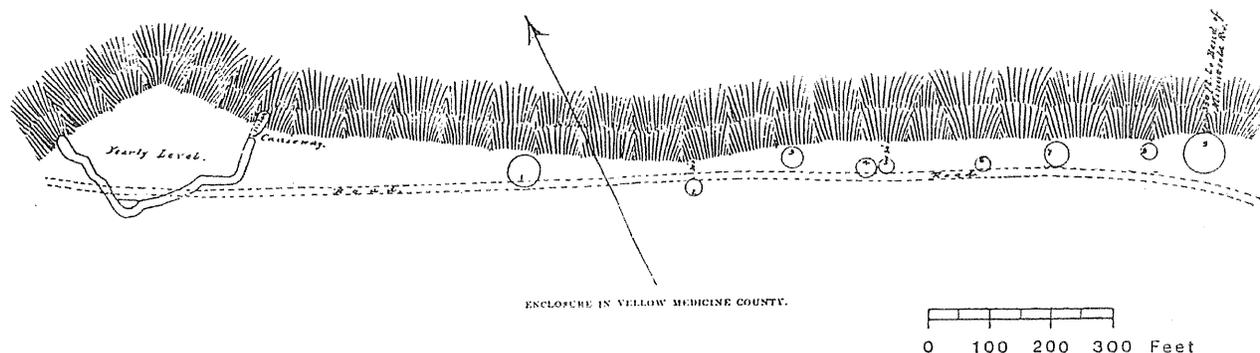


FIGURE 11. BLUE EARTH RIM SHERDS
(ANFINSON 1997:116)

LATE PREHISTORIC SITE DISTRIBUTION

Of the three discussed Late Prehistoric traditions, Cambria phase sites are the most prevalent in the vicinity of Pezihutazizi Kapi. To date, one site (21YM91) within the boundary of the Upper Sioux Community has produced a Great Oasis rim sherd, while no Blue Earth Phase sites have yet been confirmed. Given the presence of both site types in the greater Prairie Lake region, it would be likely that they would be present within the Community. One reason for the dearth of sites related to these other Later Prehistoric traditions may be the presence of a large Cambria village site with an associated enclosure at this point in the river.

Situated on the bluff edge within the Community and overlooking the river valley, the Gillingham site (21YM3/15) consists of nine mounds and a ditch enclosure on a defensible point (Winchell 1911:117) (Figure 12). It, together with the type site, is considered to be one of the principal examples of a large Cambria village site (Gibbon 2012:165). When the land was initially plowed in 1853, it was reported that large quantities of mussel shell were turned up (Williamson 1880:284). Williamson was told that the Cheyenne had built the enclosure near a spring. University of Minnesota archaeologist Lloyd Wilford, who excavated non-mound portions of this site in 1946 and 1948, found the site to contain both a Woodland and Cambria component (Wilford 1951b). Woodland sherds accounted for 80 percent of the ceramic assemblage, but it also contained rim sherds from Cambria vessels (Anfinson 1997:100). The enclosure consisted of about a half-acre of land encircled on the south by a ditch and bounded on the north by the steep river bluff (Wilford 1951b:1). Missionary Stephen Riggs in 1852 described embankments lining the ditch and slight rises visible within the enclosure, however by the period of Wilford's investigations the embankment had been plowed away and the ditch nearly filled and the grading of a road had destroyed much of the southern portion of the ditch (Winchell 1911:116; Wilford 1951b:1). Since Wilford's work, the area of the enclosure has largely been destroyed by a gravel pit (Berg 1999b:4).



**FIGURE 12. THE GILLINGHAM SITE (21YM3/15) ENCLOSURE AND MOUND GROUP, 1887
(ANFINSON 1997:103)**

Cambria sherds have also been recovered within the boundaries of the Community at 21YM91, which is located on the intermediate terrace below site 21YM3/15. Sites 21YM11, 21YM108 and 21YM111, all of which are also located within the boundaries of the Community, produced non-diagnostic pottery sherds associated with either the Woodland or Late Prehistoric period.

Several additional Late Prehistoric sites have been identified in the greater vicinity of the Upper Sioux Community. Wilford identified another site (21YM4) with a Cambria component to the north of the Community in the floodplain of the Minnesota River. Late Prehistoric pottery sherds from other sites in the area have also been assigned to the Cambria tradition (21YM35 and 21YM50), which is probable, but it should be noted that there is a tendency to assign any non-Great Oasis Plains Village style sherds to the Cambria Phase, when they may be more appropriately assigned to another Plains Village phase (Anfinson 1997:90, 103). Cambria material was also reported during investigations for the Community's sewage treatment and disposal lagoon project (Terrace I and II sites – no site numbers) (Hohman-Caine 2000).

LATE PREHISTORIC ASSOCIATED PROPERTY TYPES

Based on research to date, the following types of Late Prehistoric sites may be present within the Upper Sioux Community (Johnson 1986; Dobbs 1990a:194, 220):

- Large village sites on Minnesota River terraces
- Smaller semi-permanent villages
- Camps on lakes or interior rivers
- Resource procurement sites
- Burials

LATE PREHISTORIC INFORMATION NEEDS

The Late Prehistoric is a dynamic period during which a new set of traditions began to develop in southern Minnesota. The extent (both geographic and temporal) of these traditions and their connections to one another, Woodland groups, and farther-flung trade networks is still poorly understood. Archaeological sites with good integrity that can provide information on the distribution and chronology of these traditions, as well as their relationship to other contemporary cultures are significant.

The Upper Sioux Community THPO should also be consulted about whether finds from this era have significance to tribal members beyond what cultural resource professionals may consider important.

CONTACT PERIOD (1650-1851)

The contact period is that era when initial contact and interactions occurred between Native Americans and EuroAmericans. In the region that is now Minnesota, the contact period is usually defined as being between 1650 and 1837. The selected end date of 1837 corresponds to the year of major treaties with eastern Dakota and southern Ojibwe bands which opened up portions of present-day Minnesota to EuroAmerican settlement. In the case of the Pezihutazizi Kapi area, however, it is more appropriate to extend the end date for the period of contact through 1851, because it was the treaties of that year that directly affected the region.

From an archaeological perspective, the transition between the Plains Village and Oneota groups of the Late Prehistoric and the people that occupied Minnesota at the time of initial contact is still poorly understood. Some Late Prehistoric archaeological sites in southern Minnesota have been tentatively connected to the Ioway and the Otoe, while ethnographic studies have linked Oneota people with Siouan-speaking tribes such as the Ioway, Otoe, Missouri, Winnebago, Osage, and Kansa (Dobbs 1990a:187; Anfinson 1997:90). There is evidence that during the seventeenth century, the Ioway resided in southeastern Minnesota along the Mississippi, Root, and Upper Iowa rivers, and the Otoe in the region of the Blue Earth River (Dobbs 1990b:22). Mdewakanton Dakota shared with Samuel Pond (1986 [1908]:174; Pond 1872:114) accounts of “having expelled the Iowas from the country bordering on the Mississippi and Minnesota rivers” and “having driven the Iowas from southern Minnesota.” This transition occurred during the 1680s or 1690s (Wedel 1986; Dobbs 1990b:25).

THE LAND OF THE DAKOTA

At the time of initial contact, the prairie region throughout western and south-central Minnesota, including Pezihutazizi Kapi, was occupied by the Teton (Lakota) and the Yankton and Yanktonai (Nakota) bands of the Western Dakota, while the greater portion of what would become northern and central Minnesota was the homeland of the Santee or Eastern Dakota (Wedel 1974:157). However, as noted above, the Eastern Dakota were also living in and using the area in the vicinity of the mouth of the Minnesota River by the late seventeenth century (Lettermann 1969:13-14). Between the mid-1600s and the mid-1800s, numerous shifts occurred in the geographic arrangement of Native American groups within Minnesota due largely to the gradual movement of the Ojibwe into the region and the simultaneous shift in Dakota lifeways from the woodlands of northern Minnesota to the prairies and plains of the southern and western portions of the state. The Ojibwe presence was part of a continuing westward migration that their traditions say began at a great salt water (Sultzman 2000). Moving west along the southern shore of Lake Superior, the Ojibwe “radiated in bands inland, westward and southward towards the beautiful lakes and streams which form the tributaries of the Wisconsin, Chippewa, and St. Croix rivers, and along the southern coast of the Great Lake to its utmost extremity, and from thence even inland unto the headwaters of the Mississippi” (Warren

1984[1885]:126]). Here the Ojibwe migration, which was motivated in part by the fur trade, stopped in the region where they found the prophesied “food that grows on water” (wild rice). By the early 1800s, “the Mississippi Headwaters and most of the lake-forest region of Minnesota was occupied and controlled by [Ojibwe] people” (Dobbs 1990b:47) and “the Eastern Dakota were established at a series of villages along the Minnesota and Mississippi rivers” (Dobbs 1990b:34). However, the Dakota continued to maintain connections to all of their homelands including northern Minnesota (Westerman and White 2012:3-4).

Meanwhile the Western Dakota groups traveled widely across the prairie lands between the upper-Mississippi and Missouri rivers as they pursued a lifeway to which buffalo were central (Michlovich 1985; Dobbs 1990b:33, 40) (Figure 12). The Yanktonai winter count (1682-1883) of John K. Bear and Drifting Goose depicts travel between south-central Minnesota and the Missouri River region and indicates that Yanktonai were present in the Blue Earth River valley in 1699 and also traveled to a council near present-day Redwood Falls in 1811 (Howard 1976; Michlovich 1985:138; Goodhouse 2011). However, by the early nineteenth century, Teton and Yankton groups were largely absent from Minnesota having fully moved westward into the Great Plains (Dobbs 1990b:33). This shift is often cited as a result of the southward and westward movement of the Ojibwe, however, some members of the Teton and Yankton groups were likely already occupying the bison-rich Plains long before the Ojibwe came to Minnesota (Michlovich 1985).



FIGURE 12. SETH EASTMAN PAINTING OF A BUFFALO HUNT, C. 1847

(MHS NEG. NO. 12949)

The Santee or Eastern Dakota are divided into four sub-divisions: Mdewakanton, Wahpeton, Wahpekute, and Sisseton. Prior to the treaty period, the Mdewakanton and Wahpekute communities lived principally along the lower Mississippi River, the Cannon River valley, and the eastern portions of the Minnesota River valley, while Wahpeton and Sisseton communities resided within the western Minnesota River valley and around the larger prairie lakes of southwest and west-central Minnesota. The villages of the river valleys and lakes were semi-permanent communities. Here the inhabitants of the village would reside while tending crops, fishing, and living off the resources of the river valleys and lakes (Figure 13). From these villages the Dakota would depart to pursue game, such as deer and buffalo; and to gather other seasonal resources, such as maple syrup (Pond 1986:4-5; 26-31, 44, 53).

INITIAL EUROAMERICAN PRESENCE IN MINNESOTA

Europeans first entered Minnesota during the 1660s, when two Frenchmen, Sieur des Groseilliers and Sieur de Radisson, explored the Lake Superior region. Subsequent interaction between Native Americans and the French led to an exchange of culture and technologies, but also brought about foreign diseases, warfare, and a “paternalistic Indian policy” (Dobbs 1990b:62). Extensive trading systems developed and by 1678 the Dakota of Minnesota were trading with merchants in Quebec and Montreal. Over the next hundred years, the French continued to explore the far regions of the state, setting up a network of forts and fur trade posts along major waterways and large bodies of water (Gibbon et al. 2002:12).

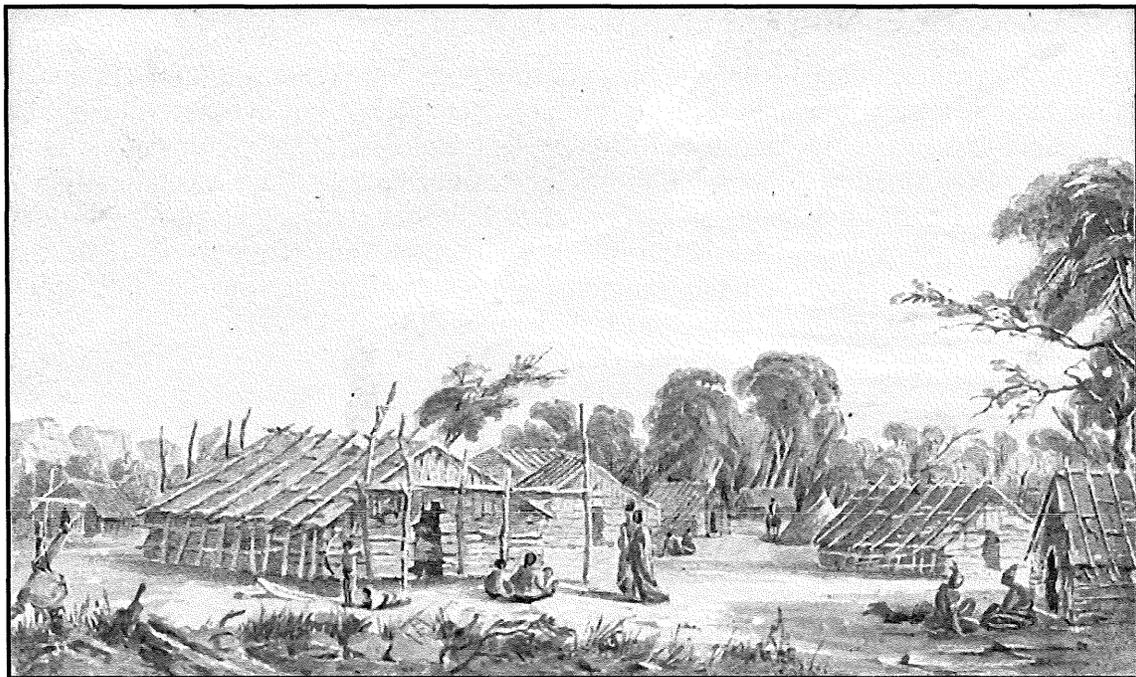


FIGURE 13. SETH EASTMAN PAINTING OF A DAKOTA VILLAGE C. 1847

(MHS NEG. NO. 12700)

In 1762, France ceded lands west of the Mississippi River to Spain, and in the following year, transferred ownership of the remainder of most of its territory in North America to the British. Additionally, although French and Spanish traders continued to construct settlements, including St. Louis and Prairie du Chien, into the 1770s, the British soon controlled most of the fur trade in the region west of Lake Superior through the establishment of the North West Company in 1783 (Dobbs 1990b:71). However, beginning that same year, with the signing of the Treaty of Paris, the United States took control of that portion of present-day Minnesota east of the Mississippi River and its headwaters. Ten years later, the remainder of the state would be acquired in the Louisiana Purchase of 1803. Through subsequent expeditions by Zebulon Pike (1805 to 1807), as well as the establishment of a military presence at the confluence of the Mississippi and Minnesota rivers in 1819, the U.S. began to exert control over the land that is now Minnesota (Gibbon et al., 2002:12).

The introduction of EuroAmerican cultures and technologies greatly impacted the lifeways of Native Americans. Hunting for subsistence became largely replaced by hunting for trade, and through trade many indigenous manufacturing materials, such as stone and pottery, were replaced with European materials, including glass, porcelain, brass, and iron. Many native communities also experienced a significant loss of life through warfare and foreign diseases, and many groups were forced to relocate due to the movement of other Native American tribes into their territories (Gibbon et al. 2002:12). Soon, many tribes would be forced to relocate once again as their lands were ceded through treaties with the U.S. Government.

THE CONTACT PERIOD AT PEZIHUTAZIZI KAPI

In many ways, Pezihutazizi Kapi and much of southwest Minnesota was on the periphery of the more intensive interaction spheres of the contact period, however the valley of the Minnesota River did attract its share of traders and explorers. One of the earliest semi-permanent EuroAmerican outposts in the vicinity of Pezihutazizi Kapi was the station of British trader Charles Patterson. In November of 1786, fur company agent Joseph-Louis Aulsebrook found Patterson near the mouth of the Yellow Medicine River (Neill 1890:15).² Here, Aulsebrook met in council with the Yanktonai and Sisseton Dakota with whom Patterson traded including the Sisseton leader Red Thunder (Neil 1890:16).³

The journals of nineteenth-century EuroAmerican explorers provide glimpses of the activities of Dakota people living along this section of the Minnesota River. As Stephen H. Long traveled up the river valley in 1823, his party stopped for lunch on July 19 near the mouth of the Yellow Medicine River. He noted in his journal, "It is called in the Sioux Language Pa-zhe-o-ta-Ze-Ze Wa-te-pa..." (Kane et al. 1978:165). That evening, while camped about five miles north of the Granite Falls area, "two Indians of the Gens

² Patterson's post may have relocated to the mouth of Sacred Heart Creek where his name was lent to the Minnesota River's Patterson's Rapids.

³ In 1803, Red Thunder and Standing Buffalo relocated their Sisseton communities further up the Minnesota River to the Lake Traverse region where they would forge close ties with the Upper Yanktonai (Smith 2008:43).

du Lac” (Mdewakanton) approached the camp. They were part of a “small encampment” on the south side of the river. These Dakota initially brought Long’s party buffalo jerky and then, after moving their lodges to camp near Long, they cooked “a feast” of buffalo meat (Kane et al. 1978:166). At Lac qui Parle, a Dakota family heading down the river also encountered the Long expedition. They were checking the wild rice along the river in anticipation of an August harvest (Kane et al. 1978:166). At Big Stone Lake, the Wahpeton community led by “Nunpakea” (Nompakinyan [Twice Flying]) prepared a feast for the expedition consisting of courses of dried buffalo meat, prairie turnip, and boiled buffalo, dog, and pemmican.

Eleven years later, in 1834, explorer George Featherstonhaugh traveled up the Minnesota River valley and described passing on September 29 the stream “called *Payjētah Zezēhah*, or ‘Yellow Medicine,’ from a yellow root which the Indians procure here for medicinal purposes” (Featherstonhaugh 1847:331). Passing through the Upper Sioux Community’s section of the river west of the Yellow Medicine River he wrote “the banks flat and abounding in zizania [wild rice] and wild ducks and teal, that flew up in clouds as we advanced” (Featherstonhaugh 1847:331). Beyond the falls, he described how within the river’s valley “immense rugged masses of black-looking granite lifted up their heads throughout the whole line of it, which was very serpentine” (Featherstonhaugh 1847:332). After the Grand Portage around the Granite Falls section of the river, they resumed their ascent of the waterway. Near present-day Montevideo, they visited a clump of sugar maple trees proximate to the river. There they found evidence of a Dakota sugaring camp with wooden troughs for capturing sap and teepees to be used in the spring (Featherstonhaugh 1847:338). As they approached Lac qui Parle, they found the log mission of Thomas S. Williamson and Alexander Huggins under construction. Local trader, Joseph Renville,⁴ had invited the missionaries to work amongst the Dakota with whom he traded. At Renville’s stockaded post on Lac qui Parle, Featherstonhaugh met with local tribal members and visited a Dakota village consisting of teepees and bark-covered lodges. He also found that some of the lodges belonged to visitors from “the Assiniboin country” (Featherstonhaugh 1847:351).⁵ As it was early October, he observed Dakota women gathering the local corn harvest and storing it in a hillside cache. During Featherstonhaugh’s visit a variety of ceremonial dances were also performed.

As noted on Joseph Nicollet’s map of 1843, the upper Minnesota River valley was “Wahpeton Country” (Figure 14), although during the early contact period the region was utilized by other Dakota people as well. During the first half of the nineteenth century, the principal Wahpeton Dakota villages were located at Carver, St. Lawrence, and Belle Plaine, Traverse des Sioux, and Lac qui Parle, although there were also smaller campsites spread out along the Minnesota River (Pond 1986:5, 14). The Wahpeton also camped

⁴ Joseph Renville, an agent of the American Fur Company, operated a post on Lac qui Parle from 1826 until his death in 1846. Known as “Fort Adams,” the post continued in operation under Martin McLeod until 1851 (Nute 1930:378).

⁵ Starting in the late eighteenth century and continuing into the nineteenth century, the Assiniboine migrated south from their homelands in present-day Canada, establishing a new territory in the upper Missouri River valley during the first half of the nineteenth century (Smith 2008:41).

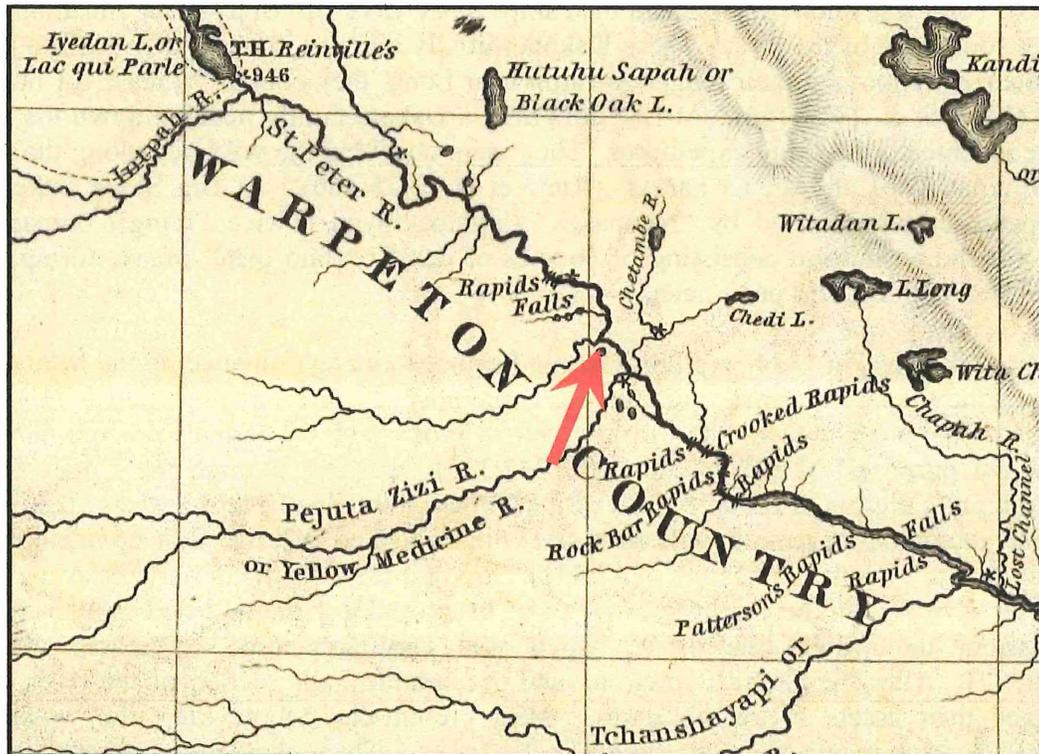


FIGURE 14. DETAIL FROM JOSEPH NICOLLET'S 1843 MAP
(THE ARROW INDICATES THE AREA OF THE UPPER SIOUX COMMUNITY)

with the Sisseton at Big Stone Lake and with the Sisseton and Yankton at Lake Traverse (Pond 1986:5). The most proximate Dakota villages to the present-day Upper Sioux Community were two Wahpeton communities under the leadership of Inyangmani (Running Walker) and Nompakinyan (Twice Flying), which were located at Lac qui Parle about 20 miles to the north-northwest. The nearest community downriver was the Sisseton village led by Istahba (Sleepy Eyes), who camped near Swan Lake and the Cottonwood River (about 65 miles to the east-southeast) (Hughes 1969).

CONTACT PERIOD SITE DISTRIBUTION

To date, no definitive Contact Period sites have been identified within the boundaries of the Upper Sioux Community or its greater vicinity. However, while examining the area of site 21YM0016 for evidence of burial mounds in 1945, University of Minnesota archaeologist Lloyd Wilford found a blue glass trade bead and a U.S. military brass button in a plowed field to the north of TH 67 and to the west of the old road (Wilford 1945). Wilford also found two small blue glass trade beads during excavations in 1946 at 21YM3/15 (Gillingham) (Wilford 1951). The presence of these materials suggests that perhaps this section of the river bluff, which had been the site of a large village during the Woodland and Plains Village periods, was also occupied into the early contact period. While no large nineteenth-century Dakota villages were recorded in the vicinity of the Community, this occupation may have occurred earlier than when the written records of

explorers would have recorded its presence. Certainly, the resources of Pezihutazizi Kapi were being utilized during this period. In 1786, Charles Patterson was trading with Yanktonai and Sisseton Dakota near the Yellow Medicine and camp sites associated with these groups, and other Dakota of this era, are potentially present within the boundaries of the Upper Sioux Community as hinted at by Wilford's finds.

CONTACT PERIOD ASSOCIATED PROPERTY TYPES

At the outset of the contact period, the Western Dakota were present in the region of Pezihutazizi Kapi, but little information is available on the locations of their villages and camp sites in southwest Minnesota and any connections that may exist between them and the Late Prehistoric sites of the region (Dobbs 1990b:42). Western Dakota groups are most likely to be associated with seasonal village sites (Dobbs 1990b:43).

A wider variety of associated property types are associated with the later contact period and the Eastern Dakota. Site types that may be present within the Upper Sioux Community dating to this era include (Dobbs 1990b:35):

- Large semi-permanent villages
- Summer residential/logistical bases
- Winter encampments
- Resource procurement sites (wild rice, maple sugar, muskrat, deer)
- Scaffold burial sites

CONTACT PERIOD INFORMATION NEEDS

Archaeological data can be used to augment oral and written histories about Dakota life in the Prairie Lake Region of southwest Minnesota during the contact period. Archaeological sites have the potential to shed light on where Dakota people lived and what resources they were using. The contact period is synonymous with cultural change and archaeological data can also provide insight into how and when culture and lifeways may have changed, or resisted change, in response to the geographic movement of Dakota groups, the presence of EuroAmericans, and the introduction of trade goods. Archaeological sites with good integrity that can speak to these aspects of the contact period are significant and potentially eligible for listing in the National Register.

The Upper Sioux Community THPO should also be consulted about whether finds from this era have significance to tribal members beyond what cultural resource professionals may consider important.

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MINNESOTA RIVER VALLEY RESERVATION (1851-1862)

In 1837, a series of treaties between and Dakota and Ojibwe tribes and the U.S. Government resulted in the loss of tribal territory to the east of the Mississippi River and below the mouth of the Crow Wing River. The remaining Dakota lands within Minnesota were lost to the United States through treaties signed in 1851 between the Sisseton and Wahpeton bands at Traverse des Sioux and the companion treaty with the Mdewakanton and Wahpekute bands signed at Mendota.⁶ The terms of the 1851 treaties were greatly influenced by the interests of the traders who fraudulently benefited from large payments paid directly to them instead of to the Dakota (Westerman and White 2012:190-192). As a result of the treaties, the Santee Dakota in Minnesota were assigned to a reservation along the Minnesota River valley. Initially, the tract of land reserved for the Dakota by the 1851 treaty was 20 miles wide (10 miles to either side of the Minnesota River) and stretched along the river approximately 150 miles from Lake Traverse on the north to Little Rock Creek in western Nicollet County on the south. This reservation was divided at the river's junction with Yellow Medicine River and Hawk Creek into upper and lower portions. The upper reservation was assigned to the Wahpeton and Sisseton or "Upper Sioux." This portion of the reservation was governed from the Upper Sioux Agency (also known as the Yellow Medicine Agency) located on a prominence near the confluence of the Yellow Medicine and Minnesota rivers.⁷

With the ratification of the 1851 treaties, relocation of Dakota bands began in the fall of 1853 even though the reservations had not yet been fully prepared for their arrival. By 1855, most Dakota in Minnesota had been relocated, however, for much of the 1850s, due to poor conditions on the reservations and a general lack of assistance and provisions, Dakota people continued to return to their traditional lands outside the reservation in order to hunt and harvest food (Westerman and White 2012:198). About 4,000 Dakota, many of whom lived beyond the boundaries of the reservation in the Dakota Territory, were assigned to the Upper Sioux Agency (Anderson and Woolworth 1988:9). The government headquarters at the Agency, the remains of which are located within Upper Sioux Agency State Park, consisted of a complex of administration buildings, residences and supporting industries including a brickyard, lime kiln, and sawmill.

In time, clustered in the Minnesota River valley proximate to the Upper Sioux Agency were two missions and five Dakota communities or family groups identified with the following Wahpeton head men (Hubbard and Holcombe 1908:221; Folwell 1924:226; Anderson and Woolworth 1988:10-11):

⁶ For an analysis of the Treaty of Traverse des Sioux and its translation into the Dakota language see Westerman and White 2012:173-179.

⁷ The site of the Upper Sioux Agency is located within the Upper Sioux Agency State Park approximately 1.5 miles to the east of the Upper Sioux Community. The Mdewakanton and Wahpekute bands were confined to the lower reservation administered by the Lower Sioux or Redwood Agency situated near the junction of Birch Coulee Creek and the Minnesota River.

- Inyangmani (Running Walker)
- Simon Anawangmani (He Who Goes Galloping Along)
- Ampatutokacha (Other Day / John Other Day / Good Sounding Voice)
- Inihan/Enehah (Excited / Amazed Man)
- Akipa (Meeting / Joseph Akipa Renville)

However, missionary Williamson describes the Dakota of the Upper Agency, those living “within five miles” of him, as residing principally in two villages (Berg 1998:7), which could refer to a separation between those Dakota living near the Hazlewood Mission and those residing near the Pajutazee Mission. The Dakota of the Upper Agency were also generally grouped in two larger clusters one being located in the vicinity of the Chippewa River north to Lac qui Parle, and the other being the aforesaid group near the Yellow Medicine River (Anderson and Woolworth 1998:9).

In 1858, the reservations established along the Minnesota River were halved when the U.S. Government negotiated for the lands to the north of the river as well. A delegation of Dakota representatives from the Upper and Lower bands (Figure 15), along with



FIGURE 15. PORTION OF THE UPPER SIOUX TREATY DELEGATION IN WASHINGTON, D.C., 1858

STANDING (L TO R): UNKNOWN, AKIPA (MEETER), CHARLES CRAWFORD (SON OF AKIPA), AMPATUTOKACHA (JOHN OTHER DAY), PAUL MAZAKUTEMANI (IRON SHOOTER)

SEATED (L TO R): WAMBDIUPIDUTA (SCARLET PLUME), MAZASA (RED IRON), UPIYAHIDEYA (EXTENDED TAIL FEATHERS), COMMISSIONER CHARLES E. MIX (?)

traders, missionaries, and interpreters, traveled to Washington for negotiation of the treaties. The 1858 treaties not only resulted in a decrease in the acreage of the reservation to just a 10-mile strip of land on the south side of the river, but the provisions also left at the discretion of the U.S. Government how best to expend the tribes' annuities, intensified the acculturation process, and sought to ameliorate the lack of adequate provisioning of the reservations by allotting land for the Dakota to farm (Prucha 1984:439; Anderson 1986:89). The assignment of parcels of land for farming to heads of families and individuals served to break up the Dakota community system by emphasizing the individual (Prucha 1984:439). With these treaties increased pressure was also placed on Dakota men cutting their hair, the wearing of EuroAmerican attire, and participation in plow-based agriculture (Riggs 1865:124). The level to which these governmental policies and their outward physical trappings were resisted or accepted led to increased polarization within the Dakota communities confined to the reservation (Renville 2012:19). Furthermore, dependence on the U.S. Government in the form of annuities and the EuroAmerican farming model for the yielding of adequate resources resulted in frustration and desperation for many Dakota throughout the reservation period.

On August 18, 1862, as the U.S.-Dakota War was beginning at the Lower Sioux Agency, photographer Adrian J. Ebell, who was visiting the Upper Sioux communities that day, took photographs of some of the Dakota families and documented late summer activities taking place in the villages including women winnowing wheat and protecting the harvest in the cornfields (Figures 16 and 17).



**FIGURE 16. DAKOTA WOMEN WINNOWING WHEAT, UPPER AGENCY, AUGUST 18, 1862
(MHS NEG. NO. 36778)**



**FIGURE 17. DAKOTA WOMEN AND CHILDREN GUARDING CORN FROM BLACKBIRDS
(MHS NEG. NO. 36703)**

RESERVATION PERIOD SITE DISTRIBUTION

During the reservation period the area around the Upper Sioux Agency was the site of several Dakota villages and two missions in addition to the Agency and its associated industries (sawmill and brickyard). As a result, a wide variety of cultural resources are present that date to this period and several have archaeological components which have been documented during previous investigations. Many of the archaeological features encountered within the boundary of the Upper Sioux Community that date to this period are related to Inyangmani's Village and the Pajutazee and Hazlewood Mission complexes as described below.

Village of Inyangmani (Running Walker), 1854-1862 (21-YM-91 / YM-MNF-010)

In 1854, Wahpeton leader Inyangmani (Running Walker), who had previously been at Lac qui Parle, moved his village to a location near the Williamson mission. Prior to the construction of houses for this band, the village reportedly stretched out for half a mile along a wooded terrace below the bluff and was centered on a natural spring (Davidson 1941). As late as 1941, "a lot of stone circles" (possibly hearths, teepee rings, or both) were still visible within the village site (Davidson 1941). Site 21YM91, which is located on this terrace, has produced artifacts associated with Inyangmani's village in addition to evidence for Woodland and Late Prehistoric period occupations (Berg 1997; 1998; 1999a).

In subsequent years, seventeen families under Inyangmani, mostly Wahpetons and Sissetons, constructed log or frame homes with wood stoves and windows (Anderson 1986:91; Berg 1998:6-7). These houses were apparently constructed on the level terrace atop the bluff (Berg 1998:6-7). Inyangmani's own house was described as being built of logs and having a mud chimney (Anderson and Woolworth 1988:184-185). In 1946 and 1948, during excavations proximate to the former ditched enclosure within site 21YM3/15 (Gillingham), University of Minnesota archaeologist, Lloyd Wilford partially excavated two depressions that he hoped were the remains of Late Prehistoric earth lodges, but which were revealed to be partially-filled, nineteenth-century cellar holes. The cellar excavated in 1946, which was located to the southeast of the enclosure, contained burned building materials, melted glass, square nails and crockery. The square marble base of a lamp or a pedestal and an iron cook stove (at a depth of 4.5 ft. and left *in situ*) were also encountered (Wilford 1951:3). A trench excavated across the ditch of the enclosure also revealed "a great deal of debris" including sherds of plates and cups, glass, tin plate fragments, and square nails. "Indian objects," as described by Wilford, included a flat piece of polished catlinite, a long bone bead, and five pottery sherds. Material identified as trade goods included a bowl of a clay pipe and two small blue glass beads. Wilford suggested these materials had been deposited in the ditch by the residents of the house represented by the cellar hole (Wilford 1951:3). A second cellar excavated in 1948 was approximately 10 ft. square and excavated to a depth of 5.5 ft. below the ground surface (Wilford 1951:15). This feature contained logs and evidence of a fire, but it lacked the domestic artifacts associated with the cellar excavated in 1946 (Wilford 1951:16). These features, which are located on the bluff top directly above Inyangmani's Village and less than a half of a mile to the east of the reported site of the Williamson Mission, are the apparent remains of structures burned during the U.S.-Dakota War.

Pajutazee Mission (1852-1862)
(21-YM-g / YM-MNF-011)

Two missions were established by the American Board of Commissioners for Foreign Missions near the Upper Sioux Agency. The first of these was begun in 1852 when Dr. Thomas S. Williamson and his sister Jane established a mission overlooking the valley of Hazel Creek about three miles above the site of the Upper Sioux Agency. They called the mission Pajutazee after the Dakota name for the area. The mission complex consisted of the Williamson home, a church, and surrounding Dakota homes (Figure 18). Dr. Williamson had previously helped to establish the mission at Lac qui Parle in 1835 and from 1846 until 1852 he had been at the Mdewakanton village of Kaposia at Little Crow's request (Folwell 1921:192, 202). However, when the Mdewakanton were removed to the Minnesota River Valley, Williamson resumed his connection with the Dakota from the Lac qui Parle area through the establishment of the Pajutazee Mission. The Williamson's remained at this site until 1862, when the mission was destroyed in the U.S.-Dakota War.



FIGURE 18. THE PAJUTAZEE MISSION, AUGUST 17, 1862
(PHOTOGRAPH: ADRIAN J. EBELL; NICOLET COUNTY HISTORICAL SOCIETY)

The reported location of the Pajutazee Mission is in the SE $\frac{1}{4}$ of the NE $\frac{1}{4}$ of Section 23 of Township 115N, Range 39W. The mission is recorded as an archaeological site lead (21YMg). According to local historian, Andrew A. Davidson, the construction of TH 67 in 1934 cut through the cellar of the Williamson home “and lots of relics were found” (Davidson 1940b). Wilford reports “its last remnants were destroyed by the construction of Highway 67” (Wilford 1951b:1). However, it is probable that resources related to the mission complex are still preserved in the vicinity. For example, site 21YM86 (Labatte), located on the same upper terrace and to the northwest of the Williamson Mission, also produced artifacts potentially dating to the mid-1800s and which may be related to the mission site (Berg 2004a; Berg 2004c).

Hazlewood Mission (1854-1862)⁸
(21-YM-11 / YM-MNF-007)

When Dr. Williamson went to Kaposia in 1846, American Board missionary Stephen R. Riggs was stationed at Lac qui Parle (Riggs had been there previously from 1837 to 1842 before being assigned for a period to Traverse des Sioux) (Folwell 1921:200-201).

⁸ In the writings of Stephen R. Riggs and the American Board the name of the mission is given as Hazlewood, although the Hazelwood spelling is most commonly used in secondary sources.

However, in the spring of 1854, several of the buildings at the Lac qui Parle mission were destroyed by fire (Riggs 1865:124). After the fire, Riggs moved down river and established the Hazlewood Mission on an open expanse of river terrace approximately 1.5 miles to the northwest of the Pajutazee Mission (Folwell 1921:211) (Figure 19). In addition to a church, which was constructed in 1855, the Hazlewood Mission was made up of an extensive complex of structures including a boarding school (Riggs 1865:125). Like the Pajutazee Mission, the Hazlewood Mission remained through 1862, when it was destroyed in the U.S.-Dakota War.

After 1862, the area once occupied by the Hazlewood Mission became the site of a farmstead (Doncaster/Radunz) and much of the site was plowed. However the farmhouse may be on the site of the former mission building and other foundations have been reported in the immediate vicinity (Berg and Myster 2002:9-10, 12). Therefore, the farmstead, which is now owned by the Upper Sioux Community, has a high potential for containing significant archaeological resources related to the Hazlewood Mission. Thus far, the archaeological signature of the former mission site has consisted of concentrations of artifacts documented in the surrounding agricultural fields (21YM0011). Two of these artifact scatters (Concentrations 1 and 5) have been identified as the former location of Dakota homes near the mission (Berg and Myster 2002; 2005).



FIGURE 19. HAZLEWOOD MISSION, C. 1860
(MHS NEG. NO. 1173)

The Hazlewood Republic (1856-1862)

One of the unique aspects of the Hazlewood Mission was the associated Hazlewood Republic. Through the influence of missionary Stephen Riggs, a group of approximately eighty Dakota who settled and farmed near the Hazlewood Mission formed a self-governing alliance in 1856 called the Hazlewood Republic (Bureau of Indian Affairs 1860:103). The group, which adopted a constitution and elected officers, was recognized by the agent as a separate band. The first president of the organization was Paul (“Little Paul”) Mazakutemani followed by Simon Anawangmani (Hubbard et al. 1908:271; Robinson 1904:232). Some other known members of the Hazlewood Republic include Henok Mahpiyahdinape, Antoine Frenier, Lorenzo Towaniteton Lawrence, Joseph Kewanke, Enos Washuhowaste, Ecetukiya, Robert Hopkins Chaska and several Renvilles including John Baptiste, his brothers Michael and Antoine, and cousin Gabriel Renville (Renville 2012:19; Anderson 1986:91; Anderson and Woolworth 1988:199, 205). The members of the Republic “built for themselves, with some assistance, comfortable frame and log houses” (Riggs 1865:124). Like many of the Dakota of the Upper bands, members of the Hazlewood Republic generally opposed the subsequent violence of 1862 and aided settlers in fleeing the area and worked to secure the safety of the captives during the ensuing events (Anderson and Woolworth 1988:122, 194-195).

To date, no identified archaeological features have been definitively linked to the Hazlewood Republic. However, some of the artifact scatters identified within site 21YM11 may represent the home sites of members of the Republic, particularly Concentrations 1 and 5, which have been identified as the former location of Dakota homes near the mission (Berg and Myster 2002; 2005). There is some evidence to suggest that Concentration 5 may be associated with the home of Simon Anawangmani (Figure 20). This dense artifact scatter is thought to be the site of a brick Dakota house as

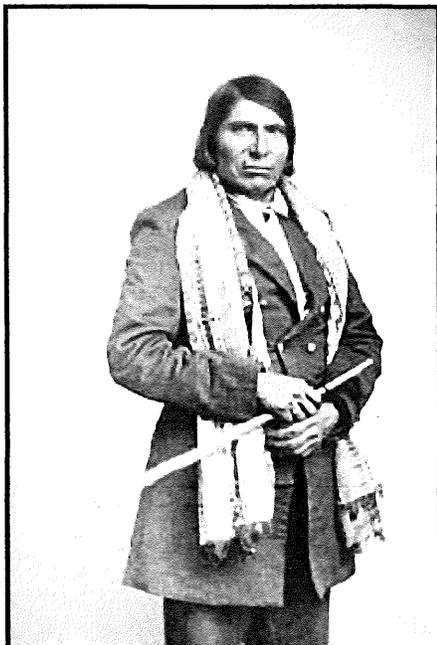


FIGURE 20. SIMON ANAWANGMANI

(MHS NEG. NO. 36742)

reported by the landowner to archaeologist Lloyd Wilford in 1954 (Berg and Myster 2002:23). The site identified was described in 1954 as being on the east side of a “high mound” in the field and the circa 1860 photograph of Hazlewood Mission (see Figure 18) was taken from the vantage of “the little mound back of Simon’s” (Renville 2012:35).

In addition to the features previously recorded within site 21YM11, the farmstead (Radunz) that occupied a portion of the site of the Hazlewood Mission, and which is now owned by the Upper Sioux Community, has a high potential for containing significant archaeological resources related to the mission and the Hazlewood Republic.

Sawmill of Stephen R. Riggs, 1854-1862

(YM-MNF-009)

Located on the south side of the river near the center of Section 14, the site of the sawmill of Stephen R. Riggs was at one time marked by the presence of burnt klinkers, decayed sawdust, and scrap iron. The steam-powered mill provided lumber for the buildings of the mission as well as floors and roofing for Dakota homes. Burned in the U.S.-Dakota War, most of its workings were later salvaged (Davidson 1939, 1942). It was also referred to as the Rush Brook or Hazel Creek Sawmill (“Historical Sites in Minnesota Falls Township,” on file at the State Historic Preservation Office, St. Paul). To date, the remains of the site have not been documented by an archaeologist.

Dakota Home Sites

During the reservation period a number of Dakota homes were constructed in the vicinity of the Upper Sioux Agency. Some Dakota built log homes for themselves and the U.S. Government also constructed wood frame and brick houses for Dakota families (Figure 21). A government sawmill (YM-SXA-009) and brickyard (21YM102) near the Agency provided building materials as did Riggs’ sawmill. In the year leading up to 1860, the government built a dozen, 16 x 20 ft., brick, one-and-a-half story houses, each on a 40-acre parcel in the vicinity of the Upper Sioux Agency as well as half a dozen wood-frame houses (Berg 1998:7). The locations of some of these individual Dakota homes are recorded in the documentary record and some have been identified during archaeological investigations. As many of these structures were burned in 1862 and their locations not subsequently occupied, the artifacts these sites contain serve to document the lives of Dakota people during a period significant in their history and the State of Minnesota and for which there is little written information about the realities of their lives on the reservation.

Within the boundary of the Upper Sioux Community, the archaeological remnants of Dakota homes have been documented at 21YM3/15 (Gillingham) (Wilford 1951b), 21YM11 / YM-MNF-007 (Berg and Myster 2002; 2005), and 21YM97 (Berg and Myster 2002; Berg 2003a). These sites contain structural remnants including cellar holes, fragments of brick, shards of window glass, nails, and charred wood, and a variety of household items used by the home’s occupants. Beyond the boundary of the Upper Sioux Community, a c.1860 brick home reported to be that of Mazomani (Iron Walker) was incorporated into a former farmstead (Kvistero) now located within Upper Sioux

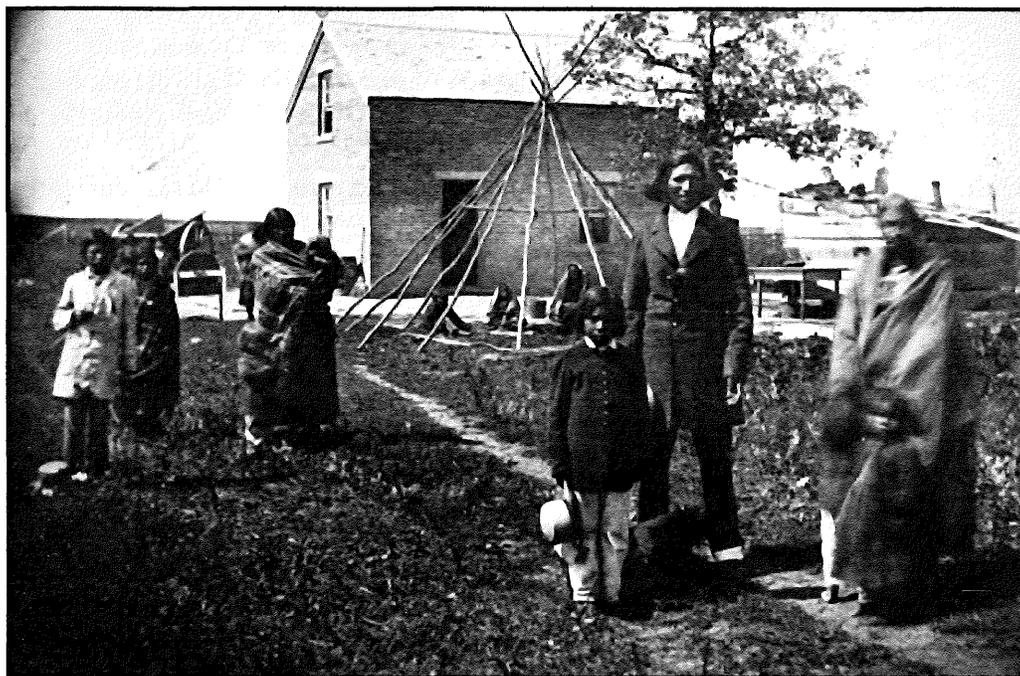


FIGURE 21. THE FAMILY OF ROBERT HOPKINS CHASKA AT THEIR HOME, AUGUST 18, 1862

(PHOTOGRAPH: ADRIAN J. EBELL; MHS NEG. NO. 32959)

Agency State Park (21YM50) (Gonsior et al. 1995 and 1996). The home site of Ampatutokacha (Other Day / John Other Day / Good Sounding Voice) (YM-MNF-008) was reportedly located to the immediate east/southeast of the Community in the northeast corner of Section 25 of Township 115N, Range 39W and may be incorporated into a farmstead at that location (Davidson 1937). Paul Mazakutemani (Iron Shooter / Little Paul) is believed to have resided in Section 11 of Township 115N, Range 39W where the first Pajhutazizi Church was later constructed (“Historical Sites in Minnesota Falls Township,” on file at the State Historic Preservation Office, St. Paul). Andrew Davidson’s sketch map of the Williamson Mission also indicates the location of three “Indian Houses” just beyond the boundary of the Community in the SE $\frac{1}{4}$ of the SE $\frac{1}{4}$ of Section 23, the SW $\frac{1}{4}$ of the SW $\frac{1}{4}$ of Section 24, and the NW $\frac{1}{4}$ of the SW $\frac{1}{4}$ of Section 24 (Davidson 1940b).

An apparent extant remnant of a brick Dakota house, since converted to a garage, is located just outside the boundary of the Community in the NE $\frac{1}{4}$ of the SE $\frac{1}{4}$ of Section 23 of Township 115N, Range 39W (Figure 22). It is unclear if this is the 1.5-story brick house described as “the sole remaining Indian home built by the government” in the 1970 National Register nomination for the Upper Sioux Agency Historic District. This building, like the one described in the nomination, is “located 3 miles from the Agency,” however a map included with the nomination indicates the presence of an “Indian brick home” within the farmstead in the NW $\frac{1}{4}$ of the NW $\frac{1}{4}$ of Section 30, which is only 1.5 miles to the west of the Agency. It may be that both locations contain remnants of brick Dakota homes.



FIGURE 22. APPARENT REMNANT OF A PRE-1862 DAKOTA HOUSE, VIEW TO SOUTHWEST

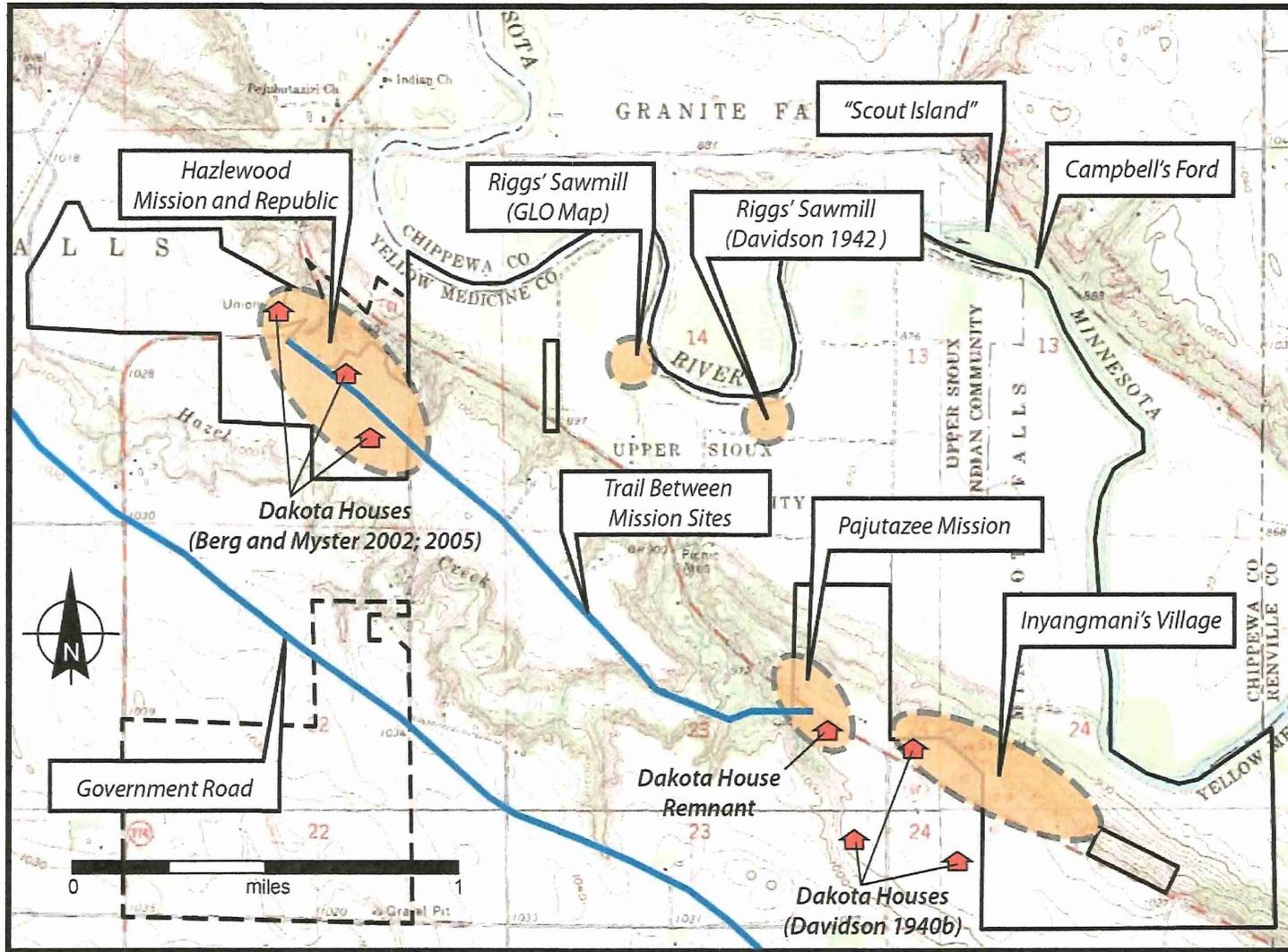
Historic Dakota Burials

When the gravel pit was started in the area encompassed by site 21YM3/15, Mr. Gillingham reported to archaeologist Lloyd Wilford that historic Dakota burials believed to be from “the mission period” (Wilford 1951a) were found near the north end of the site “near the brow of the river bank” (Wilford 1953). The burials were in “wooden rough boxes” and presumed to date to the 1850’s. A Polk treaty medal was reportedly found amongst the graves (Wilford 1953).

RESERVATION PERIOD ASSOCIATED PROPERTY TYPES

Property types associated with the Reservation Period that may be present within or near the Upper Sioux Community include (Figure 23):

- Dakota villages and home sites
- Upper Sioux Agency and support structures
- Mission sites: Hazlewood and Pajutazee
- Riggs’ Sawmill site
- Burial sites
- Trails, fords (e.g. Campbell’s Ford), and ferry crossings
- Resource procurement sites (wild rice, maple sugar, etc.)



Granite Falls (1965), Lone Tree Lake (1965), Minnesota Falls (1965), and Wood Lake (1962), U.S.G.S. Quadrangles, 7.5 Minute Series

FIGURE 23. HISTORIC PERIOD RESOURCES PROXIMATE TO THE UPPER SIOUX COMMUNITY

RESERVATION PERIOD INFORMATION NEEDS

While a painful time in Dakota history, sites related to the reservation period are of historical significance and offer opportunity for remembrance and interpretation from a Dakota perspective. Often past research and archaeological investigations of sites related to the reservation period have focused on locations of EuroAmerican activities such as forts, agencies, and missions. The research of places related to the lives of Dakota people and their activities would serve to document and honor their way of life during this challenging period.

Sites and structures associated with the reservation period that have good integrity and meet the National Register of Historic Places criteria for significance are eligible for inclusion in the National Register. Examples of eligible resources include locations of villages, missions, boarding schools, homes of significant individuals, treaty signings, agencies, and reservation-related houses, buildings, and industries. As many structures from this period had cellars and other subsurface features, it should be noted that it is possible for significant intact archaeological deposits from this period to survive even in areas that have been intensively cultivated.

Upper Sioux Community members may also have traditional knowledge of locations of special meaning to Dakota people that date to the reservation period and which may not have related artifacts or features. However, these locations may still be eligible for listing in the National Register of Historic Places, if desired. The Upper Sioux Community THPO should also be consulted about whether finds from this era have significance to tribal members beyond what cultural resource professionals may consider important.

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U.S.-DAKOTA WAR, 1862

Eleven years after the treaties of 1851 and the subsequent removal of the Dakota to the Minnesota River valley, the situation on the reservations had become intolerable. During the summer of 1862, incidents occurred at both the Upper and Lower Sioux Agencies which evidenced rising tensions (Anderson 1986:121-123,127-129). Unfulfilled treaty obligations, including the failure of the U.S. Government to provide promised annuities, together with the poor and exploitive business dealings by traders, and extensive crop failures and widespread starvation were contributing factors to the eruption of the U.S.-Dakota War. In a letter to Colonel Sibley written on September 7, 1862, Little Crow stated the cause of the war (State of Minnesota 1863:444):

For what reason we have commenced this war I will tell you, it is on account of Maj. Gilbrait we made a treaty with the Government a big for what little we do get and then cant get it till our children was dieing with hunger – it is with the traders that commence mr a. J. myrrick told the Indians that they would eat grass or their own dung. Then mr Forbes told the lower Sioux that were not men then Robert he was working with his friends how to defraud us of our money, if the young braves have push the white men I have done this myself. So I want you to let the Governor Ramsey know this.⁹

Robert Hakewaste (1901:358-359) testified:

...they didn't give us food as they promised – the agent did not give us food as he promised – and also at that time there was a soldiers' lodge formed that was to secure from those people who tried to get credit, because the traders were going to give credit for the money that we had – our trust money- and they were going to receive a payment from the Government if we took the trade, and this soldiers' lodge was formed to guard against that – anyone who was going to take credit from these traders-and when this was known the traders told us that, because of this soldiers' lodge and preventing credit, they were not going to give us any credit and were going to eat grass. We were in a starving condition and desperate state of mind.

After a hunting party became embroiled in an event on August 17, 1862 that resulted in settlers being killed near Acton in Meeker County, the Mdewakanton soldiers' lodge appealed to Little Crow (a Mdewakanton chief and principal Dakota leader) to wage a war against the United States. Despite the opposition to war voiced by some, the first organized assault took place the following day, August 18th, when the Lower Sioux

⁹ Thomas J. Galbraith was the government agent at the Lower Sioux Agency. Andrew J. Myrick, William H. Forbes, and Louis Robert were all traders at the Lower Sioux Agency.

Agency was attacked. At the same time, other parties of warriors attacked neighboring settlements and later that day routed the 5th Minnesota Infantry at the Redwood Ferry crossing opposite the Agency. On August 19th, word of the hostilities reached Governor Alexander Ramsey in St. Paul. The Governor put Henry Hastings Sibley, a long time trader and the state's first governor, in command of a military campaign against the Dakota. The conflict lasted for approximately six weeks, resulted in the loss of many lives on both sides, and caused a large-scale evacuation of EuroAmerican settlers across southwestern Minnesota. As the war progressed, the Mdewakanton and Wahpekute bands abandoned their villages on the lower reservation and moved up river. Eventually all of the Dakota settled in two camps near the junction of the Chippewa River and the Minnesota River. One camp favored an end to the fighting while the other sought to continue the war. It was near here at "Camp Release" on September 26th that Sibley's army accepted the capitulation of the remaining Dakota and the captives were released.

Detailed accounts of the breadth and extent of the U.S.-Dakota War are reported in numerous documents and are not repeated here. Key events in the timeline of the war are as follows:

August 18	Attack on the Lower Sioux Agency Battle of Redwood Ferry with the 5 th Regiment
August 19	First attack on New Ulm
August 20	First attack on Fort Ridgely
August 22	Second attack on Fort Ridgely
August 23	Second attack on New Ulm
September 2	Battle of Birch Coulee
September 3	Battle of Acton
September 23	Battle of Wood Lake

U.S.-DAKOTA WAR SITE DISTRIBUTION

Most of the cultural resources discussed in the Reservation Period context also featured in the U.S.-Dakota War including Dakota villages and homes, the Upper Sioux Agency, and missions (see Figure 23). As word of the war reached the Upper Agency on the evening of August 18, the government employees, traders, missionaries Riggs and Williamson, their families, and the workers at Riggs' sawmill were warned and eventually led away by local Dakota residents. As a result, they were able to flee to safety via the country to the north of Minnesota River. For a period, Agency buildings, mission buildings, and Dakota homes were occupied by local Dakota. For example,

Tiwakan (Sacred Lodge / Gabriel Renville) recorded in his narrative as cited in Anderson and Woolworth (1988:104):

Thirteen of us decided to go into the Agency buildings and make a stand there, because they were strong, brick buildings. In the Agent's house were Mazo-ma-ne (Walking in Irons) [Akipa's brother], Hin-tah-chan (Basswood), Shu-pay-he-yu (Intestines came out), and Pay-tah-koyag-enah-pay (Appeared clothed in Fire). In the doctor's house were Ah-kee-pah (Coming together), Charles Crawford, Thomas Crawford, and Han-yo-ke-yah (Flies in the Night). In the school building were myself (Gabriel Renville), Two Stars, and E-nee-hah (Excited). In the farmer's building were Koda (Friend), and Ru-pah-hu (Wing). It was the next morning that we did this. Then Charles Crawford and Ah-kee-pah went to get Major Browns wife and children, and got them and brought them back.

When the Mdewakanton bands reached the Yellow Medicine on August 28, they burned the Agency buildings and those who had occupied them retreated to the Hazlewood Mission (Anderson 1986:146, 151). Here they formed a camp to the west of the mission (Anderson and Woolworth (1988:187). Eventually the Hazlewood mission complex was burned as well (Riggs 1862a; 1862b). On September 9, the area was abandoned as both the Upper Sioux Agency Dakota and the Lower bands moved up the Minnesota River to the vicinity of the village of Mazasa (Red Iron) near present-day Montevideo (Anderson and Woolworth 1988:173). The Upper Sioux Agency was reoccupied on the eve of the Battle of Wood Lake when it was used as a meeting location by the assembled Dakota some of whom spent the night of September 22 at the site.

Because many of the buildings within the Upper Sioux Agency and its environs were burned during the war, archaeological deposits related to the events of 1862 are often marked by the presence of ash, charred wood, and melted artifacts. As previously noted, University of Minnesota archaeologist, Lloyd Wilford encountered evidence of burned homes in the vicinity of the Williamson mission/Inyangmani's village while excavating at site 21YM3/15. These features were found on the terrace to the northwest of the Langmaid House.

U.S.-DAKOTA WAR ERA ASSOCIATED PROPERTY TYPES

Events or properties related to the U.S.-Dakota War that are known to be, or which may be present, within or in the greater vicinity of the Upper Sioux Community include:

- Dakota village and home sites
- Upper Sioux Agency and support structures
- Mission sites: Hazlewood and Pajutazee
- Council locations
- Burial sites
- Warrior's Crossing (U.S. Court of Claims 1901-1907:59-60)

- Scout Island
- Sibley's Trench (21YMo)
- Dakota camps near the Upper Sioux Agency from late August to early September of 1862 and prior to the Battle of Wood Lake
- Military camps related to the punitive campaigns of 1863 and 1864

U.S.-DAKOTA WAR ERA INFORMATION NEEDS

While the events of the U.S.-Dakota War are well-documented in non-Dakota literature, these histories often contain conflicting accounts of events or they are colored by the author's intent and the political and historical context within which they were written. The identification and preservation of locations and archaeological resources related to the events of the war within the boundaries of the Upper Sioux Community offers the opportunity for remembrance and to provide a Dakota perspective on these events.

Sites and structures associated with the U.S.-Dakota War that have good integrity and meet the National Register of Historic Places criteria for significance are eligible for inclusion in the National Register. Examples of eligible resources include places where significant individuals lived or where significant events, such as councils or battles, took place.

Upper Sioux Community members may also have traditional knowledge of locations of special meaning to Dakota people during the U.S.-Dakota War that may not have related artifacts or features, but which may still be eligible for listing in the National Register of Historic Places, if desired. The Upper Sioux Community THPO should also be consulted about whether finds from this era have significance to tribal members beyond what cultural resource professionals may consider important.

RETURN TO PEZIHUTAZIZI KAPI (1862-1938)

In the aftermath of the U.S.-Dakota War of 1862, many Dakota were forcibly removed from Minnesota. However, small groups of Dakota remained in the state, often on lands that were owned by private benefactors. Also, Dakota who had aided white settlers and/or subsequently joined the army as scouts were allowed to remain in the state, though many chose to relocate to the reservations where their extended families were located. Other Dakota defied the government and left their assigned reservations to return to their homelands in Minnesota. Many Sisseton and Wahpeton who had previously occupied the Upper Sioux Agency area were resettled on reservations outside of Minnesota, particularly at the Lake Traverse (South Dakota) and Devil's Lake (North Dakota) reservations created by treaty in 1867. In 1887, the U.S. Government allotted small parcels of land to Dakota communities that had gathered at Birch Coulee, Shakopee, Prior Lake, and Prairie Island. These lands were expanded upon and are now the Lower Sioux Indian Community, Shakopee Mdewakanton Dakota Community, and Prairie Island Indian Community.

Dakota people also began returning to Pezihutazizi Kapi during the late 1880s. This community of returnees was, in part, an off-shoot of the Brown Earth Colony - a group of approximately 25 families that in 1875 chose to leave the Sisseton reservation and take up homesteads near the Minnesota-Dakota border (Meyer 1993:214-215). The colony ceased to exist in 1887 when many Brown Earth members returned to the reservation to farm allotments as provided for in the General Allotment Act of that year (Meyer 1993:215). However, some of the Brown Earth residents chose instead to settle just to the south of Granite Falls where they purchased small tracts of land. As early as 1891, Yellow Medicine County sought federal recognition for this group (Meyer 1993:350). According to the 1895 Minnesota census, the Yellow Medicine Dakota consisted of approximately 10 households and 23 individuals residing in Minnesota Falls Township (Table 4). Five years later, the community had more than doubled to 22 households and 54 individuals (U.S. Census Bureau 1900). Among those to appear on the 1900 census was Mazaokiyewin (Woman Who Talks to Iron / Isabel Roberts), daughter of Mazomani, and grandmother of many descendants who continue to reside at Pezihutazizi Kapi (Figure 24). In 1910, this initial group at Yellow Medicine, which consisted primarily Wahpeton families from the Sisseton Reservation, was joined by an influx of members from the Santee Reservation, and later by some Mdewakanton, Flandreau, and Yankton enrollees (Meyer 1993:351, 352fn35). By 1936, the community was comprised of 27 families (Meyer 1993: 352fn35).

This community of Yellow Medicine Dakota lived on small parcels concentrated in the Southeast portion of Section 10, the north half of Section 11, and the north half of Section 15 of Minnesota Falls Township proximate to TH 67 and the Minnesota River (Figure 25). Two churches and a school were built to serve this cluster of homes. The Pajhutazizi Church was initially built in 1892 on the reported former home site of Paul Mazakutemani (Iron Shooter / Little Paul) in Section 11 of Township 115N, Range 39W

**TABLE 4. SURNAMES OF NATIVE AMERICANS PRESENT IN CENSUS RECORDS
OF MINNESOTA FALLS TOWNSHIP, 1895-1940**

(U.S. FEDERAL CENSUS DATA [1900-1940] AND MINNESOTA STATE CENSUS DATA [1895, 1905])

Surname	Years Present	Surname	Years Present
Adams	1900	Miller	1930
Amos	1900	Orthey (Ortley, Oatley, Ortly)	1910, 1920, 1930, 1940
Ben	1895	Pasi (Pari, Pagi, Pazi)	1895, 1900
Big Eagle	1895, 1905, 1910	Paul	1895, 1905, 1900
Bigfire	1895	Pearsall	1900
Blue	1910, 1920, 1930, 1940	Phelps	1940
Brown	1910, 1920, 1930, 1940	Posey	1940
Buchholz	1940	Prescott	1940
Campbell	1920, 1930, 1940	Redday	1920, 1930
Cavender	1920, 1930, 1940	Renvill	1920
Cooke	1940	Reynold	1910
Crooks	1930, 1940	Rin (Bin)	1900, 1910
Day	1910	Roberts	1900, 1910, 1920, 1930, 1940
Dimion (Simion)	1905	Rogers (Rogend)	1905, 1910, 1920
Eagle (Gayle, Hazle, Aazle)	1900, 1910, 1920, 1930	Ross	1920, 1930, 1940
Enos	1900	Routlard (Rowllard)	1900, 1905
Forinja (?)	1895	Sand (Sanl)	
Genick	1940	Sherman	1910, 1920
Hafanna (Hepena, Hapanna)	1905, 1930	Skyman	1895, 1900, 1905, 1910, 1920
Hapams	1910	Smith	1900, 1905, 1910, 1920
Hart (Heart)	1930, 1940	Solomon	1920
Hill	1930, 1940	Star	1920
Ironheart	1895, 1900, 1910, 1930, 1940	Starlight	1930, 1940
Ironlark	1920	Tawinje	1905
Jackson	1905, 1910, 1920, 1930, 1940	Tunkamsharciye (Tunkansaiciye)	1900, 1905
Jenick	1910	Twobear	1910
Johnson	1930, 1940	Twostar	1920, 1930, 1940
Juan	1920	Wakeman (Nakeman)	1910
LaBette (LaBatte)	1920, 1940	Wells	1920
Lammer	1900	Wellums	1920
Lawrence	1900	West	1895, 1900
Leith (Leath)	1910, 1920, 1940	Williams	1910
Marks	1920, 1930	Wilson	1930, 1940
May	1940	Wind	1900
McCoy	1940	Wing	1905, 1910

THE "SIOUX INDIANS FROM YELLOW MEDICINE" PHOTOGRAPH



In 1911, a photograph was taken of a group of Dakota from the Upper Sioux area attending a celebration of the 40th anniversary of the organization of Lac qui Parle County in Madison, Minnesota (MHS Neg. No. 19471). This photograph documents members of some of the founding families of the Upper Sioux Community. In 1975, Elsie Cavendar identified those photographed as follows (Blackthunder et al: 1975):

Seated (left to right): John Wing (Hupahu); Lazarus Skyman (Owiniku) - youngest son of Chief Cloud Man; Mary G. Brown (Winonzizi); Hattie (Mrs. Andrew) Hepanna or Pazi (Upanhim son win); Isabel Roberts (Maza okiye win) - daughter of Chief Walking Iron (Mazo Mani) holding granddaughter Ruby; Norman Blue - son of Elizabeth Blue; Elizabeth (Mrs. Alfred) Blue (Winona) - holding son Fred Blue; Sophie Adams (Wanske) - sister of John Roberts

Standing (left to right): Andrew Hepanna or Pazi; John Roberts (Inyang mani hoksidan) - son of Chief Running Walker (Inyang mani) and Victoria Tawapaha tonkawin, who was the eldest child of Chief Cloud Man; Joseph Ironheart - grandson of Chief Cloud Man; Rev. William Rogers (Owanca Maza) - a congregational minister; Daniel Eagle (Tatanka); Alfred Blue; Unidentified non-Dakota man

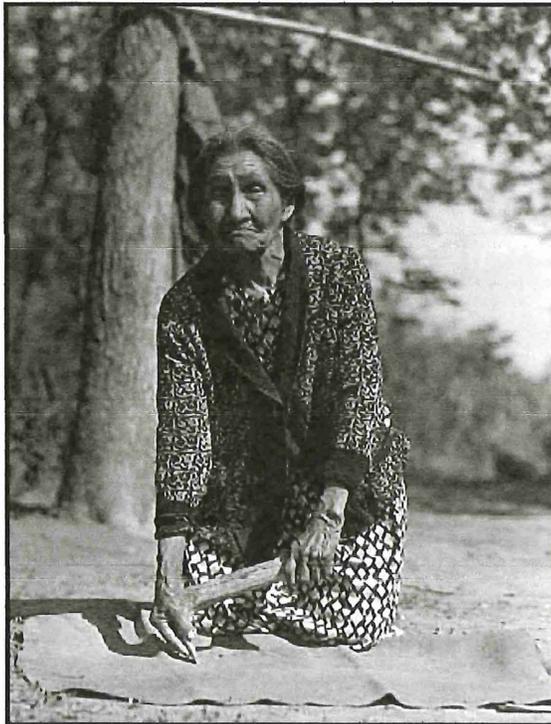


FIGURE 24. MAZAOKIYEWIN
(WOMAN WHO TALKS TO IRON /
ISABEL ROBERTS), 1934

(MHS NEG. No. 35513)

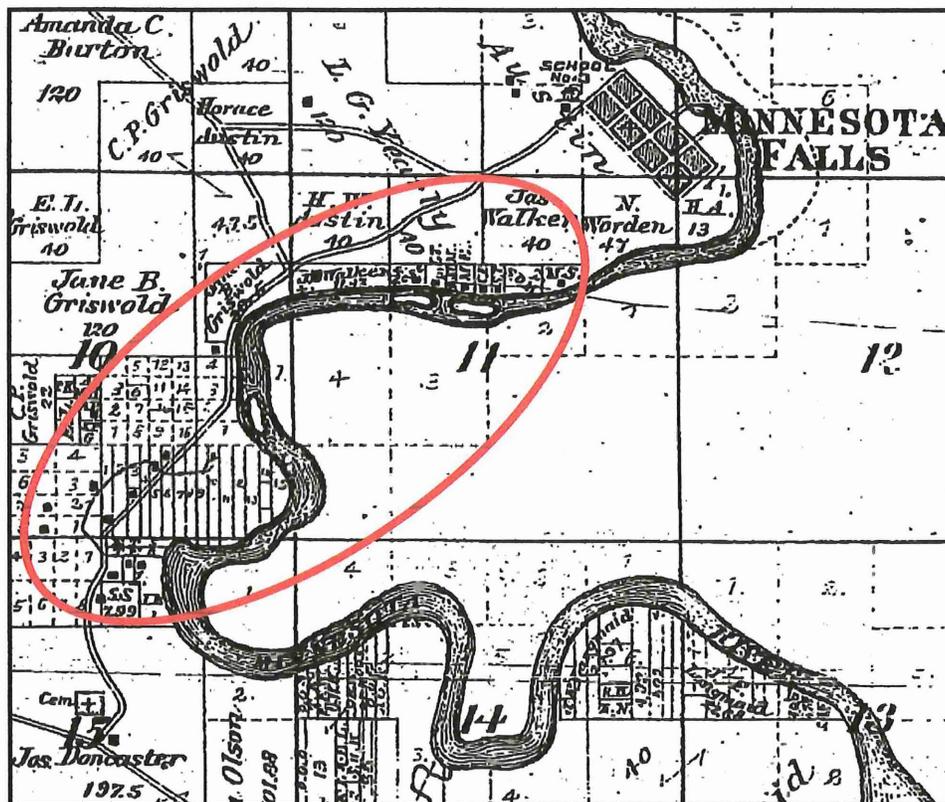


FIGURE 25. DETAIL OF 1900 MINNESOTA FALLS PLAT MAP WITH AREA OF YELLOW
MEDICINE DAKOTA COMMUNITY CIRCLED (NORTHWEST PUBLISHING COMPANY 1900)

along what is now known as 266th Avenue (“Historical Sites in Minnesota Falls Township,” on file at the State Historic Preservation Office, St. Paul). That building was later converted to a private residence when a new Pajhutazizi Church (YM-MNF-3) was constructed in 1954 to the west of TH 67 in Section 10. The Pajhutazizi Church building has since been moved to the Upper Sioux Community (5641 Hwy 67). An Assembly of God congregation also had a church in Section 10. Located to the east of TH 67, this building (YM-MNF-2), which was constructed in 1950, is no longer standing. In 1905, the Minnesota Falls School (District No. 6) was constructed in Section 10 to serve the children of the Yellow Medicine Dakota community. The school, which replaced an earlier building in Section 2 that had burned, was located to the east of TH 67 and just to the north of the Assembly of God church (“Historical Sites in Minnesota Falls Township,” on file at the State Historic Preservation Office, St. Paul). The school, which was recorded in 1985 (YM-MNF-1), is no longer standing.

After years without recognition, the New Upper Sioux Indian Community was officially established by proclamation on October 6, 1938 under the authority of Section 7 of the Indian Reorganization Act (Wheeler-Howard Act) of June 18, 1934 (48 Stat. L., 984). The community was initially designated the “New” Upper Sioux Indian Community to distinguish it from the Upper Sioux Agency portion of the Minnesota Valley Reservation established in 1851 and dissolved following the U.S.-Dakota War. The original 1938 boundary encompassed nearly 800 acres where Hazel Creek flows into the Minnesota River (Figure 26). This land is located within Sections 13-15 and 23 of Township 115 North, Range 39 West (Minnesota Falls Township) and to the southeast of the fee patent lands purchased by returnees. Most of the land originally set aside for the Community was largely undevelopable being either steeply-sloped river bluffs and ravines, or located within the river’s floodplain. Due to the limitations of the land available, many of the first homesteads within the boundaries of the Community were located in locations prone to flooding and were subsequently abandoned. About half of the Community members continued to live on fee patent lands along TH 67 to the north of the reservation lands (Meyer 1993:353) (Figure 27).

Since the formation of the Community, hundreds of acres of traditional Dakota homeland have been reacquired and put into trust for the benefit of the tribe. These lands are located within Sections 11, 13, 15, 16, and 24 of Township 115 North, Range 39 West (Minnesota Falls Township) (see Figure 26). Of the present nearly 1,500 acres of reservation and trust lands, about half is undeveloped or unable to be developed, while the remaining acreage consists of land leases.

RETURN TO PEZIHUTAZIZI KAPI SITE DISTRIBUTION

Prior to 1938 and the formation of the Upper Sioux Indian Community, the Yellow Medicine Dakota community was concentrated just to the northwest of the present Community in Sections 10, 11, and 15. In 1946, archaeologist Lloyd Wilford documented historic artifacts in this area at site 21YM4.

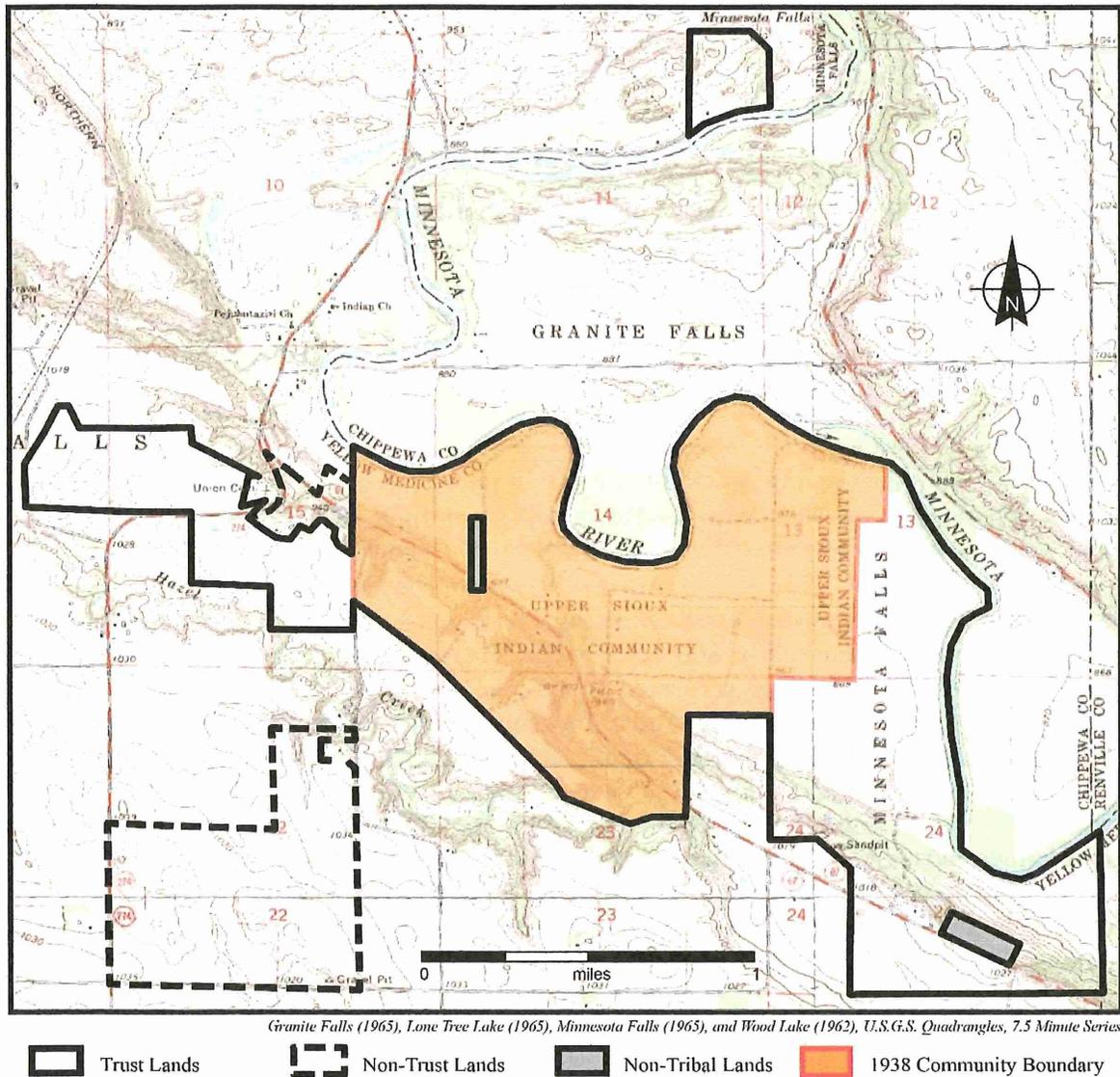


FIGURE 26. INITIAL 1938 COMMUNITY BOUNDARY IN RELATION TO CURRENT TRIBAL LANDS

During previous archaeological studies, early twentieth century artifacts have also been encountered within the boundaries of the Community that are related to the post-1938 settlement of the area by Dakota families. For example, at site 21YM103 the cement foundation of the house constructed in the late 1930s by Walter and Genevieve LaBatte was documented together with a nearby root cellar (Mulholland and Mulholland 2008:14). Similarly, at site 21YM86, a trash midden was documented that dated from the creation of the Community in the 1930s (Berg 2004a:17), while just to the east of the Fire Fly Casino, archaeologists excavating at site 21YM90 documented a twentieth-century trash midden that included bakelite and a phonograph record fragment among other artifacts (Berg 1997).

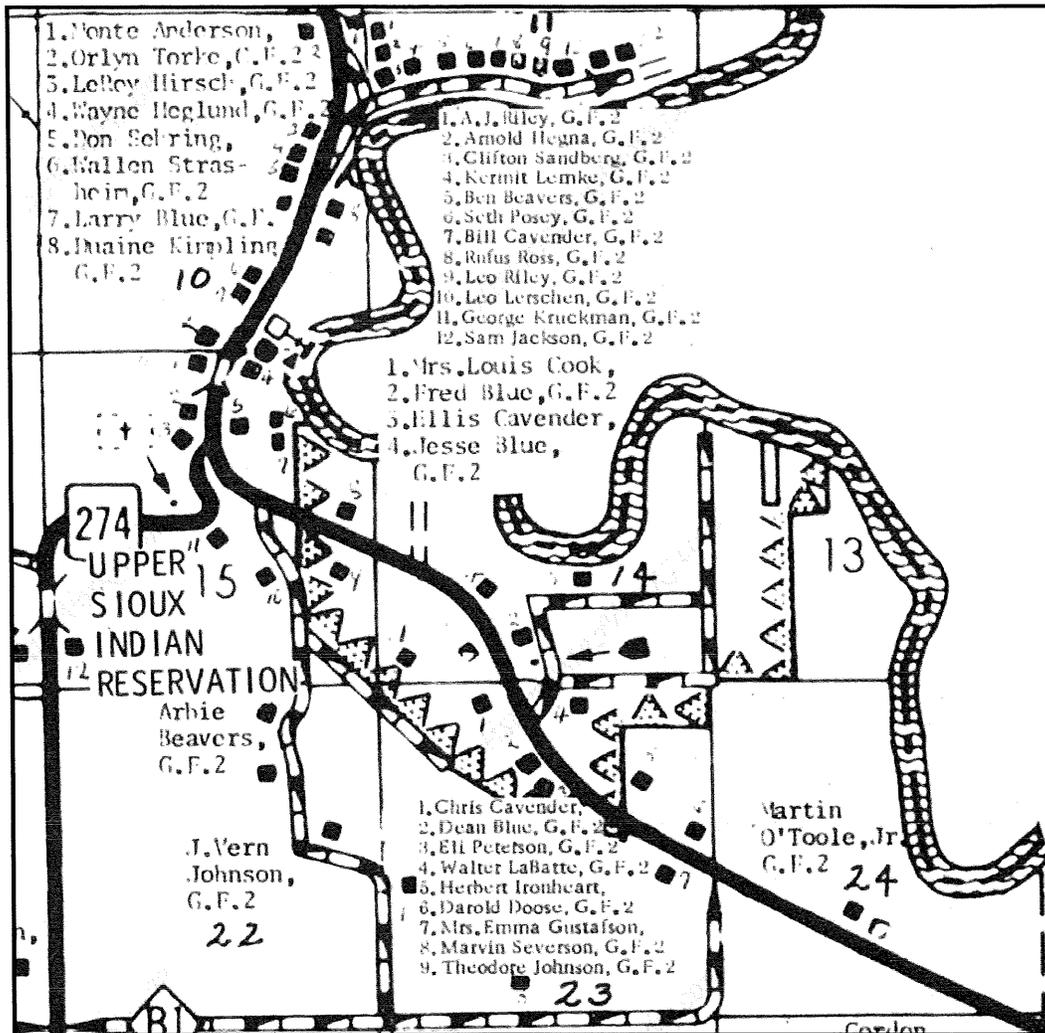


FIGURE 27. DETAIL OF 1969 MINNESOTA FALLS PLAT MAP WITH HOME LOCATIONS OF TRIBAL MEMBERS IDENTIFIED (DIRECTORY SERVICE COMPANY 1969)

Information on the locations of early homesteads and features should be garnered from Community members, historical plat maps, county deed records, and the records of the Bureau of Indian Affairs.

RETURN TO PEZIHUTAZIZI KAPI ASSOCIATED PROPERTY TYPES

Property types associated with the period of the establishment of the Upper Sioux Community may include:

- Home sites
- Community buildings
- Churches
- Schools
- Roads and Trails

There is also a potential for historically significant cultural resources, particularly farmsteads, dating to this period to be present within the boundaries of the Community. For these resources, it is recommended that the “Historic Context Study of Minnesota Farmsteads, 1820-1960” (Granger and Kelly 2005; Terrell 2006) be consulted in addition to these contexts.

RETURN TO PEZIHUTAZIZI KAPI INFORMATION NEEDS

Events and locations related to the period when Dakota people began to reclaim their lands at Pezihutazizi Kapi are significant to the history of the Upper Sioux Community. Sites and structures associated with this period that have good integrity and meet the National Register of Historic Places criteria for significance are eligible for inclusion in the National Register. Examples of eligible resources include initial Dakota homesteads and places associated with individuals or events important to the establishment of the Community.

Upper Sioux Community members may also have additional research questions regarding the early development of the Community that could be answered in part through archaeological and historical research such as where particular events took place or where family members lived. The Upper Sioux Community THPO should also be consulted about whether finds from this era have significance to tribal members beyond what cultural resource professionals may consider important.



**FIGURE 27. MARY G. BROWN AND
TWO UNIDENTIFIED MEN, 1937**

(MHS NEG. NO. 35515)

SPECIAL CONCERNS

BURIALS

Mound groups and burials are protected under the Minnesota Private Cemeteries Act (Minnesota Statutes 307.08). Nearly 30 burial mounds (21YM3/15, 21YM11, 21YM13, 21YM16, 21YM17, 21YM86, and 21YMe) have been recorded within the boundaries of the Upper Sioux Community. While many of these mounds have been destroyed by past road construction or deflated by farming activities, there is a potential for undisturbed burials associated with these mounds, and as yet unrecorded mounds, to still remain even if a mound is no longer visible on the surface. Also, as demonstrated at 21YM3/15, unmarked Dakota cemeteries may also be present near the villages occupied during the reservation period. Two graves (identities unknown) have also been reported on Community land to the north and northeast of the former Radunz farmstead in Section 15 (“Historical Sites in Minnesota Falls Township,” on file at the State Historic Preservation Office, St. Paul). Other, more expedient burials, like the reported grave site (21YM98) within Memorial Park of a young woman who died during the U.S.-Dakota War, could also be located within the Community.

Given the potential for the inadvertent discovery of burials, all contractors excavating within the boundaries of the Community should be informed of the possibility of encountering human remains and the necessary steps to take in the event that they do find burials. Procedures can be found on the website of the Office of the State Archaeologist: <http://www.osa.admin.state.mn.us/documents/PrivateCemeteriesActProcedures.pdf>.

DEEPLY-BURIED SITES

With the passage of time, archaeological sites located at the base of bluffs or within floodplains can become deeply-buried by slope-wash or sediment. Often these deeply-buried sites are among some of the oldest dating to the Paleoindian or Archaic periods. For example at site 21YM73, located to the north of the Community within the river valley’s floodplain and at the base of the river bluff, backhoe trenches revealed stone artifacts and bison bone to a depth of 3 meters (9 ft.) below the surface (Peterson 1976:39). Standard archaeological field methods (hand-dug excavations to a depth of 3 ft.) would not have located these materials. MnDOT has created a model of those areas that have the highest potential to contain deeply-buried artifacts based on the landform and other factors. The model indicates that both the area along the base of the river bluff as well as to the east and west of Hazel Creek have the highest potential to contain deeply-buried sites. Should projects planned for these areas (including the MnDOT right of way) have vertical impacts that exceed 3 ft. in depth, archaeological investigations should be augmented with deep-testing methods such as augers, soil coring, and/or backhoe trenches and carried out in consultation with a geomorphologist.

SIGNIFICANT RESOURCES BEYOND THE COMMUNITY'S BOUNDARIES

Many significant cultural resources are located just beyond the Upper Sioux Community's current boundaries. Some of these resources (e.g., the cluster of Dakota homes and churches that formed the original Yellow Medicine Dakota community), have been noted in these contexts. However, it is not possible to summarize all of the previously recorded, or potential, resources in proximity to the Community. For this reason, as with past land acquisitions, all future parcels added to the Community should undergo an initial survey so that any potentially significant cultural resources can be identified and protected prior to development.

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**APPENDIX A:
UPPER SIOUX COMMUNITY
CULTURAL RESOURCE SURVEYS**

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CULTURAL RESOURCE SURVEYS COMPLETED WITHIN THE BOUNDARY OF THE UPPER SIOUX COMMUNITY

Year	Type of Investigation	Project	Agency/Firm	Reference
1970	Archaeological Reconnaissance	Highway construction	Minnesota Department of Transportation / Minnesota Historical Society – Trunk Highway Program	Franke 1970
1983	Archaeological Reconnaissance	Landslide	Minnesota Department of Transportation	Peterson and Yourd 1984
1987	Phase I Cultural Resource Survey	Minnesota River bank protection	US Army Corps of Engineers	Sikkink 1987
1987	Phase I Archaeological Survey	Realignment of Hazel Creek	Upper Sioux Community/ Institute for Minnesota Archaeology	Dobbs 1987b
1995	Phase I Cultural Resource Survey	Landslide	Minnesota Department of Transportation/ Woodward-Clyde	Justin and Beck 1996
1996	Archaeological Reconnaissance	Tenant lease (new house)	Upper Sioux Community/ Bureau of Indian Affairs	Berg 1996a
1996	Archaeological Reconnaissance	Water tower and water line	Upper Sioux Community/ Bureau of Indian Affairs	Berg 1996b
1997	Archaeological Reconnaissance	Trust land acquisition	Upper Sioux Community/ Bureau of Indian Affairs	Berg and Tickner 1997
1998	Archaeological Reconnaissance	Tenant lease (new house)	Upper Sioux Community/ Bureau of Indian Affairs	Berg and Beebe 1998
1998	Supplemental Report (no fieldwork)	Water tower and water line	Upper Sioux Community/ Bureau of Indian Affairs	Berg 1998
1998	Archaeological Testing	Wastewater treatment facility	Upper Sioux Community and U.S. Department of Agriculture/ Bureau of Indian Affairs	Berg 1999a
1998	Archaeological Reconnaissance	Trust land acquisition	Upper Sioux Community/ Bureau of Indian Affairs	Berg 1999b
1999	Archaeological Shovel Testing and Monitoring	Water lines	Upper Sioux Community and Indian Health Service/ Bureau of Indian Affairs	Berg 2004a
1999	Cultural Resource Reconnaissance	Sewage treatment and disposal lagoon	Upper Sioux Community and Indian Health Service / Red Lake Band of Chippewa Indians	Hohman-Caine et al. 1999
2000	Archaeological Survey	Wastewater line	Upper Sioux Community/ Bureau of Indian Affairs	Berg 2000
2000	Cultural Resource Reconnaissance	Wastewater treatment lagoons, trench system, and access road	Upper Sioux Community and U.S. Department of Agriculture/ Red Lake Band of Chippewa Indians	Hohman-Caine et al. 2000
2001	Phase II Architectural Evaluation	Administration building	Upper Sioux Community/ Bureau of Indian Affairs	Berg 2001
2002	Archaeological Reconnaissance	Trust land acquisition	Upper Sioux Community/ Bureau of Indian Affairs	Berg and Myster 2002
2002	Mound Relocation and Phase I Archaeological Reconnaissance	Mound relocation in preparation for development	Upper Sioux Community/ Red Lake Band of Chippewa Indians	Hohman-Caine et al. 2002
2003	Phase II Archaeological Evaluation	Trust land acquisition	Upper Sioux Community/ Bureau of Indian Affairs	Berg 2003a
2003	Archaeological Reconnaissance	Trust land acquisition	Upper Sioux Community/ Bureau of Indian Affairs	Berg 2003b
2003	Mound Verification Survey	Mound verification survey in conjunction with waterline project	Upper Sioux Community and Indian Health Service / Bureau of Indian Affairs	Berg 2003c
2003	Phase II Archaeological Evaluation	Trust land acquisition	Upper Sioux Community/ Bureau of Indian Affairs	Berg and Myster 2004
2004	Monitoring	Road construction	Upper Sioux Community/ Bureau of Indian Affairs	Berg 2004b
2004	Phase II Archaeological Evaluation	Trust land acquisition and development	Upper Sioux Community/ Bureau of Indian Affairs	Berg and Myster 2005
2008	Archaeological Reconnaissance	Test drilling for wells	Upper Sioux Community and Indian Health Service / Archaeological Research Services	Harrison 2008a