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# Digitization of Museum Collections: Using Technology, Creating Access, and Releasing Authority in Managing Content and Resources

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Digitization of Museum Collections: Using Technology, Creating Access, and Releasing  
Authority in Managing Content and Resources

By

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This creative work submitted by Benjamin S. Gessner in partial fulfillment of the requirements for the Degree of Master of Science at St. Cloud State University is hereby approved by the final evaluation committee.

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## DIGITIZATION OF MUSEUM COLLECTIONS: USING TECHNOLOGY, CREATING ACCESS, AND RELEASING AUTHORITY IN MANAGING CONTENT AND RESOURCES

Benjamin S. Gessner

Through the use of new technologies and platforms, the Minnesota Historical Society (MNHS) has been able to reach new levels of transparency in working with Dakota communities on the access, management and care of Dakota material culture collections. By digitizing and sharing information about collections and using an online platform for soliciting feedback - which then becomes attached to the permanent record of the object – the MNHS is relinquishing the authority of intellectual control over Dakota material culture which they have historically claimed to have. In doing so, the institution is not only opening pathways to meaningful dialogue, but is benefiting by gaining new insights and knowledge shared with them by cultural insiders.

By expanding upon this shared authority, the MNHS is also being educated in regards to the traditional modes of care for items within their Dakota material culture collections. Over the course of the last few years, through outreach efforts, many Dakota people have also learned about museum best practices in physical preservation. In the past, this type of dialogue has not existed or has been extremely strained. Through sharing information and partnering, personal and professional relationships are guiding emerging professional practices.

By promoting online resources that can be accessed via the internet from anywhere, the MNHS has recently begun fostering meaningful dialogue and partnerships. These resources include the Dakota material culture collections, and to a lesser extent, the photograph collections and genealogical records. In sharing these resources, the MNHS has not only promoted access, but has fostered reciprocal sharing of knowledge, in turn creating a more robust and complete understanding. In familiarizing new audiences with digital surrogates, MNHS has promoted the sharing of information, as well as the *decentralization* of authority. By completing this work in partnership with Dakota



communities – often within their own communities – the MNHS is also reaching underserved audiences.

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Month                  Year

Approved by Research Committee:

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## ACKNOWLEDGEMENTS

“It’s a long way from your head to your heart.” I try to remember the dozens of times that J.B. Weston has said that to me and realize I must not be as quick of a study as I thought. But I do think I am starting to catch on. He must mean that someone can know something, academically, but that does not necessarily make it real – for him, to live and experience something is to truly understand it.

With this in my mind, I sit reflecting on how my life has changed since beginning this work – actually what started as work but what is now so enmeshed in my life that I cannot call it “work” – and my phone rings. It is J.B.’s sister Myrna, the woman who has taken us in and made my family a part of hers, calling from South Dakota.

She asks how I am and I tell her something like, “I’m trying to write about all of these things we’ve been working on. It’s important for me to figure out how to tell our story in the right way.” Myrna’s love for her Dakota people is apparent in everything that she does and says, and I can hear it today. Like she does, she says in her language “*Wocekiya tokaheya* – prayer first.” Then adds, “Think of it this way: I’m your aunty, so just explain it like you would to me.”

So here goes. I am forever indebted to my Dakota family, teachers, and friends, especially Myrna Weston Louis, J.B. Weston, Franky Jackson, and Melvin Lee Houston, and I always do my best to listen to them carefully. My whole world is my wife Chandra and our daughters Juniper and Iris. I am full of gratitude for my grandparents, parents, brothers and sisters (Gessners, Sathers, and Westons) and for all of my family, friends and teachers. With you all next to me, I attempt to do a little bit of something bigger.

From my head I think, but from my heart I feel.

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## Chapter 1

### INTRODUCTION

#### Overview

*Noge sni* in Dakota means “no ears;” it refers to people who are unwilling to listen. Listening to questions that communities are asking, paying attention to their guidance, and forming true and long-lasting partnerships in the public management and interpretation of their cultural patrimony – whether it be traditional cultural properties or material culture found in museum collections – is essential for Cultural Resource Managers. It fosters opportunities to align community goals with the goals of an institution or agency.

In the case of the collections department at the Minnesota Historical Society (MNHS), this philosophy has not only opened up conversations with Dakota communities about repatriation and culturally-specific care of objects considered to be sacred, but also allows for opportunities to listen to criticisms and, conversely, find out what it is that community members value about the museum and material culture collections.

The following information is presented as a case study of a philosophical shift at MNHS, including changes made to programming and to policy which have proven to be small successes in this time and place, with these communities as partners. Cultural



Resource Managers looking to learn from these successes should pay close attention to the *processes* described, rather than the *products*.

Working with communities requires a level of commitment and trust in one another. The pace of building trust and carrying out this work in a meaningful way is oftentimes slow. It requires qualities that are not always present in large agencies and institutions, unless they are fully supported by administration. These qualities include being flexible and having the ability to adapt based on community input. They include being able to engage in respectful dialogue and to shed burdensome overly-bureaucratic processes. They especially include being consistently present in communities.

The work that I continue to undertake relies heavily on the practical application of evolving Cultural Resources Management practices in a museum environment. A principle that has guided this work is that *with the sharing of information and authority of historical knowledge comes a much more robust understanding of the past, and an increasingly respectful mutual understanding of cultural resource management.*

The portfolio that follows consists of three projects that were developed and completed between 2011 and 2014 while I was a student enrolled in the Cultural Resources Management, Archaeology graduate program at Saint Cloud State University and while I was working for the MNHS, where I continue to be employed. I was able to carry out these projects as an employee at MNHS because my duties as *American Indian and Fine Art Collections Associate* include being an active participant in decisions regarding the management of American Indian material culture collections. I continue to serve as an active point of contact with Dakota researchers, artists, and communities at large regarding collections-related management issues and community partnerships.

These three thematically-linked projects involve the management, care, and community accessibility of Dakota material culture and historical resources in the collections of the MNHS and are as follows: 1) the digitization and online presentation of Dakota material culture including surrounding community outreach and dialogue regarding care and management; 2) the creation of a community-oriented travelling digitization project used to promote the sharing of family history resources; and 3) a published article setting these projects into larger cultural resource management issues and practices.

In order to demonstrate the need for these projects as well as the way in which they were developed, I will first briefly discuss Minnesota as the homeland of the Dakota people, and their forced exile from this homeland, as well as the institutional history of the Minnesota Historical Society, which is fully intertwined with settler-era and beyond Dakota history. I will then discuss how the commemoration of the U.S. - Dakota War of 1862 lead to meaningful partnerships with the Dakota NAGPRA Coalition, which in turn contributed to the development of these projects. I will explain each project through a narrative description and appendices will include supplemental material for each.

I will illustrate that each of these projects are pieces of a larger shift in policy and programming that has fostered among the institution and communities a more respectful dialogue and significant partnerships. The projects presented here do not necessarily represent the beginning of, but rather find their place along the spectrum of a major shift in the philosophies and applications of managing cultural resources, and there is much, much more work to be done.

Minnesota Historical Society Institutional  
and Dakota History

The Minnesota Historical Society was established in 1849 through an official act of the territorial legislature – that is to say that the Minnesota Historical Society predates statehood by nine years. The name of the territory at the time, which became the name of the State, was borrowed from a Dakota place name; *Mni Sota Makoce* means “The Place Where the Waters are so Clear they Reflect the Clouds” (Westerman and White 2012: 13). Minnesota is the ancestral homeland of the Dakota people. Oral traditions tell of multiple sites of genesis, including *Bdote*, the confluence of the Mississippi and Minnesota Rivers. Stephen Riggs, a Presbyterian missionary in Minnesota during the treaty period wrote that “The Mdewakanton think that the mouth of the Minnesota River is precisely over the center of the earth, and that they occupy the gate that opens into the western world” (Riggs 1893: 164).

During the early historic period, when Europeans and the indigenous peoples of Minnesota came into contact with one another, the four easternmost bands of Dakota -- sometimes referred to collectively as the *Isanti* or Santee Dakota -- held territory within the future boundaries of the state. These bands were the *Mdewakantowan*, *Wahpekute*, *Wahpetowan* and *Sisitowan*. Located further west were the middle Dakota (sometimes called Nakota), comprised of *Ihanktowan* and *Ihanktowanna* and further yet the western Lakota, the *Titowan*. These seven bands and their subdivisions make up the *Oceti Sakowin*, the “Seven Council Fires,” and all can link their origins, through oral traditions, to Minnesota (Riggs 1893: 156).

Through a series of five treaties over roughly 50 years (from the 1805 “Pike” Treaty to the 1858 Treaties concluded in Washington, D.C., which were modifications of the 1851 Treaties of Traverse des Sioux and Mendota) the eastern Santee Dakota ceded nearly all of their aboriginal territory in Minnesota. By the early 1860s many were confined to a ten mile wide strip of land which ran the length of the southern bank of the Minnesota River for roughly 140 miles (Westerman and White 2012: 192).

Nonnative population in the fledgling state of Minnesota grew to nearly 170,000 – an increase of 28 times – during the 1850s (U.S. Census Bureau 2000). Pressures on Dakota people to adapt to new lifeways, combined with late government annuity payments and other factors, contributed to a group of Dakota declaring war in 1862. *TaOyate Duta* (His Red People), also known as Chief Little Crow, served as a reluctant leader in this war (Anderson 1986: 132). Of the approximately 7,000 Dakota people living on the reservation in 1862, no more than 1,000 participated in the war [historians’ estimates vary dramatically and are often based on numbers of combatants in the larger battles of New Ulm and Fort Ridgley], and very few harmed civilians; however, many nonnative settlers were killed or abandoned their homes and fled (McKusick 1975: 21).

Although few participated, nearly all Dakota faced severe retribution. Many fled to Canada or further onto the Plains abandoning their *Mni Sota* homeland completely. Those that surrendered, mostly innocent of committing any harm against civilians, paid dearly as they were forced into internment camps at Fort Snelling and later at Camp McClellan in Davenport, or excommunicated to the newly created Crow Creek Reservation along the Missouri River in South Dakota. And, in the largest mass public

execution in the history of the country, 38 Dakota men were hanged in Mankato on December 26, 1862 (Meyer 1993: 130).

In a special session of the Minnesota legislature, Governor Alexander Ramsey declared on September 9, 1862 that "The Sioux Indians of Minnesota must be exterminated or driven forever beyond the borders of the state" (Ramsey 1862: 5). Acts of Congress in February and March 1863 abrogated, or revoked, all treaties between the U.S. government and the Santee Dakota. Following the war, Henry Hastings Sibley, Minnesota's first and only governor to precede Ramsey, was appointed Colonel of a state militia and began punitive expeditions onto the plains, in search of Dakota that had fled (Meyers 1993: 134).

Back in Minnesota, *TaOyate Duta* had returned from Canada and was shot and killed by a Nathan Lamson, a farmer who was paid a special bounty for his scalp; \$500.00 was awarded to him by a special act of the Minnesota Legislature (Routel 2013: 50). *TaOyate Duta's* body was mutilated and dragged through the streets of Hutchinson. His partial remains were retained by soldiers and doctors, and the skull and forearm bone were eventually donated to the Minnesota Historical Society, where they joined the scalp, which had been on display at the State Capitol for a number of years (Minnesota Historical Society N.d.: "Old Red Register"). These remains were held in the Society's possession until 1971, when they were eventually returned to the Wakeman family, *TaOyate Duta's* direct descendants, and reburied in a cemetery in Flandreau, South Dakota (Spavin 1971).

The actions of Ramsey and Sibley are intrinsically connected to the history of the Santee Dakota people, including specifically their forced removal from their homeland,

and the subsequent diaspora of their culture. Ramsey and Sibley were also among the founding fathers of the Minnesota Historical Society and the organization must always acknowledge that the institutional past and present are inseparable from this history.

It would be accurate to say that the reputation of the MNHS amongst many Dakota (and other Native American) people is a negative one. Although the relationship between them has remained turbulent, it is not necessarily out of lack of some effort by the institution or the community. In 1987, the MNHS established an external Indian Advisory Committee, whose partial mission is to “[a]dvice the Minnesota Historical Society on matters relating to the research, collection, preservation, and interpretation of Minnesota and Minnesota Indian people’s history” (Minnesota Historical Society 2012a). Additionally, the MNHS-managed site of Jeffers Petroglyphs under the direction of Tom Sanders, has established incredibly meaningful relationships with Dakota elders and advisors. In the past, the MNHS collections department facilitated the repatriation of human remains nearly twenty years before federal legislation mandated it. Later, in 1990, the Native American Graves Protection and Repatriation Act (NAGPRA) was complied with and initial inventories and summaries were sent to Tribes, and for many years collections staff has accommodated requests for ceremonies in storage areas during collections reviews and visits.

But mistrust rightly persists. When the Minnesota Historical Society began meeting with Dakota community members in 2011 for the purpose of planning programs and an exhibit for 2012, the 150<sup>th</sup> anniversary year of the U.S. – Dakota War of 1862, the conversations immediately turned to museum collections; especially the material culture collections. Community members asked questions like: *What items are in the museum*

*collections? How were these items acquired? Are we able to view all of these items?*

(Author's meeting notes: August 25, 2011). Out of these questions grew a new and meaningful partnership between the MNHS collections department and Dakota communities; specifically the Santee Sioux Nation of Nebraska, the Flandreau Santee Sioux Tribe, and the Crow Creek Indian Tribe among others.

### NAGPRA and the Dakota NAGPRA Coalition

The Native American Graves Protection and Repatriation Act (NAGPRA) of 1990 is federal legislation with which Government agencies and public institutions that receive Federal funding must comply. This means that these agencies and museums must inventory, summarize and notify tribes of their collections holdings that may meet criteria for repatriation; these collections include human remains, associated or unassociated funerary objects, sacred objects and other objects of cultural patrimony (NAGPRA 1990: Sections 5 and 7). NAGPRA and accompanying 43 CFR 10 describe the process for filing repatriation claims and outline the steps a museum or agency must take in responding to requests and carrying forth the repatriation of materials. The National NAGPRA Program of the National Park Service, United States Department of the Interior also provides financial assistance in the form of grants for tribes and lineal descendants engaged in this process.

In 2011, the Flandreau Santee Sioux Tribe's Tribal Historic Preservation Office received one of these documentation grants from the National NAGPRA Program. A major objective of this grant was to convene a "Dakota NAGPRA Coalition" (hereafter also "the Coalition"), whose purpose was to create a collaborative environment between

Dakota tribes. The tribes that first joined Flandreau in these efforts were the Crow Creek Sioux Tribe, the Santee Sioux Nation of Nebraska, and the Sisseton Wahpeton Oyate. The Coalition's further goals were: to become more fully engaged in the NAGPRA review and repatriation process; to consult with regional museums regarding Dakota items in their collections; and to create a Dakota NAGPRA database consisting of material culture collections items from these multiple regional museums. To achieve these objectives, the Coalition aimed to deliver a formal NAGPRA training to each of the four partner tribes; to engage in face-to-face consultation meetings with regional museums; to create guiding principles for such consultations; and to engage in joint collections review and co-development of a *Care and Treatment Plan of Dakota Affiliated Materials* (Flandreau Santee Sioux Tribe 2011).

The Dakota NAGPRA Coalition accomplished an incredible amount in a very short time period, which will be discussed in further detail later. Due to the partnership established with the Coalition, the MNHS reexamined, updated and re-titled its "Statement of Native American Graves Protection and Repatriation Act (NAGPRA) and Culturally Sensitive Objects Policy" to include processes for repatriation of "culturally-sensitive" material that would not meet the criteria of "Sacred Object," defined narrowly in NAGPRA (Minnesota Historical Society 2012b: 8-9).

Although today the Dakota NAGPRA Coalition has taken on a less formal role in terms of representing specific Tribal governments, it remains in existence as an advocacy group and partner in collections reviews and management plans. Currently, the Coalition also includes additional representatives from the Lower Sioux Indian Community and the Yankton Sioux Tribe of South Dakota.



### Community Needs and Outreach

Libraries, archives and museums can often be viewed as cold and impersonal places that are difficult to navigate. Dakota people, like all people, benefit from *meaningful* interaction with archives and collections – from discovering family histories to accessing historic material culture in order to better understand traditional artforms and cultural practices. At the Minnesota Historical Society, institutional bureaucracy and inconsistency have lead to mistrust and have proven to be additional barriers for Dakota community members.

In 2011, as a component of a larger outreach effort, the collections department began examining these barriers. The MNHS hosted a series of community meetings to begin planning an exhibit and programming around the U.S. – Dakota War of 1862. It was during these initial meetings when the conversations turned to museum collections that the Dakota NAGPRA Coalition approached the MNHS to discuss their goal of reviewing collections to better understand provenance, and their concerns in regards to care and accessibility of Dakota material culture collections. These goals and concerns aligned with those of the collections department, which was already engaged in digitizing museum collections.

Initial conversations between the Coalition, other Dakota constituents and the collections department revealed shared goals which were easily aligned. The first goal was to increase virtual access to museum collections via the online database and present the information in an easily understood format. The second goal was to partner in sharing information by providing opportunities for meaningful experiences with collections for

Dakota people, an underserved and underrepresented audience, within their own communities. The third goal was to educate the public at large by placing the projects into a larger context of cultural resources management issues, laws, and best practices, through published articles and public presentations. The portfolio that follows will describe the development and results of three projects created to achieve these specific goals.

## Chapter 2

### PROJECTS

#### Introduction to projects

The goals mentioned in the previous chapter have been achieved primarily through three projects that have been carried out since 2011. The first project was the digitization of the Dakota, Lakota and Nakota material culture in the MNHS collections holdings. A methodology for locating all possible items in the collections that were created or used by these cultures was developed and a digitization project proposed and completed. Items were *digitized* through a process that included creating high resolution digital .TIFF files; when appropriate, these images accompanied provenance and other data in catalog records that were published to an online searchable database, the MNHS's *Collections Online* database.

Methods for publishing information about sacred and ceremonial items were developed in consultation with Dakota community members – Tribal Historic Preservation Officers (THPOs), NAGPRA Officers and other knowledgeable elders. In the second phase of this project, online catalog records were presented in an easy-to-navigate format, via a “portal” website that organized information from the database. Additionally, these data were collated for a report which was distributed to Dakota THPOs and the Dakota NAGPRA Coalition in March, 2012.

The second project developed was an on-site travelling digitization service and informational resource sharing exhibit. When engaged in this ongoing project, MNHS collections staff use portable flatbed scanners to digitize personal Dakota family photographs and historic documents, which are then distributed to community participants on USB drives. The pilot program for this project was carried out at the *Legacy of Survival* event in Flandreau, SD in August, 2012. The objectives of this program were to familiarize new audiences with digital surrogates, promote the free sharing of information, and simultaneously *decentralize* the collections by encouraging discussion of the MNHS online collections and genealogy resources. This pilot program was conducted within a Dakota community, Flandreau, and reached members of Dakota communities from across the Midwest and Canada. The project has been successfully replicated a number of times including in the Lower Sioux Indian Community, the Shakopee Mdewakanton Sioux Community, and at Dakota community events in St. Paul, MN.

The third project was to publish a scholarly article that set this current work into the larger context of Cultural Resource Management practices, policies, and laws. Aspects of these projects were highlighted in the context of their relation to the Native American Graves Protection and Repatriation Act (NAGPRA) of 1990, the changing ethical contexts of anthropological and historical museum public collecting, and specifically, the history of the MNHS and the emergent practices of working with Dakota communities. This was accomplished by publishing *Stewardship, Partnership, and Technology: Dakota Material Culture in the Minnesota Historical Society*, in the

Summer 2012 edition of Minnesota History: The Quarterly of the Minnesota Historical Society.

## PROJECT 1 (PART A): DIGITIZATION OF MATERIAL CULTURE

### Overview

In 2011, in preparation for the 150<sup>th</sup> anniversary year of the U.S. – Dakota War of 1862, the MNHS developed what became known as Round Table Community meetings; the purpose of these meetings was to discuss potential programming, publications and an exhibit about the war. What became quickly apparent was that many Dakota community members were concerned with the material culture collections. In preparation for the exhibit, nearly 40 artifacts related to the war were pulled for review for potential inclusion in the exhibit, about a dozen of which were Dakota in origin. Over the course of the next months, it became evident that Dakota community members wanted the stories of the war told without the inclusion of their material culture patrimony.

This community feedback was a dramatic shift from how the exhibit team had first conceptualized the end product. The original proposal for the exhibit framed it as a way of bearing witness to the past by showing artifacts as evidence; the idea being that objects hold power to tell stories in and of themselves. Regardless of the best intentions of the exhibit team, this approach fits within the larger western academic paradigm of knowledge-seeking; that knowledge is attained through personal research and that all that

*can be knowable should be* accessible. For many Dakota people, this is at odds with their cultural framework. Knowledge is sought and attained in other ways and in some cases, these ways are culturally-confidential and highly specific. While these ideas of access are addressed in the MNHS NAGPRA policy for collections, they had to be expanded upon in the context of this exhibit. In addition to some of the culturally-sensitive materials, such as a man's society shirt, additional items initially considered for the exhibit were painful for the community, such as cradleboard cover (both collected in Dakota Territory by a military officer after the war).

These items that were pulled for review by the community were ultimately not included in the exhibit – based on the community feedback, no Dakota items were. But this review led to more questions from the community: How many total Dakota items are in the collections? Where did they come from? How were they acquired? In short, what is the provenance or life history of each item in the collection?

After fielding questions during the first meetings, it became obvious that the MNHS needed to better inform the Dakota community about work done in the past (NAGPRA compliance for instance), as well as work together with the community on future management and care of the collections. The need for transparency and clarity were of the utmost importance. Prior to digitization efforts, if a researcher wanted to understand what was in the collections, he or she would communicate directly with a collections curator, who would use an internal database to generate a report based on search field variables. The ongoing problems with this procedure are: a) the information in the database is only as good as the data that were recorded at the time of the acquisition (which is also often found in its original format in donor and accession files

and physical catalog records) and subsequent research conducted over time (which is oftentimes scant at best); and b) searching a robust database can produce different results based on the level of search variables entered.

At that time, the MNHS had already been engaged in digitizing and publishing collections to the public research databases for a number of years, with a concentrated effort on the historical artifact collections beginning in 2007. About 400 items that had been identified as Dakota, Lakota or “Sioux” (more on this problematic terminology in the section to follow) had been digitized and were currently available online. However, it was communicated to the MNHS staff that the online presentation and delivery of information was difficult to navigate. One man joked “Couldn’t you just file everything under ‘D’ for Dakota?” (Jim Hallum, personal communication: September 18, 2011).

If the MNHS could create a complete and easily accessible list of all Dakota items in the collections, it would mitigate multiple requests by community members for inventories, thereby reducing search errors by curators. It would also exponentially increase the level of transparency and access to these collections by community members. So the decision was made to create a cohesive Dakota online collection of material culture objects that could later be linked to other resources such as the Researching Dakota Family History MNHS library guide or any number of future online programs. In short, it could be made easy. The first step was to attempt to identify all Dakota material culture in the collection.

#### Methodology for identification

The creation of this inclusive list did not come without problems. The first was

inconsistent nomenclature in a number of data fields, due in part to material culture being cataloged in inconsistent ways over time. It should be kept in mind that the MNHS has been a collecting institution for over 150 years, and that the professionalization of public collecting has advanced in fits and starts over these years. Similarly, collecting practices reflect the ethics of the time period in which the collecting took place. An additional problem was that if further curatorial or provenance research had been conducted, that data had not necessarily been entered into the catalog record data fields and many times the database catalog records were incredibly sparse.

Cultural affiliation may also have been assigned arbitrarily by the cataloger or have been based on donor recollection or on style, which itself is problematic. An additional confusion is that the term “Dakota” has meant -- and can continue to mean -- a number of different things: it can refer to only the eastern or Santee Dakota; it can also be applied to the eastern and middle Dakota (although sometimes the middle Dakota are referred to as Nakota); or it could be synonymous with what in the past has been called The Great Sioux Nation or *Oceti Sakowin* (Seven Council Fires), and refer to all seven major cultural divisions including the Lakota.

Additionally, the term “Sioux” was prevalent as an identifier in the records. Although it has been incorporated into the legal names of Dakota nations, “Sioux” is not a term that, in general, Dakota people use to refer to themselves or their culture. It has its origins in other languages and many believe the root comes from a term meaning “snake” or “enemy” (Anderson 1986: 6). During the digitization process, this outdated nomenclature needed to be updated. Additionally, the colonial term “discovered” was rampant. Assuredly, a Dakota shirt made for sale to tourists in 1930 was not



“discovered” at the Standing Rock reservation, although it was purchased there.

Additional decisions needed to be made regarding what exactly would be included in this comprehensive list. What were the parameters? What about items that originated from outside the culture but were definitively used by a Dakota person or group of people (for instance an Ojibwe-made bandolier bag that was used by a Dakota man in his regalia)? What about contemporary and promotional items, for example powwow buttons or casino promotional material? Ultimately, the decision was made to include *all items made or used by a Dakota, Nakota or Lakota individual or group*.

As mentioned, oftentimes cultural affiliation was assigned by a cataloger or based on the recollection or family lore of the donor. Opting for inclusion then meant that some items which may not in fact be Dakota, Nakota or Lakota were invariably included. The decision was also made to publish records en masse, thereby relinquishing authority of the illusion of ultimate knowledge. That is to say that past digitization practices included a great deal of research by a curator before information about an object was published. This digitization project was a great departure from these past practices, and in departing, the MNHS relinquished authority and promoted dialogue, rather than assuming the role of conclusive expert. For further information please see the “Next steps, new goals and feedback” section of Appendix A, Digitizing Dakota Material Culture Report Introduction and Methods, which reads in part:

As one of goals of this project is to receive feedback, the number of items in this group is likely to change. As feedback and research continues, many of the ‘possibly made by’ Dakota items may in fact be determined to not be Dakota in origin. Conversely, items identified strictly as “Plains” may be found to be stylistically linked to Dakota.

A continuation of this project already in progress includes digitizing the remaining materials in the Society’s “3D Objects” collection that are

identified as “Plains,” “Northern Plains,” “Southern Plains,” or “Unidentified Tribe.” Additionally, this project can serve as a model for digitizing Ojibwe collections.

To locate all items for inclusion in this project, initial searches were done across multiple data fields in the MNHS internal *Ke Emu Collections Management* database. Terms included five variations of “Sioux” and six variations of “Dakota” that were searched in the “title,” “cultural affiliation,” “associated party,” “associated names,” “classification,” “nomenclature,” and “metadata” data fields. The basis for using these methods was the idea that multiple compiled searches would create a comprehensive list in which items would have to be removed rather than added; that is, these inclusive searches would find more catalog records than were actually Dakota. For instance, a record would have been included in preliminary search results if it contained the words “Dakota” and “Indian” due to it being associated with “Hidatsa Indians” and collected in “North Dakota.”

Through the careful inspection of each of the 1152 individual item records returned from the searches, these types of items were removed, and the master list was reduced by over 100. Also removed were items that were marked as “missing,” “transferred,” “discarded,” “deaccessioned,” or “repatriated.” As the MNHS has been operating as a collecting institution for over 150 years, and as the institution, like others, has increasingly become professionalized, many items that were once collected later did not meet collecting criteria and were legally removed through the process of deaccessioning.

The current *Ke Emu Collections Management* database is a compellation of over 25 older MNHS databases, which were often specific to a department or function. It is

therefore an ongoing process to identify duplicate records. Oftentimes records marked “missing” indicate problems with duplicate data and do not necessarily reflect actual items missing from collections. In a few cases, non-material culture objects were mistakenly listed as being part of the artifact collections. For example, a small number of photographs and paintings had incorrectly been classified as material culture as a holding type in the database, rather than as their appropriate classifications. These items too were recataloged and removed from the master list. For a more complete discussion of the methods used in creating the group of items, please see Appendix A, the Digitizing Dakota Material Culture Report Introduction and Methods, the opening sections of the report submitted to the Dakota NAGPRA Coalition and other Dakota THPOs in March, 2012.

#### Handling of culturally-sensitive items and images

During the digitization process, items that had already been identified as possibly qualifying for repatriation under NAGPRA were treated separately. Additionally, as staff worked through the collections, other items were determined to be culturally sensitive through research and review with Dakota community members and advisors. As there were multiple staff members working on this project, staff were given keywords to look for in the database records (some of them out of date). These words included “rattle,” “dance,” “charm,” “ceremonial,” “whistle,” “drum” and also the phrase “taken from.”

As many collections management and museum professionals may be aware, provenance information is oftentimes exaggerated by donors. Many times the names of famous people become attached by the donor to an object, possibly due to family lore or

an attempt to make an item seem more important. As an example, museum collections across the country contain numerous items allegedly having belonged to Sitting Bull and Crazy Horse.

At MNHS, there are nine items in the collections that are (almost certainly incorrectly) attributed to having belonged to *TaOyate Duta*, Chief Little Crow. Given the disturbing history of the MNHS having had possession of his partial remains for years before reburial by his descendants, these items too were treated as sensitive, although none were donated at the time or with the remains and probably most, if not all are misattributed.

Given that a goal of this project was transparency and that the MNHS is a public institution, a decision had to be made regarding the respectful publication of these sensitive items. Based on emerging professional practices, on advice given by the MNHS Indian Advisory Committee, and on guidance provided by Dakota partners, the decision was made to publish a catalog record for all items. Photos normally accompany all catalog records published online; however for sensitive items, this was not the case. Examples of records with digital photos withheld include items determined to possibly qualify for repatriation under NAGPRA or to be otherwise culturally sensitive, including the *canunpa*, also known as “peace pipes” which had been smoked from, which may indicate personal prayer or ceremonial use.

Further review of processes and conversations led project staff to develop new and highly visible database restrictions. This was done in part to ensure that other staff that had access to the internal *Ke Emu Collections Management* database understood that images were restricted and not to be shared with the public (if a researcher wishes to see

sensitive materials, there is a process outlined in the “Statement of Native American Graves Protection and Repatriation Act (NAGPRA) and Culturally Sensitive Objects Policy”) (Minnesota Historical Society: 2012b).

Internally, for *canunpa* that had been smoked, a Catalog Context Note was created with the description: “Appears to have been smoked.” For items potentially eligible for repatriation under NAGPRA, a database “Use Restriction” was connected to each catalog record that reads;

“Do not publish image online. Through curatorial review and/or additional consultation with American Indian elders, spiritual leaders or Tribal NAGPRA officers / cultural specialists, this item has been determined to possibly meet NAGPRA definitions for repatriation. The Minnesota Historical Society has determined that images of items considered culturally sensitive will not be published to its website.”

Another consideration was that researchers using the public database should be educated as to why certain images were restricted. In preparing the database records for extraction to the public *Collections Online* database, images are normally set as “Publish on Internet: Yes.” In these cases of course, they were set as “Publish on Internet: No.” Through many iterations ultimately, it was decided that the public note attached to the online database explaining these restrictions would be similar to the internal note. It reads;

Through curatorial review and/or additional consultation with American Indian elders, spiritual leaders, tribal officers or lineal descendants, this item has been determined to be culturally sensitive. As advised by the Minnesota Historical Society Indian Advisory Committee on April 20, 2012, the Minnesota Historical Society will not display images of culturally sensitive items on the public database.”

### Project statistics

The initial comprehensive list illustrated that approximately 400 items had already been published to the *Collections Online* database through past projects; over 600 items were yet to be digitized, which included photographing each item and updating their records to reflect current cataloging standards. These professional standards determine the minimal amount of information and data fields needed for a record to be considered complete before an item is published to the online database. Digitization goal completion rates for prior MNHS digitization projects were set at five records per hour for photography and five records per hour for updating catalog records. This means that five catalog records should be completely ready for a data quality review and subsequent publication every two hours. However, due to the complex nature of these records, including the need to update outdated nomenclature and develop new processes, completion rates were changed to a goal rate of three each per hour. This means that three items could be published to the online database every two hours. For 600 items, this took approximately 400 work hours.

However, this absolutely does not reflect the total work hours for this project. This figure does not take into account the number of hours working with the community, reviewing collections and creating and altering standards for publishing sensitive materials. It also does not take into account the number of hours spent inventorying the *canunpa* to determine which were potentially used in prayer or ceremony, nor the number of hours spent updating records based on current research and feedback from community members, which is an ongoing process. It also does not account for the creation of the *Oceti Sakowin* portal website, which organizes the online records, to be discussed below.

### Communicating results with community

In February 2012, a report containing provenance and other descriptive information and images was generated from the database. In March, it was distributed to Dakota Cultural Resource Managers including THPOs, NAPGRA Officers and members of the Dakota NAGPRA Coalition during a meeting in the Fort Thompson community of the Crow Creek Reservation (see Appendix A for an introduction to the report).

In complying with NAGPRA in the early 1990s, the MNHS sent letters to each Dakota tribe summarizing collection items which would possibly qualify for repatriation. However, although the MNHS maintained formal connections with Dakota communities within the boundaries of the state of Minnesota through its Indian Advisory Committee, the communication that happened between MNHS and Dakota communities residing outside of Minnesota in the early 1990s was all but forgotten by 2011. Through the use of more robust technology and improved systems, this communication was revisited and partnerships became established. *Successful* repatriation and other cultural resource projects rely on willing partners and as mentioned earlier, communities can oftentimes face many barriers when working with museums. Partnership with the Dakota NAGPRA Coalition marked a shift in management philosophies at the MNHS, which for the first time truly acknowledged and examined these barriers.

The changing MNHS philosophies and processes for transparency and access, as well as technical details of this project, were shared via an interactive Powerpoint presentation at the Crow Creek Reservation in South Dakota in March, 2012. MNHS staff members were welcomed into the community, and were given a tour of sacred and historical sites. They were provided an opportunity to visit with elders and community

members, and even attended a Crow Creek Lady Chieftains high school basketball game (see Plates 1 and 2 below for images of community tour lead by Corbin Shoots The Enemy). Making this and subsequent trips to Dakota communities was of utmost importance as partnerships were being established.



Plate 1

Corbin Shoots The Enemy (at right in foreground) leads a tour of the Crow Creek Reservation for MNHS staff and Dakota resource managers in March of 2012.





Plate 2

Franky Jackson at left, speaking about repatriation at the site of “Old” Fort Thompson, before the community was relocated after the Missouri River was dammed. March 2012.

### Feedback and community concerns

The MNHS staff was fortunate to be guided by Franky Jackson, J.B. Weston (THPO at the time for the Flandreau Santee Sioux Tribe) and Wanda Wells (THPO at the time for the Crow Creek Sioux Tribe), as well as other members of the Dakota NAGPRA Coalition, who took their time to explain appropriate Dakota cultural protocols, which were followed. Some of these protocols included bringing gifts and offering tobacco to the eldest man in the room and asking him to open the meeting with a prayer. Only by following the lead of our Dakota NAGPRA Coalition partners was MNHS staff truly welcomed into the community. This was a defining moment in the partnership. By being present in the community and following cultural protocols, MNHS staff and the Dakota NAGPRA Coalition conveyed to the many meeting attendees that this project was truly created in partnership to benefit the community.

During the meeting, attendees voiced larger concerns in regards to digital access. One of these concerns is that many community members do not in fact have access to the internet; another topic included cultural and intellectual property rights (although no culturally-confidential information is being shared on the MNHS Collections Online database). A further concern was the idea that with access to the community and other researchers, also comes access to people who might benefit by further exploiting communities – forgers and hobbyists for example. These are all issues that communities and museums will need to address as digitization becomes the norm. The Dakota NAGPRA Coalition was in agreement that virtual access to collections was one very important component of a much larger initiative which also includes physical access,

culturally-specific care and repatriation of important items (Author's meeting notes: March, 2012).

## PROJECT 1 (PART B): *Oceti Sakowin* Portal Website

### Overview

After the work of digitizing was completed and all items were published to the MNHS *Collections Online* database, further organization and ease-of-access was examined. How could MNHS organize the Dakota, Lakota and Nakota material culture collections in a way that would be easy for community members to navigate? Based on past successes with online digital exhibits, or curated collections of objects, the decision was made to use the *Ke Emu Collections Management* database itself to organize the content. The easiest way to understand the management of this data and creation of the *Oceti Sakowin* website (<http://collections.mnhs.org/sevencouncilfires>) is to discuss it in simple terms.

The *Oceti Sakowin* material culture was organized by museum “classification code” (or function); groups containing similar items were created and saved as lists in the database. Working with the MNHS Enterprise Technology and Marketing departments, a rough outline of the website including design layout and graphics was created. The content of the website however was (and is) drawn directly from the internal database. The benefits of this structure are tremendous; the information published in each record is fluid and it is assumed that it will be continuously updated based on feedback from the

community, through collections visits and the WOTR system, to be explained below. As collections staff make these updates in our internal database, the information is extracted and updated in the *Collections Online* database records and the *Oceti Sakowin* website. Collections staff does not have to rely on the Enterprise Technology department for technical support to make content and data changes, which would dramatically slow down the interactive nature of this project.

D for Dakota; not that simple:  
methods of organization

Although today it appears in a slightly modified format, the initial *Oceti Sakowin* website was organized broadly by museum “classification code,” a hierarchy of internal codes assigned to an item based on its function (for example “Native American miscellaneous pouches and bags” are classified as IN 5 A 03). On the website then, these items appeared grouped together under headings and subheadings, including “Arts & Crafts,” “Buttons & Medals,” “Ceremonial,” “Clothing,” “Containers,” “Recreation,” “Tools,” and “Transportation.” Slight modifications have been made to the organization and presentation of information and today items appear under the headings “Contemporary,” “Ceremonial,” “Clothing,” “Games, Toys & Gambling,” “Made for Sale Items,” “Storage,” “Tools & Equipment,” and “Transportation.” Digital photos of items within each heading, if appropriate, are displayed in a grid (as seen in Plates 3 and 4 below). When the website user places the cursor over an image, the item’s title is displayed. If the user clicks on the item, he or she will be taken to the *Collections Online* database catalog record where further information is available.

The website features an extended “About” page, which contains information that was included in the initial report to the Dakota NAGPRA Coalition and tribes. It explains the band divisions of the *Oceti Sakowin*, and illustrates the problematic term “Sioux” as well as the various ways in which the term “Dakota” has been used in the past.

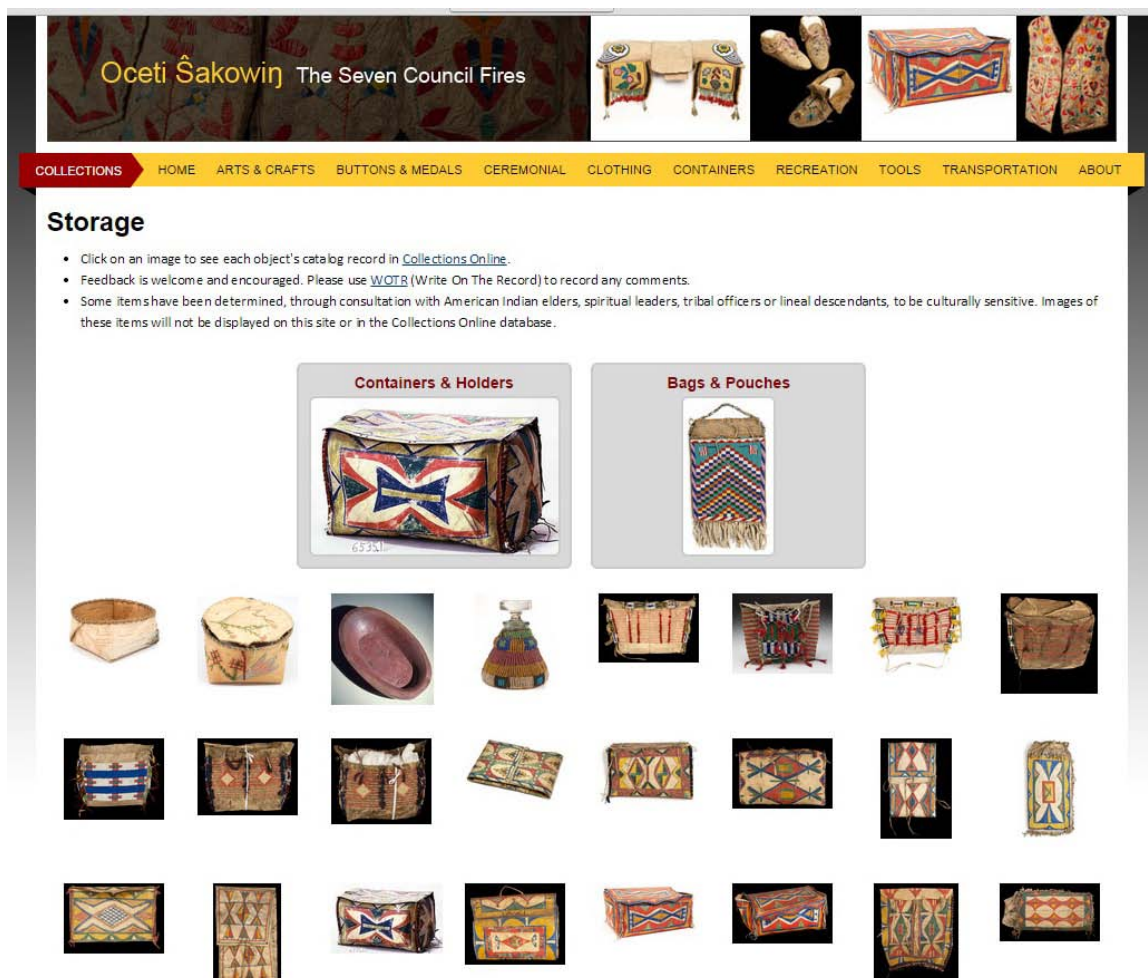





Plate 3

September 2014 screenshot, *Storage* page of *Oceti Sakowin* website featuring subgroups of *Containers & Holders* and *Bags & Pouches* at top.

Oceti Šakowin
The Seven Council Fires



COLLECTIONS | HOME | ABOUT

**Contemporary**

## Pipe Sets

These pipe bowls and stems have been collected as sets.

Objects determined to be culturally sensitive are not pictured on this site.

**Ceremonial**

**Clothing**


**Games, Toys, Gambling**


**Made for Sale Items**

**Storage**


**Tools & Equipment**

**Transportation**







Dakota or Ojibwe pipe bowl and brass adorned stem




Pipestone pipe bowl with decorated wood stem




Ojibwe or Dakota pipestone pipe bowl and wood stem




Dakota or Ojibwe or Mandan pipestone pipe bowl and stem




Pipestone pipe bowl and wood stem




Dakota or Ojibwe pipe bowl and wood stem




Pipestone pipe bowl and wood stem




Ojibwe or Dakota pipestone pipe bowl and wood stem




Pipestone pipe bowl and wood stem




Pipestone pipe bowl and wood stem




Pipestone pipe bowl and wood stem




Dakota or Ojibwe black stone pipe bowl and stem




Dakota or Ojibwe black stone pipe bowl and stem




Dakota or Ojibwe black stone pipe bowl and stem




Pipestone pipe bowl and wood stem




Pipestone pipe bowl and wood stem



Pipestone pipe bowl and wood stem



Pipestone pipe bowl and wood stem



Dakota fur trade metal pipe tomahawk

Plate 4

February 2015 screenshot, *Pipe Sets* page of *Oceti Sakowin* website featuring examples of items with images withheld (*canunpa* or “peace pipes” that have been smoked).





### WOTR and decentralizing authority

The Collections Online database utilizes a tool known as “Write On The Record” (WOTR), which lets researchers attach comments to the online database records. This tool was created by the MNHS Enterprise Technology department and was written with open-source technology, which means it can be utilized by other museums engaged in digitizing their collections, regardless of the database application. The tool can be used by researchers to attach personal or family stories to a record or to correct information published by the museum to the database (See Plate 5 below for an image of the WOTR tool and template). In 2008, the first year of its creation, it was used 2500 times by over 1000 users (Museums and the Web: 2008).

WOTR is important within the context of this project. It removes the museum from a place of ultimate authority; information sharing no longer happens in one direction, from the museum to the community. WOTR also facilitates interactions with knowledgeable community members who are not able to be physically present for collections reviews in St. Paul at the Minnesota History Center where collections are housed. This digital interaction complements in-person collections reviews and strengthens the quality of data. It also serves to reinforce to the MNHS collections department staff that these are important cultural items that are cared about by the community. These conversations contribute to greater policy changes and the development of procedures for culturally-specific and responsible care of Dakota material culture in the MNHS collections, to be further discussed in Chapter 3 conclusion.

Collections Online [CMS Item: Dakota bag](#) Primary ID: 9208.12

 There are no comments on this record. Be the first!

Do you see something of concern?  [Alert the moderator](#)

**Add A Comment**  
Please enter your information below if you wish to comment. Or, simply [subscribe](#) to comments on this record.



Name:  (required) Add Comment Here:  
E-mail:  (required)

**Options**  
 Subscribe to comments on this record.  
 Allow people to contact me directly.  
 I agree to the [Terms of Use](#) (required)

**8141** Type 4 digit Code to left:

Help us avert spam! Please type the words above in the black box before posting your comment.

Some [HTML](#) in your comment is OK.

 close Sprinkled with 

## Plate 5

February 2015 screenshot, *Write On The Record* template, attached to database record of a Dakota bag.



## PROJECT 2: RESOURCE SHARING IN COMMUNITIES

### Overview

In the spring of 2012, building on the momentum of the recent digitization project and creation of the *Oceti Sakowin* website, MNHS collections department staff and Dakota partners, specifically Melvin Houston, the Representative for Minnesota Projects for the Santee Sioux Nation of Nebraska, began discussing how to inform Dakota community members about the recent project and also how to promote the use of MNHS collections resources. Originally conceived of as a five-panel travelling exhibit and possible resource-sharing table at public events and powwows (see Appendix B - Resource Sharing in Communities Proposal), the project was re-imagined for the Legacy of Survival event which was held in Flandreau, SD in August, 2012. The new iteration centered on the idea that people, especially elders, may not be comfortable with new technologies and may of course be skeptical of MNHS's presence in their communities.

The project in its new form took on a more interactive function, which relied heavily on participation by MNHS staff and community members for success. Four pop-up exhibit panels were indeed developed; but to complement a scanning station. At the station, MNHS collections staff would work with community members to make digital copies of family photographs and documents, illustrate in detail how to use MNHS online digital resources, and discuss different platforms for sharing these resources.

### Legacy of Survival Event

In August, 2012, the Dakota nations of the Crow Creek Sioux Tribe, the Flandreau Santee Sioux Tribe, and the Santee Sioux Nation of Nebraska - those communities that consider themselves the communities exiled from their *Mni Sota* homeland - came together to organize a celebratory event known as the “Legacy of Survival: Coming Home” event. The event, created to celebrate 150 years of the survival of Dakota culture, was held in Flandreau, SD on August 15<sup>th</sup> through 17<sup>th</sup> when it concluded in a horse ride and march back into Minnesota, with ceremonies at the state border and at Pipestone National Monument, where Secretary of State Mark Ritchie read aloud Governor Mark Dayton’s repudiation of Alexander Ramsey’s 1862 proclamation.

The event organizers explain:

“The purpose of this event is not to retell the events that led up to the U.S.-Dakota conflict that took place starting in August 17th and ended with the hanging of the 38 Dakota on December 26th, 1862. Our history and culture does not end there. Since 1862, we, as Dakota people, have faced and outlasted the efforts of the United States to cleanse us of our culture. This event will highlight and celebrate the efforts of the Dakota people to hold onto their culture” (Legacy of Survival: 2012).

During the Legacy of Survival event, Dakota people came together to share family histories, cultural traditions, stories and resources. The organizers envisioned this as an opportunity for cultural revival, connecting Dakota people with each other and with their shared histories (Franky Jackson, personal communication: n.d.). The three-day event culminated in a march across the border to Minnesota, and subsequent ceremonies at the Pipestone National Monument, in which Dakota people symbolically renewed their

relationship with *Mni Sota Makoce*; their Dakota homeland (see Plates 6 – 8 below). The Minnesota Historical Society had a unique opportunity to support this renewal.



Plate 6

Traditional camp with tipis being raised at Flandreau Santee Sioux Tribe land in Flandreau, SD for the *Legacy of Survival* event, August 15, 2012



Plate 7

Quillwork artist Myrna Weston Louis speaks with a relative after a demonstration at her informational table in the Royal River Casino at the *Legacy of Survival* event, August 16, 2012



Plate 8

A long line of Dakota marchers and supporters near the Minnesota / South Dakota border, August 17, 2012. The *Legacy of Survival* event culminated in a horse ride and march back to Minnesota, the Dakota homeland and further ceremonies at the Pipestone National Monument.

### A Project Reconceived

Dakota people, like all people, can benefit from *meaningful* interactions with archives and collections. MNHS collections staff wished to support this type of interaction, in part by promoting the recently developed *Oceti Sakowin* website and additional online resources including the historic Dakota photograph collections and genealogical collections. Promoting these could not occur solely through the development and installation of a static traveling panel exhibit. Additionally, for the event, it was decided that not only MNHS collections but also Dakota family and community resources should also be highlighted.

Through the guidance of Dakota community partners, specifically Melvin Houston, an on-site scanning project was developed. In this way truly meaningful conversations and connections to archives and collections could be achieved. MNHS staff worked directly with community members to make digital copies of family photographs and documents, but also took the opportunity to discuss in detail how to use MNHS online digital resources, and promote electronic platforms for sharing these resources with family and other community members. The goals were to familiarize the audience with digital surrogates, promote the free sharing of information, and decentralize the collections. Staff used portable flatbed scanners to digitize personal Dakota family photos as small .JPG files, which were then distributed to participants on 512MB USB drives inscribed with MNHS's logo (See Plate 9 below for photo of scanning setup).





Plate 9

*Wacantkiya Win* at left reading the Researcher Dakota Family History library guide while MNHS collections staffmembers *Sondra Reiersen* and *Lizzie Ehrenhalt* scan photographs at the Royal River Casino during the *Legacy of Survival* event, August 16, 2012.

### USB drives

As they worked with participants in digitizing their family photographs and documents, MNHS staff prepared to deliver the scanned images on the USB drives. Included as additional files on these drives were PDF documents prepared earlier, including: a letter signed by MNHS Deputy Director Andrea Kajer, which contained hyperlinks to important MNHS digital resources; a document that outlines physical care for family photographs and paper documents (adapted from guidelines published by the MNHS conservation department); and a guide developed by the MNHS Library for conducting Dakota family history using resources housed at the MNHS (See Appendices C - E for these documents). It should be noted that the Researching Dakota Family History library guide has recently been updated to include additional resources and reformatted for better organization. The version distributed in 2012 is included here.

### Informational panel exhibit

To complement the onsite digitization project, four pop-up exhibit panels were developed; three of which highlight specific collecting areas; one each for material culture collections, photography collections and library collections (genealogical resources). The fourth panel explains *digitization* and why it is important in the context of preservation and accessibility. The panels are lightweight, inexpensive and set up and collapse easily, in a manner similar to pulling a projector screen down in a classroom. They have seen subsequent use at events held at MNHS and in communities over the last three years (See Plate 10 below for panels installed in situ at the Royal River Casino &



Hotel). Appendix F contains PDFs of the original designs by the author which were sent as proofs to the printer of the panels, TRT Banners.



Plate 10

Dave Louis at left with author, reading viewing exhibit panels at the Royal River Casino during the *Legacy of Survival* event, August 16, 2012.

Replicated successes, community  
reactions and conclusions

The on-site digitization and resource sharing project has been replicated a number of times with success at various Dakota community events in the Lower Sioux Indian Community, the Shakopee Mdewakanton Sioux Community and at the Minnesota History Center. Additionally, when space or resources have been limited (at an outdoor event with no electrical outlets for the scanners and laptops, for instance), the exhibit panels were able to stand alone, provided that staff members accompanied the panels to explain the current projects and ongoing conversations with the community. As an example, this worked well at the Great Dakota Gathering in Winona, MN and the Mendota Mdewakanton Dakota Wacipi, both held in the autumn of 2012. These panels also accompanied Dakota material culture displays at the Santee Sioux Nation of Nebraska's Tribal Museum in 2013 and again in 2014.

Examples of items digitized by MNHS staff include photographs and documents ranging in date from the 1880s to the 1980s. Community members have brought forth photographs that range from early studio portraits to family snapshots and powwow pictures. Additionally, project staff have scanned documents that include genealogical information, like contemporary reconstructed family trees, as well as early books and hymnals printed in the Dakota language.

The most important outcome has almost nothing to do with MNHS or this project, aside from the fact that it may be the reason people with similar interests are in the same room together. When Dakota community and family historians, genealogists, knowledgeable elders and others come together and have conversations based around

these family heirlooms and photographs (see Plate 11 below), the conversations seem endlessly exciting. At one event, two participants who had not known each other prior to sitting down discovered not only *that* they were -- but *how* they were -- related.

In developing the project, MNHS collections staff members were keenly aware of the reputation that anthropologists and museums have earned in the past for reaping information and materials from communities. With that in mind, project details were explained and staff promoted the sharing of images, but provided no online platform to facilitate sharing, to the disappointment of many of the participants (and to our surprise). In developing these ideas and this program further, other Cultural Resource Managers might be aware that there was a desire by many community members to have a central online platform to view and share their photographs, and might look to other programs such as the Digital Diaspora Family Reunion at <http://1world1family.me/> for inspiration.

It must also be noted that MNHS had no interest in retaining copies of these personal family photographs or documents for the purposes of accessioning them into the permanent collections or distributing them. This was clearly stated verbally and in some cases on promotional materials. However, on some occasions, verbal arrangements were made with participants and backup copies of some scans were saved. This usually occurred when participants were eager to share their images and arrangements were made by program staff on-the-ground, with the idea that they may be contacted for copies by participants in the future. This was only done with a portion of community member participants. If this program is developed further by MNHS or replicated again in the future, a written form will be created to clarify why copies are temporarily kept, or no

backup copies will be retained at all to mitigate potential confusion regarding the intentions of the project.



Plate 11

Warlene Yellowcloud at left with researcher and genealogist Dale Weston, viewing Warlene's family photographs at the Royal River Casino during the *Legacy of Survival* event, August 16, 2012.

PROJECT 3: *STEWARDSHIP, PARTNERSHIP AND TECHNOLOGY: DAKOTA MATERIAL CULTURE IN THE MINNESOTA HISTORICAL SOCIETY*

Overview

In addition to the goal of familiarizing Dakota community members with the digitization of material culture in the MNHS collections, in the summer of 2012, an opportunity was taken to educate the general public about historic and contemporary issues related to the public collecting of Native American material culture. *Stewardship, Partnership and Technology: Dakota Material Culture in the Minnesota Historical Society* was published in the Summer 2012 issue of *Minnesota History Quarterly* (Gessner 2012).

The article aims specifically to address policies, ethics and laws surrounding the management of public collections containing Native American material culture and specifically frames the Dakota digitization project and *Oceti Sakowin* website in terms of responsible collaboration with Dakota communities and partners. Given the interest in 2012 in the U.S. – Dakota War of 1862 in general, and the MNHS exhibit and programming specifically, by early September, nearly 25,000 copies of this quarterly had been delivered to MNHS members or sold, and a second print run was published. The article follows in its original printed format (cover pictured below in Plate 12).



Histories of the 1862 U.S.-Dakota War • Anglo-Dakota Family • Dakota Material Culture

# MINNESOTA HISTORY

The Quarterly of the  
Minnesota Historical Society

63/2 Summer 2012 \$5.00



Plate 12

Cover of Minnesota History, (63)2 Summer 2012

STEWARDSHIP, PARTNERSHIPS, AND TECHNOLOGY:

# Dakota Material Culture *in the* Minnesota Historical Society

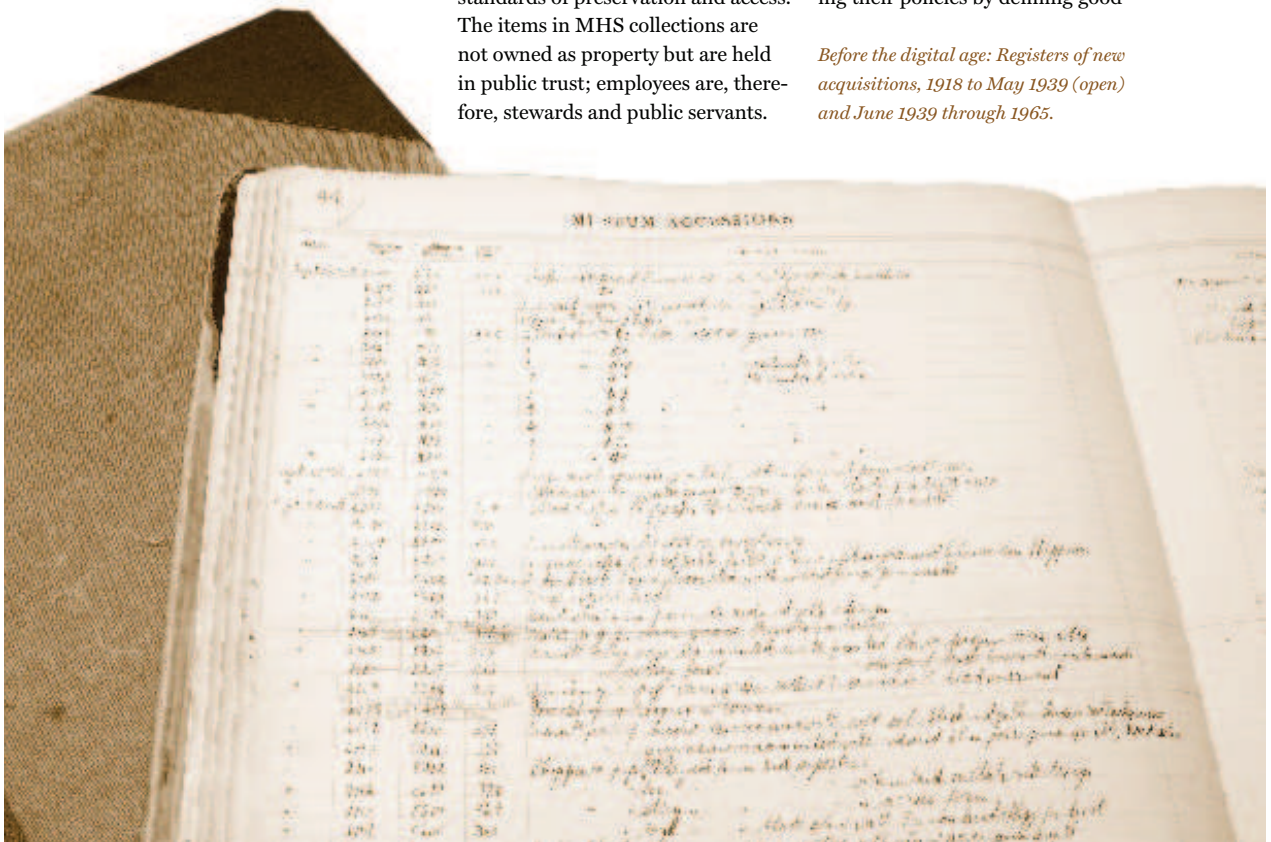
*Benjamin Gessner*

ABOVE ALL ELSE, A HISTORICAL society values its commitment to the public, and a collections department honors the responsibility of managing the items entrusted to it. It is the professional obligation of the Min-

nesota Historical Society to collect, preserve, and provide access to items that tell the stories of Minnesota's people. We are charged by charter and by mission to do so, and we are held to the highest professional standards of preservation and access. The items in MHS collections are not owned as property but are held in public trust; employees are, therefore, stewards and public servants.

In regard to the care of American Indian material culture, a spirit of collaboration between museums and native communities has begun to emerge. Over the past 20-plus years, museums have been adapting their policies by defining good

*Before the digital age: Registers of new acquisitions, 1918 to May 1939 (open) and June 1939 through 1965.*



stewardship of American Indian material culture in terms of good partnerships with American Indians. These partnerships often address the divergent definitions of access, use, and preservation most frequently accepted by either group. At all policy, programming, and employee levels, the Minnesota Historical Society has been—and remains—committed to working with American Indian communities.

Nevertheless, the academic disciplines of archaeology, anthropology, and history, as well as the term “museum collections,” have come to be almost dirty words for some American Indian people. This is because throughout the history of these specializations, until the past few decades, practitioners have considered themselves the sole authorities in examining, theorizing about, and teaching American Indian history and prehistory. While academics are, indeed, experts in their fields, especially in examining archaeological and historical records in order to better understand the past, they have, until relatively recently, guarded closely this self-defined authority—often to the detriment of their disciplines.

This is not to say that they never sought the input of American Indians in interpreting their past. However, academics most often considered oral tradition to be supplemental, relying upon it only to support prevailing theories. Oral

*Many American Indian people consider physical items to be relatives, ancestors, or powerful ceremonial objects.*

history was not accorded nearly as much credence as the academic disciplines. Yet the opportunities for educating the general public are diminished when these voices are ignored. Not only is oral history an expertise in its own right but, when employed in tandem with other methods of examining the past, it often provides a much more holistic and accurate understanding.<sup>1</sup>

The most exciting changes in these academic and professional fields are the collaborations that are emerging as American Indian communities have begun regaining public control over the interpretation of their past.<sup>2</sup> Today, as American Indian people have entered these fields and challenged the assumed authority, many historians, anthropologists, archaeologists, and museum professionals understand it to be their duty to actively seek and include the voices of contemporary members of the communities whose culture and history they examine. These academic fields are strengthened exponentially as partnerships become more common.

Museums have an important role

to play in educating the public by helping to create platforms where members of American Indian communities can tell the stories that they are willing to share. Many museums have begun using technology not only as a tool to disseminate information and achieve transparency—openness and accountability for collection items—but also as a means of encouraging interaction. For the past decade, one way in which the Minnesota Historical Society has begun fostering conversations is through digitizing catalog records and images and posting them to free online databases, the most recent being *Collections Online*.

A catalog record for an object contains information on provenance (life history), the date it was made, how it was constructed, with what materials, and how and by whom it was used. Digitized records can serve as a surrogate for “the real thing,” and anyone can access them at any time from any place with an internet connection. The Society began digitizing 3D objects more than five years ago; a more concentrated effort began in 2010, funded primarily through the Minnesota Arts and Cultural Heritage Fund (ACHF). Digitization can be laborious and time consuming; to date, roughly ten percent of the 3D objects are available online.

Beyond merely sharing collections information, digital technology provides a mechanism for the pub-

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lic to comment directly on a given site. By its very nature, this function decentralizes authority on interpretation. And thus, *Collections Online* provided the platform for a new collaborative venture. Responding to requests from Dakota people to improve access to information about their material culture in its holdings, the MHS collections department in 2011 began to digitize and present these items in an easily accessible portion of *Collections Online*. Digitizing Dakota material culture is one of the Society's efforts to address the anniversary of the U.S.-Dakota War of 1862 by building relationships with contemporary Dakota individuals and communities.<sup>3</sup> The project was based on nearly 150 years of evolving practices in handling and identifying material culture in general as well as the more recent decades of advances in working with American Indian communities.

**THE MINNESOTA HISTORICAL** Society acquires, cares for, provides access to, and holds in public trust many physical manifestations of the past. Its collections contain large numbers of manuscripts, government records, photographs, works of art, maps, and books as well as 3D objects, commonly called historical artifacts but more appropriately known as material culture. Even so, all of these terms are applied by the dominant culture; many American Indian people consider physical

**Parfleche** (rawhide, pigment), 1911

*Unknown maker, Lakota*

Box-shaped rawhide storage container made from a single piece of leather, given by Chief Red Fox, a Hunkpapa Lakota, to ethnographer Frances Densmore during her time at Standing Rock Reservation, South Dakota

## Online Resources

These links lead to sites mentioned throughout this article in connection with material culture and Dakota history.

- *Collections Online*:  
[www.mnhs.org/searchcollections](http://www.mnhs.org/searchcollections)
- *In Honor of the People* (Bishop Whipple collections):  
[www.inhonorofthepeople.org](http://www.inhonorofthepeople.org)
- *Oceti Šakowiy—The Seven Council Fires*:  
<http://collections.mnhs.org/sevencouncilfires>
- *Researching Dakota Family History*:  
[www.mnhs.org/genealogy/dakotafamily/resources.htm](http://www.mnhs.org/genealogy/dakotafamily/resources.htm)
- *U.S.-Dakota War of 1862*:  
[www.usdakotawar.org](http://www.usdakotawar.org)

items to be relatives, ancestors, or powerful ceremonial objects.<sup>4</sup>

Out of the roughly 250,000 items of material culture in the 3D objects collection, approximately 5,500, acquired between 1855 and the present, are American Indian in origin. They have come to the Society through donations by archaeologists, ethnographers, collectors, and individuals (or their descendants) whose military or civilian careers brought them to this region during the nineteenth or twentieth century. Over the last few decades, especially, the Society

has purchased objects directly from American Indian artists and makers. The collections include items used for fishing, hunting, agriculture, hide working, travel and transportation, clothing, art, adornments, exchange (wampum), music, recreation, ceremonies, toys, and weapons.

Today, museums are accredited by a professional organization, the American Association of Museums. They operate within federal laws and state statutes that dictate proper stewardship, and they are guided both by professional best practices



and internal documents such as collection policies and collecting plans. Accessioning is the process whereby an item enters into a museum collection and, therefore, the public trust. For all potential accessions, MHS staff members examine provenance, make a judgment regarding how—or if—the item can be best cared for, and determine whether or not the object fits within current collecting plans.

This process, however, has not always guided acquisitions; over the past 50 years, collecting practices have evolved. An examination of old museum registers or annual reports

cultures. Many of these earlier methods and objectives are understood today as unethical, immoral, and even abhorrent.<sup>5</sup>

People in power tend to hold onto it very tightly. In terms of museum acquisitions, this has often perpetuated an adversarial “collector” versus “the collected” relationship between museums and American Indian communities. Additionally, many American Indian people see museums, including the Minnesota Historical Society’s, as impassive institutions: manifestations of a dominant society indifferent to their

An examination of accession files, field notes, and personal accounts reveals how very inaccurate it is to think of American Indians as powerless. By assuming that their material culture was *always* acquired forcibly or through unfair practices, one dehumanizes these people and relegates them to perpetual victimhood. The idea that they were powerless is far from the truth.

Oral tradition, ethnographic accounts, archaeological evidence, and historic documents illustrate that all people are in constant states of decision-making in which they weigh the benefits of adaptation and retention of cultural elements and negotiate their current identity. American Indians, especially Dakota people, have navigated through some of the most complicated economic, environmental, and sociopolitical changes that any group has ever experienced. Certainly, these changes were thrust upon them but, nevertheless, they held more power and agency than passive victims to whom history happened.

Individuals and groups of individuals make decisions within their circumstances. Certainly, decisions to trade, sell, or give away material culture were made within an asymmetrical power relationship, sometimes with no other alternatives and sometimes under coercion. However, it is inaccurate to state

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from any institution will verify that young museums in the past collected somewhat indiscriminately—and not always in accordance with the ethical standards of today. Professional practices often reflect the values of their times.

In the past, people and institutions that held power collected from those with less power. American Indian cultural items, and even skeletal remains, were gathered by professionals and amateurs in the name of science (as it was then practiced and understood), as well as to document what were considered “vanishing”

concerns.<sup>6</sup> Several have argued that, because *all* American Indian material culture was acquired within a power imbalance, it should be considered stolen and turned over to contemporary American Indian people.

Although certain museum collecting in the past, at MHS and elsewhere, would not meet contemporary standards, much of it would.

**Dakota spelling cards** (cardstock), 1960s  
Seventy-seven white flashcards bearing words and phrases in the Dakota language, used for educational purposes in the 1960s



*No culture, in any time or place, has ever existed exactly as it did a moment earlier.*

that every piece of American Indian material culture at every museum was acquired through unfair means. While many individuals were forced to trade or give up material culture, others adapted some elements for new economies and still others willingly presented cultural objects to ethnographers, clergy, and other collectors.

Some American Indian people have asserted that museums, including MHS, hoard items or view them as trophies of dominance. If this was ever true, it is not true today. The following analogy, though imperfect, makes the point: One of the persistent stereotypes that many American Indian people face daily is that they somehow are not real Indians; to many people in the dominant culture, real Indians exist at some arbitrary point in the past. They wear buckskins and live in tipis; their culture is unchanging, unmoving, monolithic. This, of course, is a romanticized version of one culture fabricated by another. No culture, in any time or place, has ever existed exactly as it did a moment earlier. Cultures are dynamic. They consist of individuals making choices.

Organizations, too, are made up of individuals guided by structure but also making choices. Museums are not monolithic or unchanging. Many of the criticisms of museum collecting are criticisms of the way museums operated in the past. They are criticisms of our forebears, but they are ours to address and the relationships are ours to repair.

OVER THE PAST TWO DECADES, American Indians have been regaining the public management of their cultural resources—specifically, sacred items and sacred places. This control is manifested in a number of ways but especially through law and policy. Most of these laws, amendments, and policies rest on the foundation that federally recognized Indian tribes have the status of sovereign nations; the United States government negotiates with each at a government-to-government level.<sup>7</sup>

In 1966 the U.S. Congress passed the National Historic Preservation Act, which declared that the country's historical and cultural foundations should be preserved, as they were in danger of being lost to increasing land development. This act authorized the creation of the National Register of Historic Places and created State Historic Preservation Offices (SHPOs) to oversee activities in each state. Almost 30 years later, in the early 1990s, amendments to this act created Tribal Historic Preservation Offices (THPOs), allowing federally recognized Indian tribes to assume the function of SHPOs on their lands.<sup>8</sup>

Around the same time—in 1990—guidelines were developed for evaluating Traditional Cultural Properties (TCPs) for inclusion in the National Register. These guidelines, which expand upon language used in the original preservation act, encourage early consultation with affected communities and respect for community members' often-felt need



**Beaded scissoring case**  
(tanned hide, glass beads), ca. 1900

*Unknown maker, Lakota*

Carrying case from the Cheyenne River Indian Reservation, South Dakota, probably made to be sold as a tourist souvenir

for spiritual privacy. Because TCPs are often difficult for outsiders to recognize (compared to archaeological sites or historic structures), they must be identified in consultation with those who find them important.<sup>9</sup> With the creation of these guidelines and THPO offices, American Indian communities gained more control of preservation on tribal lands and a larger role in these processes on other public lands. In both cases, they are able to have a voice in managing or protecting places.

Concurrently, significant legislation was also passed governing material culture: the National Museum of American Indian Act of 1989 and the Native American Graves Protection and Repatriation Act (NAGPRA) of 1990. These acts use

legal mandates to foster dialogue and collaboration between museums and American Indian communities; NAGPRA can be seen, essentially, as human rights legislation veiled as property law. Internationally, similar collaborations have happened more organically. Critics now wonder whether legal mandates have promoted the most positive discourse.<sup>10</sup>

Despite these criticisms, NAGPRA distributes power more evenly between museums and American Indian communities. It requires all institutions that receive any form of federal funding to complete an inventory of skeletal remains and associated funerary objects in their collections as well as a summary of all unassociated funerary objects, sacred/ceremonial objects, and

objects of cultural patrimony. Any American Indian tribe thought to be affiliated with these items must be notified of them through direct correspondence and the publication of Notices of Completion in the *Federal Register*. In the early 1990s, MHS sent nearly 350 letters to tribes.

Since then, consultation with tribes has continued, in part to determine cultural affiliation—the relationship between contemporary communities and the historic group from which the item was separated. If the affiliated group determines that an object meets the criteria for repatriation, it files a repatriation claim. The museum then conducts additional research to determine the strength of the claim. (Lineal descendants can also participate in





these processes.) If repatriation is agreed upon, the museum publishes a Notice of Intent to Repatriate and, within its abilities, contacts all other tribes and/or lineal descendants that may have an interest in the item, allowing time for counter-claims. If the museum and claimant disagree

regarding the claim, disputes can be resolved through the National NAGPRA Review Committee. For successful claims, the parties collaborate to determine the disposition of the items.

At MHS, items that consultation has determined may meet NAGPRA

definitions for repatriation have been moved to their own storage units. There, they are minimally handled by staff but are readily available to American Indian elders, NAGPRA officers, or others engaged in the consultation. These visitors often leave tobacco and other ceremonial plant

**Bone-and-pin game** (leather, deer bone, pigment, metal), ca. 1900

*Unknown maker, Dakota or Lakota*

Game of dexterity: The six bone targets, all tinted red, have different point values. Holding the long, dark-gray metal pin at its circular end, the player swings the leather strip out and upward, trying to land one of the bones on the pointed end of the pin. This game, donated by a private collector, is part of a larger group of early-twentieth-century items from the Lower Brule and Crow Creek Indian Reservations, South Dakota.

**Woman's mixed lace vest** (linen thread), early 1900s

*Unknown maker, Dakota (possibly)*

This vest was made at the Episcopal Indian missions in Minnesota. Bishop Henry Whipple and Sybil Carter began developing the church's lace-manufacturing work with American Indians in Minnesota in 1890; the program continued until 1926.

**Quillwork vest** (tanned hide, porcupine quills, fabric), ca. 1890s

*Unknown maker, Dakota or Lakota*

This vest, among other items, was donated by a medical doctor who received them after successfully treating a smallpox epidemic at Lower Brule Agency, South Dakota, in the early 1890s. The plants represented in quillwork designs often carry specific meanings for the maker and wearer and may also serve to pass on plant knowledge.



materials for the items. It is MHS's role to foster access to these items for ceremonial purposes, and ceremonies often do take place in these storage areas, with accommodations such as temporarily suppressing the building's smoke alarms.

A museum must always balance preservation of its collections with use and access. Policies for American Indians' use and access are developed in consultation with American Indian partners. These policies also cover items that may not meet the strict definitions of NAGPRA but are still considered to be sacred or ceremonial. In terms of physical preservation, MHS storage facilities are state of the art: temperature and humidity control and safe-handling practices ensure that physical degradation is slowed.

Such preservation, however, is sometimes in direct opposition to traditional American Indian values.<sup>11</sup> Some items are meant to have a short life history, to be destroyed or allowed to degrade naturally. Certain other items need to be stored in a particular manner, such as wrapped in cloth or in direct contact with plant materials—storage that conflicts with standard museum practices. Currently, institutions, led by tribal museums, are beginning to seek a balance between the physical and cultural care of items. A few institutions are developing loan policies for cultural reuse and adapting care plans in consultation with American Indian communities. At present, some of the Dakota items in MHS collections are stored in culturally appropriate ways.

**IN 2011, WITH ALL OF THESE** developments in its recent past, the Minnesota Historical Society

launched two important projects involving American Indians and their material culture. The Dakota digitization project was based on the success of a slightly earlier collaboration with the Science Museum of Minnesota. Together, the two institutions produced *In Honor of the People*, an interactive website drawn from their collections as well as those in several other, smaller organizations. Funded by the Arts and Cultural Heritage Fund, this project digitized and presented approximately 500 pieces of American Indian material culture collected by nineteenth-century Episcopal Bishop Henry B. Whipple. Its website identifies the project as a “critical first step toward a virtual reunification of Whipple objects held in multiple institutions.”<sup>12</sup> Beyond that, an important feature is the site's *Voices*

page, a forum where contemporary American Indian artists and makers of material culture can engage the collections, each other, and a wider audience. Others have provided commentary and opinions on topics ranging from beadwork to Whipple's perhaps well-meaning support of detrimental policies that still affect American Indians today. These public conversations, fostered by technology, remove absolute authority in interpretation from any one source. Visitors to this website can learn directly from American Indians about their culture and history.

This function is a vital part of the MHS's newly available Dakota material culture site, *Oceti Šakowij—The Seven Council Fires*. Melvin Houston of the Santee Sioux Nation of Nebraska was among those who urged MHS to make this project a

### On Names: Oceti Šakowij

The name “Sioux” originated in neighboring indigenous languages; in various interpretations, it may mean snake (with positive or negative connotations) or it may be derived from a phrase that means “those that speak another language.” Today, many people reject the term as being negative; others, especially tribal governments, use and officially embrace it.

There are seven major divisions of the Sioux, historically and today: Mdewaktoŋwaŋ (Mdewakanton), Waŋpekuŋe (Wahpekute), Waŋpetoŋwaŋ (Wahpeton), and Sistoŋwaŋ (Sisseton) are referred to as the Santee or Eastern Dakota; Ihaŋktoŋwaŋ (Yankton) and Ihaŋktoŋwaŋna (Yanktonai), as the Western Dakota or Nakota; and Tetoŋwaŋ (Teton) as Lakota.

Today, the historic alliance of these divisions is variously known as the Sioux, the Great Sioux Nation, or Oceti Šakowij, the Seven Council Fires. In the past, academics sometimes used “Dakota” as synonymous with this alliance, encompassing all seven divisions. Because of this, “Dakota” in museum records may or may not refer to one or all of the divisions. In keeping with its goals of transparency and inclusivity, this project presents Dakota, Lakota, and Nakota material culture.

The Assiniboine, a Siouan-language-speaking people, share many historical similarities with these groups and are also referred to as Nakota. As they represent an earlier split and are not part of the Seven Council Fires, they were not included in this project.

*A museum must always balance preservation of its collections with use and access.*

priority. Living in Nebraska, he rarely has the chance to visit MHS but, like many Dakota people, wanted to know what material culture the collections hold: “Having access to our history is so important; important to not only our people, but the whole world. When we all know our history, we can make things better. When we understand this history, we all benefit.”<sup>13</sup>

Along with making the Society’s collections accessible, especially to people who cannot visit the History Center, this project’s explicit goals were to be completely transparent; to share with the public, in an easily understood way, all information about the Dakota material culture in MHS collections; and to solicit feedback from knowledgeable community members in order to present the material in the most accurate way. Approximately 400 records for Dakota material culture were already available on *Collections Online*; this project digitized and added nearly 600 more. Because of earlier usage of the term “Dakota,” these records actually relate to Dakota, Lakota, and Nakota (all formerly, and sometimes still, identified as Sioux) material culture. Online, they are linked so that all may be accessed in one easy-to-find location: *Oceti Šakowiy—The Seven Council Fires*.<sup>14</sup>

This project cast a wide net in the interests of inclusiveness and in hopes of gathering more information. Among the items posted are some that may not initially be recognized as American Indian, such as objects

of European or Euro-American origin that were used by Dakota people. For example, John Other Day’s shotgun is there along with a continuum of traditional material culture ranging from samples of Dakota-made lace from the Minnesota Lace Schools established by Whipple to powwow buttons associated with specific Dakota communities. In addition, the project included items made and/or used as well as *possibly* made and/or used by Dakota individuals or communities.

*Possibly* in the preceding sentence is of great importance. Given the goal of publishing records with all available information, staff made no judgments to exclude items based on aesthetics or stylistic techniques. Sometimes the records hold very little information, especially for items that have been in the collections for nearly 150 years. To standardize this material, the project team reviewed original accession files and brought each catalog record up to modern museum standards. New digital photographs, also meeting contemporary professional standards, were taken of many of the items. Not

**Blouse and skirt with jingle cones**  
(muslin, tin), ca. 1905

*Made by Lucy Pair, Dakota (possibly)*  
Originating in Ojibwe culture, jingle dresses were traditionally worn for ceremonial healing purposes. Today, powwow dancers wear them for the Jingle Dress Dance.

all of these appear on the website, however, because of their culturally sensitive nature. For example, the digital records for *canupa* (pipestone pipes) that have been used do not contain an image.<sup>15</sup>

Simply put, then, *Oceti Šakowiy—The Seven Council Fires* is a work in progress. The first step was sharing the provenance and our current





understanding about these pieces of Dakota material culture. If a register entry, accession file, or former database description indicated that the item was Dakota, Sioux, or any other term specific to the cultures comprising the Oceti Šakowiy, it was digitized and included. As the site explains, “While every effort has been made to ensure that information . . . is accurate, information on this website must not be regarded



as definitive or published. Information provided is dynamic and will be continually updated.”<sup>16</sup> The site also calls for participation: Comments can be entered on each record, and we expect to gather much feedback. We also expect to continue building relationships regarding the interpretation as well as the cultural care of this material.

Some of this work has already begun. Recently, MHS staff traveled to the Crow Creek Indian Reservation in South Dakota to meet with a coalition of THPOs that had formed to work collectively on repatriation and on developing culturally sensitive care plans for Dakota material culture in museum collections. Discussing the digitization project, Franky Jackson, coalition organizer and a cultural resource management consultant currently working with the Flandreau Santee Sioux Tribe, stated, “We feel listened to. This project is extremely important to Dakota people living outside of the state of Minnesota. Knowing what material culture is in the collections will help facilitate meaningful dialogue in the management of these materials. That Dakota voices can contribute to the interpretation of this material is also essential.”<sup>17</sup>

Iyekiyapiwin Darlene St. Clair (Mdewakantōwaj Dakota), an associate professor and director of the Multicultural Resource Center at St. Cloud State University, has de-

veloped a research project that will both use *Oceti Šakowiy—The Seven Council Fires* and also contribute to its usefulness. She asks her students to utilize collections and research tools to consider Dakota materials in the larger context of Dakota experience. Encouraging further development of the site’s feedback system and outreach efforts, she asks, “How will American Indian people be encouraged to engage with this system, and what barriers might exist for its use?”<sup>18</sup>

**MUSEUMS REPRESENT CIVIL** rights in that they embody free public education. Technology is advancing this public education exponentially by making content more accessible as well as by providing arenas for conversations and learning. The recent effort to digitize Dakota material culture is one early collaborative step that supports learning by removing authority from a single source. Decentralizing an absolute authority on interpretation gives a platform to speakers who have not been heard or—perhaps more appropriately stated—have not been listened to. As museums are committed to being good stewards, it is imperative that we define good stewardship of American Indian collections as synonymous with meaningful collaborations with American Indian communities. ☐

**Quillwork bag** (tanned leather, porcupine quills, glass beads, horsehair, metal), early 1900s

*Unknown maker, Dakota*

Deer-hide bag decorated with red, white, and blue quillwork, featuring two crossed American flags and several crosses. George and Alice Crooks presented it to Evangeline Whipple (the bishop’s wife) on a visit to Birch Coulee in October 1908.

**Beaded gun case** (tanned hide, glass beads, metal), 1860s

*Unknown maker, probably Dakota*

Col. John G. Clark, 50th Wisconsin Volunteer Infantry Regiment, collected this case and many other items while stationed at Fort Rice, Dakota Territory, in 1865 and 1866.



## Notes

1. Roger Echo-Hawk, "Forging a New Ancient History for Native North America," in *Native Americans and Archaeologists: Stepping Stones to Common Ground*, ed. Nina Swindler et al. (Lanham, MD: AltaMira Press, 1997), 88. For more on this subject, see the other essays in this volume.

2. I am not insinuating that American Indian oral tradition was lost within the cultures, only that cultural outsiders practicing these academic disciplines have not always been open to listening. Nor have cultures always been open to sharing with practitioners of these academic traditions.

3. Among other initiatives are books published by the Minnesota Historical Society Press, the consultation with Dakota community members during the Truth Recovery/1862 exhibit process, the U.S.-Dakota War website ([www.usdakotawar.org](http://www.usdakotawar.org)), new interpretive signage at MHS sites, and the cell phone tour of the Minnesota River valley.

4. Here, "dominant culture" refers to the idea that modern societies are a collection of disparate cultures and subcultures. *The Dictionary of Sociology* explains that a dominant culture is one that attempts, through economic or political power, "to impose its values, language, and ways of behaving on a subordinate culture or cultures. . . . through legal or political suppression of other sets of values and patterns of behavior, or by monopolizing the media of communication."

5. For more on this subject, see David H. Thomas, *Skull Wars: Kennewick Man, Archaeology, and the Battle for Native American Identity* (New York: Basic Books, 2001); Ken Harper, *Give Me My Father's Body: The Life of Minik, the New York Eskimo* (Hanover, NH: Steerforth Press, 2000).

6. Personal communications to the author, Nov. 5, Nov. 11, and Dec. 12—all 2011.

7. Three nineteenth-century Supreme Court decisions, the "Marshall trilogy," set legal precedents and established tribes as sovereign nations. *Johnson v. McIntosh* (1823) provided that tribes' rights to sovereignty are impaired but not disregarded by colonization and that the federal government alone has the right to negotiate for American Indian land. *Cherokee Nation v. Georgia* (1831) declared Indian tribes to be "domestic dependent nations." *Worcester v. Georgia* (1832) held that tribes do not lose their sovereign powers by becoming subject to the power of the United States. In the twentieth century, a number of legislative decisions furthered tribal sovereignty and rights, including the American Indian Education Reform Act of 1978, which established precedent for the federal government to deal, tribe by tribe, on a government-to-government level. For a concise overview, see Vine Deloria Jr. and Clifford M. Lytle, *American Indians, American Justice* (Austin: University of Texas Press, 1983).

8. 16 U.S.C. § 470(a)(d)(2)(1994).

9. Patricia L. Parker and Thomas F. King, *Guidelines for Evaluating and Documenting Traditional Cultural Properties*, National Register Bulletin 38, National Park Service, Dept of Interior. Although the bulletin focuses on physical places rather than intangibles such as beliefs or lifeways, it asserts that intangibles must be considered when making resource-management decisions.

10. The National Museum of American Indian Act is a repatriation law similar to NAGPRA but specific to the Smithsonian museums. Thomas F. King, "What's Really Wrong with NAGPRA," in his *Thinking About Cultural Resource Management: Essays from the Edge* (Walnut Creek, CA: AltaMira Press, 2002), 103–11.

11. For more on this topic, see Miriam Clavir, *Preserving What is Valued: Muse-*

*ums, Conservation, and First Nations* (Vancouver: University of British Columbia Press, 2002); Sheryl Ogden, ed., *Caring for American Indian Objects: A Practical and Cultural Guide* (St. Paul: Minnesota Historical Society Press, 2004).

12. [www.inhonorofthepeople.org](http://www.inhonorofthepeople.org) (accessed Apr. 13, 2012).

13. Personal communication to the author, Apr. 10, 2012.

14. Most of the American Indian material culture not included in this project is Ojibwe. Much of this has been digitized, and priorities have been set to finish this job, as well. *Oceti Šakowin—The Seven Council Fires* also links to related pages on the Society's website, including *Researching Dakota Family History* and *U.S.-Dakota War of 1862*.

15. For these kinds of decisions, the Society operates under the advice of its Indian Advisory Committee, established in 1987. Composed of representatives from each of the 11 federally recognized bands in Minnesota, it offers guidance on American Indian collections and other program issues.

16. This type of disclaimer is common on collections databases at similar institutions.

17. Personal communication to author, Feb. 21, 2012.

18. Personal communication to the author, Apr. 7, 2012. She is also currently visiting associate professor of American Indian studies at the University of Minnesota.

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*The photos on p. 69, 71, 73, 74, 75, 77, and 79 are by Jason Onerheim; p. 72, Lizzie Ehrenhalt; and p. 78, Eric Mortenson.*



## Chapter 3

### CONCLUSIONS

#### New directions

It has been my experience working in museums for over a decade that many curators hesitate to admit that they are not the ultimate source of authority; that museum accession records, research files, and published academic literature do not hold all of the answers. Today, through projects such as those outlined here, a philosophical shift is taking root at the Minnesota Historical Society. Through cultivating an environment of transparency and access, and by engaging in meaningful partnerships which benefit the community, momentum is building and moving community collaborations in new directions.

Recently, major advances have been made to the MNHS's policies regarding repatriation of materials to communities and lineal descendants, outlining where NAGPRA falls short -- especially in the narrow definitions of what constitutes a "sacred object" -- and allowing for extra-NAGPRA processes for repatriation. Additionally, new programmatic initiatives support the continued facilitation of physical access to collections as well. These initiatives include not only the formalization of continued review of culturally sensitive materials and advancements in culturally-specific care, but also travel to Dakota communities with collections for study and display as well. They

also include the creation of the Native American Artist-in-Residence program, wherein Native artist grantees create community programming based upon their study of the MNHS Native American material culture collections.

These initiatives are significant and exciting. However, Dakota communities may be accustomed to sporadic and inconsistent engagement by institutions and agencies, including the Minnesota Historical Society. Continued *meaningful* and *consistent* engagement by the MNHS with Dakota communities both within and beyond the borders of the state is of the utmost importance, given the history of Dakota expulsion from Minnesota and the role in this history played by the institution's founders. Dakota people must have in the Minnesota Historical Society, at the very least, a partner willing to release authority and provide opportunities for their community in the public interpretation, management and care of their historical and cultural patrimony.

### Closing

For Myrna and for everyone else, I hope I told this story well. The most important part of it has not been told because it has yet to be completed, or rather it is happening right now. *Canku was'te wan mayani kta c'a / Oyate kin wac'iniyapi ye* means "You need to walk a good road because the people are depending on you." Sarah Weston, Myrna's niece, told me that these words came to her and so she wrote them down. There are countless Dakota people who I have met that practice these words; who value and prioritize the needs and health of their families and communities.

By interacting with historical material culture, many Dakota people are examining history, culture, and traditions. Through this examination, cultural practices are often

being reawakened; material culture collections housed in public museums can play a role in these efforts. Through transparency and by fostering access, Cultural Resource Managers can tremendously support communities by reducing -- and hopefully removing -- the barriers experienced by them in the past, while they continue to practice and renew their culture. *Mitakuye Oyasin*.

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## APPENDIX A

Digitizing Dakota Material Culture Report Introduction and Methods



# Digitizing Dakota Material Culture in the Minnesota Historical Society's “3D Objects” Collection



February 21, 2012

Prepared by  
Ben Gessner  
Lizzie Ehrenhalt  
Jason Onerheim  
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MINNESOTA HISTORICAL SOCIETY

# Digitizing Dakota Material Culture in the Minnesota Historical Society “3D Objects” Collection

## Introduction

Prior to beginning this project, roughly 400 digital records of Dakota material culture from the Minnesota Historical Society’s “3D Objects” (historical artifact) collection were published to our CMS “Collections Online” database. Based on feedback by Dakota individuals from various communities regarding the ease of access to information about Dakota material culture, in 2011 the Collections Department launched an effort to clarify and present the remaining Dakota items in a transparent and easily understood way. In doing so, the Society has identified and digitized nearly 600 additional records, as well as reviewed the 400 records already published in order to ensure accuracy. Today, nearly 1000 records related to Dakota material culture are available on the “Collections Online” database. This group of 1000 records includes items made or used by or *possibly* made or used by Dakota individuals or communities.

## Goals

The goals of this project are:

1. To continue making the Society’s collections accessible, including to those people who are unable to visit the History Center.
2. To be completely transparent and share, in an easily understood way, what the Society has in the collections with the public.
3. To solicit feedback from knowledgeable community members in order to present the collections in the most accurate way.
4. To acknowledge and document that images of sensitive items and items that may meet criteria for repatriation under NAGPRA will not be published to our website.
5. To serve as a model for future digitization projects involving other American Indian collections at the Society.

## Methods

This project began with the most comprehensive searches of Dakota material culture in our database that have been done in many years. In the past, Dakota material culture has been labeled with many different variations of the terms “Sioux” and/or “Dakota,” including “Sioux,” “Dakota,” “Dakota Indian,” and “Siouan” - to name a few. These terms and more were included in these searches, contributing to the creation of a comprehensive list. Additionally, at various points in the past, the outdated term “Sioux” was oftentimes replaced with the word “Dakota.” The outcome of this action is that included in this list are items that are Dakota, Lakota, and Nakota. This report is limited to the “3D Objects” (historical artifact) collection, and does not include items from the photograph, book, manuscript, or archaeological collections.

The database searches resulted in 998 records being identified at this time. It should be noted that *this number does not necessarily reflect the exact number of items in the collection*, as some records have component pieces. This list includes items made or used by, or *possibly* made or used by a Dakota individual or community. Included in this list are also items that may not initially be recognized as Dakota material culture – for instance, items of European or Euro-American origin that were used by Dakota people. For example, a gun used by John Otherday is included, as are samples of Dakota-made lace from the Whipple collection, and Powwow buttons associated with specific Dakota communities.

Because the current database used by MHS is a compilation of approximately 20 former databases, research was conducted by the project team by reviewing original accession files and register entries. This research aided in bringing database records up to date according to modern museum standards. New digital photographs, also meeting modern museum standards, were taken of many of these items.

Because the Minnesota Historical Society is a public institution, and because a goal of the Collections Department is to be completely transparent, each item will have *at least* a record published to the online database, although many will not include an image.

Operating under the advisement of the Society’s Indian Affairs Committee, digital records for chanunpa (pipes) that have been smoked from **will not** contain an image. Items that may meet NAGPRA criteria for repatriation, determined through curatorial review and/or consultation with communities will also **not include** an image. A very small number of items that the project team did not have access to, such as items located at MHS sites, may also not include an image in this report.

## Next steps, new goals and feedback

This PDF report is a static document; a snapshot of this project at this time. The next major goal of this project, to be completed very shortly, is to join these online records together, so that they are grouped in an easy-to-find and accessible location on the Society's website. This location will be distributed, and will be linked to multiple existing pages on our website, including the Dakota Family History page, the 1862 website, and placed as a 'featured' search on our Collections Online database page.

As one of goals of this project is to receive feedback, the number of items in this group is likely to change. As feedback and research continues, many of the 'possibly made by' Dakota items may in fact be determined to not be Dakota in origin. Conversely, items identified strictly as "Plains" may be found to be stylistically linked to Dakota.

A continuation of this project already in progress includes digitizing the remaining materials in the Society's "3D Objects" collection that are identified as "Plains," "Northern Plains," "Southern Plains," or "Unidentified Tribe." Additionally, this project can serve as a model for digitizing Ojibwe collections.

## Provenance information about a portion of American Indian items

The following information was originally distributed via NAGPRA mailings in 1993. Although this report is limited to items within the "3D Objects" (historical artifact) collection, this information also pertains to archaeological collections. This is a partial report on the origins of a portion of items in the Society's collections.

The American Indian collections at the Minnesota Historical Society were acquired between 1855 and the present and came to the Society through both archaeological work and donations of historical items made by trading post owners, 19<sup>th</sup> and 20<sup>th</sup> century collectors, and individuals (or their descendants) whose military, survey, road building, or other careers involved travel in this region during the 19<sup>th</sup> and 20<sup>th</sup> centuries.

American Indian materials in the Society's "3D Objects" collection include items representing various categories of material culture including fishing, hunting, maple sugaring, wild ricing, agriculture, hide working, travel and transportation, tools, household equipment/building furnishings, clothing, communication, crafts, art, personal adornment, smoking equipment, structures, exchange media, music, recreation, toys, figurines, weapons, and ceremonial items.

The Society's largest collection was donated by Harry and Jeannette Ayer in 1959; they began their collecting activities in approximately 1908. These approximately 1400

American Indian items consist of primarily Ojibwe material culture. The Ayers' trading post business led them to acquire other American Indian material from outside the region (including the Southwest and Pacific Northwest). The collection ranges in date from the mid-19<sup>th</sup> century to the 1950s. Because of the Ayer's close affiliation with Mille Lacs and White Earth, some of the objects are associated with specific band members.

Alfred J. Hill, Theodore H. Lewis, Jacob Vrandenburg Brower, and Rev. E. C. Mitchell are the collectors, compilers, or donors of the majority of the 19<sup>th</sup> century archaeological materials in the Society collections. Hill was state geologist, a civil engineer, and archaeologist. Lewis was an archaeologist and surveyed many of the burial mounds in Minnesota and nearby regions. Brower was an author, legislator, geographic explorer, and archaeologist. Society records contain very detailed data on the provenance of some of these collections. Their scholarship and personal collections resulted in the publication of *The Aborigines of Minnesota*, 1911. Rev. Mitchell purchased the Lewis collection and later sold it to the Society.

The Society has substantial collections created by Frances Densmore, a significant figure in the documentation of the music and cultures of American Indians. She was a musician, piano teacher, and ethnographer who began her work in the 1890s and continued until her death in 1957.

Gilbert L. Wilson was assisted by his brother Frederick N. in an anthropological study of the Mandan and Hidatsa Indians of the Fort Berthold Indian Reservation in North Dakota during 1906-1908. Gilbert Wilson was hired by the American Museum of Natural History to gather ethnological material. His personal collection made during that study comprises the materials donated to the Society by his widow in 1931. Wilson also visited Standing Rock Reservation during 1905. Most of the Wilson collections at the Society document agricultural activity, the majority being made by informants and friends made during his study. The study is thoroughly documented and supported by phonograph recordings, photographs, drawings, notes and reports. Accession numbers 7059, 8027, 9598, 9661, 9999.8027.

In 1923, Mrs. E.R. Brown donated a collection of American Indian items acquired by Major J.M. Stone during his 1860s tenure as Indian Agent among the "Sioux" on the Missouri River. Accession number 6482.

Colonel John Gavin Clark was a government surveyor for the states of Wisconsin, Minnesota, Iowa, and Missouri from 1849-1853. He served from 1865-1866 at Fort Rice in Dakota Territory. Accession number 1969.54.

In 1946, Eugene C. Alder donated a group of items collected by his father, John W. Alder, in the 1880s at the Pine Ridge Agency in South Dakota. Accession number 8616.

Dr. Nathan Reynolds Hurd was dentist who frequently visited relatives in charge of the Agency at Lower Brule, South Dakota. In the 1890s his help during a smallpox epidemic at the Agency was rewarded by gifts from the band. These items were kept by the family until Mrs. Loren C. Hurd donated the collection to the Society in 1959. Accession number 9539.

In 1964, items from the Cheyenne River Reservation, South Dakota, were donated to the Society by Mrs. W. C. Bryant. The items were acquired by her grandfather Roger G. Morton, Indian Agent at the Reservation during 1890 and earlier, and by her aunt Marsha Devinney, the first teacher at the White Horse Indian School. Accession number 9859.

In 1888-1889, David K. Bryant purchased items reported to have belonged to Chief Sitting Bull from his wife at Mandan, South Dakota. These items were given to the Society by Bryant's son, Robert R. Bryant, in 1966. Accession number 1966.154.

John S. Sanborn served in the Civil War with the Fourth Minnesota Regiment. From 1865-1867 he led campaigns against the Indians in the Southwest and the Indian Territory and served on Congress's Indian Peace Commission. Accession number 1981.75.

An early donation from Herbert L. Hinckley includes items which were attributed to Brave Bear. They were collected circa 1870 at the Sioux Agency near Standing Rock, South Dakota. Accession number 335.

In 1905, Jacob V. Brower purchased material from Charles H. Bennett for the Society's collections. Bennett was a pharmacist and prominent civic leader in Pipestone, MN. His drugstore housed a large display of locally made pipestone items. Bennett knew and worked with many of the American Indian pipestone carvers in the Pipestone and Flandreau areas during the 1870s-1880s. Accession numbers 2844-2886.

Dr. J. B. Ferguson served in the U.S. Army as a steward and then acting assistant surgeon from 1870-1891. The items donated by Ferguson are said to have been collected at Fort Totten, North Dakota, in the 1870s. Accession numbers 6020, 6021.

## APPENDIX B

### Resource Sharing in Communities Proposal

## Proposal

### Dakota Genealogy “Exhibit” and Resource Sharing in Communities

Developed by Ben Gessner in collaboration with Melvin Houston of the Santee Sioux Nation of Nebraska

#### Needs Assessment

In recent discussions with members of Dakota communities, museum collections / the history of collecting have been heavily criticized; MNHS has adopted a defensive position in defending themselves as stewards; as not trying to “own” or limit access to collections that assist in individuals better understanding their past. Overwhelmingly, Dakota community members have also made references to finding value in the MNHS genealogical resources and photographic collections; many individuals have been able to interact with these cultural resources in meaningful and beneficial ways. *MNHS should be proactive in educating communities about these resources, for the sake of public education and for positioning ourselves as a partner to Dakota people.*

#### What can the MNHS Collections Department do?

A portable, low-cost, small 5-panel travelling exhibit/ resources sharing booth will be developed. It will focus on American Indian **genealogical** and **photographic** collections resources – the areas that have been identified as important by Dakota people themselves. The panels will include information adapted from the Library and collections website and will, at least initially as this is an anniversary year, attempt to be present at Dakota community events (although content could pertain more broadly to other tribes, specifically Ojibwe resources). Additionally, panels could also include information about other collecting areas, including material culture collections, NAGPRA and management policies and current outreach and recent community partnerships.

#### Why?

This project:

- Supports the institutional strategic priority in reaching new and diverse audiences AND positions the Collection Department to engage actively in outreach with these communities
- Supports the Library and Archives Divisional goal of branding 2012 as a year devoted to genealogy
- Increases visitorship / usership of the library and online resources



- Positions MNHS Collections as being viewed by Dakota community members as a useful partner and resource-sharer, and contributes to moving away from the perspective that collections are 'closed,'
- Pivots MNHS Collections department from a defensive position to a proactive position

### When and Where?

According to Melvin Houston of the Santee Sioux Nation of Nebraska, appointed to represent the Tribe on Minnesota affairs, rather than expecting Dakota and other American Indian audiences to come to the History Center in Saint Paul, the MNHS can find an interested and centralized American Indian audience at community powwows. He states, "Powwows are a time when we all come home; we all come together." This "exhibit," along with designated MNHS Collections Department Staff and potentially a paid Dakota community member consultant will travel to the four in-state Dakota communities in the summer of 2012, plus Mendota and Mankato in the fall. Additionally, travel to Sisseton Wahpeton, Flandreau, Crow Creek and Santee, NE, is also possible. Mr. Houston feels confident that vendor fees would be waived at most Powwows.

The Flandreau Santee Sioux Tribe has planned for August 13-17<sup>th</sup> an "All Dakota" invitational homecoming and march back into Minnesota. James "J.B." Weston, the Flandreau Tribal Historic Preservation Officer, with Franky Jackson, a Cultural Resource Management Consultant has invited MNHS to participate.

Working in conjunction with the MNHS Education department and/or Dakota community member consultants, many other community events in the Metro area may be identified, and this exhibit / informational booth may be used well into the future. Education staff are currently actively engaged with and plugged into the American Indian community, and present at many community events in regards to education outreach.

"Takeaways" can include Ojibwe and Dakota family genealogy printed brochures, bookmarks, and other materials.

### Budget:

proposed budget attached

**Dakota Genealogy “Exhibit” and Resource Sharing in Communities - Budget**

Budget Category	Wage (per hour)	Prep Hours	“Field” Hours	Total Project Hours	Total project wages	Per Diem	Total Project Field Days	Per Diem per person	
<b>MHS Personnel</b>									
Ben Gessner	\$16.00	20	100	120	1920.00	\$31	12.5	387.50	
Collections Assistant 1	\$16.00		100	100	1600.00	\$31	12.5	387.50	
Librarian	\$25.00	2		2	50.00				
Total Prep Hours		50							
Total Field Hours			128						
Total Project Hours				205					
Subtotal wages					3570.00				
Total Per Diem								775.00	
Total personnel									<b>4345.00</b>
<b>Non-Personnel expenses</b>									
Gas	3390 total miles @ app. 50cents / mile								1695.00
Exhibit panels (printing)	5 panels of 3/16” Black Gatorboard with 3mil UV laminate @ 86.00/per panel								430.00
Easels and sandbags	5 easels @ 40.00 each and 4 sandbags @ 20.00 each								300.00
Flipbook of collections	4 @ ~50.00 each								200.00
DVD duplication	2000 dvds with labels								1500.00
Bookmarks	2000								400.00
Popup Tent Canopy									200.00
Total non-personnel expenses									<b>4725.00</b>
<b>Total</b>									<b>\$ 9070.00</b>

**Notes: Total field hours determined by 20 hours = each event + *average* ½ day travel per trip (2.5 working days per Powwow weekend) x 10 events = 200 field hours**

**Travel from St. Paul and back: Prairie Island - 75 miles; Shakopee- 60 miles; Lower Sioux - 250 miles; Upper Sioux - 270 miles; Flandreau - 450 miles; Sisseton-Wahpeton – 470 miles; Crow Creek - 820; Santee – 800 miles; Mankato – 180 miles; Mendota – 15 miles**

ORIGINAL MANUSCRIPT

APPENDIX C

*Wopida Tanka* from the Minnesota Historical Society



Hello,

Thank you all for the opportunity to participate in this important event. 2012 is a significant year in the state of Minnesota and beyond; it marks the 150<sup>th</sup> anniversary of the *US – Dakota War of 1862*. The Minnesota Historical Society is using this year as a time of examination, remembrance, education, sharing and planning. *Remembrance* not only of the events of the six weeks of battles, but of all of the issues and causes that led to the war, the impact on Dakota people and European-American settlers, and the forced removal and dispersal of Dakota people throughout the neighboring states and Canada after the war.

For over 150 years, the Society has been a repository of Dakota material culture, photographs, oral histories and important documents. Through numerous open-door meetings with Dakota community members, this anniversary year has allowed the Society's staff an opportunity to reexamine the role that these resources can play in the lives of contemporary Dakota people. In this manner, the Society has renewed its commitment to Dakota people in a number of ways. We continue daily to improve online access to important Dakota archives and collections. We have also begun to examine partnerships with communities concerning the integration of culturally-sensitive management of material culture, as well as the way in which the Society implements the return of materials through the Native American Graves Protection and Repatriation Act.

One current initiative regarding collections is the Oral History project; during 2011 and 2012, Society staff recorded dozens of oral histories in Dakota communities across the Midwest and Canada, and has made them available through our website, [www.usdakotawar.org](http://www.usdakotawar.org). This website, as well as the following resources can be used to better understand family histories, to better educate all people.

- **The Collections Online Database** can be used to search for photographs and material culture (objects) related to Dakota people. It can be found at [www.mnhs.org/searchcollections](http://www.mnhs.org/searchcollections) .
- Similarly, the **Oceti Šakowiŋ – The Seven Council Fires** website ties together all known digital records of Dakota and Lakota material culture. It can be accessed at <http://collections.mnhs.org/sevencouncilfires> .

- Resources related to genealogy and **Dakota Family History** are available at <http://www.mnhs.org/genealogy/dakotafamily/resources.htm> . Many of these family history resources are inventoried and their contents can be viewed in online *finding aids*. This means that researchers do not have to be in St. Paul, at the History Center, in order to start looking through the resources.

While preparing for this year's programming, I have personally witnessed numerous meaningful interactions between Dakota people and the collections resources under our stewardship. I have seen relatives meet, have seen relationships grow, and have seen the difficult questions surrounding collections being asked and received in respectful ways. These interactions and this dialogue will continue well beyond this anniversary year.

Thank you again for the opportunity to participate in this important event.

Wopida Tanka,

A handwritten signature in black ink that reads "Andrea N. Kajer". The signature is written in a cursive, flowing style.

Andrea Kajer  
Deputy Director, External Relations  
Minnesota Historical Society

## APPENDIX D

### Preserving Family Photos and Documents



## Preserving Family Photos and Documents

### Getting started

Family photographs and documents can be thought of as having three types of value: value to the family, broader historical (or “research”) value, and monetary value. Items with a monetary value are the rarest, and the Minnesota Historical Society does not give monetary appraisals or formally “authenticate” documents. We can, however, provide a list of appraisers in the Twin Cities area.

Not everything old is necessarily worth preserving, but many items are. They include materials such as letters, diaries, scrapbooks, photos and photo albums, newspaper clippings, citizenship, land grant, and military documents, birth and marriage documents, genealogical information (sometimes contained in family bibles), as well as many other items.

When organizing photographs, if possible, identify those people pictured and label the back of the photo. Sometimes it’s best to start with the most current photos and work backward in time. Note what’s going on in the picture, who’s in it and where the picture was taken. Date the photo as closely as you can if you feel that you are somewhat accurate. Write the information on the back of the photo with a soft 6B drawing pencil, which is available in art-supply stores.

### Storing photographs and documents

The two most common causes of deterioration for documents and photographs are overexposure to light and a poor storage environment. These items should be stored away from light, in archival boxes if possible. Open containers or framed items should be shielded from light as much as possible. Documents and photos should also be stored in a space with the same environmental conditions that are comfortable to you – at a reasonable temperature and humidity level.

The best way to store photographs and documents is in archival-quality folders within archival-quality boxes. “Archival quality” refers to items that are free of the acids normally found in regular paper or cardboard. Archival quality materials are not available in most office supply stores and cost somewhat more than regular folders and boxes – but they will help preserve your documents for generations to come. The worst places to store documents and photographs are in unfinished basements, attics, garages, “mini-storage” rentals, barns and sheds.



It is best to store letters flat and attached (with a plastic or stainless steel paperclip) to its envelope. Torn or damaged items should not be repaired, except by a professional conservator. Most tapes, glues, and other mending supplies will actually damage items in the long run. Newspaper clippings are highly acidic and should never be stored in contact with any other form of material. They can be stored in their own folders or, for more permanent preservation of the information they contain, can be photocopied.

For photos, albums also allow you to display and share with friends and family. Albums with clear plastic pages can be used if the pages are made from polyester, polypropylene, or polyethylene. Do not use vinyl pages or album covers – they emit harmful vapors and shorten the life of photos. Also, do not use “magnetic” photo albums with self-adhesive pages. This sticking material is detrimental to photos. Photo corners also allow for the easy display of photographs, without causing them harm.

Slides can be stored in boxes or carousel trays if you keep their lids on; slides are very susceptible to dust. Non-vinyl slide pages can also be used. If you have slides, photo CDs, home movies, or home videos, be sure to save the hardware that is used to view them. When the technology changes in the future, you’ll need that equipment to enjoy your images.

If you have them, it is important to save film negatives. Many people think negatives are a nuisance, but they are the original photo image and the best source for making new prints when the old print is damaged. Store negatives in polyester, polypropylene or polyethylene sleeves.

## **Displaying framed photographs and documents**

Exposure to light can hurt photographs and documents. Display framed items on the least sunny walls in your house, or make a color photocopy of the item and keep the original in dark storage. Metal frames are preferable to wood. Never frame an item so that it is in direct contact with the glass. Use 100 percent rag matte board and remove and wooden or cardboard backing used in old frames. Dark storage is especially important for documents containing handwritten entries and signatures, or for color photographs or documents.

## **Repairing or restoring damaged items**

“Copy photography” is the best way to save torn or damaged photographs. A basic rule in photograph preservation is to leave the original just the way it is. A copy photographer scans and retouches copy negatives or prints in order to restore the image (with no further damage to the original). Personal scanners and software are becoming common, and many stores offer these services.

The only safe and reliable way to repair or restore a damaged document (torn, water damaged, mold damaged) is to employ the services of a professional conservator. The Conservation department at the Minnesota Historical Society (1-800-657-3773 or [conservationhelp@mnhs.org](mailto:conservationhelp@mnhs.org)) can provide information on questions to ask when interviewing conservators, and provide a list of conservators in the state.

## **Where to purchase preservation supplies**

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Some archival-quality storage supplies are easy to find; others require a little more effort. Many photo shops and some stationery stores carry photo corners, archival-quality plastic pages, and non-vinyl photo albums. Other sources include Light Impressions (<http://www.lightimpressionsdirect.com/>), University Products (<http://www.universityproducts.com/>), and Gaylord Brothers (<http://www.gaylord.com/>).

## APPENDIX E

### Researching Dakota Family History Library Guide

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# Researching Dakota Family History



at the  
MINNESOTA HISTORICAL SOCIETY  
LIBRARY AND ARCHIVES

**Cover Photograph**  
 Dakota Indian Woman and Child,  
 ca. 1900  
 MHS Photograph Collection  
 Location no. E93.1 p7

Based on Carolyn R. Anderson's 1994  
 "Sources for Researching Dakota Family History at  
 the Minnesota Historical Society."

Reference staff sincerely thank Dr. Anderson for  
 allowing us to use her compilation as a framework  
 for this pamphlet.

ANNUITY PAY-ROLL.						
NO.	NAME	AGE	PAID	AMOUNT	REMARKS	DATE OF BIRTH
44	McLeod, John	27.0	2.18	100.00	John McLeod	1842
45	McLeod, John	27.0	2.18	100.00	John McLeod	1842
46	McLeod, John	27.0	2.18	100.00	John McLeod	1842
47	McLeod, John	27.0	2.18	100.00	John McLeod	1842
48	McLeod, John	27.0	2.18	100.00	John McLeod	1842
49	McLeod, John	27.0	2.18	100.00	John McLeod	1842
50	McLeod, John	27.0	2.18	100.00	John McLeod	1842
51	McLeod, John	27.0	2.18	100.00	John McLeod	1842
52	McLeod, John	27.0	2.18	100.00	John McLeod	1842
53	McLeod, John	27.0	2.18	100.00	John McLeod	1842
54	McLeod, John	27.0	2.18	100.00	John McLeod	1842
55	McLeod, John	27.0	2.18	100.00	John McLeod	1842
56	McLeod, John	27.0	2.18	100.00	John McLeod	1842
57	McLeod, John	27.0	2.18	100.00	John McLeod	1842
58	McLeod, John	27.0	2.18	100.00	John McLeod	1842
59	McLeod, John	27.0	2.18	100.00	John McLeod	1842
60	McLeod, John	27.0	2.18	100.00	John McLeod	1842

Page from the "McLeod" enrollment

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## Researching Dakota Family History at the Minnesota Historical Society Library

### Basic Tips

- Start with a basic family history guide and a basic ancestor chart or family group sheet.
- Do not focus just on Indian records; use everything available from the time period.
- Be prepared for more variance in names and spellings than with any other group.
- Fur trade records could be helpful. Some are listed under MANUSCRIPT COLLECTIONS.
- Use military records since Indians served in the military in many different wars.
- For members of tribes that are not federally-recognized, try the non-Indian census. The people may be listed, but a tribal affiliation will not be included.
- \* *Try these items first!* They are the most likely to be helpful to most people.

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### Census and Other Lists

*The Indian Census, an annual enumeration, started in 1885 and lasted until 1940. Those years not available at MHS can be obtained through the National Archives and its branches, the Family History Centers, and the American Genealogical Lending Library. The Annuity Rolls can also be obtained through the National Archives, although some are only in the branches. For Minnesota tribes, check the Kansas City Branch first, then the Chicago Branch.*

*The full population of Minnesota was enumerated in two series of censuses: one by the U.S. Census Office/Bureau of the federal government and another by the Territory and State of Minnesota.*

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*Church records can provide information about named individuals who were baptized, married, or buried by a congregation. Membership lists are available for some congregations. The MHS Library has a rich but incomplete collection of records from denominations that proselytized Dakota people, including Presbyterian, Congregational, Episcopalian, and Roman Catholic, and from some specific congregations of those denominations.*

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*See also MILITARY RECORDS for archival records of military service*

*See also VITAL RECORDS for birth, marriage, and death records*

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## **Newspapers and Other Periodicals**

*The Minnesota Historical Society Library has microfilm copies of most newspapers published in Minnesota, arranged by city of publication. There was a great variation in the news from Indian communities covered by non-Indian newspapers. You can check for obituaries, however, if you have a date of death for a family member. For death dates between 1904 and 2001, check the online Death*



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*Certificates Index at <http://people.mnhs.org/dci/>. The MHS Library also has several newspapers published by or for Indians:*

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### Photographs, Artwork, and Artifacts

#### Collections Online

*There are many photographs and artworks in the Minnesota Historical Society collections related to the Dakota, including portraits and photographs of objects and artifacts.. The first place to check is the Collections Online which is available online at <http://greatriversnetwork.org/index.php?brand=cms>.*

#### Other Photographs

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### \*1889 Census of Mdewakanton Sioux Living in Minnesota (Reading Room CS 42 .M553 No. 30)

This is a transcribed copy of the original handwritten census compiled by Robert B. Henton ("Hinton") that is held by the National Archives. It was transcribed by Mary Hawker Bakeman and appears in her journal, *Minnesota Genealogical Journal*, No. 30 (Sept. 2003): pp. 2925-2928. Digital images of the original can be viewed on the National Archives website at

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<http://www.archives.gov/research/arc>, and search by the term “Mdewakanton”.

**American Board of Commissioners for Foreign Missions. Correspondence** (Manuscript Collection, BA10/.A512b)

Typewritten copies of correspondence, 1827-1878, with missionaries—including Riggs, Williamson, and others—at the Dakota and Ojibwe missions in Minnesota. It also includes biographies, diaries, and other records sent to the board. These are copies of originals in the Houghton Library at Harvard University. Indexed in Grace Lee Nute’s *Northwest Missions Manuscripts and Index*, 1766-1926. MHS call # M587.

**Aiton, John Felix, and Family Papers** (Manuscript Collection, P1447)

Aiton was an early Presbyterian missionary teacher to the Dakota Indians at Red Wing (1848-1850) and Kaposia (1852-1855) villages. Of particular interest are a ledger book with early census data from Wakute’s [Red Wing’s] village, school attendance register listing pupils at Kaposia and Little Crow’s Village, and a Dakota-English dictionary compiled by Aiton.

The censuses of the Red Wing band taken by Aiton in 1849 and 1850 have been transcribed by Mary Bakeman and published in the *Minnesota Genealogical Journal* no. 9 (Mar. 1993): pp. 853-858. MHS call number: Reading Room CS 42 .M553 no. 9.

**Bluestone, Rose Whipple, Interview, 1976 (Oral History)**

A Dakota Indian born at Prairie Island and raised in Santee, Nebraska, recalls her childhood and her education at boarding schools for Indians. She discusses the Dakota War of 1862 and Christianity, particularly her Episcopal upbringing. 60 minutes; 18-page transcript.

**Brown, Joseph R. and Samuel J., and Family Papers** (Microfilmed Manuscript Collection, M595)

The papers reflect Samuel J. Brown’s lifelong interest in and involvement with the Dakota Indians (he was one-eighth Dakota and a member of the Sisseton tribe). Information on the Dakota Indians can be found in the “Correspondence and Other Papers” series. Much of it relates to the Dakota Conflict of 1862 and its aftermath, the imprisonment of the Dakota and their removal to Dakota Territory, the service of Sisseton and Wahpeton scouts with the United States Army, attempts to win government annuities for the scouts, and the opening of the Sisseton Reservation to white settlement. Some of the materials are in the Dakota language; several are accompanied by English translations. Of particular genealogical interest are the following census/lists:

- 1864 census at Crow Creek Agency, or Fort Thompson (Reel 3)
- 1867 census of Lake Traverse Indians (Reel 5)
- 1869 (Jan.) list of Indians at Fort Wadsworth, Lake Traverse (Reel 5).

**Cathedral of St. Paul Parish Record Books, 1840-1857** (Manuscript Collection, BA1.2/.S2C3)

Photostatic copies of the registers of baptisms, marriages, deaths, and confirmations conducted by Catholic priests at St. Paul and at St. Peter’s Church in Mendota, giving the names of settlers, “half-breeds,” fur traders and their families, and Indians. Many of the entries—which are in French, Latin,

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and English—were made by Father Lucien Galtier. (Originals are in the Archives of the Archdiocese of St. Paul and Minneapolis.)

**Census of Dakota Indians Interned at Fort Snelling After the Dakota War in 1862.**

Report no. 156 in the Report of the [U.S.] Commissioner of Indian Affairs, for the year 1863. William McKusick, superintendent of the "Indian Camp" at Fort Snelling conducted a census of the Indians under surveillance of the United States military during the winter following the 1862 Dakota War, together with an inventory of property. The list is divided by Indian band (e.g. Wabashaw's Band, Yellow Medicine's Band) and lists the Indian name of the head of families, the number of persons in each family, and the number of horses, oxen, wagons, and chains owned by each family. The families are mostly those of the condemned Indians in confinement near Davenport, Iowa. *MHS call number*: Reading Room E93 .U71 1863; also available on microfilm: Microfilm 1599, and online at [http://www.mnhs.org/genealogy/dakotafamily/census1863/indian\\_index313.htm](http://www.mnhs.org/genealogy/dakotafamily/census1863/indian_index313.htm).

**Chambers and Johnson Family Papers** (Manuscript Collection, P1240)

The collection includes a few papers related to Harvey Johnson's work (1855-1856) in taking a census of the Dakota "mixed-bloods" on the Lake Pepin reservation, including a list of Indians and "half-breeds" (Box 1).

**County Birth Records** (Microfilm, each county has its own SAM number assigned, see catalog)

As of June 2012 the Minnesota Historical Society Library has county-wide birth records for only 12 counties: Anoka, Brown, Dodge, Faribault, Hennepin, Martin, Mower, Olmsted,, Steele, Wadena, Waseca, and Washington.

**County Death Records** (Microfilm, each county has its own SAM number assigned, see catalog)

As of June 2012 the MHS Library has county-wide death records for only 15 counties: Anoka, Brown, Dodge, Faribault, Hennepin, Isanti, Kandiyohi (1946-1980 only), Martin, Mower, Olmsted, Steele, Stearns, Wadena, Waseca, and Washington.

**County Marriage Records** (Microfilm, each county has its own SAM number assigned, see catalog)

The MHS Library has as of June 2012 marriage records for only 18 counties: Anoka, Brown, Clay, Dodge, Faribault, Hennepin, Kandiyohi, Martin, Monongalia, Mower, Olmsted, Ramsey, Rice (1865-1866 only), St. Louis, Steele, Wadena, Waseca, and Washington.

**Dakota Conflict of 1862 Manuscripts Collections** (Microfilm, M582) and online: <http://www.mnhs.org/library/findaids/M582/pdf/dakotaconflict00unse.pdf>

This compilation comprises a variety of small collections of letters, reminiscences, reports, diaries, and related materials dealing with Minnesota's Dakota Conflict and related activities of 1862-1865. They primarily detail the personal experiences of both white and Indian participants or witnesses, including raids and killings, construction of fortifications, hostages' experiences, the execution at Mankato of 38 Dakota Indians, and the subsequent Sibley and Sully punitive expeditions into western Minnesota and Dakota Territory. A few items offer insight into the background and causes of the conflict.

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**Dakota Friend (*Dakota Tawaxitku*)** (microfilmed Newspaper Collection, filed under St. Paul)  
A newspaper in both Dakota and English for November 30, 1850-August 31, 1852.

**Dakota, Mixed Blood Indian, and White Biographical Files Notebook** (no call number; ask staff for help)

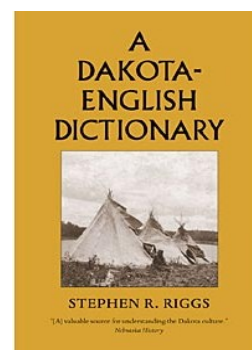
Compiled by Alan Woolworth from the Minnesota Biographies Project, this notebook contains photocopies of biographical information on Dakota Indians, mixed blood Indians, and whites who married into Indian families. Most entries include date and place of birth and death, a brief narrative of their life, and citations to newspaper articles or other material. Arranged alphabetically.

**\* Episcopal Church, Diocese of Minnesota. Diocesan Records** (Manuscript Collection, see online finding aid: <http://www.mnhs.org/library/findaids/p1035.xml>)

The ministry of the Protestant Episcopal Church in the area of present-day Minnesota began with the appointment of a chaplain (Clement F. Jones) to Fort Snelling in 1828. The first Episcopal parish, Christ Church, was established in St. Paul in 1850. The Diocese of Minnesota was founded in 1857. In 1859 Henry B. Whipple was elected as the first Bishop of Minnesota. He established his residence in Faribault and during his years as bishop the church established parishes throughout the state. By 1895 the northern two-thirds of the state was separated and became the Missionary Diocese of Duluth and in 1907 it officially became the Diocese of Duluth. In 1943, however, the two dioceses were reunited under the jurisdiction of the Diocese of Minnesota. The records of the Diocese of Minnesota are divided into two principal series, General Diocesan Files and Records of Bishops and Parishes. For Dakota Indian genealogy, the most useful records will be found in the second series, Records of Bishops and Parishes.

\*The Records of Bishops and Parishes series is divided into several sub-series of use for Dakota family history: the Parish Record Books, 1856-1985, and the Bishop Henry B. Whipple Records. Although most parish registers have remained in the custody of the parishes, there are a number of registers that include baptisms, confirmations, marriages, and burials among the series of Parish Record Books. Parishes for which there are parish registers that might be of use for Dakota family history are:

- Anoka and Elk River: Un-named parish, 1876-1891
- Belle Creek: St. Paul's Mission, 1862-1933
- Blue Earth: Good Shepherd Church, 1871-1973
- Madison Lake: Good Shepherd Church, 1889-1894
- Mantorville: St. John's Church, 1890-1944
- Melrose: Trinity Mission, 1879-1928
- Minneapolis: All Saints Church, 1899-1932
- Morton: Church of the Ascension, 1926-1936
- North Branch: St. Thomas Church, 1887-1914
- Old Chiefs Village: St. Antipas Church, 1889-1919



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- Olivia: St. John's Church, 1890-1977
  - Princeton: Hope Church, 1870-1912
  - Red Wing: Christ Church, 1856, 1873-74, 1886-1890 [also on microfilm, M276]
  - Redwood Falls: Church of the Holy Communion, 1907-1954
  - Rush City: Grace Church, 1887-1935
  - Shakopee: St. Peter's Church, 1871-1921
  - Stockton: Trinity Church, 1858-1879.

**\*The Bishop Henry B. Whipple Records, 1859-1899,** contain a series of Registers of Baptisms, Marriages, Burials, etc., performed by Whipple during his travels around the diocese. The baptisms registers cover 1859-1895, and the marriages and burials register covers 1859-1895.

**Flandrau, Charles Eugene, and Family Papers** (Manuscript Collection, A/.F585 & A/+F585; and microfilm of U.S. Northern Superintendency of Indian Affairs records, A/m.F585)  
Papers of Charles E. Flandrau, a lawyer and associate justice (1857-1864) of the Minnesota territorial and supreme courts, and his family, consisting largely of correspondence, invoices, receipts, deeds, and legal documents. Many date from the years 1856-1858, when Flandrau was Indian agent for the Mdewakanton and Wahpekute Dakota, and document his management of Sioux Agency affairs, annuity payments, and councils between the Dakota and government officials. A set of contracts (1897) reflects his representation of Dakota bands in supporting an 1897 Congressional bill to restore rights forfeited in 1863.

For tips on using the collection for Dakota family history research, see Mary Bakeman's *The Flandrau Papers: Treasure Trove for Mixed Blood Dakota Indian Genealogy*, published by Park Genealogical Books, 1997. MHS call number: E 99 .D1 F56 1997.

**Grey Cloud Woman Notebook** (no call number; ask staff for help)

Notebooks compiled by the MHS Education Department staff, containing photocopies of various articles and other material concerning Grey Cloud Woman. Notebook number II contains genealogical material, including family tree charts.

**Iapi Oaye (The Word Carrier) (Microfiche 417)**

A Dakota language newspaper published monthly in Santee, Nebraska, from the 1870s to 1930s. An English version was published, but with much less information about Dakota people. The Dakota version is a good source for obituaries and articles about Dakota people from Minnesota, South Dakota, and Nebraska.

**Iapi Oaye Vital Statistics, 1871-1939**

Lists of baptisms, marriages, and deaths that appeared in the Dakota language newspaper, Iapi Oaye, between 1871 and 1939, transcribed and translated by Etta Perkins, Elizabeth Gutch, Pat Spears, and others. Also included is a list of Presbyterian and Congregational Dakota churches.  
MHS call number: Reading Room E 99 .S22 I27 2005.

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**\*Indian Census Rolls, 1885-1940** (Microfilm, M559)

U.S. Office of Indian Affairs microfilm, 88 reels of microfilm, selected from a much larger body, and contains only records of Minnesota Indians and Indian groups in Wisconsin, North Dakota, and South Dakota that had strong Minnesota connections. Census rolls were submitted each year by agents or superintendents in charge of reservations. They include both Dakota and Ojibwa Indians and are arranged by reservation (e.g. Birch Cooley, Devil's Lake, Pipestone, etc.), although there is not a census for every reservation or group of Indians for every year. Only persons who maintained a formal affiliation with a tribe under federal supervision are listed. Minnesota Dakota were under the jurisdiction of Pipestone for most of this period.



*Bishop Whipple and others at St. Cornelia's Church, ca. 1895 N.B. Andersen, photographer MHS Photograph Collection: Collection*

The data on the rolls varies but usually includes English and/or Indian name, roll number, age or birth date, sex, and relationship to head of family. Beginning in 1930 the rolls also show degree of Indian blood, marital status, ward status, place of residence, and sometimes other information. For certain years, including 1935, 1936, 1938, and 1939, only supplemental rolls of additions and deletions were compiled. There is not a census for every reservation or group of Indians for every year. Included in the censuses for Birch Cooley on Roll 2 are additions to and revisions of the 1889 Henton Roll, compiled between 1891 and 1897.

**\*Indians Imprisoned at Rock Island/Pardoned at Davenport, Iowa, January 20<sup>th</sup>, 1866**

A list of 177 out of the 303 Dakota Indians imprisoned at Rock Island and who were later pardoned at Davenport, Iowa. The list gives the Indian name, a translation of the name by Samuel J. Brown, and the age of the person. One third of the 303 are estimated to have died in prison, and a several others either served their sentence or were pardoned earlier. The list appears in *A Detailed Account of the Massacre by the Dakota Indians of Minnesota in 1862*, by Marion P. Satterlee, 1923 edition, pp. 97-102; 1925 edition, pp. 121-128.

MHS call number: E 83.86 S38 1923 or 1925.

**Korean War**

- Bonus Records and Index (Microfilm, SAM 158)
- Applications for military service bonus payments to Minnesota veterans of the Korean War.
- Bonus Beneficiary Records (Microfilm, SAM 159)
- Applications for military service bonus payments to beneficiaries (members of the immediate family) of deceased Minnesota veterans of the Korean War.

**LaCroix, Mary Myrick Hinman, Interview, 1980** (Oral History, OH 19)

Mary Myrick Hinman LaCroix was the daughter of Mary Myrick—who was part Dakota Indian—and the Rev. Samuel Dutton Hinman, an Episcopal missionary to the Santee Sioux from 1860 to 1890, and founder of the Bishop Whipple Mission at the Lower Sioux Community near Redwood

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Falls, Minnesota. Mrs. LaCroix discusses Rev. Hinman's experiences with the Dakota Indian Community at Lower Sioux Agency during the outbreak of Dakota-white hostilities in 1862; at the Fort Snelling winter encampment afterward; at the Crow Creek Reservation, 1863-1866; at the Santee Reservation, 1866-1886; and again at Lower Sioux, 1886-1890. The transcript also relates her recollections of various Dakota personages. 4 60-minute cassettes, plus a 54-page transcript.

**Lawrence, Elizabeth, Interview, 1965** (Oral History) Mrs. Harry Lawrence, whose Dakota Indian name is Morning Star, was the niece of Chief Little Crow. She sings six songs in her native language: a love song; three Christian hymns; "God's Creation," learned from her father, White Spider; and the song of the morning star sung by her father at her birth. 25 minutes. Open for research only.

**Lawrence, Elizabeth Wakeman, Papers** (Manuscript Collection, P939—Biography File)  
Transcript of a 1965 interview with Mrs. Lawrence, a descendant of Little Crow. Also a 1952 Indian genealogy affidavit.

**Lawrence, Harry, Narration, ca. 1958** (Oral History) A Dakota Indian gives information about the history of the Dakota in Minnesota, particularly their settlements on the Minnesota and Mississippi rivers. He recalls the Dakota War of 1862 and Chief Little Crow's part in it. His wife, Elizabeth, also comments. 60 minutes. Open for research only.

**List of Recipients of Federal Funds, 1885 December** (Manuscript Collection, P902)  
Positive photographic copies of a statement signed by John Wakeman, Big Thunder, Phillip Chaska, and Charles Lawrence, reporting on the use of their money and listing the 30 Mdewakantons, probably heads of families, who received federal funds. (Originals are in the National Archives, Record Group 75).

**\*List of Sioux Indians and Half-Breeds in Camp at Fort Snelling, December 1862**  
A "census of Indian camp, &c." listing heads of families, total number in the family, and number of horses, oxen, wagons, and chains of Dakota Indians and "half-breeds" in camp at Fort Snelling under the surveillance of the U.S. military authorities during the winter following the 1862 Dakota Conflict. The list appears in the Report of the Commissioner of Indian Affairs, for the Year 1863, Washington, D.C.: GPO, 1864, pp. 313-316. MHS call number: Reading Room E 93 .U71 1863. Digital copy available on MHS website at [http://www.mnhs.org/genealogy/dakotafamily/census1863/indian\\_index313.htm](http://www.mnhs.org/genealogy/dakotafamily/census1863/indian_index313.htm).

**\*List of Sioux Scouts & Soldiers** (Microfilm, M201)  
A list of members of the Sisseton, Wahpeton, Mdewakanton, and Wahpekute bands of Dakota Indians who served as scouts or soldiers of the U.S. Army during the 1862 Dakota Conflict and the Civil War, and of their heirs. It was compiled by special agent Samuel H. Elrod to determine their eligibility for annuity payments authorized by an 1891 act of Congress. (Originals in the National Archives.)

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**\*McLaughlin, James, Papers** (Microfilm, M230) Microfilm of the Major James McLaughlin Papers. Microfilm of the Papers contain letters, applications for land patents, publications, financial records, notebooks, letter books, and other papers relating to McLaughlin's work as Dakota Indian agent at the Devils Lake and Standing Rock reservations in North Dakota (1876-1895) and as agency inspector and treaty negotiator for the U.S. Office of Indian Affairs (1895-1923). They concern his inspections and negotiations at agencies throughout the U.S. and his work in determining the competency of Indians for citizenship and land patents.

- Rolls 5-13 contain voluminous material on allotments and citizenship work, including thousands of carbon copies of individual Indians' applications for citizenship. These contain good genealogical information.
- Roll 21 contains a 300-page census book listing Standing Rock Indians, giving the Indian and English names, the ages, and family relationship. Much of the list is blurred and hard to read.
- Roll 38 contains the index created by the Abbey Archives on 15,675 cross-reference cards, that give the exact frame numbers to pinpoint information on individual persons and Indian agencies. The originals are at the Assumption Abbey Archives in Richardton, North Dakota

**Military Service Record Cards** (Microfilm, SAM 1) Service record cards for persons who entered federal military service via the Minnesota National Guard and its predecessor, the Minnesota State Militia. They include army, navy, marines, foreign service, naval militia, surgeons and nurses, home and state guards, and cemetery burials. They cover the period from the Civil War through World War II.

**\*Native American Death Certificates** (Microfilm, SAM 401) Unofficial death certificates for 1900 and 1918-1947 for Native Americans who either 1) died in Minnesota but were enrolled or otherwise connected with any Indian tribal group or band, or 2) died outside of Minnesota but were enrolled or otherwise connected with a tribal group or band located in Minnesota. Arranged by state and within a state by Indian agency.

**Native American Genealogical Sourcebook**, edited by Paula K. Byers. Covers basic genealogical research methods and how they apply to Native Americans, as well as records specific to Native Americans. New York: Gale Research Inc., 1995. MHS call number: Reading Room E 98 G44 N37 1995.

#### **Non-Indian Census**

- **Federal Census for Minnesota, 1850-1930** (Microfilm, no call number assigned, ask staff) The federal census occurred in the years ending in "0" beginning with 1850. There was an additional territorial census taken by the federal government in 1857. Although Indian people were not supposed to be listed before 1875, some are listed in the 1850 census. 1940 Census is available online at [www.archives.gov](http://www.archives.gov), [www.ancestry.com](http://www.ancestry.com), and [www.familysearch.org](http://www.familysearch.org).

The MHS Library also has some census microfilm for other states that is worth checking. For



example, many Dakota from Prairie Island are listed on the 1880 federal census for Maiden Rock, Pierce County, Wisconsin.

- **Minnesota State Census, 1849-1905** (Microfilm, no call number assigned, ask staff)

The Minnesota state censuses were taken in 1865, 1875, 1885, 1895, and 1905. The territorial government also took a census in 1849, 1853, 1855, and 1857. Despite governmental instructions to the contrary, some Indian people were listed in 1849. The state census is also searchable by name at <http://people.mnhs.org/census> and on [www.ancestry.com](http://www.ancestry.com).

**Papers Relating to Prairie Island Indian Community**, compiled by Evelyn Wendler-Nelson



*Unidentified Sioux Family at Prairie Island ca. 1902; MHS Photograph Collection, E91.31 p. 17*

(Manuscript Collection, P2314) Typescripts and photographs containing biographical and historical information on the Prairie Island Indian Community and, especially, on members of the Rouillard and Wells families who settled there beginning in the 1880s. Also included is a 1-page list of Indian names from the mid-1860s and mid-1870s.

**Pond Family Papers** (Manuscript Collection, P437) Papers documenting the history of a Minnesota pioneer family, particularly the ministry of two brothers—Samuel and Gideon Pond—who were early missionaries among the Dakota Indians. The papers include photocopies and original correspondence, some with typed transcripts (1833-1935), diaries (1836-1858, 1885-1914), sermons (1857-1879, 1948), addresses (1905-1954), poems, lexicons, a Dakota grammar, a Dakota-Hebrew vocabulary, genealogies, an autograph album, reminiscences (undated and 1874, 1881, 1891), account book (1873-1889), photocopied (1890-1969) and microfilmed (1833-1967) scrapbooks, and newspaper clippings (undated and 1891-1958). Topics include Samuel and Gideon Pond's missionary activities, their interest in the Dakota language, and the churches the brothers helped found.

**“Prairie du Chien and Galena Church Records, 1827-1829,”** transcribed and translated by James L. Hansen. Published in the *Minnesota Genealogical Journal*, no. 5 (May 1986): pp. 421-442.

MHS call number: Reading Room CS 42 .M553 no. 5

Transcribed and translated from a copy of the original French records made by Father Francois Vincent Badin, including baptisms, marriages, and burials. (Originals are in the Archives of St. Mary's College in Montreal; a copy is in the Wisconsin Historical Society.)

**“Prairie du Chien's Earliest Church Records, 1817,”** transcribed and translated by James Hansen.

Published in the *Minnesota Genealogical Journal*, no. 4 (Nov. 1985): pp. 329-342. MHS call number: Reading Room CS 42 .M553 no. 4. Translated from a photostatic copy of the original French records made by Father Joseph Marie Dunand and kept by St. Gabriel's Catholic Church in Prairie du Chien, Wisconsin.

**Register of Baptisms, Deaths, and Marriages Kept by Father Ravoux, 1841-1844, 1847**  
(Manuscript Collection, P370)

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A photocopy (33 leaves) of a register in French of baptisms, deaths, and marriages kept by Father Ravoux among the Dakota Indians from 1841-1844, and on a trip up the Missouri in 1847. Accompanied by a typed transcript (28 leaves) in French of the register. (Original is in the Archives of the Archdiocese of St. Paul and Minneapolis.)

A transcribed and translated version is available as: "The Labors of Augustin Ravoux Among the Sioux," transcribed and translated by Mary Bakeman. In *Minnesota Genealogical Journal*, no. 14 (Sept. 1995): pp. 1317-1326. MHS call number: Reading Room CS 42 .M553 no. 14.

**Register of Sioux Half-Breed Scrip Entries** (see the State Archives Notebooks under U.S. General Land Office, Red Wing Land District or the finding aid online at <http://www.mnhs.org/library/findaids/glo011.pdf>.)

The Treaty of Prairie du Chien (1831) set aside 320,819 acres of land near present-day Wabasha as a reserve for "Sioux half-breeds." As the surrounding area opened for settlement, pressure arose to open the half-breed tract to white settlers. Half-breed title was extinguished by dividing the reserve land among the enrolled half-breeds and issuing scrip to each individual in proportion to his or her share of the reserve. By law the scrip could not be alienated, but this restriction was often evaded and much of the scrip was entered by someone other than the person to whom it was issued.

A transcribed version is available as: "Original Land Entries: Mixed Blood/Indian Scrip," transcribed by Christopher Bakeman and published in the *Minnesota Genealogical Journal*:

no. 17 (Mar. 1997): pp. 1619-1634 – Red Wing Land District, 1857-1861, part I

no. 18 (Sept. 1997): pp. 1711-1722 – Red Wing Land District, 1857-1861, part II

MHS call number: Reading Room CS 42 .M553 nos. 17-18.

**Riggs, Stephen R., and Family Papers** Manuscript Collection, finding aid online at <http://www.mnhs.org/library/findaids/00797.xml>. Letters and miscellaneous materials of this Presbyterian missionary and other family members, focusing on the Riggs' missionary service at Lake Harriet (now Minneapolis) and Lac Qui Parle, Minnesota (1837-1862), his work as an interpreter during the 1862 Dakota Conflict, and his subsequent activities as an author of Dakota-language teaching materials. Of particular interest are lists of prisoners at Davenport in the 1860s, and a list of men who died in prison. There also are a great many letters written by Indians, some of them in English, but most of them written in the Dakota language.

**Saint Clair, Henry Whipple Papers** (Manuscript Collection, P894) Henry St. Clair was a Dakota clergyman in the Protestant Episcopal Church at Birch Coulee (Lower Sioux) and elsewhere.

**Saint Leo's Catholic Church (Pipestone, Minn.) Baptism Records, 1878-1896**

("Pipestone County Catholic Baptisms," transcribed by Sheri Flandrick Cox) Transcribed from the original record book held by Saint Leo's Catholic Church. The book contains entries from several congregations, including Woodstock, Avoca, Edgerton, Jasper, and Pipestone.

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Published in the *Minnesota Genealogical Journal*:

no. 28 (Sept. 2002): pp. 2779-2782 – 1878-1887

no. 29 (Mar. 2003): pp. 2883-2886 – 1887-1890

no. 30 (Sept. 2003): pp. 2975-2978 – 1890-1892

no. 31 (Mar. 2004): pp. 3073-3076 – 1892-1894

no. 32 (Sept. 2004): pp. 3181-3184 – 1895-1896

MHS call number: CS 42 .M553 no. 28, 29, 30, 31, 32.

**\*Saint Peter Catholic Church (Mendota, Minn.) Parish Registers, 1857-1973** (Microfilm, M263)  
Marriage register (1857-1907), baptismal and confirmation register (1857-1922), and death register (1908-1913, 1931-1973) of one of the oldest Catholic churches in Minnesota.

**Saint Raphael Cathedral (Dubuque, Iowa) Registers of Baptisms, 1839-1858** (Mss. Coll., P1098)  
A typed transcription of entries in the register of baptisms kept by a number of Roman Catholic priests, including Bishop Mathias Loras. At that time the Diocese of Dubuque included part of the present state of Minnesota. (Original is in the Archdiocese of Dubuque Archives; a transcript is in the Archives of the Archdiocese of St. Paul and Minneapolis.)

**Satterlee, Marion P. and William W., Papers** (Manuscript Collection, P1634)

Primarily Marion P. Satterlee's research files as an historian of the 1862 Dakota Conflict. Marion's research files include two boxes of card files with data on both Indian and white participants in the Dakota Conflict, including Dakota who were killed; reminiscent letters from white survivors; and correspondence with descendants of Little Crow. An electronic inventory is available at <http://www.mnhs.org/library/findaids/P1634.xml>

**\*Selected Sioux (Dakota) Annuity and Census Rolls, 1849-1935** (Microfilm, M405)

U.S. Office of Indian Affairs annuity and census rolls are for Dakota Indian bands whose members were paid annuities by the federal government under various treaties negotiated between 1849 and 1935. They are arranged by band (e.g. Mdewakanton, Flandreau, Santee, etc.) and then chronologically. The annuity rolls list only the head of the family; the census rolls list everyone in the family.

The "**McLeod Roll**"—listed in the inventory as the 1885 enrollment, but now known as the 1886 enrollment—is particularly important as a place to start for Dakota in Minnesota. The 1886 McLeod roll is on reel 1 of M405.

The 1886 enrollment was revised in 1889—the "Henton" or "Hinton" Roll—but that census is not included on the microfilm. You may view digital images of the 1889 census on the National Archives' website at <[www.archives.gov](http://www.archives.gov)>, then search the Archival Research Catalog (ARC) by the term "Sioux census."

After Agent Robert Henton's death in early 1899, US Indian Inspector James McLaughlin was sent to Minnesota to do a revised "Census of Medawakanton Sioux of Minnesota," completed in March of that year. It lists entire families and gives their locations. This census is found on reel 1 of M405.

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In 1923 James McLaughlin helped prepare a comprehensive Santee Sioux Roll of individuals living in Minnesota and elsewhere, to be used in fulfilling a Court of Claims judgment. This roll is also found on reel 1 of M405.

**Sibley, Henry H., Papers** (Microfilmed Manuscript Collection, M164)

More than a third of the papers concern the fur trade with the Dakota Indians of the Upper Mississippi Valley from 1815 to 1855, documenting Sibley's business association with the American Fur Company and its successor, Pierre Chouteau, Jr., and Company, as well as his interest in the treaties, wars, and welfare of the Dakota. They provide information on individual traders and Dakota bands in the Minnesota area; on prices for furs, trade goods, and supplies; on the company's system of agreements and credits for traders and Indians; on missionaries, explorers, and others who visited pre-territorial Minnesota; and on all of the treaties concluded in the Minnesota area with the Dakota, Ojibwe, and Winnebago Indians during 1834-1851. There is considerable data on the 1862 Dakota Conflict, on the 1863 punitive expedition led by Sibley, and on his subsequent service with several Indian affairs commissions and boards. Roll 12, frame 89, contains a list of men who were scouts for Sibley in 1863.

**State Department of Health Birth Records** (Digital; ask staff for help)

Statewide. Unofficial birth cards, 1900-1907; official (but non-certified) birth certificates, 1908-[eventually 1934]. Use the online index at <http://people.mnhs.org/bci/>.

**State Department of Health Death Records** (Microfilm, no call number assigned; ask staff)

Statewide. Unofficial death register, 1899; unofficial death cards, 1900-1907; official (but non-certified) death certificates, 1908-1996 [eventually 2001]. Use the online index at <http://people.mnhs.org/dci/>.

**Taliaferro, Lawrence Papers** (Microfilmed Manuscript Collection, M35 and M35-A)

Correspondence, journals, order books, financial records, an autobiography, and miscellany, the bulk of which document Taliaferro's career as U.S. Indian agent to the Ojibwe and Dakota at the St. Peters Agency near Fort Snelling in present-day Minnesota, 1820-1839, and contain much information about early contact with the Dakota. Taliaferro's journals make reference to most of the prominent Ojibwe and Dakota Indians, Indian traders, explorers, military officers, and missionaries active in Minnesota during that time, as well as many settlers, voyageurs, and Red River colony migrants. There are details on Indian bands, annuity payments, missionary work, and relations between whites and Indians. Taliaferro's handwriting is difficult to read.



*Henry W. and Almeda St. Clair, with their children, ca. 1898  
N.B. Anderson, photographer  
MHS Photograph Collection: Collection III.40.62*

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**Township Birth Records** (Local Government Archives, mostly hardcopy, see catalog)

The number of township birth records at the MHS Library varies widely from county to county. Check the online catalog at <http://mnhs.mnpals.net>. Type in the name of the county and the word "birth." All of the township birth records available for that county will come up in the search results. .

**Township Death Records** (Local Government Archives, mostly hardcopy, see catalog)

The number of township death records at the MHS Library varies widely from county to county. Check the online catalog at <http://mnhs.mnpals.net>. Type in the name of the county and the word "death." All of the township death records available for that county will come up in the search results.

**Two Early Lists of Mixed-Blood Sioux**, transcribed by James L. Hansen.

Published in *Minnesota Genealogical Journal*, no. 6 (Nov. 1986): pp. 523-530. MHS call number: CS 42 .M553 No. 6.

The first list, pertaining to payments due under a Sept. 29, 1837 treaty "between the U.S. and the Sioux Indians of the Mississippi," was transcribed from the Special Files of the U.S. Office of Indian Affairs, no. 200. (Originals are in the National Archives, Record Group 75, NARA microfilm M574, roll 59.)

The second list, based on an 1841 treaty between Wisconsin territorial governor James Duane Doty and "various bands of the Sioux in the Minnesota area," was transcribed from the Letters received by the Office of Indian Affairs. (Originals in the National Archives Record Group 75, NARA microfilm M234, roll 759.)

**United States. Adjutant-General's Office. Letters Received** by the Office of the Adjutant General (Main Series), 1861-1870 (Microfilmed Manuscript Collection, M166)

Letters, briefs, memoranda, and notes sent to or originating in the office of the Adjutant General, the majority of which were received for filing in the period 1861-1870. Of particular Minnesota interest is File 5I-1866 (frames 501-735), which pertains to the Dakota Conflict of 1862 and its aftermath. This file encompasses the years 1862-1916, and comprises a "consolidated file" assembled some years after the constituent letters were initially filed. Among the items are several letters relating to the escape to Canada of Indians involved in the conflict; several letters appealing for the pardon of the Indians held in captivity at Camp Kearney; and a "List of Indian Prisoners Confined at Camp Kearney, Davenport, Iowa, January 20, 1866" (frames 692-697).

**Whipple, Bishop Henry B., Indian Photograph Collection** (Sound & Visual Collection, III.40)

The collection consists primarily of views of Native American Indians from the mid-western United States. Many are identified portraits. Minnesota views include people and buildings at Morton and Birch Coulee and on the White Earth Indian Reservation. Many of the views document the Episcopal ministry at these locations, including many views of the Rev. Henry W. St. Clair and family. Also includes views of Henry B. Whipple, his home, and Shattuck and St. Mary's Schools in Faribault.

**\*Whipple, Henry B. Papers** (Manuscript Collection, P823) see: finding aid online at

<http://www.mnhs.org/library/findaids/P0823.xml>

Whipple's correspondence, diaries, sermons, reminiscences, and other materials as the first Protestant Episcopal bishop of Minnesota (1859-1901) and as a reformer of the United States Indian service.

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They provide information particularly on ecclesiastical policy, Diocese of Minnesota matters, Indian missions, government relations with the Indians, and the Indian rights movement of the latter 19th century. Whipple corresponded with his clergy, many of whom founded the first churches in their areas; with missionaries to the Dakota and Ojibwe Indians, notably Enmegahbowh, Joseph A. Gilfillan, and Samuel Hinman; and with Indians and mixed-bloods, among others. He was particularly concerned about treatment of the Dakota and Ojibwe in Minnesota and about a humane response to the 1862 Dakota Conflict. He served on several commissions appointed to negotiate treaties or oversee the Indians' welfare, including distribution of supplies to the Sisseton and Wahpeton in Dakota Territory (1868-1870), the Sioux Commission (1876), the Northwest Indian Commission (1886), several Ojibwe annuity commissions (1860s), and the U.S. Board of Indian Commissioners (1895-1901). Of particular interest for genealogical purposes is material relating primarily to Dakota who remained at Faribault after 1862, and the Lower Sioux community at Morton.

**Williamson, Thomas S. Papers** (Manuscript Collection, P726) See finding aid online at <http://www.mnhs.org/library/findaids/00952.xml> Correspondence, articles, and accounts of this physician who was also (1835-1862) a missionary to the Dakota Indians at Lac Qui Parle and Kaposia, Minnesota. Most of the correspondence (1861-1879) is between Thomas S. and his son John P., a missionary to the Dakota Indians in Dakota Territory; it gives information on the Indians' removal from Minnesota following the 1862 Dakota Conflict, life in the Indian agencies, and family matters. Especially important for Dakota family history are documents relating to T.S. Williamson's work with the prisoners at Davenport and John P. Williamson's letters relating to the removal of the Dakota to Crow Creek Agency.

**\*Alan Woolworth Papers** (Manuscript Collection, link to Finding Aid <http://www.mnhs.org/library/findaids/00339.xml>) Personal papers and research files of Alan R. Woolworth, a Minnesota historian and archaeologist, primarily concerning events and individuals from 19th-century Minnesota. Among the most useful sections of these papers for Dakota family history research are the **Research Files**. A major portion of the Research Files consists of defense exhibits (1831-1945) from Docket No. 363 of the United States Court of Claims for the Lower Sioux Community in Minnesota. These files, arranged by exhibit number (A-1 - A-61), consist of copies of disbursement sheets prepared by the Indian Trust Accounting Division of the General Services Administration and representing claims for payment by persons performing work within the Lower Dakota Indian community. They summarize information on payee, voucher number, nature of work performed, amount of settlement, name of the Dakota band with regard to which the work was performed, and other descriptive material. See the finding aid to determine which boxes in the collection contain material of interest.

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**World War I**

- **Bonus Files** (see the State Archives Notebooks) Applications for military service bonus payments to Minnesota veterans of World War I. Unfolding and re-housing of these files is in progress. A box list is available that reflects those files that are available for public use. Records are indexed in Collections Online at <http://greatriversnetwork.org/index.php?brand=cms>

**World War II:**

- **Bonus Records** (Microfilm, SAM 232)  
Applications for military service bonus payments to Minnesota veterans of World War II.

**Minnesota Historical Society Library**

Minnesota History Center, 2nd Floor  
345 Kellogg Boulevard West  
St. Paul, MN 55102

651-259-3300  
reference@mnhs.org  
<http://www.mnhs.org>

2005; updated 2012

## APPENDIX F

### Resource Sharing Exhibit Panels



# Artifacts

OF THE ROUGHLY 250,000 ITEMS IN THE ARTIFACT COLLECTION, APPROXIMATELY 6,000 ARE AMERICAN INDIAN IN ORIGIN. ABOUT 1,000 ARE ASSOCIATED WITH ONE OF THE CULTURES THAT COMPRISED THE OCETI ŠAKOWIŃ [SEVEN COUNCIL FIRES] — THE DAKOTA, LAKOTA OR NAKOTA — AND ABOUT 3,000 ARE ASSOCIATED WITH THE OJIBWE.



*Parfleche, 1911. Unknown maker, Lakota*



*Blouse and skirt with jingle cones, ca. 1905  
Made by Lucy Pair, Dakota (possibly)*

## HOW WERE ITEMS ACQUIRED?

THESE MATERIALS HAVE COME TO MHS THROUGH DONATIONS BY ARCHAEOLOGISTS, ETHNOGRAPHERS, COLLECTORS, AND INDIVIDUALS WHOSE MILITARY OR CIVILIAN CAREERS BROUGHT THEM TO THIS REGION DURING THE 19TH OR 20TH CENTURY. OVER THE LAST FEW DECADES, MHS HAS PURCHASED CONTEMPORARY ITEMS DIRECTLY FROM AMERICAN INDIAN ARTISTS AND MAKERS.

EXPLORE THESE COLLECTIONS AT  
[WWW.MNHS.ORG/SEARCHCOLLECTIONS](http://WWW.MNHS.ORG/SEARCHCOLLECTIONS)



*Birch bark box and cover, ca. 2000  
Made by Melvin Losh, Leech Lake band of Ojibwe*

 Minnesota  
Historical Society

## CARE, PRESERVATION, AND USE

MHS WORKS WITH AMERICAN INDIAN COMMUNITIES UNDER THE FEDERAL LAW THAT GOVERNS THE REPATRIATION OF MATERIAL CULTURE: THE NATIVE AMERICAN GRAVES PROTECTION AND REPATRIATION ACT [NAGPRA] OF 1990.

MHS ALSO SEEKS A BALANCE BETWEEN PHYSICAL AND CULTURAL CARE OF ITEMS. SENSITIVE ITEMS ARE MINIMALLY HANDLED BY STAFF AND ARE AVAILABLE TO AMERICAN INDIAN ELDERS, NAGPRA OFFICERS, OR OTHERS ENGAGED IN CONSULTATION. THESE ITEMS ARE ACCESSIBLE FOR CEREMONIAL PURPOSES, WHICH OFTEN TAKE PLACE IN COLLECTION STORAGE AREAS.

# Photographs



*Group of Teton and Middle Dakota Indians at powwow in North or South Dakota, 1923*

THE MINNESOTA HISTORICAL SOCIETY'S PHOTOGRAPH COLLECTION HOLDS OVER 200,000 EXAMPLES OF ALMOST EVERY FORM OF PHOTOGRAPHY PRACTICED IN MINNESOTA, WITH NEARLY EVERY SUBJECT DEPICTED THAT COULD BE IMAGINED.



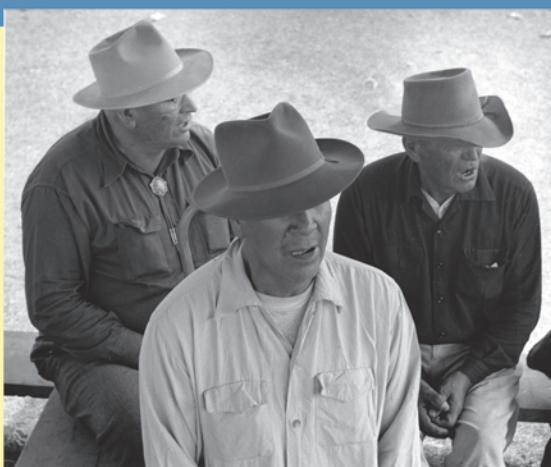
*Dakota girl at Mendota, ca. 1880*

DATING FROM THE MID-19TH CENTURY TO TODAY, THOUSANDS OF PORTRAITS AND LANDSCAPES CAPTURE THE VARIETY OF PEOPLE AND PLACES THAT DEFINE MINNESOTA.


ADDITIONALLY, THERE ARE HUNDREDS OF THOUSANDS OF PHOTOS WITHIN MANUSCRIPT COLLECTIONS AND OVER A HALF-MILLION NEGATIVES IN THE MINNEAPOLIS AND ST. PAUL NEWSPAPER NEGATIVE COLLECTION.

LEARN MORE BY EXPLORING THE COLLECTIONS ONLINE DATABASE AT [WWW.MNHS.ORG/SEARCHCOLLECTIONS](http://WWW.MNHS.ORG/SEARCHCOLLECTIONS)

FIND THOUSANDS OF PHOTOGRAPHS RELATED TO DAKOTA, OJIBWE, AND OTHER AMERICAN INDIAN CULTURES, INCLUDING PHOTOS BY JOEL WHITNEY, ADRIAN JOHN EBELL, BENJAMIN FRANKLIN UPTON, ROLAND REED AND THE FINE ART PRINTS OF THE RED LAKE INDIAN COMMUNITY BY JEROME LIEBLING.



*Red Lake '53. Photo by Jerome Liebling, 1953*

 Minnesota  
Historical Society

# Genealogy

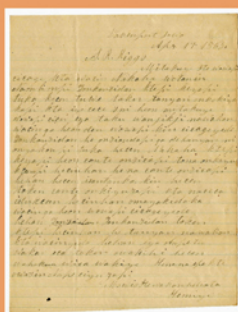
RESOURCES IN THE MHS LIBRARY AND ARCHIVES CAN PROVIDE RESEARCHERS WITH NEW CONNECTIONS TO THEIR FAMILY HISTORIES.

## PRIMARY AND SECONDARY RESOURCES



Dakota woman, ca. 1910

- ANNUITY ROLLS
- FEDERAL, STATE AND INDIAN CENSUS ROLLS
- CHURCH RECORDS
- FAMILY PAPERS
- LAND RECORDS
- MILITARY RECORDS
- NEWSPAPERS AND PERIODICALS
- ORAL HISTORIES
- BIRTH, DEATH AND MARRIAGE RECORDS
- BOOKS ON DAKOTA AND OJIBWE HISTORY, CULTURE AND LANGUAGE



Letter from Dakota prisoner Moses Many Lightening Face to Stephen R. Riggs, 1865



Elizabeth Sherer Russell, a public health nurse for Minnesota, with a patient, Mrs. Jones, ca. 1928

## TO LEARN MORE VISIT:

[HTTP://WWW.MNHS.ORG/GENEALOGY/DAKOTAFAMILY/RESOURCES.HTM](http://www.mnhs.org/genealogy/dakotafamily/resources.htm)  
AND [HTTP://WWW.MNHS.ORG/GENEALOGY/OJIBWAYFAMILYHISTORY.HTM](http://www.mnhs.org/genealogy/ojibwayfamilyhistory.htm)



# Digitization

“DIGITIZATION” IS THE CONVERSION OF ORIGINAL MATERIALS, SUCH AS PHOTOGRAPHIC PRINTS OR HANDWRITTEN DOCUMENTS, INTO A DIGITAL FORMAT IN ORDER TO PRESERVE AND SHARE THE CONTENT OF THE ORIGINALS.

## MUSEUM AND LIBRARY DIGITIZATION



FOR OVER A DECADE, THE MINNESOTA HISTORICAL SOCIETY HAS BEEN DIGITIZING MANUSCRIPTS, PHOTOGRAPHS, ARTWORK AND ARTIFACTS - IN ORDER TO BOTH PROMOTE ACCESS TO CONTENT AND PRESERVE THE ORIGINAL MATERIALS BY DECREASING THEIR HANDLING.



*Council House (carpenter's shop), Sisseton Sioux Agency, South Dakota and Indians who attended a council, 1895*

## DIGITIZING FAMILY DOCUMENTS AND PHOTOS

OVER MANY YEARS, AND UNDER POOR CONDITIONS, PAPER DOCUMENTS CAN BECOME BRITTLE, FRAGMENT AND EVEN DISINTEGRATE. SCANNING HISTORIC FAMILY DOCUMENTS CAN HELP PRESERVE THE CONTENT DIGITALLY.



*Sioux Indians, Fort Totten, Devil's Lake, North Dakota, ca. 1920*

DIGITAL PHOTOS AND SCANS ARE EASILY REPRODUCED IN PHYSICAL FORM AS WELL AS SHARED IN DIGITAL FORM. FAMILY WEBSITES, SOCIAL MEDIA GROUPS, AND ONLINE PHOTO MANAGEMENT AND SHARING SITES ARE PLATFORMS FOR DISTRIBUTING IMAGES.

OFTEN, A MORE COMPLETE UNDERSTANDING OF A PHOTOGRAPH CAN BE OBTAINED THROUGH SHARING THEM WITH OTHER KNOWLEDGEABLE PEOPLE.