

1700 – The Dakota were pushed out from their land at Mille Lacs by the Ojibwe and came to the Minnesota River. They considered Lake Minnetonka sacred and stayed there during the sugaring time in February and March.

1851 Traverse des Sioux Treaty – The Dakota were denied the land around Lake Minnetonka as part of their reservation and got roughly 3 cents/acre for their land. The Dakota had no concept of land ownership and remained around the lake for a few years.

1852 White settlers began inhabiting the area around Minnetonka Mills and built the first sawmill.

1852 Governor Ramsey must have said and written this complacency felt by a man who has just negotiated a profitable real estate deal only to find that he has buried treasure thrown in. For this lake (Lake Minnetonka) was part of the thirty odd million acres the governor had helped wrest from the Dakota Indians – one of the great realty bargains of history and one of the shadiest deals. By the time all of the outstretched white palms had been greased and the last promise broken, the white man paid the Indian less than three and 1/2 cents/ acre.

Thelma Jones, *Once Upon a Lake*, 1969.

Both the Dakota and the Europeans have an intense and intimate relationship with the land, but that relationship springs from strikingly different sources of understanding. Dakota people view the land as their homeland, their relative, their mother; the Europeans see it as a possession.

Gwen Westerman Mni Sota Makoce *The Land of the Dakota*. 2012

1853 It was two years since the Indians had touched pen to the treaty (Traverse de Sioux Treaty) that took their land from them, but none of them had the slightest understanding of what they had done. They could no more conceive of earth as property, as something belonging to one man and upon which no other man could set foot, than white people could imagine cubes of sky marked off and individually owned.

So they continued to camp at the lake as they always had – at least two thousand Mdewakanton Dakota, many of them Shakpe's people. Their lodges contained children. Thelma Jones, *Once Upon a Lake*, 1969.

1853 “Dakota Chief Shakpe called the people before him and made a long oration. Tears rolled down their cheeks as his eloquence grew more powerful. I knew enough of their language that he was telling them they were leaving forever their favorite hunting grounds, where they had so long enjoyed freedom and happiness”

Hezekiah Brake, a settler of Excelsior.

1858 Most of the Big Woods on the eastern shores of Lake Minnetonka were logged.

"As the trees crash down, the birds fly up and away, the game flees, the streams dry to dust - nothing shall be left of the blessings the Great Spirit gave all men to share," the Indians cried out.

Thelma Jones, *Once Upon a Lake*, 1969

1862

. One after another, treaties with the Dakota had been broken. The tribe was pushed onto smaller and smaller allotments of land. Hunting became less sustainable as more white settlers moved into the area. A poor harvest in 1861 was followed by a harsh winter. By the next summer, the Dakota were on the verge of starving. But government gold was in short supply because of the war, and annuities to the Dakota were late. Traders refused to sell on credit. When told that the Dakota were starving, one trader responded, "Let them eat grass." The Indian agent refused to release food from the warehouse until the annuities arrived. The Dakota were desperate.

<https://ushistoryscene.com/article/1862-dakota-uprising/>

December 26, 1862 - Under order from President Lincoln, 38 Dakota leaders were hung in Mankato. The largest mass execution in US history.

March 1863

Congress abrogated, or revoked, all treaties between the U.S. government and the Santee Dakota. As a result the Dakota were expelled from the state. This expulsion ushered in an era of bare survival for the Dakota, as well as the disintegration of many families. In May of 1863 1,300 Dakota were loaded onto steamboats and sent to Crow Creek reservation. Crowded onto the boats and weakened by imprisonment, many died on the voyage. The new reservation was desolate and food was scarce. In the first six months at Crow Creek more than 200 Dakota people died, most of them children.

"By the time they were sent to Crow Creek, most of the people left were women. A lot died along the way, a lot died when they got here. I've read lots of journals from soldiers and missionaries. One of the soldiers mentioned that the women would go to the horse corrals each morning and pick grain from the horse feces to feed their children. A lot of honorable women also had to resort to prostitution to feed their children. These are the things they were forced to do. To us Dakota people, women are sacred, and should be treated as such. I want to make sure they're recognized for their strength, perseverance, wisdom, and intelligence."

Peter Lengkeek, Crow Creek, 2011

<https://www.usdakotawar.org/history/aftermath/exile>

2012

One hundred and fifty years after the war, Governor Mark Dayton formally apologized, declaring August 17, 2012 to be a "Day of Remembrance and Reconciliation." The Minneapolis and St. Paul City Councils formally declared 2013, "The year of the Dakota" and employed the term "genocide" in their resolutions.

The location of Dakota villages and many of the places that made up the landscape of their homelands continued to be known to white Minnesotans for many years after the Dakota were exiled, though the meaning of these places and how they fit together into a coherent relationship with the land was often lost. At the same time, the Dakota were erased from the written history of Minnesota, confined to a kind of prehistoric natural history, in which there was only a vague sense that they had been there at one time before 'civilization' transformed the region of Minnesota.
Gwen Westerman Mni Sota Makoce *The Land of the Dakota*.2012

Dakota 38 Film

<https://www.usdakotawar.org/history/today/memory-commemoration>

Understand Native Minnesota w/ Rebecca Crooks-Stratton

<https://www.understandnativemn.org/podcast/>

In this first episode, Rebecca speaks with Wayne Ducheneaux, a member of the Cheyenne River Sioux nation in South Dakota and the executive director of the Native Governance Center. Wayne shares his background and how he was called to serving his tribe and Indian Country in his career. The conversation centers on the importance of Native American representation – whether its in the White House Cabinet or in pop culture – and how the current focus on racial inequities can serve Native communities. “In the wake of the George Floyd incident, there’s been a bright light shown on inequities. We as Native people have experienced these since the first treaty was broken... we have a chance to address them now.”