The War for Minnesota:

The Impact of the Dakota War of 1862 and Other United States Government Policies on the Lives and Rights of the Dakota People

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“The whites were always trying to make the Indians give up their life and live like white men”[[1]](#footnote-0). This quote from Wambditanka (Jerome Big Eagle), expresses concisely a theme which has been prevalent in the history of the United States since the first European colonists on the Atlantic Coast made contact with the indigenous North Americans. As European settlers pushed to take over more land in North America, they came into opposition with the Native Americans who had been the land’s first inhabitants. In many instances, these settlers did not understand or care to understand the traditions of the Natives, and instead worked to convert them to more ‘civilized’ or European behaviors including the European idea of land ownership[[2]](#footnote-1). As time progressed, increasing tensions between the two groups pushed Native Americans out of their ancestral lands and into the lands beyond the Mississippi.

Some of these tensions came to a head in the Dakota War of 1862, one result of which was the largest mass execution in U.S. history and the expulsion of most of the Dakota people from their lands in Minnesota[[3]](#footnote-2). The war provides an interesting example of the U.S. Government's position on Native affairs, and provides us with the opportunity to analyze how supportive of freedom the government actually was and how it did not respect the rights of the Native Americans.

Minnesota or “Mni Sota Makoce, the land of cloudy waters”[[4]](#footnote-3), is the home land of the Dakota people, the easternmost members of the Great Sioux Nation[[5]](#footnote-4). An important aspect of Dakota life in Minnesota was Bdote, the place “where two waters come together”[[6]](#footnote-5), used to describe the site of the joining of the Mississippi and Minnesota rivers. The site held spiritual importance to the Dakota as well as being a strong position for trade and connection, an aspect that was quickly picked up on by European explorers and settlers. Zebulon Pike signed a treaty with the Dakota people in 1805 which included the purchase of the land at the junction of the two rivers, and in 1819 construction was started on Fort St. Anthony, or as it became more commonly known, Ft. Snelling[[7]](#footnote-6). Fort Snelling would go on to play a major role in Minnesota history and would become a powerful symbol in U.S., Dakota relations.

In the years between 1805 and the beginning of the Civil War, the Dakota signed eight more treaties with the United States in which they ceded the majority of their lands[[8]](#footnote-7). White settlers continued to push further west into the state, spurred on by steam boat trips up the Minnesota River which revealed the surrounding land to be fertile and desirable[[9]](#footnote-8). As these settlers came into contact with and were halted by resistant native tribes, they voiced their frustration and annoyance to the federal government through Minnesota’s territorial governor Alexander Ramsey[[10]](#footnote-9) and the territory’s first Congressional representative, Henry H. Sibley[[11]](#footnote-10). These two men helped convince the federal government to make Minnesota a territory, a process which involved the many infamous treaties with the Dakota[[12]](#footnote-11).

Perhaps the most notorious and notable of these treaties was the Treaty of Traverse des Sioux in 1851. Governor Ramsey, Commissioner Lea, and the other United States officials looked at the treaty as an opportunity to gain the official title to the Minnesotan lands which they and the other white settlers were so eager to inhabit and farm[[13]](#footnote-12). Conversely, the Sisseton and Wahpeton bands of Dakota, with whom the government was hoping to make the treaty, were in a haggard and beaten down condition[[14]](#footnote-13). Their nomadic and hunting based lifestyle had been severely impacted by increasing amounts of settlement and the disappearance of the bison and other game on which they relied, and they hoped that the annuities from the cession of their land would assist them in reestablishing thriving communities[[15]](#footnote-14). Ultimately, through the Traverse des Sioux Treaty, the Dakota ceded around twenty-one million acres to the United States Government for $1,665,000 and were given a small “perpetual reservation ten miles wide on each side of the Minnesota River”[[16]](#footnote-15).

With the freedom granted by this and other treaties, white settlement in Minnesota increased astronomically. According to the United States Census Bulletin from 1901, in the ten year period between 1850 and 1860 the Minnesota population increased from 6,077 to 172,023, a nearly 2,800% increase[[17]](#footnote-16). The town of Traverse des Sioux itself went from a gathering of a few log cabins at the time of the treaty[[18]](#footnote-17) to a highly developed town which thrived off of the easy access to the Minnesota River (See Appendix A)[[19]](#footnote-18).

Unlike the white settlers, the Dakota did not fare well in the aftermath of the treaty. Contrary to the stipulations of the treaty, the reservations set aside for the Dakota were far from “perpetual”[[20]](#footnote-19), and in 1858 the Dakota ceded their land north of the Minnesota River otherwise known as the Upper Sioux Agency to the government to allow even more land for settlement[[21]](#footnote-20). In return for all of these land concessions made by the tribes, the federal government had promised to aid the tribes with food, annuities, and other forms of developmental assistance[[22]](#footnote-21). In early 1861, however, an event occurred that distracted the United States government from the concerns on its western frontier and would prove pivotal in the history of the nation as well as the progress of future tribal and government interactions.

In the early morning of April 12, 1861 Confederate troops fired on the Union forces stationed at Fort Sumter in South Carolina[[23]](#footnote-22). This act of military aggression on the part of the South eventually developed in the U.S. Civil War, a bloody, four-year struggle between the United States Government and the rebellious Confederate states. The war effectively distracted the Government from its less pressing responsibilities, which included its promises to the Dakota. Slow and inconsistent delivery schedules caused by the war served to further deprive the Dakota of their promised supplies at a time they were already struggling to sustain themselves[[24]](#footnote-23). By the summer of 1862, the Dakota were hungry, distressed, and on distrustful and antagonistic terms with the surrounding white settlers.

This discontent and contention exploded into a conflict when on August 18, 1862 a band of Dakota warriors began to raid and attack white settlements along the Minnesota River Valley[[25]](#footnote-24). As Chief Jerome Big Eagle would later recall, “It was … thought that a war with the whites would cause the Sioux to forget the troubles among themselves”[[26]](#footnote-25). The Souix were desperate and looked at the war as a way to take a stand against their rapidly deteriorating circumstances. In response, Minnesota Governor Alexander Ramsey appointed Henry Sibley to the command of the state militia which was hurriedly called up and sent to train at Fort Ridgely[[27]](#footnote-26). Throughout the month of August, the Dakota made several attacks on both Fort Ridgely and the town of New Ulm which was eventually evacuated by the white inhabitants[[28]](#footnote-27). Christiana Brack, an inhabitant of South Bend, a town a few miles from Mankato at the time of the war, remembered her fear of attack and how she and her neighbors stood in the street “looking at the reflection [of the fire] in the sky”[[29]](#footnote-28) as New Ulm burned.

On September 2nd, a burial party of militiamen from Fort Ridgely[[30]](#footnote-29) was attacked in what would later be called the Battle of Birch Coulee. Captain Joseph Anderson, who served as an officer during the battle, reported that his men remained on duty for thirty-three hours suffering casualties to men and horses until “most agreeable reinforced by Cols. Sibley and McPhail”[[31]](#footnote-30) whose arrival brought about a retreat of the Sioux from the battle[[32]](#footnote-31). After Birch Coulee, Henry Sibley attempted to negotiate a peace with Sioux leader Taoyateduta, but Taoyateduta refused to comply with Sibley’s demands for surrender and under increasing pressure to end the war swiftly[[33]](#footnote-32), Sibley moved against the Sioux, setting up camp at Lone Tree Lake[[34]](#footnote-33).

On September 23, 1862 a party of Sibley’s men who had been out searching for food came into contact with a band of the Souix warriors[[35]](#footnote-34) who had lain concealed in the grass[[36]](#footnote-35) waiting to launch a surprise attack on the encampment. After about two hours of fighting, Sibley’s men succeeded in setting the Sioux to a flight that would conclude the battle and with that put an end to the main force of the Sioux resistance[[37]](#footnote-36). As Ezra Champlin, a infantryman from the 3rd Minnesota remembered of the day, “It was the Waterloo for that bold and wily chieftain Little Crow”[[38]](#footnote-37). Thus after about five weeks of concentrated fighting, the Sioux resistance was effectively over[[39]](#footnote-38), leaving many soldiers and civilians dead on both sides and many white settlers and leaders with a great desire to take vengeance or revenge on the Sioux. This sentiment is clearly conveyed in a letter sent from Commanding General John Pope to Henry Sibley a few days after the Battle of Wood Lake saying, “it is my purpose utterly to exterminate the Sioux if I have the power to do so”[[40]](#footnote-39).

After the surrender at the Battle of Wood Lake, about sixteen hundred of the Dakota people and their mixed-race allies, mainly non-combatants, were confined at Fort Snelling[[41]](#footnote-40) which was the fort built on their own sacred ground of Bdote[[42]](#footnote-41). Due to the poor conditions and care, many of these people would die over the winter of 1862-63, or would be molested and attacked by bitter white civilians and soldiers[[43]](#footnote-42). In the spring of 1863, most of the Dakota would be released to the Crow Creek reservation in South Dakota[[44]](#footnote-43) or other reservations in Nebraska, the Dakotas, or Canada[[45]](#footnote-44), far away from their homeland of Mni Sota Makoce[[46]](#footnote-45).

Internment was not all that awaited the Dakota following the war, however. Once the fighting was concluded, a military commission began to identify and try the Dakota men who had been associated with the uprising[[47]](#footnote-46). The trials were done rapidly, with almost 400 men being tried in the span of five weeks, without the use of substantial supporting evidence for the claims being made against many of the accused[[48]](#footnote-47). Through this process, 303 men were convicted and sentenced to death[[49]](#footnote-48). Their sentences, however, could not be carried out until the President of the United States, Abraham Lincoln, reviewed the trial records[[50]](#footnote-49). Lincoln would later say that during his review he was, “Anxious to not act with so much clemency as to encourage another outbreak on one hand, nor with so much severity as to be real cruelty on the other”[[51]](#footnote-50). Ultimately Lincoln would pardon 264 men from the death sentence, sending General Sibley a list of the 39 who were to be hanged[[52]](#footnote-51). On the 28th of December, thirty-eight Dakota men were led to the scaffold and hung amidst a tremendous crowd of spectators, one man’s sentence had been changed to a prison term at the last moment changing the number from Lincoln’s original list[[53]](#footnote-52). This event marked the single largest mass execution throughout the entire history of the United States[[54]](#footnote-53).

The hopes of fair treatment and fulfillment of promises that had, for the Dakota, sparked the war in the first place were not to come true. They emerged from the war in worse condition than they had entered it, stripped of their last territories in Minnesota, with their treaties annulled, and more restrictions to their rights and freedom imposed on them by Congress[[55]](#footnote-54). Many of their chiefs and warriors were dead, either in battle or as a result of the hangings, and many more innocent people had died through disease and neglect[[56]](#footnote-55). The Minnesota government, however, was still not finished with the Dakota and through the next few years, until 1865, Governor Ramsey offered bounties for the scalps of the Dakota people[[57]](#footnote-56). For the scalp of the Dakota leader Little Crow, Nathan Lamson received a check from the State Treasury for five hundred dollars (See Appendix B)[[58]](#footnote-57), a prominent example of the way in which the extermination of the Dakota became a systematic and lucrative business. Several expeditions were also made against the Dakota with the idea of driving them out of the Minnesota area and opening up new lands for white settlement[[59]](#footnote-58). As the Minnesotan historian William Lass would later recount the removal of the Dakota, “in the process they had also been removed—inadvertently perhaps — from the boundaries of concern for human life”[[60]](#footnote-59).

The Dakota War of 1862 is a poignant and prominent example of the failure of both state and federal governments to fulfill their responsibilities and properly respect the rights of indigenous peoples. Whatever the terms of their treaties with the Dakota, the United States government was bound to fulfill its side of the agreement, just as they expected the Dakota to fulfill theirs. In the treaty of Traverse des Sioux, the Dakota ceded the majority of their lands and removed themselves from those areas, under the assumption that the United States would pay them the agreed upon reparations, which would enable them to survive without the access to the natural resources they had relinquished[[61]](#footnote-60). The United States did not do this, however, and failed to make its payments to the Dakota[[62]](#footnote-61). Both parties in the treaty had the responsibility to uphold their commitments, and the Federal government failed to do so, thereby disregarding the rights of the Dakota and sparking outrage and desperation within their communities which would eventually result in the conflicts of 1862.

Although the Dakota and other native peoples had resided in North America long before the coming of white settlers, they were excluded from many of the rights granted by the government of the United States, including citizenship, which they were not granted until 1924[[63]](#footnote-62). This meant that the Natives were denied many civil rights such as due process of law, as seen in the unfair trials after the war[[64]](#footnote-63). Along with a lack of civil rights, the Dakota people also faced a lack of basic human rights during this conflict. The United Nations describes human rights as “rights we have simply because we exist as human beings”[[65]](#footnote-64) including the rights to life, health, food, and liberty. These rights were deprived from the Dakota through broken treaties, the poor care given to those interned at Fort Snelling and other camps, and the inhumane process of hunting down the Dakota after the war for bounties with no regard for their humanity and inherent dignity. Throughout the Dakota War of 1862, the United States government was preoccupied with advancing the interests of its own citizens, and as a result they committed horrendous atrocities against the Dakota and other native peoples. The Dakota War of 1862 is an example of the abuse of governmental power and an obvious contradiction of the United State’s own Declaration of Independence which states that “that all men are created equal” and have “certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness”[[66]](#footnote-65).

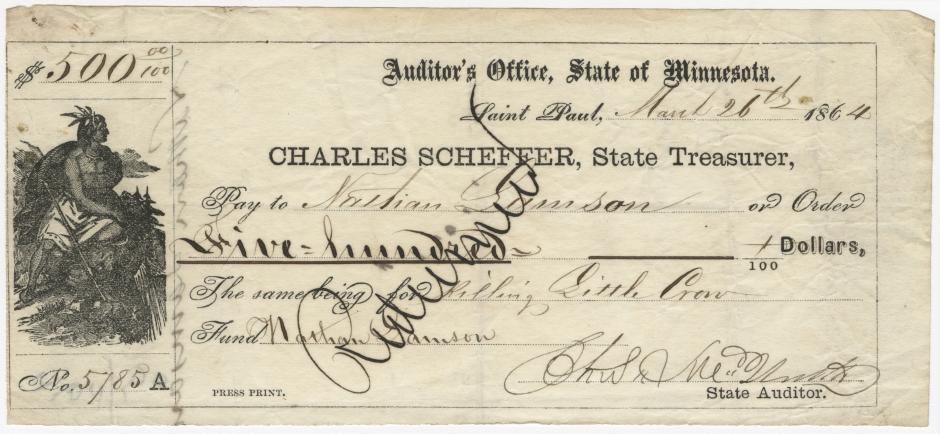
**Appendix A**

Map of Traverse des Sioux, Minnesota. 1855?

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**Appendix B**

Bounty check written to Nathan Lamson for killing Little Crow. March 26, 1864.

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**Annotated Bibliography**

**Primary Sources**

Anderson, Joseph. “Reminiscence and report on the Battle of Birch Coulee 1862.” 1894. *Dakota Conflict of 1862 Manuscripts Collections,* Minnesota Historical Society. Accessed February 23, 2025. <http://www2.mnhs.org/library/findaids/01166/pdfa/01166-00001.pdf>.

Joseph Anderson was an officer during the Battle of Birch Coulee and this is a digital version of a letter that he wrote back to Major Brown reporting on the actions of his men during the conflict. I really appreciated reading this first hand account as it included details that many of the more general sources did not.

Bounty check written to Nathan Lamson for killing Little Crow. March 26, 1864. Image. Accessed through the Minnesota Historical Society. Accessed February 25, 2025. <https://www.usdakotawar.org/history/multimedia/bounty-check>.

This source is a scan of a check that was issued to Nathan Lamson for killing Little Crow, a Dakota leader who had been involved in the raids which sparked the beginning of the war. This was a fascinating resource since I had not known about the bounties issued for the killing of the Dakota warriors.

Brack, Christiana Hudson. “Christiana H. Brack reminiscence.” September 4, 1933. *Dakota Conflict of 1862 Manuscripts Collections,* Minnesota Historical Society. Accessed February 23, 2025. <http://www2.mnhs.org/library/findaids/01166/pdfa/01166-00010.pdf>

Christiana Brack fled from Mankato at the time of the New Ulm fires and this source is her reminiscence which she wrote about her experiences during the conflict. Her story helped me get an idea of what it was like to be a white settler at the time of the war.

Hunt, William. “Bulletin 30. Population of Minnesota by Counties and Minor Civil Divisions.” January 16, 1901. Library of Congress. Accessed January 26, 2025. [www2.census.gov/library/publications/decennial/1900/bulletins/demographic/30-population-mn.pdf](http://www2.census.gov/library/publications/decennial/1900/bulletins/demographic/30-population-mn.pdf).

This source helped me understand the growth in the Minnesota population and how this correlated with the signing of the various treaties with the Dakota and the subsequent increase in white settlement.

Champlin, Ezra T. “My recollections of the Battle of Wood Lake and the part taken in it by the 3rd Regt. Minn. Vol. Infantry. Sept. 23, 1862.” September 1, 1886. *Dakota Conflict of 1862 Manuscripts Collections,* Minnesota Historical Society. Accessed February 23, 2025. <http://www2.mnhs.org/library/findaids/01166/pdfa/01166-00017.pdf>.

Ezra Champlin discusses the part he and the 3rd Minnestota took in the Battle of Wood Lake. He read this document aloud at the regiment's reunion in 1886. I appreciated reading this first hand account of the battle, I found Champlin’s account of encountering the Sioux in ambush especially interesting.

Lincoln, Abraham. Letter To General H.H. Sibley from Abraham Lincoln, December 6, 1862. Accessed through the Minnesota Historical Society. Accessed February 24, 2025. <https://www.usdakotawar.org/history/aftermath/trials-hanging>.

On this page from the Minnesota Historical Society website I was able to see a digital version of Abraham Lincoln’s original letter to Henry Sibley containing the names of the Dakota men who were to be hanged. This helped me to discover the number of those who were hanged, as well understand how this order came directly from Lincoln.

Lincoln, Abraham. To the Senate of the United States: December 11, 1862. From the Collected Works of Abraham Lincoln. Volume 5 [Oct. 24, 1861-Dec. 12, 1862], In the digital collection *Collected Works of Abraham Lincoln.* University of Michigan Library Digital Collections. Accessed March 3, 2025. <https://quod.lib.umich.edu/l/lincoln/lincoln5/1:1154?rgn=div1;view=fulltext>.

This digital collection of Abraham Lincoln’s works allowed me to read the full text of his famous decision regarding the sentences of the Dakota who were to be hung in Mankato after the war. I also used this source to read several of his other letters and communications in order to understand more about his policies and tendencies at the time of this decision.

“Map of Traverse des Sioux, Minnesota.” 1855?. Map. Nicollet County Historical Society.Accessed January 26, 2025. <https://collection.mndigital.org/catalog/nico:1677>.

This map which depicts the town of Traverse des Sioux shows how much the town had developed from just a few years earlier when the treaty had been signed in the same area. I appreciated seeing a depiction of the town that was original to the time period and gave a sense of what a frontier settlement was like during this time.

“Public Acts of the Thirty-Seventh Congress of the United States”. March 3, 1863. Library of Congress. Pg. 820. Accessed February 25, 2025. <https://maint.loc.gov/law/help/statutes-at-large/37th-congress/c37.pdf>.

Through reading this source I learned about the actions Congress took in the years after the conflict to further outline and restrict the rights and abilities of Native Americans. I used this source to illustrate how the war created an opportunity for the U.S. Government to place more restrictions on the Sioux and other native peoples.

Thomas Jefferson, et al, “The Declaration of Independence: A Transcription.”July 4, 1776. Retrieved from the National Archives. Accessed February 25, 2025. <https://www.archives.gov/founding-docs/declaration-transcript>.

I used the Declaration of Independence to illustrate my point that the founding principles of the United States of America were not extended to the Dakota nor did the government truly respect the freedoms and rights inherent to every person which they professed to prize so highly.

“Treaty with the Sioux- Mdewakanton and Wahpakoota Banda” 1851. Indian Affairs: Laws and Treaties Vol. 2. *Okstate Library Digital Collection.* Accessed February 25, 2025. <https://dc.library.okstate.edu/digital/collection/kapplers/id/29609>.

This source is a transcription of the treaty with the Mdewakanton and Wahpakoota bands of Sioux which was made at Traverse des Sioux. It was very important to my research to read and understand what the Sioux gave up through that treaty and what the U.S. Government promised to give them in return.

**Secondary Sources**

“Aftermath.” Minnesota Historical Society. Accessed February 24, 2025. [www.usdakotawar.org/history/aftermath](http://www.usdakotawar.org/history/aftermath).

This source helped me understand what happened after the Dakota War had technically ended with the Battle of Wood Lake. I learned about the deaths of civilians and soldiers both Dakota and white, as well as how the Dakota people were forced onto reservations outside of the state in Nebraska, the Dakotas, and even Canada.

“Bdote.” Minnesota Historical Society. Accessed December 7, 2024. <https://www.mnhs.org/fortsnelling/learn/bdote>.

This source from the Minnesota Historical Society website allowed me to learn about Bdote and its significance to the Dakota people of the Seven Council Fires. I learned about the religious significance of Bdote to the Dakota people, as well as what the name ‘Bdote’ means.

Becker, Jayne. "Ramsey, Alexander (1815–1903)." Minnesota Historical Society. Last modified September 5, 2023. Accessed January 26, 2025. <https://www.mnopedia.org/person/ramsey-alexander-1815-1903>

Alexander Ramsey played an important role in the history of Minnesota as the first territorial governor of the region. I used this source to learn more about his career as well as his involvement in the Treaty of Traverse des Sioux and the Dakota War of 1862.

Cassady, Matthew and Peter J. DeCarlo. "Fort Snelling in the Civil and US–Dakota Wars, 1861–1866." Minnesota Historical Society. Last modified May 4, 2022. Accessed January 25, 2025. <http://www.mnopedia.org/place/fort-snelling-civil-and-us-dakota-wars-1861-1866>.

I used this source to learn about the role of Fort Snelling throughout the Dakota war, but specifically in the aftermath of the war. I learned about the many Dakota who were kept in captivity at the fort and the poor conditions which they had to endure.

“Civil War Begins.” United States Senate*.* Accessed January 27, 2025.

<https://www.senate.gov/artandhistory/history/minute/Civil_War_Begins.htm>.

I used this source to confirm my information on the beginning of the Civil War. I also think that this source was important in helping to remind me of the larger context of the Civil War and what was happening throughout the country as the Dakota War went on.

“Dakota Sioux Uprising of 1862”. St. Olaf College.Accessed January 26, 2025. <https://www.stolaf.edu/people/fitz/COURSES/Dakotawar.htm>.

This is another source which gave an account of the war and which I used to compare against other sources I had found. The source pointed out how the war was not a large-scale orchestrated uprising as is sometimes imagined but instead was out of desperation on the part of the Dakota.

“The Dakota War of 1862.” The University of Minnesota. Accessed February 25, 2025. <https://cla.umn.edu/chgs/holocaust-genocide-education/resource-guides/us-dakota-war-1862>

This source offered me a different perspective on the war, describing it as a genocidal effort to expel the Dakota from the path of white settlers in Minnesota. I was also interested to learn that this was the largest mass execution in the history of the United States, a fact I checked between other sources in addition to this one.

Gilman, Rhoda. "Sibley, Henry H. (1811–1891)." Minnesota Historical Society. Last modified March 3, 2022. Accessed January 26, 2025. <https://www.mnopedia.org/person/sibley-henry-h-1811-1891>

I used this resource to research more about Henry Sibley and his controversial part in the Dakota War of 1862. I was very interested in his complex actions and motives and would be very interested in conducting more research on him in the future.

Griffith, Jeff. “Wood Lake.” American Battlefields Trust. Accessed February 24, 2025. <https://www.battlefields.org/learn/civil-war/battles/wood-lake>.

This site gave me initial information on the Battle of Wood Lake, which was the concluding battle of the Dakota War. One of the most interesting facts that I learned was that Lone Tree Lake was misnomered as Wood Lake which is what the battle is now known as.

Hughes, Thomas. “The Treaty Of Traverse Des Sioux In 1851, Under Governor Alexander Ramsey, With Notes Of The Former Treaty There, In 1841, Under Governor James D. Doty, Of Wisconsin.” September 9, 1901. Library of Congress*.* Accessed January 25, 2025

<https://tile.loc.gov/storage-services/service/gdc/lhbum/0866e/0866e_0125_0154.pdf>

This was a very interesting document that went into detail on the Treaty of Traverse des Sioux. It discussed who was involved with the treaty and the reactions to the treaty by both the white and native leaders. I found it very helpful in understanding the situation around the treaty as well as the treaty itself.

Jerome Big Eagle. Comments on the War of 1862. Minnesota Historical Society. Accessed February 25, 2025. <https://www.usdakotawar.org/history/wambditanka-big-eagle>.

This source from the MHS included comments from Jerome Big Eagle, who was a Dakota warrior during the conflict, on the events of the war. I found this source important because it helped me see the war through the eyes of the Dakota and understand their reasoning and frustrations.

Jerome Big Eagle. In an interview conducted with journalist Return I. Holcombe. 1894. Minnesota Historical Society. Accessed February 25, 2025. <https://www.usdakotawar.org/history/wambditanka-big-eagle>.

The quote from Jerome Big Eagle helped me to understand how the Native Americans felt during the war. I was especially interested to learn how Jerome Big Eagle felt about the pressure to assimilate that was being pushed on many of the natives by the white settlers. This helped me understand the frustrations of the Native Americans, but also how the white settlers felt and how they wished for the Native Americans to adopt customs that they considered more ‘civilized’.

LaBatte, Walter Jr. and Teresa Peterson. “The Land, Water, and Language of the Dakota, Minnesota’s First People.” Minnesota Historical Society.Last modified June 3, 2024. Accessed December 7, 2024. <http://www.mnopedia.org/land-water-and-language-dakota-minnesota-s-first-people>

This article gave me a lot of information on the customs and religions of the Native Americans, and I specifically learned about the Sioux in the Seven Council Fires and the importance that bodies of water held to the these people

Lass, William E. “The Removal from Minnesota of the Sioux and Winnebago Indians.” *Minnesota History 38,* no. 8 (1963): 360-64. Minnesota Historical Society. Accessed February 25, 2025. <https://storage.googleapis.com/mnhs-org-support/mn_history_articles/38/v38i08p353-364.pdf>.

I found this source through the Minnesota Historical Society website and discussed the removal of the Sioux from Minnesota after the war. One thing I really appreciate about this source was the amount of detail that the author included in his descriptions. I appreciated reading about all of the specific details.

Mansch, Larry D. "Abraham Lincoln and the Dakota War in Academic and Popular Literature." *Madison Historical Review*: Vol. 13, Article 6. 2016. Accessed February 24, 2025. <https://commons.lib.jmu.edu/mhr/vol13/iss1/6>.

This source focused on Lincoln’s decision regarding which Sioux were to be hanged, the author discussed the various ways in which Lincoln has been viewed or judged because of his decision. I appreciated how the author took the historical setting into account when passing his own judgement on Lincoln.

Mark, Joshua. “Native American Concept of Land Ownership.” World History Encyclopedia. October 17, 2023. Accessed March 3, 2025. <https://www.worldhistory.org/article/2296/native-american-concept-of-land-ownership/>.

This source helped me learn about and understand the Native American concept of land ownership and how it differs from the European concept. I used this information to illustrate how the ideology of the two groups differed and why treaties meant different things to the Dakota and white settlers. .

“Minnesota Treaties.” Minnesota Historical Society.Accessed January 26, 2025 [https://www.usdakotawar.org/history/treaties/minnesota-treaties](https://www.usdakotawar.org/history/treaties/minnesota-treaties#).

This source gave me a timeline of the various treaties that have been made over territories or rights in Minnesota between various groups of indigenous inhabitants and the Federal and State governments, it also contained links to other helpful websites and information on the topic.

“Native American Voting Rights.”

Library of Congress. Accessed February 26, 2025. <https://www.loc.gov/classroom-materials/elections/voters/native-americans/>.

I used this set of resources from the Library of Congress to help me understand when Native Americans were granted various rights including citizenship and the right to vote. I was truly amazed by how long Native Americans went before they were granted citizenship.

Pope, John. Letter from John Pope to Henry Sibley. September 28, 1862. Minnesota Historical Society. <https://www.usdakotawar.org/history/aftermath>.

This source included an excerpt from a letter from General John Pope to Henry Sibley in which Pope reflects a sentiment of intense bitterness and anger against the Dakota. I used this letter to express the feelings that some white people had toward the Dakota and why they were so eager to eradicate the Dakota presence in Minnesota.

“Religions in Minnesota: Dakota.” Carleton College.Accessed December 7, 2024. <https://religionsmn.carleton.edu/dakota>.

Through this source I learned more about the early history of the Dakota including their original name for the area we now know as Minnesota. I also used this source as a comparison to other sources I found cross check facts.

“Survey of Historic Sites and Buildings: Fort Snelling.” National Parks Service. Last update August 29, 2005. Accessed December 6, 2024. <https://www.nps.gov/parkhistory/online_books/founders/sitec24.htm>.

This source gave me some basic facts and information about Fort Snelling, its construction, purpose, and significance. I was interested to learn that Fort Snelling was not the original name given to the structure, but that it was instead originally known as Ft. St. Anthony.

“Timeline.” Minnesota Historical Society. Accessed February 23, 2025. <https://www.usdakotawar.org/timeline>.

This timeline was very helpful for learning some of the basic facts about the war as well as being able to conceptualize the order and way that these events played out. I especially appreciated that the time line spanned all the way from Pike’s original treaty through present day actions that have to do with the war.

“The Trials and Hanging”. Minnesota Historical Society. Accessed February 24, 2025. [https://www.usdakotawar.org/history/aftermath/trials-hanging](https://www.usdakotawar.org/history/aftermath/trials-hanging#:~:text=On%20December%2026%2C%201862%2C%2038,of%20Mankato%20and%20surrounding%20land).

This source helped me learn about what happened after the war was officially over. I used this source for general information about the events after the war and to understand the context and situation.

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“What are Human Rights” United Nations Human Rights Office of the High Commissioner. Accessed February 26, 2025. <https://www.ohchr.org/en/what-are-human-rights>.

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