

What are the recommendations for Pioneers Monument in B.F. Nelson Park?

Remove or Destroy (And 7 requests to keep it as is) (1)	Alter Statue with new title, interpretation(2)	Add to the Park with other statues/art (3)	Educate with diverse stories, perspectives (4)	Native Healing Park (5)	Native Voices, Native Led (6)
<ul style="list-style-type: none"> ◆ Get rid of it, take it down (x10) ◆ Dump it in River (x2) ◆ Destroy, grind into dust (x2) ◆ Break granite into pieces, put in container, seed with flowers ◆ Make boulders from statue for the Park (2) ◆ Break into gravel to create signage of acknowledging broken promises ◆ Give statue to an artist to reuse ◆ Give back to Pillsbury Family, ask for funds to remove/replace ◆ Create a place for unacceptable names & monuments ◆ Move to a History Center ◆ Keep it in place, reminds us of history, respect the artist (3) ◆ Do not destroy; add brief history, informative plaques (4) 	<ul style="list-style-type: none"> ◆ Change the word "Pioneer" to Immigrants ◆ Cover up the backside (2), interpretation for front ◆ Add pioneer history, contributions ◆ Explore important historical people w/ focused message (2) ◆ Dramatically change it, use what you can (2) ◆ Have artists rework it so it is welcoming, inclusive (3) ◆ Ask Native artists to alter, cover up; new art covers old ◆ Don't clean graffiti, add paint! 	<ul style="list-style-type: none"> ◆ Add new works to provide context, larger picture, correct history (4) ◆ Add to story with context, truth telling, indigenous stories (2) ◆ NE Mpls Immigrant stories (3) ◆ New sculpture honoring Dakota people & culture ◆ Collaborate with neighborhood to create art we can be proud of ◆ Site has space to expand history w/ art installations ◆ Add other monuments, other perspectives (2) ◆ Replace statue w/ something that acknowledges harm Pioneers caused ◆ Make the Park a MN Historical Park 	<ul style="list-style-type: none"> ◆ This could be an educational opportunity; What can we learn? (2) ◆ I see many diverse, families represented in Park, talking to each other to create awareness, educate ◆ Didactic info (2) ◆ Truth telling needed; Acknowledge genocide, boarding schools (3) ◆ Full history of people and the land ◆ Explain that guns were used to take the land and kill Native people ◆ A sign itself is not welcoming; folks will not stay to read; contextualization does not work ◆ Adding signage to explain problem isn't enough; Fix problems of trauma, injustice, inequality 	<ul style="list-style-type: none"> ◆ Make space for a garden with Indigenous Plants ◆ Indigenous folks design art, add plants that are meaningful to them. Make part of reparations (7) ◆ Create an artistic landscape & sculptures that are inclusive, healing to the community (3) ◆ Restorative measures: include land back, healing circles, rituals (3) 	<ul style="list-style-type: none"> ◆ Include Native Community in all Phases (3) ◆ Indigenous artists and activists have most prominent influence, vote (2) ◆ Dakota/Ojibwe elders need to be consulted (2) ◆ Commission local indigenous artist(s) to create representation of significance of this land to the Dakota; undo what has been done (2) ◆ Change current name of Park to Dakota name (2)

The columns and titles were generated by 7 Guide Team members in a ToP Consensus Workshop process. Over 45 people came to BF Nelson Park on July 11, 2022, writing ideas on post-it notes. Additional ideas gathered at 2023 stakeholder events. Specific recommendations for the North Heritage Trail Expansion was inspired by above data and reviewed by key leaders and the Guide Team. Facilitator: Rachel Hefte, CTF, Draw Forth Consulting.

West Bank, South of Plymouth Bridge

Time Period(s)	History /Proposed Issue	Stories (BIPOC, immigrant)	Interpretation Ideas	General Location for Interpretation	Notes
1800's	Haħa Wakpadaŋ / Bassett Creek, original mouth that entered the Mississippi River	Story of Native & Settler kids played Lacrosse and other youth gatherings at the mouth of Creek. Boyd p. 21 + p. 25	Community, Play; a positive reflection by older white Doctor who writes about the values, skills, strengths of playmates	West Bank, former mouth of Haħa Wakpadaŋ. More about the Creek	Gathering, <u>community</u> of youth playing
2000's	Haħa Wakpadaŋ / Bassett Creek History. Current project to connect to the oral history.	Include code to contemporary Indigenous stories, excellent example of oral history	QR code to the oral histories recorded and available through Henn History Museum	Next to mouth of Creek bed; bridge closest to the River	History of Bassett Creek needed along Creek/mouth
1860-1870	First African American Community in Minneapolis	More history and details to research	First African American settlement on the West Bank	Near Bassett Creek	<u>Community</u> Appendix A map, p 14
1836 MAP (Dakota names)	Joseph N. Nicollet, French Mapmaker, Ethnographer, and French geographer created detailed maps of Upper Mississippi River.	"Nicollet recorded this information w/o prejudices of missionaries or gov. agents, showing sympathy respect for native culture." <u>Land of the Dakota</u> , Westerman & White p.88	Use Nicollet map w/ native place names for local sites. Seasonal patterns & locations of Dakota villages noted. (Add Settler Map & a Myles Map to educate) See next two rows.	West Bank Used Dakota names on map.	Old map shows geographic features and water bodies
1875-1900 MAP (English names)	Settler/Colonized map of the Mississippi River and surrounding area (Minneapolis or Twin Cities area)	Find history behind settler mapmakers; paid by the US government/Minnesota leaders.	Purpose is to show how settlers claimed and renamed water bodies and land by creating maps	West Bank Colonized names	Have this map next to Nicollet map;
2024 MAP Current Period	Commission map by Native American artist, Marlena Myles. Re-imagining history along River. Original names and contemporary features. Indigenize the River.	Creation of a map of St. Anthony Falls Heritage Zone area with original names of river, lakes, islands & modern geographic features https://marlenamyl.es/	Original names emphasize Dakota had place names of rivers, lakes, creeks, islands, and they still these names today	West Bank, trail between Plymouth and Hennepin Ave. bridges	Contemporary Map with original names, educates and honors past
1837	1837 Treaty: Dakota were forced to move from east side to west side of the Mississippi	Add perspectives of Indigenous people, the land, "Philosophy, beliefs, values & understanding;	Truth telling; Dakota forced to move across River, removal and then genocide occurred. see T. Adams research p. 28;	West Bank, where Dakota had to move; migrate west, over River in 1837	Importance of truth-telling, correcting history
2000's	All my Relations message; Water is Life; Native values, wisdom, and environmental perspectives	Caring for the environment. Adams p. 27; From pollution and neglect to Mitakuye Oyasin.	Environmental Issues: raise awareness, Native leaders decide the message and interpretation	Near Bassett Creek or B.F. Nelson Park with a Healing Garden	<u>Community</u> ; Respect for River

History content and story ideas from Phase I and II of the NHTe project organized by place. Rows shaded in salmon/ gray and labeled PRIORITY as interpretive ideas that need immediate attention with changes/corrections with interpretation. Rows highlighted in green/ gray are "Good Opportunities" for further research, oral history, and interpretation. Contact Rachel Hefte, ToP Facilitator/Consultant, at rachelmhefte@gmail.com with questions.

West Bank, Close to Henn Ave. Bridge, North Loop

Time Period(s)	History /Proposed Issue	Stories (BIPOC, immigrant)	Interpretation Ideas	General Location for Interpretation	Notes
1840's-1855 PRIORITY	Ferry Service across river; Canoe transportation service for fee (Adams pp.31-33)	Hazainyakewin, Dakota woman, ran ferry service, 1840-s to 1855, Multiple accounts, ferry places. Ad in the <i>Pioneer</i> newspaper	Woman Entrepreneur who led business; need to correctly and respectfully honor Hazainyakewin. Recommend oral history	West Bank; landing under current Henn Bridge to Nicollet Island?	Native woman with Ferry service Add Dakota name and history, stories
1855	First bridge across the Mississippi River: Hennepin Ave Bridge opened as toll bridge, one lane	Ferry services by boat ended. Fee/toll to cross Bridge. How transportation changed. Who built the Henn Ave. Bridge?	What effect did Bridge have on the growth of Minneapolis and the Dakota living on West Bank and further west?	S Heritage Trail now has First Bridge Park. Today, parts of older bridges underneath	Check interpretation under the bridge
May 1850-1860	African Americans worked on Steamboats above the falls; Landing near Plymouth Bridge.	Looking for stories; John Rollins, built and ran first steamboat above falls called Governor Ramsey ; later the North Star ran above falls to Sauk Rapids	What trips were made with passengers, transport goods? (Later, these small steamboats were sold to U.S. Gov., they were needed for the Civil War)	East bank, near Plymouth Bridge or Near Northwest Bank.	Need stories, research See Immortal River , p 8,189
1861-62	Black man from Virginia meets up with MN soldiers (Civil War is over) and joins them on Steamboat to travel to Minnesota to escape slavery.	Greg McMoore's great, great grandfather was in slavery in Virginia and fled west to secure freedom. Family settled in Hastings and then South Mpls	River as Star of the North, the road to freedom. The River provided movement, communication, and freedom for blacks	South Heritage Trail? Black freedom is related to the River and history of steamboats.	G. McMoore
1867	Black men hired to work on trains as porters, Great Northern Station near Henn Bridge	Sleeper cars had porters where passengers had their every need met; George Pullman was largest single employer of Black Men.	Racism was behind the Pullman Company's hiring practices	Next to Hennepin Ave Bridge, workers stayed at Serville Hotel. Walking Tour History App	More stories from folks whose ancestors worked on trains
1890	Black Restaurateur, Jasper Gibbs, manager of large Restaurant	Guarantee Loan Restaurant, 3 rd St. N and 2 nd Ave N. Upscale restaurant top floor, serving 500	Served poorer patrons of all colors at a lunch counter. Early integration, service for all. Social Justice theme.	Business area led by Black leaders. Include in North Loop. Walk Tour App	Outside of NHTE area, further than 2 blocks out

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Nicollet Island, Wita Waste/ Beautiful Island on the Mississippi River (East Side)

Time Period(s)	History /Proposed Issue	Stories (BIPOC, immigrant)	Interpretation Ideas	General Location for Interpretation	Notes
1830-1850's PRIORITY	Nicollet Island Maple Sugaring	Maple Sugaring site due to huge Maple trees on Island. Place where Dakota women gathered while men hunted muskrats	Use Seth Eastman's painting of maple sugaring on Nicollet Island; Women gathering; community	On the Island	<u>Community</u> , gathering of women
1850 and prior yrs.	Dakota name: Wita Waste means beautiful island. Significance of Nicollet Island for Indigenous Peoples. Gathering place, meeting place?	Was the island used before 1850 as a gathering place of different native tribes? For other tribal conflict conversations, community purposes?	More stories needed from families: was your ancestor born on the Mississippi, on an Island (Wita Waste or Spirit Island below the Falls?)	On the Island	Indigenous history and stories to answer these questions
1850 Dakota history PRIORITY	Nicollet Island, a sacred place for women to give birth. (Spirit Island also a Birthing Island)	Oral History stories; other specifics from Dakota communities.	Midwives used island to help women give birth. Sound of water helpful, and others could not hear cries of pain	On the Island	<u>Community</u> , gathering of women
1911	Settlers choose islands for births with Midwives. Black Midwife Story	Documentation in community newspapers; Mother Nelson	Add diverse stories to Nicollet Island interpretation?	On the Island	
Early history to present	Document Nicollet Island walking tour; history shared by community historians that live on Island	Stories include early history to present day small community who live in historic houses, land owned by Park Board	Document the history into written form that can be used by others; add Native history	Parts of the history tour could be placed on interpretive signs or QR codes	Older tour Guides; need to capture their work
1893	Nicollet Island—Major fire started on south side of Island, then to Boom Island, 1893	Huge fire started on south side of Island and jumped to Boom Island and to NE homes, businesses	Fire as change, shift. How did area rebuild, change in businesses, housing?	On the Island	
Dakota history to present	After treaties, the Island changed with development and environmental devastation. now restoration	What changes occurred on the island over the years? Housing, then industry, then businesses, homeless shelter, other changes	Beautiful environment being destroyed, now environmental projects are bringing back native plants.	Photos of changes? On the Island	

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East Bank, BF Nelson Park

Time Period(s)	History /Proposed Issue	Stories (BIPOC, immigrant)	Interpretation Ideas	General Location for Interpretation	Notes
1936 1961 2010 PRIORITY	Pioneer Statue: Built 1936 Placed downtown Mpls then moved to NE Mpls	Story behind the Statue, see Appendix. To lift up the Settler stories; To prevent strikes Generic Monument	Neighborhood feedback collected July 2022. See chart of recommendations that Guide Team sorted and titled.	In BF Nelson Park now;	<u>Community</u> Engagement; range of ideas, Direction TBD
Many time periods	Create a park that has a number of cultural families represented	Families from diverse cultures tell their story: Dakota, Metis, African Americans, British, then immigrants, 1900s to present	Idea from older artist: "Have the families (include Pioneer Statue family) talking to each other to create understanding	Art pieces added: Create an APP w with visuals, conversations	Diversity, <u>Community</u> . immigrant family stories
1854	Oxcart Caravans came south following Mississippi River to trade furs + Pemmican (dried food)	Metis families migrated to St. Anthony and St. Paul to get away from winters, grasshoppers, floods, conflict in NW Minnesota and Canada.	French were first to arrive in MN; French married Native women, worked together built trust, trade, economic benefit	BF Nelson Park Ox Cart Trail came into St. Anthony (NE Mpls) along Marshall Ave.	<u>Where the Waters Meet</u> , pages 169-175
1856	Black Barber Shops (James Highwarden and William Armstrong, Ralph Grey as examples, Edna has research)	Place where Blacks could feel safe and talk about issues, "escape from the eyes of whites..." Adams, p. 20	See Appendix A, Adams recommends <u>Cutting along Color Lines: Black Barber shops in America</u> , book by Dr. Quincy T. Mills	BR Nelson, East Bank. Ralph Grey had (NE) shop in the Jarret House.	East Bank, close to Henn. Bridge
1850's	Abolitionist movement in MN was led by Emily & Ralph Grey.	PBS Special highlights the work of this Black couple who welcomed and protected Blacks freeing from Slavery	Social Justice work in the early history of MN needs to be highlighted. Ralph Grey's barbershop along the River.	B.F. Nelson Park or in the South Heritage Zone on East Bank.	Needs more research. <u>Community</u> .
1860	Eliza Winston who asked for freedom while here with her slave owners at the Winslow House	Came to MN on a Steamboat with slave owning family and stayed at the Winslow House in St. Anthony (NE) near the River	Asked for help to get freedom from Emily & Ralph Grey. The judge said yes. Abolitionists helped free her, kept her safe	BF Nelson Park or S. Heritage Trail? Winston Hotel was set back, just above the river.	Within Heritage Zone?
1860-1900	St James African Methodist (Episcopal) AME Church formed 6 th Ave SE & 2 nd St	In the village of St. Anthony, until it became part of Mpls in 1872. This church burned (and many successive buildings as well).	First AME church, the "Mother Church" of all other AME churches in MN are an outgrowth of this first church	On East Bank	More from G. McMoore
early 1900	Black and white children attend school together; Black father works in lumber business	Story of Mattie MacIntosh who lived close to River in NE. Integrated school near River. Pictures available.	Northeast more integrated, accepting of Blacks at turn of the century. River a big part of their family story.	East Bank. Part of story within the NHTE project boundaries.	Blacks and Immigrants live in NE

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East Bank, Boom Island and Halls Island

Time Period(s)	History /Proposed Issue	Stories (BIPOC, immigrant)	Interpretation Ideas	General Location for Interpretation	Notes
Before 1800	Boom Island Natural History	What Island looked like before Settlers; (Then Ice taking down trees, deforestation, Massive Fire spread from Nicollet Island to Boom 1893, other changes)	1893 Fire started on southside of Nicollet Island jumped to Boom Island.	Boom Island	Many changes T. Adams research p. 37
1700s to 1800s	Fur Trade (How Mississippi River was part of Fur Trade)	George Bonga, first Black born in MN (Duluth); married Ojibwe Woman; translator for Fur traders, for treaties, Adams p. 11	Trading on the Mississippi and the connecting waterways	Fur trade and translator: French, Ojibwe, English	Reenactment of Fur Trade held on Boom Island Date? 1980's?
1845	Pierre Bottineau and his Metis family lived on Boom Island; at one time owned most of the land in St. Anthony along River.	P. Bottineau owned Nicolett Island, lost it in a poker game(?) He was a surveyor. Family hosted singing and dancing parties at their home on River	While other Metis families were shunned and excluded; P Bottineau had skills and contributes to state of MN &he and family were accepted	Boom Island	<u>Community</u> Acceptance of mixed culture families.
1905-1925	Halls Island made into Bathing/Swimming area on the River (have newspaper accounts)	Michael Gerber, Bookbinder, decided to start Gerber Baths on Halls Island (Plymouth Bridge, east side)	Community Gatherings with food, entertainment (silent movies) and orchestra/bands, in addition to swimming beach	Boom Island looking towards Halls Island	<u>Community</u> , health
1930s-1940s	Why is it called Boom Island? Lumber collected in booms from clear cutting up north.	Logs sorted into booms. They would jam up; John Chura and other young immigrant men hired to swim down and break up logs.	If moving logs did not work by hand, dynamite was used. (another use of the word "boom")	Boom Island	Other stories of lumber industry?
1980s to date	Multi-cultural gathering place for community and immigrant groups (festivals, concerts, conventions, political campaigning)	North Minneapolis teachers, school reunions, Northside Connection; Cultural groups, social justice groups, Women's issue groups, GLBT	Boom Island is a gathering place, a community place for multi-cultural groups, diversity of activist groups	See Crystal Boyd's collection of news articles that feature events on Boom Island (Appendix B)	<u>Community</u>
1980s to 2012	Boom Island site of getting on/off Paddleboats for rides up and down the Mississippi	Environmental significance of getting on the water. End of riverboat cruises in 2012 due to silver fin invasive species	Gather stories and ask boating stories, getting close to water. paddleboats, groups that kayak, row, or canoe river.	Boom Island: ideal place for people to connect with the river	<u>Community</u> and Environment Boyd, p 23

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