

## Lesson 6: Daḡota Places in *Mni Sóta Maḡoce*

**Main Idea:** The longtime and ongoing Daḡota relationship to Mni Sóta Maḡoce is supported by the longtime and ongoing use of Daḡota place names in Mni Sóta Maḡoce

### **Essential Questions:**

- How does knowing more about the origins of certain place names help us deepen our understanding of the history of Mni Sóta Maḡoce?
- Why should we learn the meaning and correct pronunciation of Daḡota place names?

### **Learning Goals (Students will know that):**

- Place names include more than the names of cities and towns; they include the formal and informal names of bodies of water, parks, neighborhoods, etc.
- Place names and maps help show the historic and cultural connection between the Daḡota and Mni Sóta Maḡoce.

### **Students Will Be Able To:**

- Explain some different ways that place names originate.
- Explain the Daḡota cultural and historic relationship to Mni Sóta Maḡoce by considering Daḡota place names in particular.

### **Student Tasks:**

- Learn the Daḡota meaning and pronunciation of several Minnesota place names
- Locate and research at least two other Daḡota place names
- Examine a historic map of Mni Sóta Maḡoce
- Exit slip/final reflection (optional)

### **Assessment Tools:**

Daḡota Place Names in Mni Sóta Maḡoce worksheet  
Exit Slip (optional)

### **Main Lesson Activities (all times are suggested as a guide):**

1. Review ikḡe wicašta – 5 min
2. Review Daḡota Historical and Cultural Relationship to Mni Sóta Maḡoce – 5 min
3. Introduction to Mni Sóta Maḡoce Daḡota Place Names -10 min
4. Research Daḡota Place Names in Minnesota – 20 minutes
5. Closing discussion/exit slip – 5 minutes

### **Prior Knowledge Activated:**

Lessons 1-5

Familiarity with some geography of and place names in Minnesota

## 6.1 In the Classroom

Learner Resources	Teacher Materials
<p><b>Media Resources:</b> Login by clicking Login button or going to: <a href="http://dakotawicohan.org/my-account/">http://dakotawicohan.org/my-account/</a> - <b>Username:</b> DW - <b>Password:</b> dakota123 Then go to: <a href="http://dakotawicohan.org/lessons/lesson-6-dakota-places-in-mni-sota-makoce/">http://dakotawicohan.org/lessons/lesson-6-dakota-places-in-mni-sota-makoce/</a></p> <p><b>Daḡota Community Interviews:</b> n/a</p> <p><b>Daḡota Language in this lesson:</b> - <b>bdote/mdote</b> – place where two waters meet - <b>Caḡṣayapi</b> - they paint the trees red; place where the Lower Sioux community is located - <b>Caske</b> - <i>first-born son; Chaska</i> - <b>ikḡe wicaṣta</b> – common people/person - <b>Mni ḡa ḡa</b> - waterfall, or curling waters; - <b>Minnehaha</b> - Mni Sóta Maḡoḡe land where the waters reflect the skies - <b>Winuna</b> – first-born daughter; Winona</p>	<p><b>Handouts:</b> - Daḡota Places in Mni Sóta Maḡoḡe worksheet - 1843 Nicollet Map (optional) - Franquelin map: Pays et Nation Sioux (Country &amp; Land of the Sioux [Daḡota] Nation) 1697 (optional)</p> <p><b>Vocabulary:</b> (add to ongoing wall chart or student notebooks) - <b>territory:</b> an area or region that a particular group or nation controls in some way</p> <p><b>MN 6<sup>th</sup> grade Social Studies Standards Alignment:</b> - 6.3.1.1.1 Create and use various kinds of maps, including overlaying thematic maps, of places in Minnesota; incorporate the “TODALSS” map basics, as well as points, lines and colored areas to display spatial information. - 6.4.4.18.3 Describe the process of how Minnesota became a territory and state; identify the key events, individuals and groups involved in the process. (Expansion and Reform: 1792-1861)</p>
<p><b>Recommended Additional Reading for Instructors</b></p> <ul style="list-style-type: none"> <li>- <i>Mni Sóta (Minnesota) is a Daḡota Word</i> – end of lesson</li> <li>- <i>Mni Sóta Maḡoḡe</i>, Chapters 1-3</li> <li>- <i>Some Daḡota Place Names in Minnesota</i> – end of lesson</li> <li>- <i>Upham’s History of Name of Redwood Falls</i> – end of lesson</li> <li>- <i>MNOpedia</i> - links</li> <li>- <i>Nicollet map background</i> – links</li> <li>- <i>Where the Waters Gather and the Rivers Meet</i> by Paul Durand</li> </ul>	<p><b>Other Instructional Materials</b></p> <ul style="list-style-type: none"> <li>Large blank classroom map of Minnesota to which students add their findings</li> <li>Library of Congress site: <a href="https://www.loc.gov/resource/g4042m.ct001419/">https://www.loc.gov/resource/g4042m.ct001419/</a></li> <li>St. Olaf College project, Re-imaging Joseph N. Nicollet’s Mapmaking Expeditions: <a href="http://www.stolaf.edu/academics/nicollet/">http://www.stolaf.edu/academics/nicollet/</a></li> <li>Bdote Memory Map: <a href="http://bdotememorymap.org/">http://bdotememorymap.org/</a></li> </ul>

## Northern Lights Connections

- Chapter 6: The Land Changes Hands
- Chapter 7: Minnesota's Newcomers (digital 7.03; 7.10-7.12; print pp. 124-125; 131-133)

## 6.2 Review ikçe wicašta

Ask students what the definition of ikçe wicašta is and practice how to say it as a class.

[Find at Lesson 5: Ikçe Wicašta in Mni Sóta Maḵoce

<http://dakotawicohan.org/lessons/lesson-5-ikce-wicasta-in-mni-sota-makoce/>]

What do they recall that it means?

## 6.3 Review Daḵota Historical and Cultural Relationship to Mni Sóta Maḵoce

Review main idea, essential questions, learning goals and any vocabulary for the day.

For Teacher	For Students	Additional/Optional
<i>Daḵota people, having lived on this land for thousands of years, continue to operate their own governments as sovereign nations even while also being citizens of Minnesota and the United States. The Daḵota have a historical and cultural connection to Mni Sóta Maḵoce—the Daḵota homelands. They also have a spiritual connection to the land that we can see in the worldview of Mitakuye Owas'īn.</i>		<ul style="list-style-type: none"><li>• Have students add vocabulary and/or place names from the lesson today to the wall chart or their notebooks.</li><li>• Have students review the concept of “sovereignty” in particular.</li><li>• Show students via web the Bdote Memory Map site with its accompanying info. Bdote Memory Map: <a href="http://bdotememorymap.org/">http://bdotememorymap.org/</a></li><li>• If you have time, screen the 5 minute video at the Bdote Memory Map site called “Telling River Stories.”</li></ul>

For Teacher	For Students	Additional/Optional
<p>Review the historical, cultural, and political significance of the Dakota in Minnesota:</p> <ul style="list-style-type: none"> <li>• <b>Historical Significance:</b> <i>The Dakota have lived in Minnesota longer than any other community in the state.</i></li> <li>• <b>Cultural Significance:</b> <i>The Dakota language is Minnesota's first language.</i></li> <li>• <b>Political Significance:</b> <i>Each Dakota tribe is a sovereign nation.</i></li> </ul> <p><i>We'll be looking at different maps of Minnesota today, but one way that we can see the historical, cultural and political significance of the Dakota people's connection to Mni Sóta Maḵoce is by looking at Bdote, the place that they consider to be their birthplace as a people. Bdote refers to a place where two waters come together. In this case, it means the place where the Mississippi and Minnesota Rivers come together. Another way of saying "bdote" is "mdote" and that is where we get the Minnesota place name: "Mendota."</i></p>	<p><b>What do you notice about what is located now at the Bdote site?</b></p> <p><b>Do you see the word "Mendota" on the Google map?</b></p>	<p>Show students a map of where Bdote is located. See if they can name that it is the site where Fort Snelling is located, near the Mall of America and the MSP International Airport.</p> <p>A Google map of the area is fine. Use key word "Fort Snelling"</p>

## 6.4 Introduction to Mni Sóta Maḵoce Daḵota Place Names

For Teacher	For Students	Additional/Optional
<p><i>One way to determine the connection of a people to a place is to look at how many of their original place names (sometimes even in the original language) are still in common use today.</i></p> <p><i>In today's lesson, we will focus on finding evidence of an important component of Daḵota sovereignty—cultural, historical, and significant ties to the land.</i></p> <p><i>How do you say Minnesota in Daḵota? (Mni Sóta Maḵoce)</i></p> <p><i>How do you say other place names like Winona in Daḵota? Chaska? Minnehaha? We'll learn in a moment.</i></p>	<ul style="list-style-type: none"> <li>• <b>What do you know now about how place names get their names?</b></li> <li>• <b>Who do you think decides what name to give a place?</b></li> <li>• <b>Who do you think decides to change a place name?</b></li> </ul> <p><b>Do you remember what Mni Sóta Maḵoce translates to?</b></p>	<p>You can ask students if they have any personal stories about places they know or are part of their family history.</p> <p>Or maybe they know about other more prominent and controversial name changes that have happened recently? (Lake Calhoun in Minneapolis; Mt. McKinley to Denali, etc.)</p> <p>This would be a good moment to review one of the essential questions of this lesson: Why should we learn the meaning and correct pronunciation of Daḵota place names?</p> <p>Find out how students respond to this question.</p>

For Teacher	For Students	Additional/Optional
<p><i>Each of these places in Minnesota received a Dakota place name to honor or recall a person, a quality, or a significant experience. Some of the names also simply describe the place where the Dakota lived or live now. For instance, the name for the city of Redwood Falls is related to the Dakota word, <i>Caŋšayapi</i>, which means "They paint the trees red." When an English name was chosen by the people who founded the town, they decided to use "Redwood Falls." There are falls in the river there and the Dakota people called the river (in the Dakota language) "Red Wood River." So the Dakota meaning still exists inside the name of the town, but the actual Dakota word is not used on most Minnesota maps and many people are unaware of its Dakota origins.</i></p> <p><i>So even when place names are in English they still may be referring to a Dakota word or phrase for a place. Redwood Falls is a good example of this.</i></p>		<p>See the Upham information about Redwood Falls in Instructor Background section. Read it aloud with students and ask them to consider the fact that there is no one right answer.</p> <p>See map: <a href="#">Google Maps</a>  Redwood Falls MN 56283  United States  44° 32' 57.6852" N, 95° 6' 5.4828" W</p>

For Teacher	For Students	Additional/Optional
<p><i>Many Dakota names and words have a significant story behind them, but not all stories are visible just by hearing the name aloud or reading it. You might need to be in a closer relationship with the language or place to understand it better. Think about it this way: People might know your name or your nickname but not the story behind it. That personal story stays hidden from view until you get to know someone better. You have to be in a good relationship with someone for them to hear it and understand it better.</i></p> <p><i>Knowing about how a place got its name is one way to begin to understand its history and to learn about the different people who lived there and had the power to name it or change its name.</i></p>	<ul style="list-style-type: none"> <li>• <b>What is the difference between an “official” place name and one that is used either more informally or even privately by a group of people?</b></li> <li>• <b>Do you or your family have your own name for a place that is special to you?</b></li> <li>• <b>Do you or does someone you know have an “official” name and a name that is special or used more casually?</b></li> </ul>	<p>These questions could be assigned as a homework previous to this lesson so students can ask family and community members.</p> <p>Revisit one of the lesson’s essential questions with students at this point: <i>How does knowing more about the origins of certain place names help us deepen our understanding of the history of Mni Sóta Maḵoce?</i></p>

For Teacher	For Students	Additional/Optional
<p><i>We might not ever learn the exact story or reason behind a Dakota name of a place or even a person. But we do get a little closer when we learn the name in the Dakota language—because it might not be as familiar or familiar-sounding, the Dakota word forces us to consider a place's cultural meaning and history differently.</i></p>		<p>Ask students to consider what it means to learn someone's name. When we meet someone new we often don't get their full name or their nickname—it takes time to get to know a person well enough. And the closer we are to someone the more we know about who they are.</p> <p>Ask students to consider this:</p> <p><i>How does it feel to think about Mni Sóta Maŋoŋe as a relative that you are still getting to know better?</i></p>

## 6.5 Introduction to Mni Sóta Maḵoce Daḵota Place Names (Continued)

### For Teacher:

*When we look at an old map of Minnesota from 1843 (1843 Nicollet map of Mississippi River Basin located at the end of this lesson) we can see that many of the main geographic features and names for certain areas and rivers were written in Daḵota.*

[Optional: print out copies or show students on overhead this map so they can see the names for themselves.]

*Using old maps and also the names of certain important areas where Daḵota people lived or where they hunted or met with other tribes was a way for the French and then the United States government to start to describe what later became the state of Minnesota. Boundaries and borders became increasingly important to the United States government when they started to make treaties with Daḵota and other tribes. The government wanted to know which tribes held which lands as their territories so they knew with whom they would need to make treaties to get more land.*

*The Daḵota lost access to their homelands through treaties; the government also forcibly removed them from their homelands—through a series of events that we will look at in future lessons. But even as the Daḵota were cut off or exiled from their lands, their names for and connection to places in Mni Sóta Maḵoce remained. Let's take a look at a few Daḵota place names that are used in Minnesota today.*

**Winona (Winuna)** means first-born daughter.

**Chaska (Caske)** means first-born son.

**Minnehaha (Mni ḥa ḥa)** means waterfall, or curling waters.

*Now, let's listen to the correct pronunciation of these names Mni Sota Daḵota place names.*

[Find at Lesson 6: Daḵota Places in Mni Sóta Maḵoce???

<http://dakotawicohan.org/lessons/lesson-6-dakota-places-in-mni-sota-makoce/>]

Place names and historic maps are two sources of historic evidence that we can use to determine the historic connections that communities have to the land. These are just a few of the many Daḵota place names throughout Mni Sóta Maḵoce.

## 6.6 Research Dakota Place Names in Minnesota

Hand out a blank Minnesota map or **Dakota Places in Mni Sóta Maḵoḱe** worksheet and have students work on computers in pairs, or small groups, to locate and research at least 2 different Dakota place names anywhere in the state.

Research sites:

**1. Minnesota Historical Society** web site about the US Dakota War: <http://www.usDakotawar.org/history/Dakota-homeland/minnesota-Dakota-place>

**2. Bdot Memory Map**, produced by Allies Media, Inc. and the Minnesota Humanities Center. <http://bdotememorymap.org/>

**3. MNopedia web site about Minnesota places and people....**produced by the Minnesota Historical Society. <http://www.mnopedia.org/>

Students and teachers can find the most information about Dakota place names by going to the American Indian topic and looking for entries with the purple place holder icon.

**4. Upham's Place Names of Minnesota**—an older account of place names in Minnesota, which can be searched by county and alphabetically. <http://www.mnhs.org/mnplaces> [currently this site is offline; available Winter 2016?]

After students have done some research, have them regroup and report on their findings by labeling Dakota place names on large classroom map of Minnesota/Mni Sóta. Have them find and locate the place names listed in the background reading for instructors if necessary.

If you have not already done so, hand out or project the 1843 Nicollet map. Ask students to examine it and see if they can read and recognize any of the names on it. What do they notice about how it is titled and labeled? What language is it in?

*This is a map that was recorded at the time the Dakota Nation and tribes lived across the entire Mni Sóta Maḵoḱe region. It shows that the Dakota had names for places in Mni Sóta Maḵoḱe that we still use today.*

Closing questions to discuss with students in large or small groups: (Optional: have students respond using Exit Slip)

- How do we know that Mni Sóta Maḵoḱe is a Dakota place?
- What is something new you learned today about a place in Minnesota?
- What new fact did you learn about where place names come from?

## 6.7 Dakota Places in Mni Sóta Maḵoce Worksheet

Locate on the map at least 2 Dakota place names in Minnesota. Write down the present-day name and make a circle with the number inside on the map to show where in Minnesota it is located.



**1. Current Place Name:** \_\_\_\_\_

What does the name mean? Who or what is it named for?:

How do you pronounce or spell it correctly in Dakota?:

**2. Current Place Name:** \_\_\_\_\_

What does the name mean? Who or what is it named for?:

How do you pronounce or spell it correctly in Dakota?:

# 1843 Nicollet Map of Mississippi River Basin



# Franquelin map: Pays et Nation Sioux (Country & Land of the Sioux [Dakota] Nation) 1697

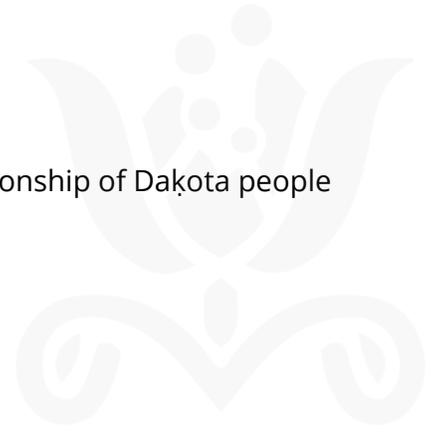


**\*Background:** Map that Jean-Baptiste Louis Franquelin recorded about the area of the Upper Mississippi River. Franquelin's map is based on information that he got from French fur trader Pierre Le Sueur who was one of the early Europeans to explore and study the area of Minnesota River Valley and live and trade among the Indians who lived in the area. Le Sueur not only found out what the Dakota called certain places, he also did a lot of research into the stories behind the names.

## 6.8 Background Reading for Instructors

These readings provide additional information on the historic relationship of Dakota people to the land through language and place names.

- 1 Mni Sota (Minnesota) is a Dakota Word**
- 2 Mni Sóta Maḵoḱe, Chapters 1-3**
- 3 Some Dakota Place Names in Minnesota**
- 4 Upham’s History of Name of Redwood Falls**
- 5 MNopedia**
- 6 Nicollet map background**
- 7 Where the Waters Gather and the Rivers Meet by Paul Durand**



### 1 Mni Sóta is a Dakota Word

Mni Sóta or Minnesota is a Dakota word, meaning slightly cloudy waters (a description of the Mni Sóta Wakpa or Minnesota River) or waters that reflect the clouds. Mni Sóta Maḵoḱe is the Dakota homelands and has been considered so, long before the earliest explorers and territory maps identified this land as belonging to the Dakota (Sioux) nation. Evidence of a long history of Dakota place is provided through several maps. Today many Dakota live both inside the borders of Minnesota and in exile, outside of the state. Within Minnesota there are four federally-recognized Dakota tribes. There are also two other non-federally-recognized Dakota communities in Minnesota—the Mendota Mdewakanton Dakota Community and Pipestone. Inside and outside our homeland, Dakota people continue to thrive today.

Equally significant are today’s maps that continue to utilize many Dakota place names, Caske (Chaska), Winuna (Winona), Sakpe (Shakopee), et al. One can also visit Dakota communities in Minnesota to find that they are reclaiming the tradition of naming place. For example, the Upper Sioux Community not only maintains historic place names in everyday conversation, like kagmi (a place where there is a bend along the river) but is reclaiming the connection of language and land by naming street names in the language, Canku Paha (Hill Road) and Canku Wanyeca (Firefly Road). Even the Dakota name of the community, Pezihutazizikapi (the place where the yellow medicine grows) has been reclaimed and is commonly used.

Daḡota oral traditions have maintained stories of creation, history, teachings, values, and a rich and unique knowledge about people, place and culture. These stories are maintained generation after generation, reminding people of significant places throughout Mni Sóta Maḡoce. In fact, some of these place based stories have been shared in writings by Charles Eastman and others.

## **2 Mni Sóta Maḡoce, Chapters 1-3**

Teachers may want to review some of the place-based stories in chapters 1-3 of Mni Sóta Maḡoce: The Land of the Daḡota by Westerman and White (2012).

### 3 Some Dakota Place Names in Minnesota

Note: Permission is being sought from the University of Minnesota Dakota Language Program to use the following information. The word 'Itasca' is inaccurately included in this list.

#### Some Dakota Place Names in Minnesota

- Anoka** (anujka): "on both sides"—anujka saŋ, "white on both ends," the bald eagle  
**Chanhassen** (Caŋ-ha-saŋ): "gray-white trees," birch or sugar maple, possibly referring to a sugar camp (western suburb of Minneapolis)  
**Chaska** either "Caske"—male name for the firstborn child, or "Caŋska"—"white wood" (western suburb of Minneapolis)  
**Chokio** (cokaya): "middle, center" (a town in western Minnesota)  
**Itasca** (ite ska): "white face" (lake in northern Minnesota)  
**Kandiyohi**: a kind of fish, the sunfish (a brand of bottled water)  
**Kasota**: a place cleared of trees, a clearing  
**Mahtomedi** (mato bde): "bear lake" (suburb north of St. Paul on White Bear Lake)  
**Mankato** (maŋa-ŋo): "blue earth"; a Dakota chief (a town in southwestern Minnesota; cf. Blue Earth, a southwest-Minnesota county) (NB: "maŋka-ŋo" would be "blue skunk")  
**Mazeppa** (mazapa): "metal striking on," i.e. a telegraph or telephone (a town north of Rochester)  
**Mdewakanton** (Bde-wakaŋ-tuŋwaŋ): "Dwellers on/of the Sacred Lake," a band of Dakotas  
**Mendota** (bdote): a place where waters run together, specifically the confluence of the Minnesota and Mississippi Rivers  
**Minnehaha** (mni haŋa): "curling waters," a waterfall  
**Minnesota** (mni sota): "clear water"; or mni šota: "smoky water"  
**Minnetonka** (mni taŋka): "big water"  
**Minnewashta** (mni wašte): "good water" (a school, a lake, etc. by Minnetonka and Chanhassen)  
**Minnewaska** (mni wa ska): "snow white water" (lake in western Minnesota)  
**Minikahda** (mni kahda or mnicahda): "by the water" or "alongside the water" (golf course, apartment complex, etc., in St. Louis Park)  
**Owatonna** (owotaŋna): "straight" (both literal and figurative) (a town in southern Minnesota, near the Straight River)  
**Shakopee** (šakpe): "six," name of a Dakota chief (sixth child)  
**Sisseton** (Sisi-tuŋwaŋ): "Dwellers of the Fish Grounds," a band of Dakotas  
**Wabasha** (wapaha ša): "red cap," a Dakota chief  
**Waconia** (wakoniya): "spring, fountain, a place where water wells out of the ground" (a town in Carver Co.)  
**Wahpeton** (Waŋpe-tuŋwaŋ): "Dwellers of the Leaves," a band of Dakotas  
**Wayzata** (waziyata): "to the north" or "towards Waziya" (Waziya being the Giant of the North who brings winter)  
**Wazonja** (probably wazi oŋzi): "where pines thrive" (north of Rochester, near Pine Island)  
**Winona** (Winuna): female name for the first-born child  
**Yellow Medicine**: English translation (and contraction) of Pežihutazizik'api, "(Where) They Dig Yellow Medicine" (a county in southwestern Minnesota)

#### Wicoie (Vocabulary):

bde: lake (*mde* or *medi*)  
caŋ: wood or tree (*chan*)  
maŋa: earth  
maŋo: bear  
mni: water (*mini* or *minne*)  
saŋ: off-white, light gray  
ska: white  
sota: clear  
ša: red (*sha*)  
šota: smoke, smoky  
taŋka: big (*tonka*)  
ŋo: blue (or green)  
wa: snow  
wašte: good (*washta*)

wazi: pine  
waziyata: (to the) north  
zi: yellow

## 4 Upham's History of Name of Redwood Falls

### Location:

Redwood Falls MN 56283

United States

44° 32' 57.6852" N, 95° 6' 5.4828" W

See map: [Google Maps](#)

Map Group: [Mni Sóta Makoce](#)

### Body:

**Redwood Falls** is in Ramsey County Established February 6, 1862, this county was named for the Redwood River, whence also comes the name of the county seat, Redwood Falls, situated on a series of cascades and rapids of the river. Prof. A. W. Williamson wrote of this name: "Chanshayapi;--chan, wood; sha, red; ayapi, are on; Redwood river; so called by the Dakotas on account of the abundance of a straight slender bush with red bark, which they scraped off and smoked, usually mixed with tobacco. This name is spelled by Nicollet Tchanshayapi." William H. Keating and George W. Featherstonhaugh each gave both the Dakota and English names of this river; and the latter traveler expressly defined their meaning, as follows: "This red wood is a particular sort of willow, with an under bark of a reddish colour, which the Indians dry and smoke. When mixed with tobacco it makes what they call Kinnee Kinnik, and is much less offensive than common tobacco." The inner bark of two Cornus species, *C. sericea*, the silky cornell, and *C. stolonifera*, the red-osier dogwood, were used by the Indians, both the Dakota and the Ojibwe, to mix with their tobacco for smoking. The Algonquian word kinnikinnick for such addition to the tobacco included also the leaves of the bearberry and leaves of sumac, gathered when they turn red in the autumn, which were similarly used. It has been supposed also that the Dakota name of the Redwood River alludes to the red cedar trees on its bluffs at Redwood Falls or to trees there marked by spots of red paint for guidance of a war party at some time during the ancient warfare between the Ojibwe and the Dakota for ownership of this region, as told in a Dakota legend to early white settlers (history of this county, 1916, pp. 613-14). Either of these alternative suggestions has seemed to many of the settlers more probable than the testimony for the kinnikinnick, which was received from an earlier and more intimate knowledge of the Dakota people and their language. Chan, as a Dakota word, may mean "a tree or any woody shrub," being a more general word than wood in our language, which in its most common use is applied only to trees. But two or even all three of these reasons for the naming of the river may be included together as each contributing to its origin, namely, the kinnikinnick, the red cedars, and also painted trees. In support of the third as a part of the origin, we should quote from Giacomo C. Beltrami who was here in 1823, accompanying Maj. Stephen H. Long's expedition, for he wrote that the Redwood River was "so called from a tree which the savages paint red every year and for which they have a peculiar veneration" (Beltrami, A Pilgrimage in America, vol. 2, p. 316) From: Upham, Warren. Minnesota Place Names: A Geographical Encyclopedia. St. Paul, MN: Minnesota Historical Society Press, First edition 1920. Third Edition 2001. Print.

## 5 MNOpedia web site about Minnesota places and people.

Produced by the Minnesota Historical Society. <http://www.mnopedia.org/>

Students and teachers can find the most information about Dakota place names by going to the American Indian topic and looking for entries with the purple place holder icon.

## 6 Nicollet Map Background

Library of Congress site: <https://www.loc.gov/resource/g4042m.ct001419/>

St. Olaf College project, Re-imagining Joseph N. Nicollet's Mapmaking Expeditions:

<http://www.stolaf.edu/academics/nicollet/>