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OHEYAWAHI

A Sacred Dakota Place

Interpretive Plan

Building on previous research and engaging with Indigenous people to ensure Indigenous voices guide site development at Oheyawahi/Pilot Knob Preservation Site

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Oheyawahe/Pilot Knob Task Force of the City Mendota Heights

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INTRODUCTION

Oheyawahi means “I have come here to say something (to pray)” in Dakota. This sacred site is located at Bdote in Mni Sota, or “where the two waters meet” in “Minnesota.” It is part of Dakota homeland and one of a constellation of significant Dakota sites along the Mississippi and Minnesota Rivers. This is a sacred place for the Dakota Oyate (“Nation”) and other regional Indigenous nations. For centuries, Dakota people gathered, held ceremonies, and buried their relatives here. Dakota and other Indigenous people continue to care for and remain connected to this place today.

A 112-acre site at Oheyawahi/Pilot Knob was listed on the National Register of Historic Places (NRHP) in 2017. This site comprises both public and private land. The City of Mendota Heights (City) owns a 28-acre area known as “Historic Pilot Knob,” which is open for public visitation. This smaller site, which is the focus of this plan, currently includes a gravel parking lot and soft-surface trails that meander through a partially restored oak savanna and forested landscape. In recent years, the number of people visiting the site has grown considerably. Current visitors include adults participating in sacred site tours, student groups (from elementary through college/university), in addition to the general public. Onsite interpretation is minimal and increasing numbers of visitors necessitates a coherent and comprehensive interpretation program. This plan builds on previous planning and considered recommendations put forth in the Historic Landscape Plan (developed and submitted to the City in 2018, but not adopted) to confirm or recommend alternatives.

This plan project seeks to deeply engage Dakota and other Indigenous people with the planning process for site development and interpretation at Oheyawahi. In addition to the mostly Dakota and Ojibwe consultant team, an Indigenous Advisory Group of Dakota elders, educators, and leaders was assembled and consulted throughout the project, and other representatives of Indigenous communities were engaged through one-on-one meetings and a virtual workshop. The outcomes of this plan are the direct result of past and current engagement with Dakota, Ojibwe, and other Indigenous people, and consultation with Mendota Heights and Dakota County staff and members of the Oheyawahi/Pilot Knob Task Force established by the City.

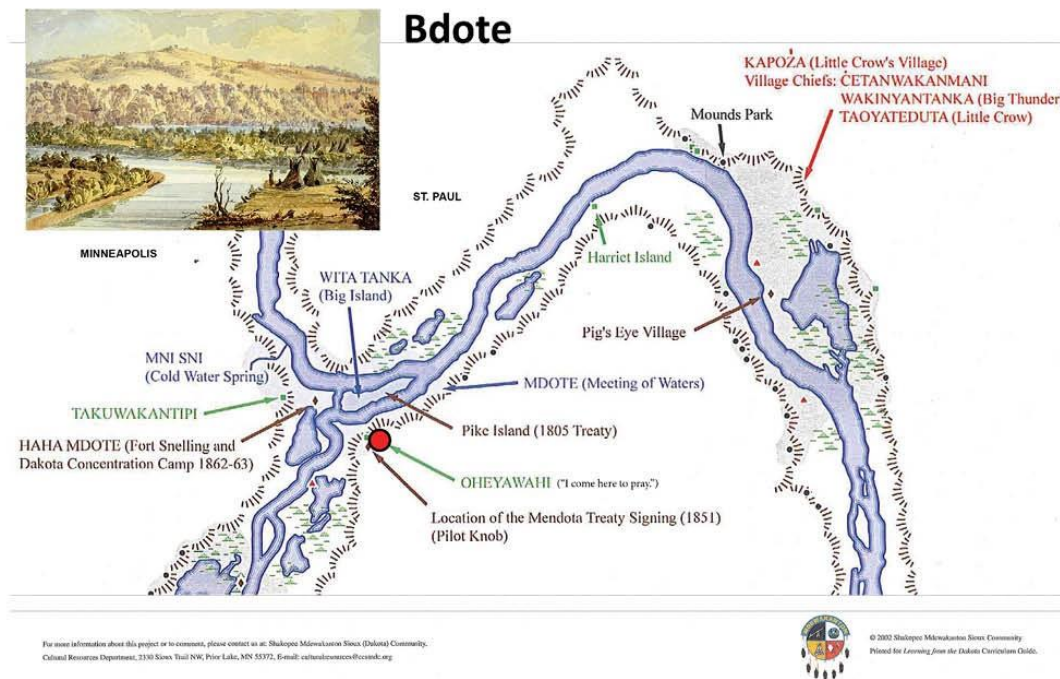
Overview of the Planning Process

This interpretive planning project builds on previous work, notably the Historic Landscape Plan which can be referenced for more information about site background and context, as well as a site analysis.

Download or view the plan at the Pilot Knob Preservation Association website

(pilotknobpreservation.org).

	Sep	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May
Project Startup									
Engagement									
Onsite Meetings		X						X	
Virtual Workshops			X		X		X		
Additional Engagement				X	X	X	X		
Public Presentation									X
Interpretive Plan									
Draft								X	
Final									X





Indigenous Engagement



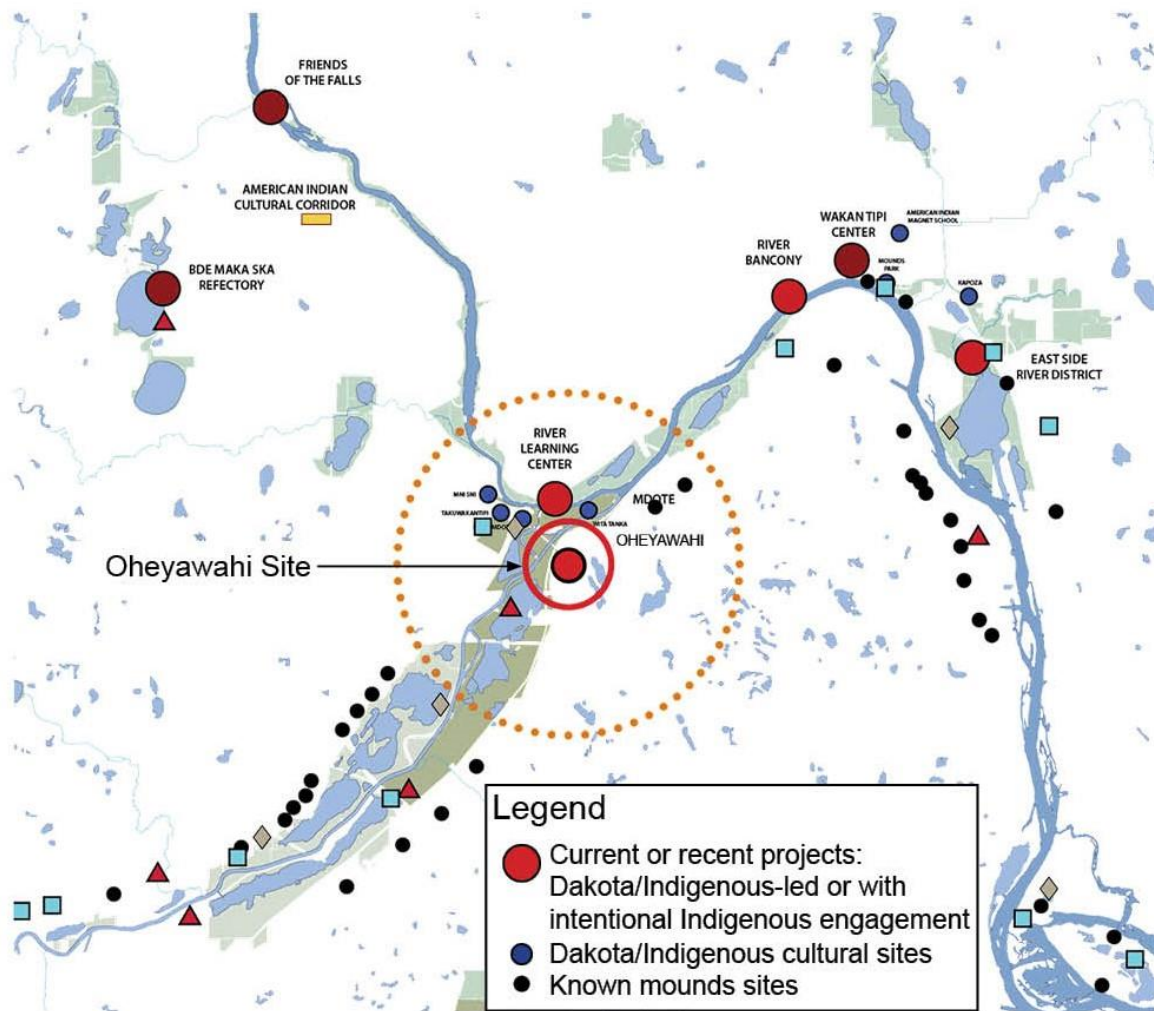
Bringing Indigenous, especially Dakota, voices to the planning process was central to the consultant team make-up and the engagement approach. Four of the five-member consultant team are Dakota and/or Ojibwe, providing deep cultural knowledge and Dakota language expertise. A six-member Indigenous Advisory Group further incorporated Dakota and Ojibwe voices and perspectives. Elders, educators, and leaders shared their knowledge of this and other local Dakota sites in such a way as to provide continuity and connections.

The consultant team sought to engage other Indigenous elders, educators, and leaders, including the Tribal Historic Preservation Officers from the four Minnesota Dakota tribes. Throughout the project process, about 10 additional outreach engagements bolstered the core group conversations. It was important for the Indigenous Advisory Group to include additional voices in the conversation to gain the perspective and insight of Dakota people living outside of Minnesota and other Indigenous people connected to the site.

Indigenous engagement activities included multiple on-site discussions, online meetings, and other direct one-on-one conversations. Discussions began with high-level conversations about the meaning of Oheyawahi to Indigenous communities, both historically and today, and what forms of cultural interpretation would be desired and appropriate. Additional discussions included observations and evaluations of the existing conditions of the site including the arrival and entry experience, current interpretive and cultural elements, site amenities, landscape, vegetation, and existing built structures. Based on these conversations, the Indigenous Advisory Group created high-level planning concepts and considerations for further site planning and detailed design for the site that would align with respectful use, preservation, and enhancement of both the Indigenous and non-Indigenous visitor experience of the site.

The project participants are members of Dakota, Ojibwe, and Iowa tribes in MN, ND, SD, KS, and NE, as well as the Mohican tribe of Wisconsin.

FOUNDATIONS



Framing the Issues

Indigenous *perspectives* on place-making, site planning, and visitor experience

The Indigenous engagement discussions highlighted key planning and design considerations important to creating and maintaining culturally appropriate place-making and interpretive messaging strategies. Like other cultural revival efforts in the Indigenous community, restoring and honoring culturally significant places in the landscape can provide opportunities to connect culture to place, to authentically reflect

history and traditions, and to provide culturally appropriate opportunities for individual and group experiences. The following are key questions and principles considered.

Culturally Authentic Place-making: How do we understand the meaning of Oheyawahi, and how do we tell this story authentically?

1. There is already inherent cultural meaning to the place. What opportunities are there to acknowledge the history and significance of Oheyawahi to convey its unique place in the Dakota cultural landscape?
2. Why is this a special place? What makes Oheyawahi different than other culturally important sites locally and regionally and how do we express that identity to celebrate that uniqueness?
3. This place holds an important story about how Dakota and other Indigenous people lived in sync with the environment and honored this landscape for its distinct location and physical characteristics. It also holds a story of colonization, land loss, forced removal, and scarring the landscape into an unrecognizable form for economic benefit. How can the story of resilience and restoration be celebrated?
4. What are appropriate site elements that can authentically express the cultural identity of the site and honor both traditional and contemporary Dakota and Indigenous cultural practices?
5. Are the existing site elements authentic, relevant, and culturally meaningful?
6. How do we tell cultural stories when we are not there? Who creates, designs, and maintains the elements that tell these cultural stories?
7. How can we ensure that cultural stories are generated by Dakota people and/or through the Dakota communities?

A story of resilience and restoration can be celebrated with this project.

Culturally Informed Site Planning Considerations: How and should we direct the user experience of visiting Oheyawahi through culturally informed site planning strategies?

1. Site Organization: Organizing areas of the site to create opportunities for a culturally rich experience while promoting respectful treatment of the site.
 - a. Where is the best location to enter the site? Is there a more appropriate main entrance location that can create a sense of identity separate from the current entry that is adjacent to the existing cemetery? The monumental stone gateway to the cemetery overshadows the experience of arriving at Oheyawahi and could feel domineering to some people. Does the monumental stone gateway to the cemetery overshadow and subjugate the important arrival experience at Oheyawahi?
 - b. How can we organize the activities and elements on the site to provide public and private opportunities for cultural activities while preserving areas for habitat, restoration, and non-human use?
 - c. What is an appropriate circulation and pathway system that can connect visitors to site elements while preserving areas for habitat, restoration, and non-human use?
 - d. What cultural features are appropriate and how are they composed within the landscape?
2. Restoration, Landscaping and Plantings:
 - a. What was the pre-settlement vegetative landscape of this site, and what are appropriate restoration goals given the contemporary context of adjacent ownership and uses (highway, private land), climate change, and other conditions?

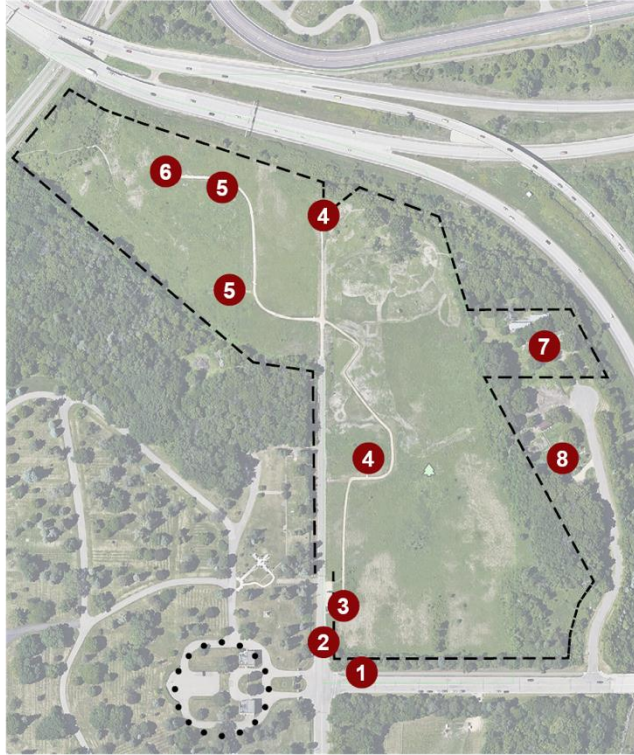
- b. What aspects of the site have been changed or harmed, and how can we implement design and planning strategies that heal the land?
 - c. What are the appropriate strategies to restore and enhance the native plant communities on the site? Should culturally important plants be introduced in designated areas? Should there be designated garden space or should plantings be distributed throughout the landscape? Is it appropriate and safe to allow harvesting?
 - d. Should vegetative buffer zones be established along the perimeter of the site to mitigate highway sound, pollution, and visibility?
 - e. How will the site be managed and cared for? Is prescribed fire appropriate?
- 3. Listening to the Land:
 - a. How can ecology, sustainable, and regenerative design principles drive the design?
 - b. What are cultural perspectives on planning and designing landscapes?
 - c. How can we design to honor and recognize cultural connections to the landscape: the four cardinal directions, sunrise and sunset? How does Dakota star knowledge inform opportunities for experience and interpretation?
 - d. How can the seasons, year-round access, seasonal celebration, and protection from the elements, inform design decisions?

Culturally Rich and Respectful Visitor Experiences:

- 1. How do we create an entry experience that honors and celebrates the significance of arriving at a culturally important place?
- 2. What cultural information is appropriate to share with the general public, and what should be kept private?
- 3. What experiences can be provided for Dakota and Indigenous community members?
 - a. Opportunities to experience the site as an individual and as a community
 - b. Opportunities to engage in cultural activities
 - c. Opportunities to learn about one's own culture
- 4. What experiences can be provided for non-Indigenous visitors?
 - a. Opportunities to learn about Dakota culture in an authentic way, directly from Dakota sources
 - b. Opportunities to design the site and experience to convey to visitors that this is a sacred place that should be respected and cared for.
- 5. What involvement should the Dakota community have in future design, planning, and construction efforts?
- 6. What ceremonies are appropriate to mark ground blessings for any future construction efforts?

Indigenous perspectives on the existing site conditions

Existing Site Elements



01 - Entrance Sign



05 - Signage Along Path



02 - Entrance / Parking



06 - Seven Council Fires



03 - Trail Sign



07 - Garage Site



04 - Medicine Wheel



08 - Garage Structure



Culturally Informed Observations on the Existing Site:

Through multiple site visits and discussions about the current conditions of the site, several key observations were made that provide valuable insight into how members of Indigenous communities perceive the place and visitor experience as it is now.

1. Entrance Sign Area: The arrival experience to the site was discussed and there is potential to create a more inviting and welcoming marker to identify the importance of this place. The existing sign does not adequately convey the Dakota cultural ties to this place or signify that one has arrived at a highly important landscape. It was also discussed that entering at this location adjacent to the highly monumental gateway to the cemetery diminishes the identity of Oheyawahi. This adjacency does not provide the differentiation to convey that it is a separate place with an entirely different perspective on landscape and culture.

Additional comments:

- a. This is not a “park” - is there an opportunity to revise this language on the sign? (A modification to the sign has since been completed to cover the word “Park”).
- b. Recent vegetative clearing has provided good views into the site.
- c. Power lines above need to be considered for bus / fire truck required heights.
- d. Why do people come here?
- e. What should greet visitors as they arrive?

- f. Does this sign say, “protect this sacred place?”
 - g. What is going to happen to the industrial-zoned land across the street to the south?
- 2. Entrance Drive / Parking: The current entrance and parking area does not provide a clear “landing area” for groups and other visitors to orient themselves and have an introduction to the site away from traffic. Cemetery traffic conflicts with visitor traffic here and this area feels like an abandoned street (as it actually is).
Additional comments:
 - a. Clearer signage that this is not a through street is necessary to avoid people driving in and turning around.
 - b. Traffic-calming measures and safe paths for pedestrians are needed at the parking area.
 - c. How to differentiate the entry to Oheyawahi from the cemetery?
 - d. Can we restore the forest edge adjacent to the cemetery?
 - e. How do we announce arrival at the intended destination?
 - f. How much parking does this place need?
 - g. There should be better toilet facilities, done in a sustainable way.
 - h. There should be relief from the wind, rain, and sun.
- 3. Trail Sign: There is an opportunity to have a stronger sense of identity, interpretation, and wayfinding as one enters the trail system.
 - a. A stronger “first gathering area” is needed near the parking lot with enough room for large groups to gather and talk
 - b. Signage should be in Dakota first and English second.
 - c. What are additional ways to visually recognize sacred space in a Dakota way?
 - d. What are appropriate ways to educate visitors via signage? Are signs for informational purposes or for engaging visitors and providing opportunities for education?
 - e. Does signage invite graffiti? (The original sign was stolen and replaced with funds from the Mendota Heights Public Works budget).
- 4. Medicine Wheel: The Medicine Wheel was discussed from both a cultural and physical perspective. The area was in poor condition when visited and its value as an interpretive or cultural element was questioned.
 - a. Is a Medicine Wheel Dakota or “Pan-Indian”?
 - b. The gravel is difficult to maintain in distinct colors.
 - c. The metal edging is difficult to maintain.
 - d. This looks messy and uncared for.
 - e. What is the purpose? Is there a different way to achieve the goals for this space?
 - f. Is this “cultural signage” or an authentic cultural expression?
 - g. Is this for Indigenous, Dakota, or non-Indigenous visitors?
 - h. Is this a compass? Should we need a compass to know the cardinal directions?
- 5. Interpretive Signage Along Path: The existing interpretive signage provided a starting point for discussing potential future interpretive elements from a content and design perspective:
 - a. How do we connect with the site during a visit?
 - b. What does the landscape want?
 - c. Signage is deteriorating and difficult to read.
 - d. How many signs are necessary to tell the story? How many cultural talking points are appropriate?

- e. Are we telling stories to a wide audience or to Dakota people?
 - f. The paths are challenging for elders to walk on.
 - g. There are no toilets/restrooms along the trail.
 - h. There are no places for trash.
 - i. Is the view of the cities a great view or a reminder of colonization and capitalist society?
6. Seven Council Fires: This element was discussed at length as there were already a number of questions surrounding its design and installation. It was recognized as a positive element and the discussions provided insight that any future culturally based elements placed in the landscape here must be carefully considered.
- a. Where did the stones come from?
 - b. The drilling scars are evident, what does that say?
 - c. This can be a hot, windy, and sunny place—could trees provide shade and shelter?
 - d. Can water be provided?
 - e. Are fires allowed?
 - f. There are still questions about the order of the stones.
 - g. Why was this placed on this particular spot?
7. Garage Site: The area around the existing garage on the east side of the site was seen as having good opportunities for additional use, especially for cultural activities that need privacy away from the general public visiting the site. Questions about site infrastructure and connections to the pathway system and other areas of the site were considered.
- a. How can the space around the garage be utilized?
 - b. Could private ceremonial space be created here, away from the main trail areas?
 - c. Could a Sweat Lodge be created here? What are the considerations for fire, showering, changing room, bathroom, water, and eating?
 - d. Where is the old septic system?
 - e. Can any other structures be built here?
8. Garage Building: Having a structure where people could gather out of the elements was seen as a good opportunity. The garage provided space, but there were questions about its viability as a comfortable and usable gathering space.
- a. Can this space be heated?
 - b. Can the upper room be a meeting space?
 - c. Is this a secure building?
 - d. Is this rentable/reservable?
 - e. Can this have a bathroom and water source?
 - f. What hours can this building be used?

Framing design, interpretive, and place-making opportunities

Dakota and Indigenous Perspectives on Culturally Informed Place-Making:

The following is a summary of the key guiding design principles that were formulated around potential planning and building in the Bdote area. How and what is built (or not) at Oheyawahi must be thoughtfully planned and must include Dakota insight. These principles provide a design process framework for subsequent efforts to provide a culturally authentic experience that honors Oheyawahi.

Oheyawahi

This is not a “park.”

This is a shared community place. No one owns it.

This is not a single location, but part of a connected system of natural and cultural areas. Everything is related. Restore lost connections.

Minimize footprint of anything built here. Listen to the water. Listen to the land. Listen to the sun. Listen to the plants and animals. Let ecology drive the design.

Go beyond sustainability, be regenerative and restorative.

Portray the authentic history of the area, good and bad.

Provide areas where private ceremonies and storytelling can happen for Indigenous People.

Make sure Native people share in opportunities created by this project: cultural, economic, and access.

These principles of culturally respectful development framed the Indigenous Advisory Group’s recommendation to connect site design strategies with specific cultural interpretation opportunities. Some of the key primary place-making considerations and recommendations for further study include:

1. **Sense of Arrival:** Providing a sense of arrival that lets visitors know Oheyawahi is a highly important place for Dakota and Indigenous people. Consideration should be given to how visitors arrive, what visually welcomes them, and where they land for orientation and transition.
2. **Dakota Identity:** Providing a clear sense of Dakota identity and conveying that this is a sacred site to be cared for and respected. This can be done through signage, plantings, or other cultural elements and use.

3. **Culturally Informed Site Planning:** Organizing the site to provide for multiple experiences. Individual and community gatherings for Dakota, Indigenous, and non-Indigenous visitors to each learn and experience Oheyawahi or participate in cultural activities privately or as a group. Areas are established for human use and most areas are reserved primarily for plants and animals.
4. **Cultural Authenticity, Equity, and Inclusion:** At an important cultural place for the Dakota and other Indigenous people, this can be a place that is designed by the Indigenous community, where art and cultural elements are authentic and created by Dakota community members, and where Dakota community members can lead ongoing care and maintenance.
5. **Regenerative and Restorative Site Design:** Build only what is needed, and design to heal and restore the landscape.
6. **Inclusive Design:** Provide adequate site amenities (water, shade, restroom facilities, and accessible trails) so that visitors of all ages and all physical abilities can safely and comfortably experience that site.
7. **High Quality and Beautiful Design:** The historic and cultural importance of this place calls for thoughtful, high-quality, and beautiful design with continued Indigenous community involvement and leadership. This can be an authentic and beautiful expression of Dakota culture and values and a demonstration of a commitment to restorative practices that convey our overall community's commitment to healing broken connections to landscape, to culture, and to each other.

Interpretive Framework

Mission and Vision

Mission

What does Oheyawahi do? What is its purpose? (practical, focused; present and ongoing)

Oheyawahi is a gathering place. Here people gather as relatives, connecting with plants, animals, land, air, sky, and each other. This place is Dakota Homeland. People of many cultures gather here now.

Dakota people, the City of Mendota Heights, Pilot Knob Preservation Association (PKPA), and Dakota County care for this sacred land, guided by Indigenous knowledge and values, and mindful of its importance in cultural identity, history, and education.

Vision

What do we aspire to bring into being? (aspirational, expansive, and future-oriented)

Oheyawahi is a culturally meaningful Dakota place—one among a constellation of Dakota sites around Bdote. People gather together here to care for the land, share perspectives and authentic stories, and learn from the land and one another.

Goals and Principles

Goals for Interpretation

What will visitors to the site sense and understand as a result of their experience at Oheyawahi?

All visitors will...

- feel rejuvenated and connected with the land and landscape;
- understand and appreciate that this is a historically rich, sacred Dakota place;
- learn from the land and through sensory experience;
- have opportunities to participate in stewardship activities; and
- want to return to and share memorable experiences of Oheyawahi.

Principles

Principles define a set of basic, foundational assumptions that guide interpretation at Oheyawahi. These principles are the foundation upon which the Interpretive Plan is built and should inform future interpretive development at the site. These principles also guide programming, exhibits, and other interpretive media at the site.

Interpretation at Oheyawahi will...

- share the authentic history of the site centering Indigenous voices;
- foster learning and contemplation;
- convey factual information;
- link tangible resources, such as plants and animals, to intangible concepts, such as family, joy/suffering, and birth/death;
- be accessible physically, cognitively, and culturally, to the greatest extent feasible;
- accommodate multiple learning styles and present information in easy-to-understand terms; and
- nurture restoration of historical, cultural, and natural resources.

Site development will...

- concentrate development in entrance areas in order to minimize impacts on the land and preserve the historic character of the land and views;
- be environmentally friendly and consistent with the Natural Resources Management Plan; and
- place elements carefully so that burials are not disrupted.

Audiences

The primary audiences to consider for interpretation and interpretive programs are varied with shared and unique needs and barriers. Additional outreach (e.g., survey of schools) should be conducted to confirm the needs and barriers listed here are consistent across specific audience groups.

Generally, all audience group need accessible, well-maintained trails and basic site amenities such as public restrooms and drinking water.

Audience	Needs	Barriers
Dakota people from communities throughout their traditional lands, which include Minnesota and places that extend beyond the borders established for Minnesota, such as Crow Creek, Santee, Sisseton, and Spirit Lake	Experience and connect to ancestral homeland and cultural history unmediated Quiet, contemplative space Reserved space for ceremony Well-maintained trails, especially for Elders	Lack of awareness Lack of cultural confidence Feeling unwelcome
Ojibwe, Ho-Chunk, and other regional Indigenous people	Experience and connect to nature unmediated	Lack of awareness
Local and regional residents and visitors	Multiple environments to explore and new things to discover on return visits	Concern for safety and/or comfort Difficulty navigating to and through the site

		Lack of facilities and/or programming
Educational groups (elementary, middle school, high school, college/university)	Content that meets curriculum standards. Spaces to learn, think, interact, and play Public restroom and drinking water	Lack of school time and resources Lack of adequate parking, especially for buses Lack of site amenities for groups (gathering space, public restrooms, etc.)
Groups of adults (teachers, religious groups) on sacred site visits	Content that shares the full and authentic history of the site Well-maintained trails Public restroom and drinking water	Concern for comfort and site accessibility Lack of adequate parking Lack of site amenities for groups (gathering space, public restrooms, etc.)
Historians, birders, nature enthusiasts, artists, photographers	A range of nature experiences	Lack of awareness
Big Rivers Regional Trail users	Orientation and interpretive trailhead with water fountain, bike rack, and public restrooms Possibly access to food and drink to purchase	Difficulty in accessing the site
Environmental professionals, students, and managers	Multiple environments for learning	Lack of resources and/or time

Interpretive Messages

WHAT IS INTERPRETATION?

Interpretation is storytelling. More specifically, interpretation at Oheyawahi means conveying the authentic nature of the place to the people who go there. It is about setting context. It is about connecting people emotionally and intellectually to this place, its stories, and each other.

The **Big Idea** is the main message, the core concept that visitors should take away from their experience at Oheyawahi. **Themes** provide organizational structure and clarity to the messages that visitors encounter when they visit a site. A theme is different from a topic in that it expresses a complete idea or message. A theme should answer the question, “So what?” It should tell visitors why a specific topic is important.

The **Big Idea** at Oheyawahi is:

This is a Dakota place of gathering where people, especially children, have the opportunity to learn on their own, to experience the land as their teacher, and to connect with the land.

Gather & Honor

Theme Statement: This Dakota place has many names that describe Oheyawahi as a place to gather as relatives, and to honor ancestors, plant and animal relatives, and the stars.

Ideas to share, cultural perspectives, and potential topics or storylines:

- Honor Dakota ancestors and welcome future generations.
- Tie stories together, reclaim memories, be a good relative, and be a good guest.
- Dakota people are still here and come to Oheyawahi, which is a sacred site and a place of power.
- People of many cultures gather here now.
- This is not a “park.” It is a sacred site and Dakota burial place. (Explore the meaning of a sacred site through questions, such as: What does a sacred site mean to non-Indigenous people? What is the difference between a “cemetery” and “burial site”?)
- From a Dakota perspective, plants, animals, and stars are relatives, not resources to be exploited.
- Honor different ways of knowing and learning.
- There are various names for this place and different spellings for Oheyawahi. Share the multiple names for the site, discuss why there are various names and different spellings. Describe that Dakota place names are descriptive and that Dakota language is embedded in this place.

Dakota names for Oheyawahi:

- Oheyawahi: “I have come here to say something (to pray)” (name and meaning provided by Glenn Wasicuna, Dakota elder, first language speaker, and Dakota language and cultural instructor).
- Ohéyawahe: “A hill much visited,” “a place where people go for burial practices” (name provided by Cantemaza Neil McKay, Senior Dakota language instructor, University of Minnesota, Dawi Cofer and resources Riggs and Durand cited in Appendix A).

- Wótakuye Paha: “In a pipe ceremony (Chris) Leith led with Chief Arvol Looking Horse on the north slope of the hill in March 2004, the hill was given a new name: Wótakuye Paha, “the hill of all the relatives.” (p. 187, Mni Sota Makocce: The Land of the Dakota).
- Paha Oipa “top of the hill” was another name that Chris Leith (1936-2011), a Dakota elder from the Prairie Island Indian Community, called the site.

European settler names:

- Pilot Knob (a reference point for riverboat pilots)
- La Butte des Morts (Knoll of the Dead)

Connect & Belong

Theme Statement: At this sacred place, we connect with everything living in a full circle that includes the land and sky, people, plant and animal relatives, and the past and future.

Ideas to share, cultural perspectives, and potential topics or storylines:

- Oheyawahi is one of a constellation of Dakota sites near Bdote, the meeting of the Minnesota and Mississippi Rivers.
- Connect to the land through sensory experiences and stewardship activities.
- This is a place where Dakota people can have a sense of home—this is where Dakota people came from and where they belong.
- Share a more complete history of the site, from different perspectives: Dakota, Ojibwe, and European settler history.
- Recognize the importance of this place to different people, including Dakota, non-Dakota, neighbors, historians, birders, artists, students, and teachers.
- Explain the Mississippi River Flyway and Lower Minnesota Valley Important Bird Area.
- The views to and from Oheyawahi have changed over time and can be used to tell the stories of Indigenous life and western settlement/colonization.

Listen & Respect

Theme Statement: Here, the land is the teacher of her story. Listen to what the land is saying and do what is good for the land.

Ideas to share, cultural perspectives, and potential topics or storylines:

- This is a place where the land is the teacher of the story. When we are here, we listen to what the land is saying and do what is good for the land.
- This is a Dakota place where Dakota people continue to care for the land and where land management incorporates Dakota perspectives.
- Adaptive land management listens to the land and uses techniques that respond to past and current conditions of the land, plants, and animals. Soils degraded by prior development, pesticides, fertilizers, and harmful airborne particulates can be restored to a healthy ecosystem.

- Restoring the vegetation to a mosaic of prairie and oak savanna will provide healthy habitats for a diversity of native plants and animals, including birds using the Mississippi Flyway and the endangered rusty-patch bumble bee.
- Indigenous and non-Indigenous land use and values have changed over time, including acknowledging the value of natural areas and spending time in nature.
- The site has been preserved as public land for public use. Explain what it means for Oheyawahi to be protected public land.
- When the land of Oheyawahi changed from private to public ownership, the views from the site were again available for all to experience. The preservation of this natural area as public land ensures its protection and accessibility for generations to come.

Learn & Reflect

Theme Statement: Ancient sea deposits formed the bedrock foundation of Oheyawahi, and glaciers carved the landscape, creating a unique topography that contributed to the site's importance in Dakota culture and in Minnesota state history.

Ideas to share, cultural perspectives, and potential topics or storylines:

- The geological history of Oheyawahi can be read in its layers of bedrock.
- Glacial processes, such as the flow of the Glacial River Warren, carved the landscape we see today.
- Oheyawahi overlooks the confluence of the Minnesota and Mississippi Rivers and is part of Bdote, considered by many Dakota people as a sacred place of creation.
- The confluence of the great rivers was important in early state history.
- The Treaty of Mendota in 1851 was signed at Oheyawahi, forcing Dakota people from their homelands and opening much of Minnesota for European settlers.
- Describe the role of the National Register of Historic Places (NRHP) for site preservation, explain why Oheyawahi qualified for listing, and identify other NRHP sites in the area.

RECOMMENDATIONS FOR INTERPRETATION

Based on conversations and engagement with the Indigenous Advisory Group and other people from Indigenous communities, interpretation at the site should be conveyed through minimal physical structures or elements. Some Indigenous participants wanted no interpretation—to let the land speak for herself. In 2003, Chris Leith, a Dakota elder and spiritual leader at Prairie Island Indian Community, admonished, “Leave it alone. Leave it alone,” when asked what should be done at this site, what can be done to protect it, during an interview with Bruce White (historian) and Bob Brown (former Mendota Mdewakanton Dakota Community Chairperson) related to site preservation.

However, given that the site is on public land and visited by Indigenous and non-Indigenous people, notably fifth graders from Saint Paul Public Schools, the Indigenous Advisory Group acknowledged the need for some onsite interpretation. Overall, physical interpretation should be located at the site entryway(s), with minimal physical elements elsewhere on the site. Digital media, such as app- or website-based tours could be used to prepare visitors for their visit and to answer questions while they are onsite.

The mix of experiences and elements for conveying interpretive messages is in the landscape and built structures. Interpretation is also concerned with things beyond the site’s intrinsic meaning or site stories. For people to be engaged and have a meaningful experience, they must be able to find their way around and feel physically comfortable. Interpretation is about the entire visitor experience, an integrated, multi-disciplinary approach to design and accessibility.

Good interpretation helps people build meaning and knowledge from their experience and generally incorporates methods that accommodate multiple learning styles. Visitors’ preferred learning styles are influenced by several factors including past experience, the learning environment, and heredity.

Following are four types of learning styles:

- Auditory: Learner must hear information
- Verbal: Learner must read information
- Visual: Learner must see information
- Tactile: Learner must interact with the information

The best interpretation incorporates as many of these learning styles as possible to reach the largest number of visitors. Interpretive exhibits should be developed with multiple learning styles in mind.

Interpretive Methods and Strategies

Guided Programs

- Site tours, classes, talks, or workshops

Guided programs for adults and children could cover a range of topics based on the site's themes. Landscape conservation lectures, for example, could discuss the restored landscape at the site and focus on environmental stewardship and Indigenous knowledge of plants. The curriculum developed by MN Humanities Center, A Teacher Guide and Supplementary Lessons for Learning about Mnisota First People (see Appendix), could be the basis for other classes, tours, and talks about the site and its stories.

Guided programs were a controversial topic among the Indigenous Advisory Group. The overall preference was to stop programs (guided, "sacred site" tours, etc.), but there was an acknowledgement that it might be unrealistic. People giving tours and the St. Paul School District bring people here without reservation or notification because it is public land. If guided programs are part of future site interpretation, it will be important to establish parameters for programming, specifically how programming can be developed respectfully. Guided programs were considered primarily from a cultural perspective, not an audience-needs perspective.

Self-guided

- Art/Exhibits

A physical object intentionally created to express interpretive messaging through a sensory experience. Could include sculpture, graphic panels, and audio among other installation types.

At right: Sculptural interpretive exhibits at He Mni Can.



- App-based Interpretation

Mobile or app-based interpretation provides visitors the opportunity to learn more about the site before, after, or in lieu of an in-person visit. It can also enrich the visitor experience with trail maps, program information, and a deeper dive into site stories. Digital interpretation can support site interpretation so that fewer physical elements (e.g., signs) are on the land.

In addition to a standalone, site-specific app, QR codes (and/or a short URL) and an updated Pilot Knob Preservation Association brochure could provide more interpretive content that visitors can access at the site or at home.

- Interpretive signs

Interpretive signs should be used judiciously in interpretive areas and along trails. Care should be taken to concentrate messaging at the site entry area and limit signage in the natural areas of the site.

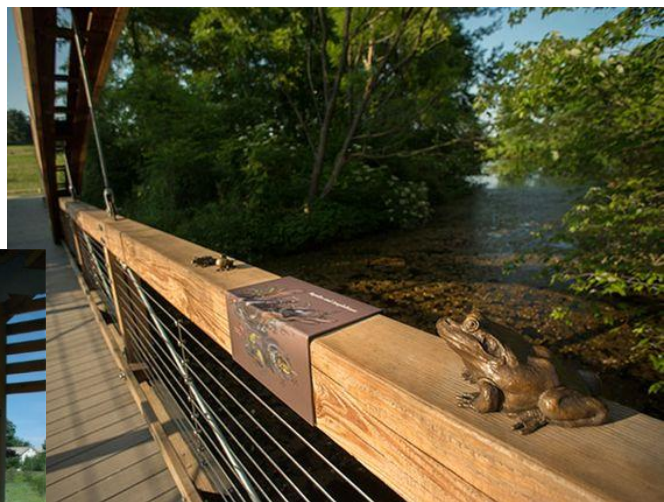
At right: Small, angled interpretive sign minimizes intrusion on the landscape at the Schaar's Bluff site in Spring Lake Park Reserve near Hastings.



- Landscape elements (plantings, trails, views)

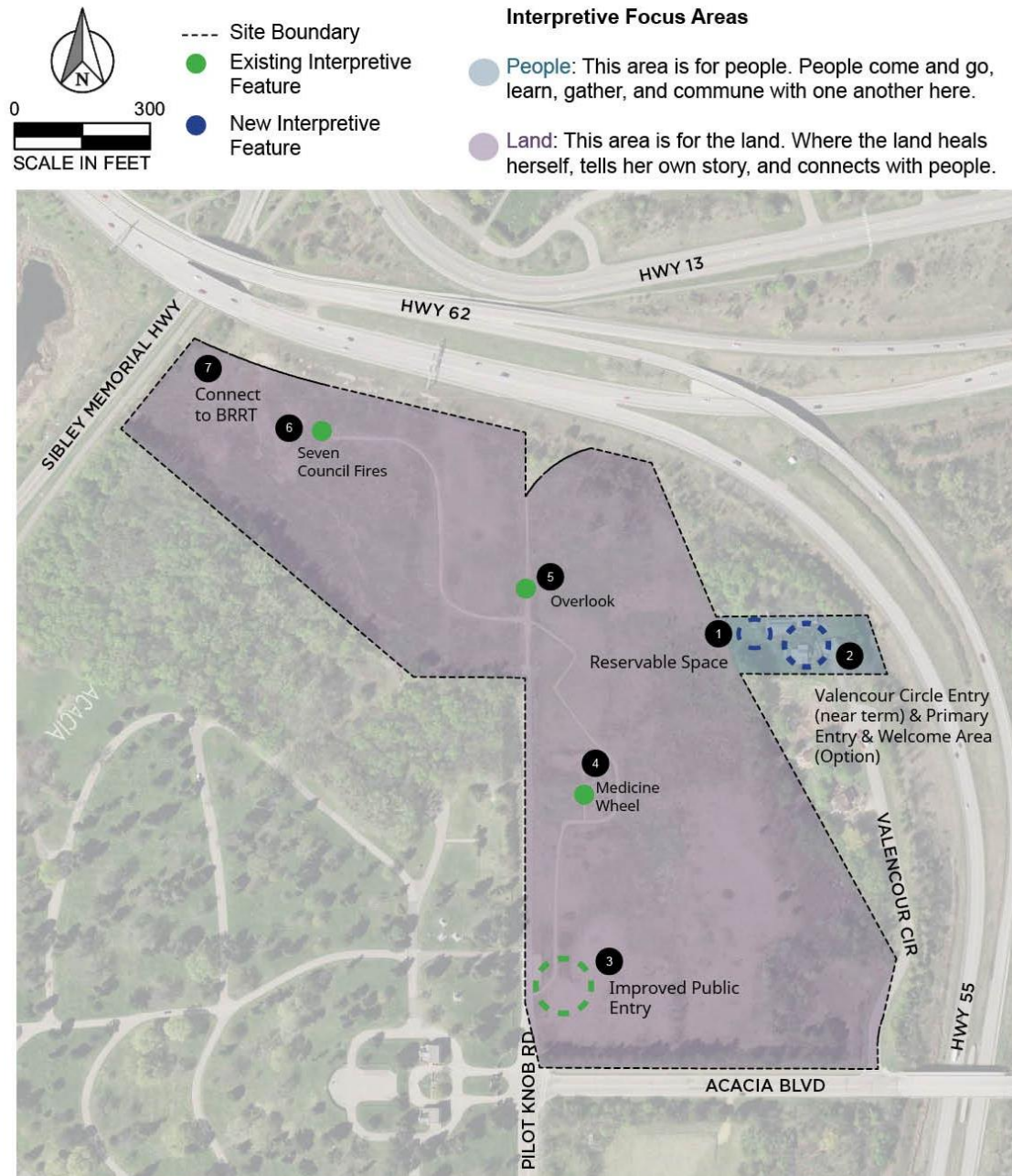
A physical object or sensory experience intentionally created to convey an interpretive message. This could include site furnishings, plants, trail design, and vistas/destination points among other elements.

At right and below: Wrapped graphics incorporated into site furnishings minimize landscape intrusion and add interpretive messages in unexpected places.



Interpretive Focus Areas

Two focus areas, one for people and one for the land, as shown below, diagrammatically support the approach of keeping new infrastructure to the site perimeter and providing the maximum amount of space for the land to heal and be a teacher, through direct experiences with site visitors.



Interpretation by Location

This project builds on previous planning, specifically the Historic Landscape Plan. Overall, this new plan recommends an approach that is lighter on the landscape, with fewer people-centric structures and elements, than recommended in the previous plan. Additionally, this plan recommends consideration of a site entry on the east side of the site. As with the previous plan, this plan recommends ongoing engagement with members of Indigenous, specifically Dakota, communities.

Overview

Visitor Entry and Orientation Area

A welcome/orientation area and visitor drop-off at a new entry would provide visitor amenities (e.g., toilets, drinking water, gathering space) and convey interpretive messages along with information about how visitors can be a good guest in this sacred space. From a Dakota cultural perspective, entering the site from the east along Valencour Circle would be appropriate. A Valencour Circle entry location has the benefits of avoiding the busier intersection at Pilot Knob Road to reduce safety concerns, separating school buses from other visitors, and removing confusion with the existing imposing entryway for Acacia Park Cemetery. However, there are significant logistical issues with an eastern entry, including the lack of utilities (water, sewer and electrical) and the high costs to provide such services. Additionally, part of the land that would functionally be included as an entry is privately owned and currently not available for incorporation into the site. The Valencour Circle area should be further evaluated as an additional and, potentially primary, entry.

Reservable Space

A location where Dakota people can gather privately at this sacred site are important for healing and caring for the land, people, and their connection with each other. How this is operationalized on City-owned, public land should be explored in subsequent site development projects.

Trails

The Historic Landscape Plan suggested trail additions and improvements that go beyond the minimal improvements approach recommended by previous engagement with Dakota people, the Indigenous Advisory Group, and this plan. The existing trails need to be improved for accessibility. Two new connecting trails should be added: one linking the recently acquired property on Valencour Circle and another to replace the current, eroded path connecting to the Big Rivers Regional Trail to the west. Seating, such as benches or boulders, should be incorporated into trail design at regular intervals to provide resting stops, especially for elders, as well as opportunities for contemplation.

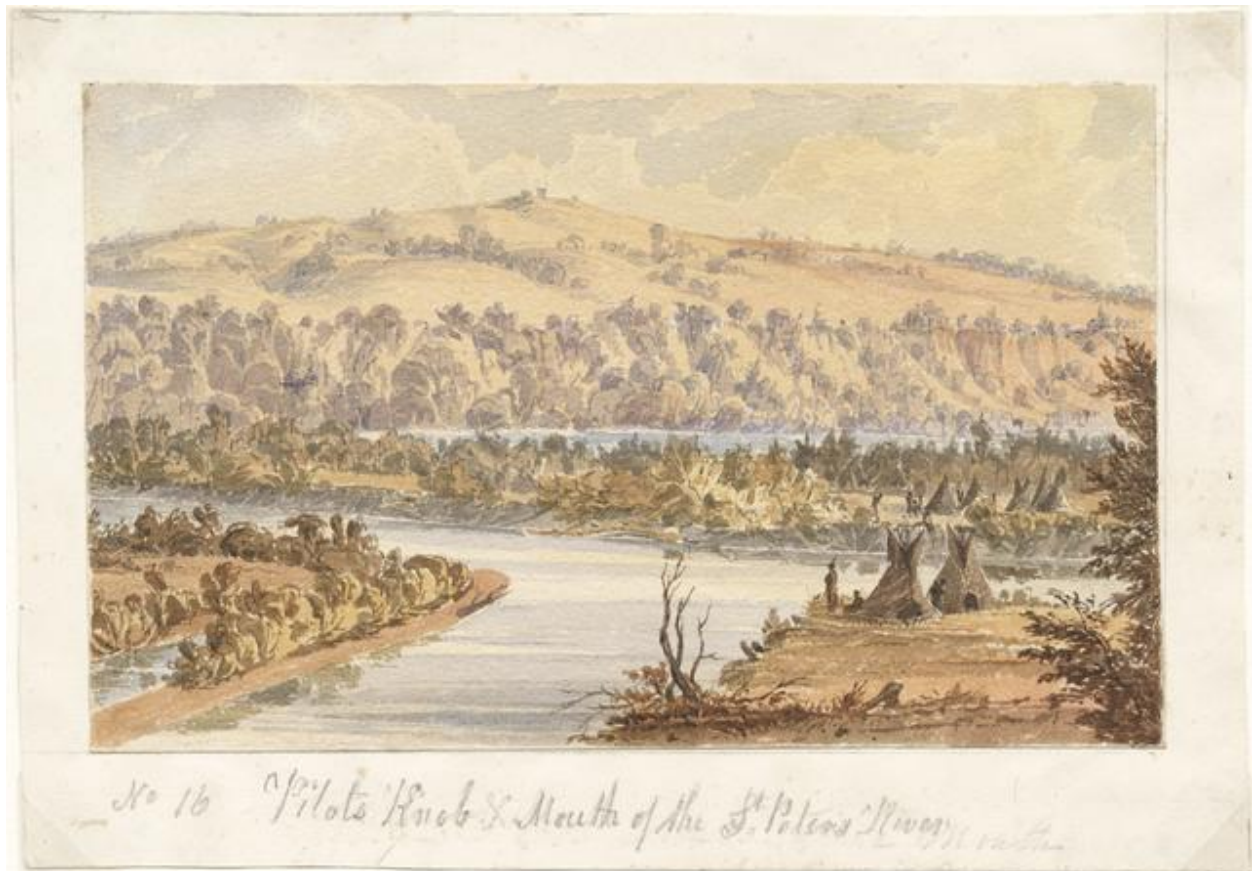
Gathering Areas

The Historic Landscape Plan suggests adding multiple gathering areas, which goes beyond the minimal improvements approach recommended by previous engagement with Dakota people, the Indigenous Advisory Group, and this plan. Gathering areas should be limited to the Visitor Entry Areas, Overlook,

the existing Seven Council Fires, and the re-designed Medicine Wheel area, leaving most of the site available for people to connect directly with the landscape.

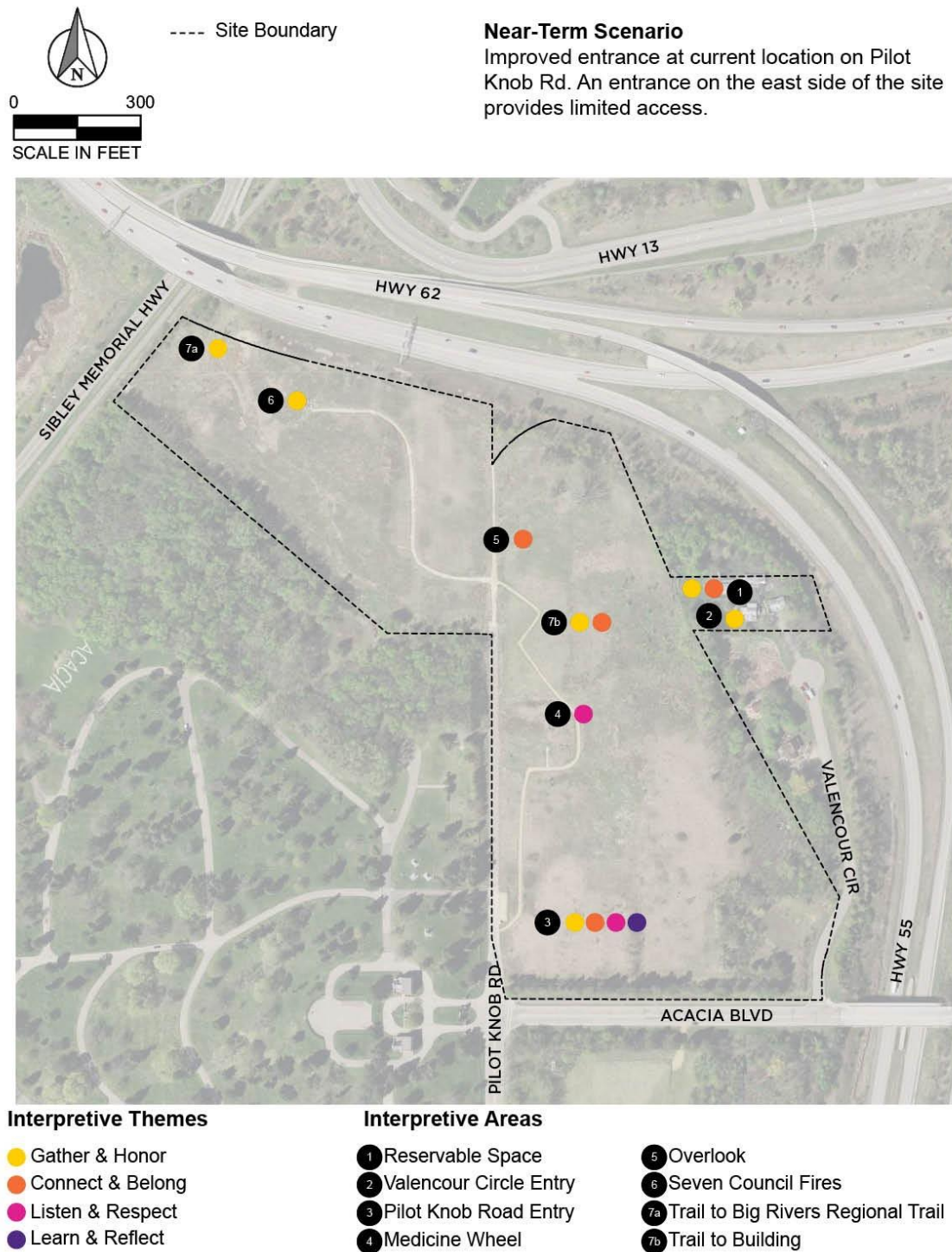
Landscape Restoration

Any landscape restoration efforts should be mindful of the historic landscape of Oheyawahi, as shown in the Seth Eastman illustration below from the late 1840s. The Historic Landscape Plan describes restoration efforts related to native plant community restoration and a more balanced ecosystem.

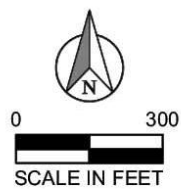


Oheyawahi overlooking Bdote shown in a Seth Eastman painting, ca. 1846-48 (Minnesota Historical Society)

Linking Interpretive Themes to Locations-Near Term



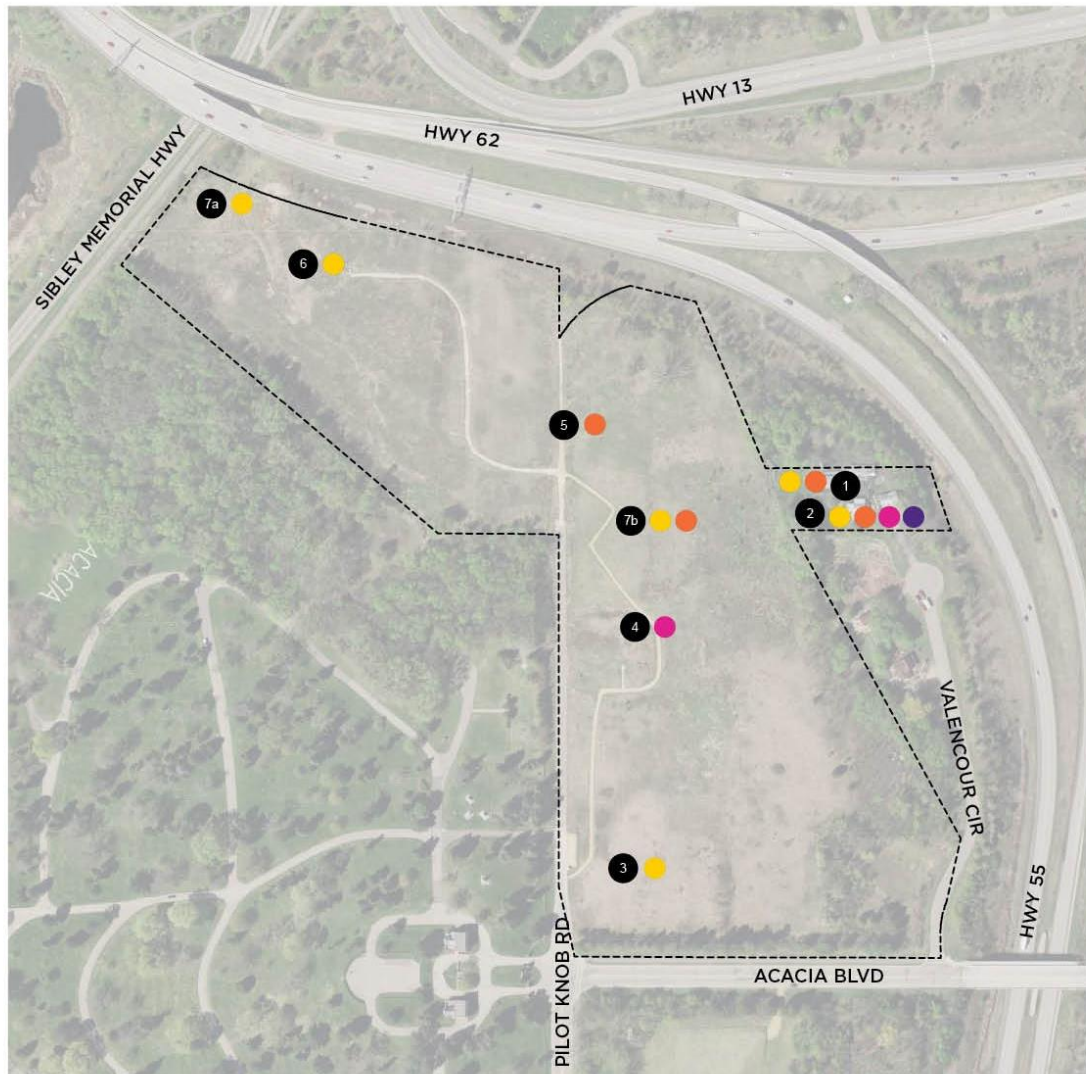
Linking Interpretive Themes to Locations-Long Term



---- Site Boundary

Long-Term Scenario

Improved entrance on the east side of the site provides a visitor welcome and orientation area and other site amenities. A handicap accessible entrance remains at current location on Pilot Knob Road.



Interpretive Themes

- Gather & Honor
- Connect & Belong
- Listen & Respect
- Learn & Reflect

Interpretive Areas

- | | |
|--|---|
| 1 Reservable Space | 5 Overlook |
| 2 Valencour Circle Entry | 6 Seven Council Fires |
| 3 Pilot Knob Road Entry | 7a Trail to Big Rivers Regional Trail |
| 4 Medicine Wheel | 7b Trail to Building |

1. Opportunity for Indigenous Space

A space should be available by reservation for private events. Based on initial conversations, the space would be reserved for use primarily for evening, on-site Indigenous gatherings. Consideration should be given to waiving any fee for Indigenous use, much like the State of Minnesota permits free access to state parks and sacred sites to tribal members.

The current building on Valencour Circle could be improved by including electricity for lighting and heat. Although on-site plumbing is not feasible in the near term, a portable restroom and enclosure would help this site be more usable as a gathering space.

Interpretive Theme and Potential Stories

- Gather & Honor
 - Dakota people are still here and come to Oheyawahi, which is a sacred site and a place of power.
 - Tie stories together, reclaim memories, be a good relative, and be a good guest.
- Connect & Belong
 - Connect to the land through sensory experiences and stewardship activities.
 - This is a place where Dakota people can have a sense of home—this is where Dakota people came from and where they belong.

Method options

Art, integrated signage, and/or site amenities

Considerations

- Who maintains the space?
- Who can reserve the space?
- Is there a cost to reserve the space?
- Who maintains the reservation list?

Next Steps

- Improve the existing building with electricity for light and heat, and provide a portable restroom.
- Collaborate with a Dakota/Indigenous Advisory Group to develop culturally appropriate art in, and potentially around, the building.
- Develop signage that provides guidance on the significance of Oheyawahi and appropriate guest/visitor behavior while at the site.

2. Additional Public Entry

Valencour Circle Public Entry (near term)

Create entry for visitors with signage/interpretive area and trailhead. Provide area for bike parking and enhance facilities. Add layers of interpretation when moving from near- to long-term configuration.

Primary Public Entry & Welcome Space Option (long term)

Comparable to the “Gateway Area” in the Historic Landscape Plan. This would be a welcome/orientation area with trailhead, interpretive features, shelter, and site amenities (e.g., toilets, food service or vending). Informal seating could be incorporated to provide additional gathering space and staging areas for school groups. Provide area for bus drop-off and visitor waiting/staging area, add bike parking, and enhance facilities. As noted above, additional land acquisition and study of feasibility and cost for utilities is required before determining whether this area can become the primary entry and hub for interpretive information about the site. Here, visitors will have opportunities to understand the larger cultural, historical, and ecological landscape so that Oheyawahi can be an introduction to experiences at nearby cultural and natural locations.

Interpretive Themes and Potential Stories

- Gather & Honor
 - Honor Dakota ancestors and welcome future generations.
 - Tie our stories together reclaim memories, be a good relative, and be a good guest.
 - People of many cultures gather here now.
 - This is not a “park.”
 - From a Dakota perspective, plants, animals, and stars are relatives, not resources to be exploited.
 - Honor different ways of knowing and learning.
 - Share the multiple names for the site.
- Connect & Belong
 - Share the authentic history of the site and recognize different perspectives on this place.
 - Oheyawahi is one of a constellation of Dakota sites near Bdote, the meeting of the Minnesota and Mississippi Rivers.
- Listen & Respect
 - All stories
- Learn & Reflect
 - All stories

Method options

Art, sign/signage, audio, indoor & outdoor exhibits, site amenities, guided programs

Considerations:

- Is the space staffed?
- Is after-hours access available?
- What amenities are available for the public?
- What is the timeline for site improvement?

Next Steps

- In the near term, next steps overlap with improvements identified for the building above, with the addition of trail information and access.

3. Pilot Knob Road Public Entry/Gateway (near term)

Improve sense of entry for visitors with signage/interpretive area and trailhead. Improve parking lot to accommodate desired number of vehicles. Provide bus drop-off area adjacent to a visitor waiting/gathering area. Add bike parking and enhanced facilities.

The gathering area could feature a ground surface map of Dakota places along the Minnesota and Mississippi Rivers, an audio post welcoming visitors to this sacred Dakota site in Dakota and English, and providing guidance on appropriate behavior. Small or integrated signage could reinforce the audio message in Dakota and English and provide an alternative for people with different learning styles.

Interpretive Theme and Potential Stories

- Gather & Honor
 - Honor Dakota ancestors and welcome future generations.
 - Tie our stories together, reclaim memories, be a good relative, and be a good guest.

Method options

Sign, audio, outdoor exhibit, self-guided digital/virtual tour (QR code, URL, or app), printed materials

Next Steps

- In the near term, improve the current entry with a visitor waiting/gathering area, and improved parking and site amenities, such as trailhead information and interpretive signage.

- Incorporate QR codes and/or short URLs into on-site and printed materials to link visitors to additional site information and trail maps at the PKPA (or comparable) website. Ultimately, a standalone app could be developed if there is sufficient visitor demand.
- Develop interpretive elements collaboratively with a Dakota/Indigenous Advisory Group.
- The trailhead, welcome, and interpretive signage should be designed to be moved to the east-side entry when that location is developed.

4. Medicine Wheel

Re-design or create a new design by Dakota artist and provide seating.

Interpretive Theme and Potential Stories

- Listen & Respect
 - This is a Dakota place where Dakota people continue to care for the land and where land management incorporates Dakota perspectives.

Method

Outdoor exhibit

Next Steps

- Develop interpretive elements collaboratively with a Dakota/Indigenous Advisory Group.
- Add bench or boulder seating to this area with trail improvements.

5. Overlook

This overlook would include boulders or benches for seating and interpretation related to the view. Guided or self-guided programs could stop here to identify locations in the view that speak to Dakota places, the flyway, and sites related to Minnesota state history.

A labeled panoramic image, supported by an audio message about the view, could help visitors connect with and better understand the view from this prominent vantage point.

Interpretive Theme and Potential Stories

- Connect & Belong
 - Explain the Mississippi River Flyway and Lower Minnesota Valley Important Bird Area.
 - The views to and from Oheyawahi have changed over time and can be used to tell the stories of Indigenous life and western settlement/colonization.

Method options

Guided program, audio, and outdoor exhibit

Next Steps

- Develop interpretive elements collaboratively with a Dakota/Indigenous Advisory Group.
- Add bench or boulder seating to this area with trail improvements.

6. Seven Council Fires

This gathering area has limited accessibility due to rough terrain. This sculptural work consists of seven blocks of carved stone set in a circle and engraved with the names of the seven council fires of the Dakota Nation. It was designed and produced by local artist Seitu Jones in collaboration with Great River Greening and PKPA under the guidance of Chris Leith, who was spiritual adviser to PKPA before the site became public land. The installation was part of an initial site restoration plan prepared by Great River Greening that called for restoring the land to oak savanna and maintaining the trail to this stone seating installation. Chris advised that there should be seven stones, one for each of the seven council fires, so the work was done with his guidance.

Interpretive Theme and Potential Stories

- Gather & Honor
 - Honor Dakota ancestors and welcome future generations.
 - Tie our stories together reclaim memories, be a good relative, and be a good guest.

Method options

As-existing, guided program

Next Steps

- Remove the two existing interpretive signs, and move the content to a new entry kiosk.
- Develop program collaboratively with a Dakota/Indigenous Advisory Group.

7. Trail Connections

7a: Big Rivers Regional Trail

This connection to the regional trail would have a place for a bicycle rack and include site entry signage. A small interpretive sign in Dakota and English could convey basic site information and provide guidance for appropriate behavior at the sacred site.

Interpretive Theme and Potential Stories

- Gather & Honor
 - Honor Dakota ancestors and welcome future generations.
 - Tie our stories together reclaim memories, be a good relative, and be a good guest.

Method options

Sign

Next Steps

- Develop interpretive elements collaboratively with a Dakota/Indigenous Advisory Group.

7b: Valencour Circle

A trail connection to between the recently acquired property on Valencour Circle and the existing trail network would provide access between the building and the primary natural areas of the site. Small orientation and interpretive sign in Dakota and English could convey basic site information and provide guidance for appropriate behavior at the sacred site.

Interpretive Theme and Potential Stories

- Gather & Honor
 - Honor Dakota ancestors and welcome future generations.
 - Tie our stories together reclaim memories, be a good relative, and be a good guest.
- Connect & Belong
 - This is a place where Dakota people can have a sense of home—this is where Dakota people came from and where they belong.

Method options

Sign

Next Steps

- Develop interpretive elements collaboratively with a Dakota/Indigenous Advisory Group.

IMPLEMENTATION PLAN

The schedule for implementation includes high-level phasing and costs. All costs are “concept level” and may vary depending on final design.

Notes:

1. Construction estimates for entry and trail improvements are based on 2018 construction costs, as included in the Historic Landscape Plan
 - a. Per the Plan, construction cost estimate includes a 20% design and administration fee and an additional 20% construction contingency for unknown costs.
 - b. Trail construction cost includes grading, class 5 base material, and three-inch thick bituminous pavement. Includes all erosion control materials, labor, and turf establishment.
 - c. Assumes utility pole relocation or burial of overhead power line cost will be addressed by utilities.
2. Fabrication costs for interpretive features can be refined as the scope and design are finalized.
3. Phasing: Two phases are identified, but exact timelines are variable depending on funding and other factors.
4. Costs are addressed in three categories:
 - \$ = Up to \$20,000
 - \$\$ = \$20,000-\$100,000
 - \$\$\$ = More than \$100,000
5. Fabrication cost estimates for interpretive elements:
 - Art: Costs can vary considerably, depending on material, level of complexity, and selected artist.
 - Exhibits: Costs can vary considerably, depending on material and level of complexity.
 - Sign (comparable to standard Dakota County sign): \$2,000
 - Sign (custom or integrated into site structure): \$2,000-\$5,000
 - Audio (includes talent and studio fees): \$5,000
 - Audio hardware (built-in or standalone): \$1,000-\$2,000

Recommendation	Timeframe		Cost			Notes
	Phase 1	Phase 2	\$	\$\$	\$\$\$	
Ongoing Dakota/Indigenous Engagement						
Advisory Group	X	X	\$			
Artists & Content Specialists	X	X	\$			Critical during design and implementation of interpretive elements
Additional Engagement	X	X	\$			
Improved Entry						
Pilot Knob Road Entry	X			\$\$		Costs based on the Historic Landscape Plan and bonding cost sheets
Valencour Circle Entry		X			\$\$\$	Costs based on comparable structures
Valencour Circle Property						
Site improvements	X					Electricity for lighting and heat in the building, and portable restroom (cost to be determined by City)
Operations	X					Cost to be determined by City as part of the regular operations budget
Trail Improvements						
Trails to Valencour Circle and Big Rivers Regional Trail	X				\$\$\$	Costs based on the Historic Landscape Plan and capital bonding cost sheets
Interpretive Elements						
Design	X			\$\$		Total timeframe: 1-1.5 years Includes: Concept, schematic, design development, and pre-production \$50,000-\$75,000
Implementation		X				
1. Indigenous space				\$\$		Art, integrated signage \$5,000-\$50,000
2. New East Entry					\$\$\$	Art, integrated signage, audio, indoor & outdoor exhibits \$50,000-\$300,000
3. Improved West Entry			\$			Sign, audio, outdoor exhibit \$5,000-\$20,000
4. Medicine Wheel			\$			Outdoor exhibit \$15,000-\$20,000
5. Overlook			\$			Audio, outdoor exhibit \$5,000-\$15,000
6. Seven Council Fires			\$			Sign, audio, outdoor exhibit \$5,000-\$10,000
7. Connection to BRRT			\$			Sign \$2,000

APPENDIX A

Resources and Existing Interpretive Materials

Oheyawahi/Pilot Knob pocket guide/brochure created by the Pilot Knob Preservation Association and funded by the Minnesota Historical Society (available from PKPA website):

<http://pilotknobpreservation.org/wp/wp-content/uploads/2018/11/Pilot-Knob-Guide-2017-webreduced.pdf>

Oḥéyawahe (Pilot Knob): A Teacher Guide and Supplementary Lessons for Learning about Mnísota's First People:

[Pilot-Knob-curriculum-FINAL_4-29-2019-web.pdf \(pilotknobpreservation.org\)](http://pilotknobpreservation.org/wp/wp-content/uploads/2019/04/Pilot-Knob-curriculum-FINAL_4-29-2019-web.pdf)

[MHC Absent Narratives Resource Collection \(humanitieslearning.org\)](http://humanitieslearning.org/mhc-absent-narratives-resource-collection)

Created by Priscilla Buffalohead, Ethan Neerdaels, and Ramona Kitto Stately in partnership with Osseo Area Schools and the Minnesota Humanities Center, 2019.

National Register of Historic Places Nomination Form:

[DRAFT Nomination Form for NRHP \(pilotknobpreservation.org\)](http://pilotknobpreservation.org/wp/wp-content/uploads/2019/04/DRAFT-Nomination-Form-for-NRHP.pdf)

2018 Historic Landscape Plan proposal (not adopted):

[Oheyawahe_HistoricLandscapePlanDocument_FINAL-181031_optimize.pdf \(pilotknobpreservation.org\)](http://pilotknobpreservation.org/wp/wp-content/uploads/2018/11/Oheyawahe_HistoricLandscapePlanDocument_FINAL-181031_optimize.pdf)

Bolton & Menk. 2020. *Memorandum: Phase I Archaeological Survey Methodology 2085 Valencour Circle, Mendota Heights*. (SHPO File No. 2020-2047).

[Cofer, Dawi. 2017. Oḥéyawahe: A new spelling for an old name. http://pilotknobpreservation.org/wp/?p=126](http://pilotknobpreservation.org/wp/?p=126)

Durand, Paul. 1994. *Where the Waters Gather and the Rivers Meet, An Atlas of the Eastern Sioux*, Paul Durand. Library of Congress Catalog Number: 94-71463.

Quinn Evans Architects. 2020. *Indian Mounds: A Sacred Place of Burial: Cultural Landscape Study and Messaging Plan*. <https://www.stpaul.gov/departments/parks-and-recreation/design-construction/current-projects/indian-mounds-regional-park-0>

[Riggs, Stephen R. First published 1890, new material 1992, *A Dakota-English Dictionary*. St. Paul: Minnesota Historical Society.](http://www.mhsociety.org/106-group)

Terrell, Michelle. 2003. *A historical, cultural and archaeological evaluation and determination of eligibility of Pilot Knob for the proposed “The bluffs of Mendota Heights” development, Mendota Heights, Dakota County, Minnesota* (SHPO File No. 2003-1677).

Ten x Ten. 2017. *Dakota County Minnesota River Greenway Cultural Resources Interpretive Plan*. <https://www.co.dakota.mn.us/parks/About/TrailPlanning/Documents/MinnesotaRiverCulturalResourcesInterpretivePlan.pdf>

Westerman, Gwen and Bruce White. 2012. *Mni Sota Makoce: The Land of the Dakota*. St. Paul: Minnesota Historical Society.

White, Bruce and Alan Woolworth. “Oheyawahi/Pilot Knob: A Hill of State and National Significance in Dakota County (Minnesota)” in *Over the Years*. June 2004. Dakota County Historical Society.

In addition to the materials referenced above, the following parallel planning efforts have been considered during the development of this plan: Wakan Tipi Center (Lower Phalen Creek Project at Bruce Vento Nature Sanctuary); River Learning Center (City of Saint Paul and the Great River Passage Conservancy as an outcome of the Great River Passage Master Plan); River Balcony (City of Saint Paul and the Great River Passage Conservancy as an outcome of the Great River Passage Master Plan); Flying Cloud Drive (Hennepin County in consultation with the Shakopee Mdewakanton Sioux Community), Shakopee Riverfront Trail (a collaborative effort of Three Rivers Park District, Scott County, City of Shakopee, Shakopee Mdewakanton Sioux Community, and Scott County Historical Society); American Indian Cultural Corridor (Native American Community Development Institute); Bde Maka Ska Refectory (Minneapolis Parks and Recreation Board); and Fort Snelling Revitalization (Minnesota Historical Society).