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Topic: Pond Mill and Murphy House.

Research made and notes taken by:

Kathrine Barton. (Commenced August 27, 1941; discontinued October 3, 1941.)

Essay written by:

Citations checked by:

Edited by:

Remarks:

Notes only.

Research incomplete.

Richard G. Murphy.

Shakopee Argus, January 15, 1875.

Richard G. Murphy was born January 4, 1801 in Smith County, Tennessee. In 1818 he came with his father's family to Illinois and settled in what is now Perry County, near the old town of Kaskaski which was then inhabited by French and Kaskaski Indians. His parents were poor and the family passed through the struggles and trials incident to the early settlement of Illinois by persons in such circumstances. In 1832 he went into the Black Hawk War, and after peace was restored came back to his home in Illinois, and was elected to the State Legislature and continued a member by subsequent elections for 12 years in succession, and afterwards in 1851 was reelected to the Legislature of the State and was chairman of the Railroad Committee that arranged for the building of the Illinois Central Railroad by the company that now owns and operates it.

In 1848 he was appointed by the president of the United States as Indian agent for the tribe of Sioux who were then the occupants of a large part of what is now known as the State of Minnesota. His headquarters were at Fort Snelling. He was reappointed Indian agent in 1852 with headquarters at Redwood in this State. He moved with his family from Illinois in the spring of 1853 and settled at the place where he died.

He was a member of the State Senate from this county at the time this State was admitted into the Union, and was elected president or Speaker of that body. In all these responsible situations he acquitted himself with honor and credit and to the satisfaction of those who reposed in him their trust.

In early life he united with the Baptist church at Bethel, Illinois, of which his wife at that time was a member, and was a member of that church until he left Illinois and came here to live. His first wife,

the mother of his children died in 1848, and he was married to his now grief stricken widow in 1851. He did not have the advantages of an education, only having gone to school about three months when near 21 years of age, but by dint of his own energy and perseverance he acquired a store of useful information that was a matter of surprise to every one who was acquainted with the circumstances of his early life. He was an early and late friend of Douglass and was a member of the Legislature of Illinois with Abraham Lincoln, and a warm and personal friend of his. No man living can say that he ever deceived him by anything he said or did. He was, if you may use such an expression "Honest to a fault" and he loved his family and "his kith and kin".

MURPHY HOUSE

History of Minnesota Valley, p. 295.

July 3, 1854 license for a ferry was granted to Richard Murphy at a point called Murphy's Landing about a mile below the village of Shakopee.

Murphy House.

HISTORIC BUILDING.

County: Scott.

Township or city: Eagle Creek township.

Location: About three quarters of a mile east of Shakopee, Minnesota.

Description: A two story building, with attic and basement.

Erected by: Major Richard Murphy in 1856.

Uses: As a dwelling;

Source of information: Minnesota History, Volume 7, page 375; St. Paul Pioneer Press, August 1, 1926, page 3; Southern Minnesotan, October, 1931, page 17; Minnesota Historical Society Collections, volume 12, page 514; Shakopee Argus, January 14, 1875; Photographs; St. Paul Pioneer Press, August 1, 1936, pp. 3.

Condition: Good.

Remarks: The following quotation is taken from an article entitled, "Sites of many historic scenes and events mark course of Sibley Highway", in the St. Paul Pioneer Press for August 1, 1936

It was never used as a hotel, however, and was christened by the pioneers of Shakopee, "Murphy's Folly". Murphy, who was a native of Southern Illinois and hailed from the district known as "Little Egypt", came to Shakopee in 1852, after having spent two years at Fort Snelling.

In 1856, a charter was granted to the St. Paul and Sioux City railroad company and the company proposed to reconstruct a road from St. Paul up to the valley to be projected eventually to the Dakota line. To provide a direct route from Shakopee to St. Paul through Minneapolis, it was decided to build a bridge over the Minnesota River at a point near the site of the hotel, where Major Murphy operated a ferry. The records show that the Major obtained a license to operate the ferry, July 3, 1854.

When the road was surveyed, Murphy visualized a flourishing settlement at the point called "Murphy's Landing", since the railroad would form a junction with the river steam boat lines there. The railroad company did not, however, succeed with its bond issue plan. The road was not built until about a decade later so Murphy was left with his great stone hotel on his hands.

He completed it as a home and during the years in which pioneer days were slowly merging into a more modern period, he lived in the building with his family and looked after his farm.

According to an obituary notice appearing in the Shakopee Argus for Thursday, January 14, 1875, Major Murphy died at his residence in Eagle Creek township, Scott county, at the age of 74. A son, George, subsequently occupied the hotel as a dwelling for a number of years. He died in 1920. The land on which the building now stands is owned by Patrick Donovan of Belle Plaine.

From the files of the Archeological Survey Project.

Lines 17 & 18 Mss. P.1 (?)

There are pre-historic Indian mounds . Do not confuse these with other Indian burial grounds that may be in the vicinity. The highway skirted these to avoid destr^uction. The State has some laws regarding such things.

Photo's in Pioneer Press, Aug. 1, 1936.

See Shakopee Argus, Dec. 12, 1872.

Pond mill is on Eagle Creek. This mill was built of stone and mortar and still stands. It is being used as a storage for farm supplies. Look for burial ground opposite Murphy's Landing.

Mr. Robert D. Anderson,
Minnesota Archaeological and Historical Project,
Minnesota Historical Society,
North Annex, Room 1,
St. Paul, Minnesota.

Dear Mr. Anderson:

I am enclosing a copy of the report you prepared on the
Murphy House and Pond Mill near Shakopee during the summer of
1937.

Best regards,

Edward A. Hummel,
Regional Supervisor of Historic Sites.

Shakopee Old Mill and Hotel

In the St. Paul Pioneer Press of August 1, 1926, there was a feature article on the development of a new highway from Mendota, Minnesota west along the South bank of the river. This highway was to be eventually known as the Sibley Memorial Highway. In this article there were historical accounts of the various sections that the road would pass through. Quoting from this article that appeared in the paper of August 1, 1926, one will find a sketch of the history of the land that is now owned by the Minn. State Highway Commission and is being developed in part by the aid of the National Park Service.

A few miles further on, in Eagle Township, Scott County, a short distance East of Shakopee and with in view of the road the ruins of the old hotel at Murphy's Landing, known for years as Murphy's Folly overlook the river. And a short distance from these ruins are the old "Pond's Mill," the ruins of the Pettijohn mill, the battle and burying ground of the Sioux and Chippeway Indians in the long warfare in which the mounds may still be seen....

This above brief account gives a brief introduction to the rich history of the site. In the same article of the Pioneer Press were also some old photographs of the Old Pond Mill and the Old Murphy Hotel. They are to be found on page three of the August 1, 1936 issue.

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This mill was not like the ordinary mill. A wheel house was constructed, and there was a turbine installed. This turbine was propelled by a 10 foot fall of water. All the machinery that was used within the mill, with the exception of the mill-stone, was constructed by hand by S. W. Pond.

The Pond Mill however^v did not remain entirely in the hands of the Pond family. In 1919 the farm was sold. The new owner took the old mill wheel case and burned it for fire wood, and at the same time he threw the mill wheel in the water.

Mr. George Pond has offered to assist the National Park Service in the reconstruction of this mill. He states that he is able to describe all the machinery that was used in the Mill, and could give the location of the machinery and the flume as it was originally. He is in the possession of several photographs, or has access to them, that would greatly assist in the reconstruction of the wheel house, flume, penstock, and turbine. The National Park Service has the privilege of making copies of these photographs for their needs.

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It is probable that members of the Murphy family witnessed the historic battle between the Sioux and the Chippewas in May 1858, from the upper windows of the hotel. It was at Murphy's Landing that the wily Hole in the Day had planned to land his warriors the night of May 25 to massacre the Shakopee band of Sioux. When he was unable to execute his coup, the Sioux warriors crossed the river at the landing and the fight ensued near the opposite bank. Naturally the roomy Murphy home was popular with the young people of the community and for years gay dances and parties were held there.

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There are scores of gray-haired men and women living in this community who recall with misty eyes happy ^{days} spent in the old hotel, scampering through the rooms and halls or dancing on the spacious dining room floor.

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POND MILL

Shakopee Argus, Aug. 14, 1873.

Messrs. Pond have their new mill, one mile ~~East~~ of this place, in operation and are prepared to do custom work in flour ^{and} feed.

Shakopee Argus, Apr. 2, 1874.

The Mill question appears now to be certain of a favorable solution. A bonus of \$3000 is to be raised immediately, and work on the mill will also be commenced without delay. The Mill machinery is already awaiting shipment. It is expected that the Mill will be in working order in less than four months.

Twenty five hundred dollars is already raised, and the committee expect to raise the rest by Saturday. To enable them to do so, all citizens must do their best.

Scott County ^{Argus} Dec. 18, 1892.

Pond's feed mill grinds all kinds of feed at the lowest prices.

Southern Minnesotan, Oct 31.

Pond Brothers Rev's Samuel W. and Gideon H.

Macalester
College
Contribution
Edward D
Neill vol-2

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It has been pleasant to prepare a memorial of Samuel W. Pond, and his brother Gideon S. the first resident missionaries among the Dakotahs, usually called the Sioux.

The lives of both were manly, cheerful, trustful and self-sacrificing.

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They were descended from the early Puritan immigrants of Connecticut.

Samuel Pond an ancestor, was in 1667 a member of a church of Brandford.

1667

A descendant, Edward Pond married an aunt of the devoted missionary to India, Adoniram Judson.

One of their sons, Elnathan married Sarah Hollister of Litchfield County. These were the parents of the Sioux missionaries.

Samuel William was borne April 20th 1808, and on June 30, 1810 Gideon Hollister,

1808

1810

After several removals their father settled in the east district of Washington Conn.

Page 160

Samuel was apprenticed to a farmer, Capt. Ewitts Moody, who had also a cloth-dressing establishment.

He passed seven years at the Moody homestead, in winter taught school, spent all his leisure time in reading, and few were versed in general literature.

with the poetry of Homer, Virgil, Pope, Cowper and Burns he was familiar.

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As a young man he was an agreeable companion, with a tendency to doubt, but during a period of great seriousness in the village, under an influence irresistible and difficult to define, there was entire change of mind, and he was convinced that "it was not all of life to live, nor all of death to die."

His brother Gideon at the same period entered upon a new life and had new aims.

Page 161

"They now wished to live for others, and had the spirit which led the apostle Paul to say at all times, "None of these things move me, neither count I my life dear unto myself." They believed that they might be useful in the distant West, and the elder brother went to prepare a place.

He left home on the twenty-fifth of March 1833, 1833 and between Amboy N. J. and the Delaware river traveled on a railroad of few miles, in a car, drawn by horses.

While on a boat, on the Ohio river, he was seized with cholera, was very weak when he reached St. Louis, and did not tarry, but ascended the Mississippi, and about the last of April, reached the mining hamlet, Galena Illinois.

As soon as he was strong enough,

Page 161

"he was engaged by a Mr Jones, the editor of a paper, who during the summer died from cholera, but Mr Pond remained with the family as long as he was in Galena. in a letter to his brother Gideon he gives this description of Galena at that time:

"With respect to the moral character of the people here it is probably much worse than you imagine.

It has appeared to me during the last summer like the Gate of Hell.

The worst kind of vices prevail to a high degree.

We have preaching in this place, but only a few usually attend.

I believe that the Church consists of about seventeen members, but I fear they exert but little influence.

Drunkness prevails to a great extent, even amongst the most influential men.

Page 161

"Gambling houses are openly kept up in different parts of the village."

Pg 162

Swearing is common even among the children. Indeed wickedness prevails in every form. The first white inhabitants came here about seven years ago."

During the summer of 1833 Mr Pond made the acquaintance of a whiskey seller, a young man who had come from the Selkirk settlement in the Red River of the North, and heard from him, of the Dakotahs, a powerful tribe, who had never had any resident missionaries.

1833

He now felt that he had a definite work, and with God's help, determined to live and die with these people.

He wrote to his brother Gideon to join him in the spring.

In a letter dated Dec 3, 1833 are these sentences:

1833

162

"Soon after my arrival here, on becoming acquainted with the condition of the surrounding Indians, my interest was excited in behalf of the Sioux, a large nation west of the Mississippi, and on the Missouri and its branches, I resolved to remain here until your arrival and then go up to the fort at St. Peters.

There is a body of Sioux Indians near that place.

From them we could learn the language which is spoken by a vast number of Indians. *** Perhaps you look upon my scheme as visionary, but I cannot think so.

You may say, that although some one ought to go we are not the ones, but why not we? Who is under greater obligations and have greater reasons to deny themselves, and take up the cross and follow Christ than you or I?

Page 162

"You may object that you are not qualified for a missionary, but what is wanting? It is not natural talents.

Page 163

It is true God has with-held from us these brilliant talents which he has bestowed upon some, but what then?

We can tell our fellow sinners 'God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have eternal life.'

The brother Gideon agreed to be a yoke fellow; and in March 1834 arrived at Galena with three hundred dollars and a few clothes, all the earthly riches that he possessed.

Asking aid from neither friends nor missionary societies. the brothers, on the first day of May, embarked on the steamboat Warrior for Fort Snelling, to cast in their lot among the savages.

1834

Page 163

Samuel was fond of the study of language, and he knew that he would not be useful unless he could converse with the Dakotahs or Sioux in their own tongue.

Every day after he left civilization he longed to acquire some Dakotah word.

When the boat stopped at Prairie du Chien there were some Dakotahs on shore.

He asked a white man for the sentence in their language, which would ask the name of a thing.

He gave it, and it was written down.

He then approached a Dakotah standing by a pile of iron and asked the name.

He replied Mini (Munne).

The young missionary was happy; he had made a beginning, and month after month he added to his vocabulary by propounding the question, "What call you this?"

Page 163

The words acquired at Prairie du Chien were the gems of the lexicon published in quarto by the Smithsonian Institution. On the sixth of May, the officers, traders and soldiers were cheered by the arrival of the steamboat Warrior at Fort Snelling, the first boat of the season.

The brothers now realized, as they had not done before, the seriousness of their undertaking. They were strangers in a strange land and on forbidden ground.

Page 165

John Bliss, the commandant of the Fort at this time was major of the First Infantry, an able and discreet officer, and had been commandant of cadets at West Point.

He sent for the elder Pond, and told him that white men could not live on the reservation, unless in the employ or by authority of the United States.

Page 165 He desired him to be a tutor to his sons but he replied that his purpose was to teach the Indians.

It was then arranged that he should go and teach plowing to the Kaposia band of Sioux, whose village was where is now South ST. Paul. Major Taliaferro formerly of the Third Infantry was the Indian agent but temporarily absent. The sub-agent Horatio Grooms, however, hired a room to the brothers.

Page 166 Some extracts from a letter of Gideon to a brother in Connecticut, dated May 19, 1834 explain their situation.

1834

"The rifles which Samuel bought were extremely cheap, and we brought them with us."
"One great hindrance to our soon becoming acquainted with the Sioux language is, that we feel as we ought to labor for our support."

Page 166

"The interpreter costs us nothing.

He is employed by the Government to assist the agent.

All the men of influence favor us.

The Indians own two yoke of oxen which are in the care of the agent, and Samuel has gone to-day agreeably to the proposal of Major Bliss, the commander of the Fort, and in the employ of the agent, four miles down the river, to an Indian village to plow there wah-min-i-gah (corn ground).

He will probably be gone most of the week. We should consider it a great privilege, were we allowed to do it even without pay.

Our principal business is to become acquainted with the Da-co-ta language.

We have learned enough to ask some questions, and can understand some sentences when they talk.

Page 166

When I do not understand I tell them so: Nah-wah-coosh-na, that is, I do not understand. On the twenty-fifth of May, Samuel had returned to the Fort from Kafosia, and in a letter to his sister Rebecca, and her husband Herman Hine, wrote:

We have met with few of the difficulties anticipated, and our prospects are more encouraging than I expected they would be when I left Galena.

Page 167

I feel as if we had done right in coming here, and should be very unwilling to go back again.

My life will probably be spent among the Sioux whether it is long or short. This is delightful country and extremely healthy. ** I stayed last week with a band about nine miles south of this place.

Page 167

I went to help them to break up a planting ground, and as I had no other shelter, I slept in the house of the chief and ate with him.

He had two wives and a house full of children.

He appeared to be very much pleased with the plowing.

They had never had any plowed before but the squaws dig it up with hoes.*****

The chief of whom I have been speaking appears anxious to have his land cultivated and willing to work him-self.

I drove the oxen and they held the plow.

The agent (Taliaferro), a man very popular with the Indians, came on the last boat. I have not seen him, but am told that he will encourage every attempt that is made, to direct the attention of the Indians to agriculture.

Page 167

After consultation with Major Taliaferro, it was arranged that the brothers Pond should live at the Indian village, at a lake called Calhoun, in compliment to John C. Calhoun, late Secretary of War.

The site of this village has become a portion of Minneapolis, and contains handsome churches, public school houses, and beautiful homes.

In a letter to Herman Hine, under date of eighteenth of January 1835, there is minute description of the region at this period worthy of preservation.

1835

Letter of S. W. Pond:

Page 170

1834

During the summer and autumn of 1834, in the rude log cabin on the east shore of Lake Calhoun was a Dakota alphabet formed; the English letters c and x used to represent the sounds ch and sh.

sounds of
Pond
alphabet
on Page 170

Samuel Pond in his "Narrative" remarks:
"Every step in advance made the next step easier, so that when we had been here a year, we had quite a large collection of words, and had no difficulty in conversing with the Indians, so as to make ourselves understood. It is true we had only made a beginning, but a beginning is something for C'est le premier Pas qui compte, and they who came after us never knew what that step did cost, for it is one thing to learn a word or rule in print, or in writing, and quite another to catch it from the mouth of an Indian.

We found that we could learn more of the French grammar in a week than we could of the Dakota in six months."

Page 171

In June 1835, the first church in Minnesota was organized at the Fort consisting of about twenty members.

1835

In accordance with Presbyterian polity, Capt. G. A. Loomis and S. W. Pond were elected two of four elders, and on the fourteen of the month the first communion service was held in one of the company rooms.

Page 172

The missionary Stevens determined to erect a mission and school house at Lake Harriet, a short distance from Lake Calhoun, and, without compensation, Gideon Pond assisted him during the summer of 1835, while the elder brother occupied the log cabin at Lake Calhoun in cultivating there fenced ground, and increasing his knowledge of the Dakota language.

1835

During the autumn of this year Samuel accompanied a party of Indian hunters to the

Page 172

valley of Spirit River of the Dakotas marked on early French maps as "Medecin" river but by the first English traders, through ignorance, called Rum river, a name still retained.

While suffering many hardships on the trip, he felt repaid.

To use his own words: "The language was the game I went to hunt, and I was as eager in pursuit of that as the Indians were in pursuit of deer."

Page 174

The brothers Pond commenced their work as laymen but after ordained missionaries arrived they completed their studies in theology and were formally set apart as ministers.

The younger brother was once asked why he came to the Indian country.

His reply was in substance the language of the apostle Paul:

Page 174

"For whether we be beside ourselves, it is God; or whether we be sober, it is for cause, for the love of Christ constraineth us".

Page 175

Dr Williamson wrote urging that one of brothers Pond should come up to Lac qui Parle and assist in studying the language.

In February, Samuel determined to make a preliminary visit, with no white companion. A few Indians at first accompanied him.

He left Lake Harriet on Friday and that night camped near Shakpay's village.

The next morning he advanced with one Indian, had his face frozen, and at evening stopped at Little Rapids near the site of the town of Carver, at Oliver Faribault's trading post.

Here he remained on Sunday.

The next day he reached Traverse des Sioux

Page 175

and was kindly entertained by Philander Prescott, an old trader.

On the opposite side of the Minnesota river was the trading post of Louis Provencal, often called Le Blanc.

He was partly Indian.

His father probably, was a trader.

Sinclair, British commander at Mackinaw in 1780, wrote to General Haldimand, of one Provencal "Who had refused to come into the post, and was otherwise a man of infamous character."

1780

Among the Canadian voyageurs who volunteered at Mackinaw, to go, in the pay of the British, and attack the American fort at Paririe du Chien was Louis Provencal.

Mr Pond passed a day with the old trader, and although he had lived all his life among the savages, was as polite as a Parisian.

Page 175

He could neither read or write, and kept his accounts by pictographs.

Page 176

Dots were used to represent powder.

When sold an axe, gun, knife or trap to an Indian he made a picture of the article. If the buyer was named Eagle Head he pictured a man with an eagle's head, and Mr Pond assisted him to write the names of goods sold, and purchasers, in the Dakota language.

The Friday after leaving Lake Harriet he departed for Traverse des Sioux, the Indian wife Prescott giving him a small loaf of bread. On Saturday, much exhausted, he reached the post of Hazen movers at Little Rock, and found that they were in want of supplies, but on Sunday evening an Indian brought in some muskrats upon which all supped.

Page 176

Monday morning the tramp was resumed through deep snow, with an Indian companion, and at night camped at Beaver Creek.

On Tuesday night the campfire was extinguished by the snow.

Having no food on Tuesday, and still snowing, it was hard to walk on Wednesday.

The snow blew so fiercely on Thursday he and the Indian could do nothing but wrap up in blankets and sit still.

Friday morning was clear, but little advance was made, and on Saturday the Indian, dispirited said he would go no farther.

Without a word he was left, and Mr. Pond walked slowly so that if he changed his mind he could join him.

Five days had now passed without food, and Mr. Pond wrote that he then thought that he "should soon find Lac gi Parle or Heaven."

Page 176

A sudden change took place. Meeting two horses, he mounted one, and after riding six or seven miles reached Dr. Williamson's mission station.

Page 177

He remained here until March and it was arranged that his brother Gideon should come up in the spring.

The engagement was met and the younger brother remained at Lac qui Parle for years, engaged both in manual and mental labor. In his journal of 1837 he wrote:

1837

Thursday 13 July - I ought to feel very thankful that God has given me the opportunity to collect two or three words to-day.

I feel that my responsibilities increase with every word which I learn.

Page 177

Friday 14 - Preparing boards for the floor, a work which is in itself most disagreeable trying, and tedious, yet I feel grateful because I have been favored to-day with company of the Indians, and though I have been engaged in manual labor, have, I hope, been able to learn some."

I January 1836 the Rev Mr. Stevens wrote to the Missionary Board at Boston:

1836

"Mr. (Samuel) Pond is assiduously employed in preparing a small spelling book, which we may forward next mail for printing."

This was the first work ever printed in the Dakota language.

The next April Samuel Pond left Lake Harriet and went to Washington Conn. to complete his studies for the ministry. He was taught the Greek language by Hiram Hollister a graduate of Yale.

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who in after life was appointed by President Lincoln. U. S. Minister at Hayti.

His theological instructor was the Rev. Gordon Hayes.

For a time he taught school, but in March 1837 he was ordained as missionary to the Sioux.

1837

On his return he left his baggage at Prairie du Chien where Major Loomis was in command at Fort Crawford, and in a small boat, in charge of a man named Hudson, came to Trempealeau, where Rev. Daniel Gavin a missionary from Lausanne Switzerland, had been stationed about a year.

He was a young man of more than ordinary literary and classical culture, and for whom Mr. Pond had the warmest friendship. The Pond Dakota vocabulary was examined and adopted by Gavin.

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Page 178

It was May when the elder Pond reached Lake Harriet, and found his brother, on a visit among the patients of Dr. Williamson when he was a physician in Ohio was the mother of a lad named Stephen R. Riggs. In time the boy graduated at Jefferson College, Pa.

After studying theology he was ordained as a minister, and under a commission from the missionary society arrived early in June at Lake Harriet with an intelligent wife.

He remained there studying the Sioux language with the elder Pond, and in September joined Dr. Williamson.

During this summer Samuel Pond translated the story of Joseph, which Mr Riggs took to Lac qui Parle to be revised by Gideon.

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It was afterwards published with the following title:
Joseph Cyakapi Kin.

The story of Joseph and his Brethren translated from Genesis, by Rev's Gideon H. and Samuel W. Pond. 18mo. PP. 40 Cincinnati Kendall and Henry for the A. B. C. F. M. 1839.

1839

On the first of November, 1837 at 3 o'clock P.M. at Lac qui Parle, the Rev S. R. Riggs united in marriage Gideon H. Pond and Sarah Poage the sister of Dr Williamson's wife.

1837

Mr Samuel W Pond on the evening of the twenty-second of November, 1838 was married at Lake Harriet, to Cordelia Eggleston, a young sister of the wife of the Rev. J. D. Stevens, who was beloved for her amiability, quite endurance and elevated Christian character. The bridesmaid was Lucy Cornelis Stevens, beautiful in appearance, apt in acquiring language.

1838

Page 178

and in charge of the mission school; the
groomsman was Henry H. Sibley, who had, in
November 1834 succeeded Alexis Bailly at
Mendota, as superintendent of the Fur Company.
Among the officers from Fort Snelling
present was Surgeon Emerson and also his
wife, whose negro slaves at that time were
the celebrated Dired Scott and wife Harriet.

1834

Page 179

At this time Samuel Pond received a salary
of two hundred dollars from the missionary
society as compensation for his services.
On the first of April, a party of Sioux, with
their families, accompanied by Gideon H.
Pond, left Lac qui Parle on a hunting
expedition.

One day they were encamped in six lodges
near the site of the town of Benson Swift
County, Minnesota, and three lodges were
pitched two a short distance from the others.

Page 179

At these unexpectedly arrived the noted Ojibway chief, the elder Hole-in-the-Day, his son and nine of his warriors.

They said they had come to smoke the pipe of peace, and were cordially received.

Two dogs were killed, and they were feasted. Night came; all lay down but all did not sleep.

About midnight Hole-in-the-Day and his party arose, killed eleven Sioux, and took a woman captive, but a boy and wounded women escaped to the other lodges where Mr. Pond was.

Page 182

The Indians at Lake Harriet were now in constant fear of retaliation, and the brothers Pond tore down their house at Lake Calhoun to use the logs for a breastwork.

Under the guidance of Gideon Pond these Indians in 1839 harvested 1,300 bushels of corn. As soon as the corn was gathered, the village was deserted never to be again occupied.

1839

Page 184

The brothers Pond remained some months at Lake Harriet after the Sioux removed, but in May 1840, they rented a stone house built by B. F. Baker, an Indian trader, which stood near the spring between the fort and Minnehaha Falls.

1840

The Swiss missionaries Gavin and Denton for a time occupied the same building.

The Rev J. D. Stevens, under appointment from the U. S. Government, removed to teach farming to the Indians on the prairie where the city of Winona now is.

Dr Williamson and Mr Riggs at Lac qui Parle and the Ponds continued to increase the Dakota vocabulary.

The Rev S. R. Riggs in a letter dated twenty-fourth of February 1841 wrote:

1841

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"In committing the grammatical principle of the language to writing we have done something at the station, but more has been done by Mr. S. W. Pond.

During the winter of 1843 Gideon Pond with the aid of a young farmer named Pettijohn built a mission house at Oak Grove, on the upper bank of the Minnesota river, about nine miles from the fort and here he remained the rest of his life.

1843

When Mr Riggs came back Samuel Pond returned to Oak Grove.

Page 185

During the autumn of 1843 Gideon Pond went to his old home in Connecticut and attended to the publication of a catechism, by his brother, at there own expense with the following title:

1843

"Dakota Wiwangapi Wowapi. catechism in the Dakota or Sioux language. By Rev S. W. Pond missionary of the A. B. C. F. M. Printed by Hitchcock and Stafford New Haven Ct 1844"

1844

Page 185

Major Taliaferro after having been a useful agent for the Sioux more than twenty years resigned, and a Mr Bruce was his successor. Early in 1846 the agent requested Samuel Pond to come to the agency office at Fort Snelling.

1846

Page 186

When he arrived he found the Sioux chief Xapedan (Shakpaydan or little six) with a large number of his men, who desired Mr. Pond to come to their village, Tintowan (Prairieville) now Shapopee.

He accepted the invitation and Mr Gideon Pond went down with several yoke of oxen to the mouth of the St Croix river, and at Point Douglas purchased the framing timber for a house, and on the ice brought it up to the fort.

Samuel not long after came to the same place with a sled and four yoke of oxen and obtained 4,000 feet of boards.

Page 186

Upon his return, near Grey Cloud Island, the oxen broke through the ice, and with difficulty were saved from drowning.

During the winter the heavy timbers were framed at Fort Snelling, and when the navigation of the Minnesota river was opened, they with the boards were taken up on a barge to Shakpay's village.

It was the first frame building of sawed lumber above Fort Snelling, erected in the Minnesota Valley.

Mr. Pond's residence among the savages at this point was far from pleasant.

In a communication about the year 1850 to the "Missionary Herald" published at Boston he writes:

1850

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"Our situation in many respects is unpleasant.

We have no persons residing with us and no white neighbors within sixteen miles.

This is much the largest band of the Dakotas on the Minnesota or Mississippi and they all dwell within a hundred rods of our door, some of them much nearer.

We have great reason to be thankful for the degree of peace and security we enjoy whilst living in the midst of so many savages, but we are continually annoyed in a thousand

ways. They are all almost universally thieves and beggars, and though we have endeavored to have as little property exposed as possible we are obliged to be continually on the watch.

My wife has been only a mile from home in three years, and when the Indians are here, I seldom go out of sight of the house.

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" 187

unless I am obliged to do so.

Few day pass in which they do not commit some depredation.

I do not mention these things by way of complaint.

In 1851 the Sioux ceded all there lands in Minnesota except certain reservations, to the United States of America, which they had occupied.

1851

In the autumn of 1851 Rev S. W. Pond obtained leave of absence to take his wife, whose health was fast declining, to New England.

1851

On the sixth of February 1852, she died, and her remains were deposited in the village graveyard of Washington Connecticut. she left four children

1852

Page 188

In 1849 the Territory of Minnesota was organized, and Gideon H. Pond was elected to represent his district in the first legislature, which convened in September, and gave satisfaction to his constituents by the good judgment he displayed.

1849

In 1850 the missionaries decided to publish a monthly paper, one-half in English and one-half in Dakota, and he was appointed editor.

1850

He came to St. Paul and requested the assistance of the Presbyterian minister there, in writing English articles which would be published in one number of the paper, and Mr Pond's translation of the article appear in the next number.

It was called "Dakota Tawaxitku" or "The Dakota Friend."

Page 188

It was the first religious periodical, and also the first illustrated journal in Minnesota.

Mr Pond's assistant obtained from a Philadelphia publishing house a number of wood cuts on historical subjects which were used in explanation of the articles which he agreed to contribute.

The first number was issued in Nov. 1850.

1850

Under date of Nov. 4, 1850, Mr Pond writes in his diary:

"Went to St. Paul with a manuscript copy of the Dakota Friend and put in into the hands of printer.

It has been with great reluctance that I have attempted the work of writing this little paper.

Page 189

Nov 27 Started early for St. Paul and returned in the evening, fasting.

On my way home, met Gov. Ramsey, who very kindly invited me hereafter

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in my visits to St. Paul to stop at his house; and put my horse in his stable.

Last week I fastened a bundle of hay behind me, for the poor beast, which had to stand the whole day.

It is no hardship to fast myself.

It is with great anxiety that I waited to see the first number of 'The Dakota Friend.'

It made a more creditable appearance than I anticipated."

To this paper Samuel Pond contributed the poem "Anpetusapawin," a legend of the falls of St. Anthony, and also other pieces.

The first volume, of twelve numbers, had three columns to a page.

The second volume contained four and longer columns, and twice as much printed matter;

Page 189

but only eight numbers were issued, in consequences of changes effected by the treaties with the Sioux.

Samuel Pond enlarged his manuscript dictionary from year to year, and accustomed to take it to the different mission stations for inspection, and additions from colleagues.

At a meeting of the missionaries held in 1850, it was decided to attempt to publish the result of their labors.

1850

Page 191

At a meeting of the Indian missionaries in December 1849, at Fort Snelling, it was deemed expedient to separate the church, at that point, into two branches one at Oak Grove, in charge of Rev G. H. Pond, the other at Kaposia, in care of Rev T. S. Williamson, M. D.

1849

Page 191

After the Sioux ceded thire lands. to the brothers Pond decided to remain at their old mission houses, and preach, as they had opportunity, to the white immigrants who came to open farms.

During the summer of 1852, the Rev G. H. Pond preached the first sermon to the white settlers on the west side of the fall of St. Anthony.

1852

There had been Presbyterian preaching, on the east side as early as the summer of 1849, and then in 1850, a Presbyterian church was organized.

1849

He continued to watch over the people on the west side for many months, besides preaching regularly at Oak Grove

Page 191

1853

On the twenty-second day of May, 1853, he organized the first Christian church in the white settlements west of the Falls of St Anthony.

As he was now preaching to the white population he was transferred from the Dakotah to the Minnesota Presbytery.

On the second of July the Minnesota Presbytery convened, and received the church under its care.

This spring Rev G. H. Pond was greatly distressed by the loss of his first wife, although he felt that by death she had gained.

Page 192

As the white population increased Mr Pond gave his whole attention to the Oak Grove church.

Page 192

In 1854 he was the delegate of his Presbytery to the General Assembly of the Presbyterian Church and while absent he was again married.

1854

in 1856 a church was completed at Oak Grove, now Bloomington, a large portion of the expense being met by the pastor, and on one cold winter's day the writer of this memoir rode up from St Paul to be present at its dedication.

1856

The massacre of hundreds of white men, women and children by the Sioux, under the leadership of Little Crow, in August, 1862, was a shock to Mr Pond, and when quite restored he visited the three hundred prisoners, in chains, at Mankato and remained with them during the first three days of February, 1863 in his journal he wrote:

1862

1863

Page 192

"About fifty men of the Lake Calhoun band expressed a wish to be baptized by me, rather than anyone else, on the ground that my brother and myself had been their first and chief instructors in religion.

After consultation with Rev Marcus Hicks of Mankato, Dr Williamson and I decided to grant their request.

Page 193

We made the conditions as plain as we could, and we proclaimed there, in the prison, that we would baptize such as felt ready heartily to comply with the conditions, commanding that none should come forward to receive the rite who did not do it heartily to the God of Heaven, whose eye penetrated each heart * * *

As soon as preparations could be completed, and we had provided ourselves with a basin of water, they came forward,

43

Page 193

picture
of G.H.

Pond on

Page 193

one by one, as their names were called, and were baptized into the name of the Father the Son, and the Holy Ghost, while each subject stood with his right hand raised and bowed. * * * As each one passed from the place where he stood to be baptized one or the other of us stopped and addressed him, in a low voice, a few words, such as our knowledge of his previous character and the solemnities of the occasion suggested. * * * I varied my words to suit the case of the person, and when gray-haired medicine men stood trembling before me, as I laid one hand on their heads, the effect on my mind was such that at times my tongue faltered."

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Page 194

After having preached to the people of Bloomington twenty years, in 1873 he resigned the pastorate of the church.

1873

He was studious faithful and judicious, ever seeking for the truth, more desirous to know the doctrine of the apostle Paul than the teachings of a John Calvin, John Knox or John Wesley.

In the morning worship, when the others of the family used the English version, he read sometimes from the Greek Testament, at other times from the Latin Bible or French Testament.

His health continued to fail, although he did what he could in his weakness.

In a letter to his brother Samuel, dated March 26 1877 he wrote:

1877

Page 194

"I begin to feel as if I was nearing the end.

Yesterday, I turned over my dear old Sabbath-school to Mr Cunningham, and shall not again have a place in it. This school-work is my last public work."

On the twentieth of January, 1878 he ceased to breathe, and his spirit realized that "there remaineth a rest for the people of God."

1878

The Rev Samuel W. Pond preached to the incoming settlers at Shakopee.

At first services were held in a hall, and then a church was built, in which the minister placed the little money he had saved

For thirteen years he preached to the church, receiving but a pittance as compensation, and in 1866 resigned his charge.

Page 194

His second wife passed away before him. Owing to great deafness, the last years of his life were passed in reading, and studying and attending to the duties of the hour.

Among his last recreations was the preparation of an article on "Discrepancies in the Septuagint and Vulgate Translations of the Scriptures," which was printed in the Cincinnati Herald and Presbyter, a few days after his burial.

He remained cheerful and interested in passing events, and fond of the company of his children and grandchildren.-----

Page 197

The Rev S. W. Pond continued in health until Tuesday the first of December, 1891, and on the next Saturday, the fifth he expired, in his eighty-third year, at the house which in 1846 he built.

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The funeral services were held the following Tuesday, in the church at Shakopee.

The Rev. Dr Neill of ST. Paul delivered the discourse, and Rev J. B. Donaldson D.D., Dr Webster and Rev S. V. Speare of Minneapolis assisted in the services.

After the discourse, the following hymn, which the old missionary had composed, was sung to the tune of "Hamburg:"

"Deck not my tomb with flowers that fade,
 Trail emblems of immortality,
 And when my dust in dust is laid,
 Sing no sad dirges over me.

Picture
 of mission
 house at
 Shakopee
 built 1847
 in S.W.
 Pond for
 Voluntary
 Missionaries
 among the
 Dakotas
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Volunteers
Missionaries
among the
Dakotas
by
S. W. Pond Jr.
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The path of duty lies for different individuals in different and often widely diverse directions. For some it seems to wind hither and thither through green pastures and beside still waters. Others find their allotted field of labor in crowded cities and busy thoroughfares. Still others are called to the toils and hardships of the pioneer's lot, and to face new and untried difficulties in the physical, and mental, or the social world.

To this latter class belonged S. W. and G. H. Pond.

The Master chose them as they would have chosen for themselves, and they were required to build on no other man's foundation. Their work was essentially a pioneer work from the time they left their New England home until their earthly work was completed.

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There was the first permanent mission to the Dakotas; theirs the first citizen-settler's cabin, school house, and house of worship in the section where they located; theirs was the first vocabulary and translation in the Dakota language, and the first pupil taught to read and write his own language in the entire Sioux nation.

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At Oak grove and Shafopce they were pioneers and alone in their mission work, the earliest settlers, and the first to preach the gospel to white people.

G. H. Pond was one of the pioneer legislators of the territory and the first to preach the gospel in the city of Minneapolis.

Furthermore he was the editor of the religious paper published in Minnesota. There was the spirit of consecration which gives direction to life.

Page 270 and while it often led into discomfort, suffering, and peril, they never for one moment regretted the steps taken or desired to retrace them.

They had some of the spirit of their Puritan ancestors so eloquently described by Macaulay

"Their palaces were houses not made with hands; their diadems, crowns of glory which should never fade away.

On the rich and the eloquent, on nobles and priests, they looked down with contempt, for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language, nobles by right of an earlier creation, and priests by the imposition of a mightier hand."

The work which they undertook to perform few could have done.

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and fewer still would have cared to do. Their views of duty brought them into daily and hourly contact with barbarism in its rudest, most repellent form.

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They were brought into immediate presence of degraded humanity, as it were, in the nude.

No glamor of distance lent enchantment to the filthy degraded beings for whose temporal and eternal welfare they labored.

It was hard to recognize the faint possibility of a Saviour's restored image in the fallen men and women among whom their lot was cast.

The unfallen man lay so deeply hidden beneath the accumulated filth of ages that nothing but the eye of faith could discern his

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possible penance.

For themselves, these men expected nothing in this present life.

The little cabin on the eastern shore of Lake Calhoun was the only home its builders ever expected to possess on earth. They came, as they then supposed, "to live and die among savage men," unless it should please their master to turn the savages around them to himself.

When that little cabin was built, there were, besides the missionaries and their brethren among the Ojibways, no Protestant Christians in the whole territory, save one woman.

The cabin by the lake long ago disappeared from sight, and few there are of the 175,000 souls living within the limits of the city now growing up around

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it who are aware that it ever existed.

But the work commenced in that lowly hut will go forward ever widening until it is completed.

Page 272

In my youth I often visited a beautiful and fertile meadow surrounded, like the garden of Eden, by streams of living water. Here and there upon the green-carpeted surface of this meadow, old elms reared their lofty heads in fearless defiance of wintry blasts and springtime torrents.

The birds of heaven built habitations in their branches and the cattle sought the fragrant coolness of their shade.

One by one of those ancient trees have fallen until but two or three now remain. Like those giant trees were once the "pioneers of Minnesota."

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and like them the pioneers have passed away. For a full knowledge of the results of the labors of the Pond brothers and their associates, briefly sketched in the foregoing pages, we must await the revelations of that country where they now "behold the King in his beauty;" where the voices which once sang Dakota war songs now sing

"the song of the redeemed;"

and they who toiled and suffered, met and parted, on the banks of the turbid Minnesota, met once more by the crystal waters of the River of life.

Rev Samuel W. Pond and Gideon S. Pond

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History of
Munk by
Julius A
Coller
Page 3

"In November of 1847 the Rev Samuel W Pond came to the village on the prairie as a missionary to the Sioux. It was in May 1834 when he and his brother, Gideon S. Pond came to Minnesota as independent missionaries from there home in Connecticut.

1847

1834

During the following month these heroic men built a substantial two-room cabin of large oak logs, with bark serving as a roof; this missionary cabin, which was the first home of white men in present day Minneapolis ante-dated the Sibley House at Mendota by three years.

In this mission which was just a stone's throw from the present Lake Harriet Pavilion, the missionary brothers labored teaching the Indians the word of God and the arts of civilization.

The Ponds reduced the Sioux tongue to writing and evolved an alphabet, which was soon followed by a Sioux dictionary and grammar, all of which are still used.

On November 22 1838 Rev Samuel Pond was the

1838

Page 3

"Bridegroom and Miss Cordelia Eggleston, also a missionary was the bride in the first wedding that united the lives of two white people on the shore or in the vicinity of Lake Harriet. Among the guests were General Sibley, and Doctor Emerson, the owner of the noted slave, Dred Scott.

Page 4

Picture of S.W. Pond

Page 4

Believing that he could continue his work more effectively, the Rev S. W. Pond came to the Indian village of Teen-tah-o-ton-wa in the fall of 1847 with his son E. J. Pond, who stills lives (1932) in Shakopee, was one month old.

1847

1932

A mission house was erected east of the present city limits, where he was not only a missionary but also a farmer, since he lacked the financial backing that most missionary now enjoy.

His missionary activities among the Sioux were very successful, but not without trials and vexations. On one occasion he was seated before a window of his home

Page 4

"when an arrow shot by an unseen hand struck the casing a few inches from his head and remained there quivering a startling evidence of some Indian's savage animosity.

At another time when services were being held for a group of Indian girls, a number of braves rushed in and dragged the girls out by their hair.

But the missionary had patience with the Indian a virtue that the average pioneer lacked. The Indian was in the pioneer's way.

Moreover, the Indian did not fit into in with his plan of things.

He was often lazy; he was adept to stealing, and had more curiosity than any other human being, often frightening people by peeping in at cabin windows or noiselessly opening a door and peeping over the shoulder of an occupant before his presence was discovered.

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"Generally they were peaceful, but occasionally they would exhibit unexpected treachery, as is illustrated by the murder of a Mrs Keener in the fall of 1852.

1852

The Indians molested a party coming from St. Paul after crossing the ferry above the present Bloomington Bridge.

One of the party, Mr Spencer, threatened the Indians with his cane.

At this the Indians became enraged, and one Yw-ha-zee by name raised his gun with intention of shooting Mr Spencer, but another Indian diverted his aim and the bullet struck Mrs Keener in the back of the neck, instantly killing her.

A squad of soldiers from the fort captured the murderers and the following year was hanged

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"This incident only served to convince the settlers that they had been in the right with their continued agitation to have the Indian titles extinguished and the rich land opened for settlement by the whites.

This was authorized in 1851 by the treaty of Mendota which opened the valley for settlement and provided for the moving of the Indians at Teen-tah-o-ton-wa to the government reservation on the upper Minnesota.

1851

The removal was not accomplished until the fall of 1853, however.

1853

On the night of October 10th the Indians held there last scalp dance in the old village.

It must have been a weird scene as over three hundred savages painted and scantily dressed yelled and danced until exhausted.

Page 4 Two days later the younger Chief
Shapabee and most of his band left for
the reservation.

Page 5 The aged chief after whom Shapabee
is named remained near his old village
where he died and was buried about the
middle of the fifties.

Thus the Treaty of Mendota ended
the reign of the Indian and opened the
way for new dynasty of the white man
who rode in the great "fire-canoe"
and spoke with thunder-sticks