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Essay.

To be rewritten.

(3/31/42)



Topic: Hazelwood Mission.

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Essay to be re-written.

"Hazelwood Mission"

- (1) Stephen R. Riggs, Minn. Hist. Soc. Col. Vol. 6:119
- (2) Stephen R. Riggs, Minn. Hist. Soc. Col. Vol. 3:378
- (3) Hazelwood Republic by Dorothy Nickells, Manuscript in Minn. Hist. Soc. Files.

*date questionable*  
The first Protestant missions were started in 1830, when the Chippewas were in possession of Yellow Lake, Sandy Lake, Leech Lake and also Red Lake, places which had formerly been occupied by the Dakotas. (1)

*Citation 2 O.K.*  
It was after the treaty of 1851 that the Indians of the Mississippi and lower Minnesota came up to Yellow Medicine. (2)  
At this time about four thousand Indians occupied this territory. (3)  
It was at Pay-zhe-hoo-to-zee (Yellow Medicine) that Dr. Williamson started his last mission. (2) This mission continued for ten years, until the outbreak of 1862. ~~(3)~~ (2)

*Citation 3 O.K.*  
After the removal of the Indians to the Redwood and Yellow Medicine Agency, the Prudential Committee of the American Board of Commissioners for Foreign Missions reduced the Dakota missions to that of Dr. Thomas S. Williamson at Yellow Medicine and the one under Rev. Stephen <sup>R.</sup>Riggs at Lac qui Parle, associate of Williamson. (3)

- Citation 1 O.K.*
- (1) Hazelwood Republic, by Dorothy Nickells, Manuscript in Minn. Hist. Society Files.
  - (2) Stephen R. Riggs, Mary and I, (1880 Edition) pp.151.

*Citation 1 O.K.*  
It was the third of March in 1854, that trouble struck Rev. Riggs mission at Lac qui Parle, for it was on that day that the mission houses took fire. (1) The spring of that year found the

ground bare of snow and everything was very dry. The cellar in Rev. Riggs' house was in the habit of freezing and to protect their potatoes and vegetables, they filled all the cracks, and crevices full of hay which helped keep the cold out. This hay as yet had not been removed. The cellar was very dark, and one had to use a lighted candle. Mrs. Riggs was preparing her evening meal when she sent Thomas and Henry, seven and five years respectively, down the cellar to bring up potatoes. Through carelessness and without thought the children held the candle to<sup>o</sup> near the dry hay and it took ~~fire~~ immediately. This filled the cellar with smoke and the boys barely made their escape. (2) The water supply was some distance from the house, below a hill, which made their efforts fruitless in trying to put out the fire by carrying it in small pails. They carried articles of furniture and wearing apparel to the house next to them, but it also caught on fire, and save for a few books and some bedding everything was destroyed, leaving the mission houses a mass of charred wood and ashes. The only building that was left, was the little church, which was protected by a hill. They removed what remained of their belongings to the church and made it their temporary home. Their Dakota neighbors were very kind to them, giving to them what they could spare. Martin McLeod, the trader sent them blankets and other necessities, (of which) part ~~of~~ they had to pay for later. Dr. Williamson came down from Yellow Medicine and also brought supplies. Rev. Riggs' friends in the East sent barrels and boxes of articles for their relief. (1)

Wrong citation.



"Dakota Portraits" by Stephen R. Riggs  
ed. by W. M. Brewster

- (1) Stephen R. Riggs, "Mary & I" (1880 Edition), pp. 153-154.
- (2) The Hazelwood Republic, by Dorothy Nickells, Manuscript in Minn. Hist. Society Files.
- (3) "Minnesota Missions", by Stephen R. Riggs, Minn. Hist. Soc. Col., Vol. 6:172
- (4) Minn. Hist. Bulletins, page 495, note 23 (volume 2)

Citation 1  
O.K.

They were soon quite comfortably domiciled in the little church and it was now the time for their regular communion. At this time Simon Anawangmane came back after wandering aimlessly around for many years. He wanted Rev. Riggs to take him back in the church fold. His like for strong drink was the cause for his falling away from the church. Simon was reinstated and for a score of years ~~since~~ <sup>thereafter</sup> has lived as a true Christian. For nearly all that time he was an elder in the church. (1)

Citation 2  
O.K.

Rev. Riggs first thought was to rebuild his mission. So about June 1st. plans were made for that purpose. (2) At this time Rev. S. B. Treat of the mission houses in Boston, visited the Lac qui Parle station. It was decided by him, that due to the fact that only the two missionary families remained, that by their consolidation that a stronger and more fruitful mission could be had. (3) The idea was also to form a group of civilized and christianized Dakotas at some place within reasonable distance from the agency, so they could get the help ~~X~~ that was promised them by the government. (4)

- (1) Minn. Missions, by Stephen R. Riggs, in Minn. Hist. Soc. Col. Vol. 6:172
- (2) Hazelwood Republic, by Dorothy Nickells, Manuscript in Minn. Hist. Soc. Files.
- (3) Stephen R. Riggs, "Mary & I" (1880 Edition)) pp 154-156.

Citation 3  
O.K.

The Christian Indians were pleased to begin anew, as the annuities were now to be paid at the Yellow Medicine. (1).

Citation 4  
O.K.

In the company of Secretary Treat, Rev. and Mrs Riggs went up

to Dr. Williamson's mission, which was about twenty-five or thirty miles from Lac qui Parle station, to look over the territory to be chosen as a new site for their mission. (1) The place decided upon was located two miles of Dr. Williamson's station, in south half of section 15, township 115, range 39. The Prudential Committee decided to call this new station "New Hope", signifying the true feeling of its founders. (2)

The building materials, which had been prepared at Lac qui Parle, with thought of using them there, were now partly hauled by land and partly floated by water, to the new station, to be used there. By September in 1854, the house was finished enough so that Rev. Riggs could move his family in... There was also erected at this time a small frame house, which served as a school house and also a dwelling. The Dakotas entered into the spirit of making a new settlement and home with much enthusiasm. (3)

- (1) Stephen R. Riggs, "Mary and I" (1880 Edition) Page 156
- (2) North Am. Indians U.S. Ind. affairs bulletins pp 24-25
- (3) Stephen R. Riggs, Introduction Dakota Grammar & Dictionary.
- (4) Exec. Doc. House of Rep. 34th. Cong. 1st. Sess. Report of Sec. of Interior, part 1, page 382 (1855-56)

As soon as Rev. Riggs started to build, the Dakotas followed right in line, making log cabins which were replaced in a few years by frame or brick houses. (1)

The Dakota Indians as a whole were considered the highest type morally, physically and mentally, of any of the western tribes. They conquered or drove out every tribe except the Chippewas. They believed in intermarriage with other tribes, but blood relationship being the only bar to marriage. Their education was received through the agency of missionaries. (2) The name Dakota

*Citation 3  
O.K.*  
means leagued or allied; also they often spoke of themselves as the O'ctei S'akowia, meaning seven council fires. (3)

*Citation 4  
incorrect.*  
The building was impeded by the poor sawing facilities. They only had a whip saw, which was very hard to work. It was decided that it would be more economical to make boards by horse power, rather than by man power alone and so the committee of Boston authorized the purchase of a circular saw mill, in December 1854. (4)

- (1) Exec. Doc. House of Rep. 34th. Cong. 1st. session report of the Sec. of the Interior. Part 1, pages 381-382 (1855-56)
- (2) The Hazelwood Republic by Dorothy Nickells, Manuscript in Minnesota Hist. Soc. files.
- (3) Lindquist and Clark, "Early Days and Ways in all Northwest." pp 74-75

This helped the missionaries to put up their own buildings, and also helped the Dakota young men, who were settling at this station, to build their homes. At first the saw mill met with much opposition on the part of the Dakotas. They thought it would use up all their timber, but it all worked out to the good advantage of everyone - and also an aid to civilization. The mission at this time gave seven men each three acres of land a piece. They planted it and yielded good crops. They were very willing to engage in agriculture, but they were hindered greatly, due to lack of seed and implements. (2)

Simon Anawangmane, one of the christian Indians, was one of the first to build himself a house. It was a neat frame house twenty-four by sixteen feet and ten feet high, with an upstairs used for storage and sleeping quarters. He dug the basement, hewed the sills and sleepers himself. It was ready for use in 1855. Simon a deacon in the church was a very zealous and devout christ-



ian. His cousin was killed by a bad Indian, who ran away to Ink Padoota's band, but later returned. Simon immediately started to put his gun in order. Rev. Riggs, found out by questioning Simon, that he intended to revenge his cousin's death. The missionary pleaded with him and explained it was very unchristian like to do and a great sin, but Simon could not be prevailed on to change his mind. He went out upon the trail of the murderer, killed him on sight, and quite satisfied came back and resumed his position as deacon. The incident was soon forgotten.

At this time a boarding school was built. They started with two girls and two boys. They hoped to have more pupils as time went on. Mary Ann Riggs was the teacher, the force was enlarged in a few years. (1)

- (1) Stephen R. Riggs, "Mary and I" page 156
- (2) Granite Falls Journal (news article) Nov. 11, 1915.
- (3) Stephen R. Riggs, Minn. Hist. Soc. Col. Vol. VI:173.

In the same year a neat church was built, at the cost of seven hundred dollars. The mission fund furnished only two hundred dollars because at this time the Indians were receiving money annuities. The government gave each individual ten dollars in gold, which gave the men thirty to fifty dollars each. Mr. Riggs gave a tea party, to celebrate the building of the church, which netted five-hundred dollars. This party was attended largely by the civilized men, and also some white people. (1)

The first white child born at the Hazelwood Mission, was Robert B. Riggs, born May 22, 1855, son of Stephen and Mary Riggs. A daughter was born February 17, 1859, who was later Mrs. J. A Truesdale of Washington D. C.

By 1856, the boarding school was in full operation, the first

two years or more, Ruth Pettijohn and Anna Ackley, and also Mr. Riggs, had charge of the teaching. Hugh D. Cunningham became steward of the boarding school in 1859, and kept the same position until the out break of 1862. Eliza Huggins and Isabella Riggs were also on the faculty at different times. (3)

- (1) Stephen R. Riggs, Minn. Hist. Soc. Col. Vol. 111, p 125
- (2) Exec. Doc., House of Rep. 36th. Cong. 1st. sess. 1859-60, p. 461
- (3) Return L. Holcombe, Minn, in three Centuries, Vol II, p. 255

The school accomodated from sixteen to twenty pupils. It wasn't long before many were able to read and write. (1) Anna Ackley taught melodian lessons in the school. John McCullough taught at Hazelwood from November 16, 1857 to March 16, 1858, at that time the number on the roll call was thirty three, and the daily average ten. The pupils learned very fast and obeyed the teacher, so as a whole it looked very promising for the educational side at Hazelwood. (2)

The female element of the mission was quite a problem. The women and girls did not like the idea of being christianized. For example, Mrs. Riggs took the daughter of "Eagle Help" into her family. After Mrs. Riggs had given her wearing apparel, housed and fed her, she in a months time ran away. The women would rather work hard, carry the burdens of the family and let the men hunt and carry on their war fare. The women were very hard to convert-even as their menfolks. (3)

- (1) Geo. Gale, Upper Mississippi, page 241
- (2) Robert J. Cresswell, amont the Sioux, page 19
- (3) Comments on Hazelwood Republic, by Thos. L. Riggs, second son of Stephen R. Riggs.

In 1856 the Hazelwood Republic was formed. Up to this time it was called New Hope. (1) The Indians called it Omehoo, meaning



Hazelwood. The plan was to concentrate the working force and to bring together the partly civilized and christianized Indians. This would give them added protection and chances to higher progress. (3) The republic consisted of Sissetons and Wahpatons, who desired to leave their tribes and don the white man's dress. )1) They adopted a constitution July 29, 1856. There were seventeen men who signed the document, of these eight were half breeds, later there were more who signed. The following, is the contracts of the Constitution:

(a) "In the constitution they professed their faith in the one God, as opposed to the many gods of the Dakotas and their desire to regulate their lives by the teaching of the word of God.(3)

(b) "They professed their earnest desire for education and pledged them selves to the support of schools."

(c) "They were to conform themselves to the habits of white people to live in houses, cultivate fields and to keep stock, and for all injuries done by anyone to the person or property of another, restitution or remuneration was required."

(d) "They abjured the Dakota mode of life and pledged themselves to work for the education of their people."

(e) "They would be obedient to the laws and to the officers of the U. S. Government and asked the agents to recognize them and their families as a separate band."

This was the base of their mutual compact. They agreed to their requests and treated them as a separate band. The Republic elected a president to serve two years, also a secretary and three Judges. The first president was Paul, MA, za ku - TE, MANI.

- (1) Comments on Hazelwood Republic, by Thos. L. Riggs
- (2) Charles Flandrau, Hist. of Minn. page 35
- (3) Stephen R. Riggs, Minn. Hist. Soc. Col. Vol. 1, page 125
- (4) Return I Holcombe, Minn. in 3 Cent. Vol. 11, page 256
- (5) Gen. H.H. Sibley, Minn. Hist. Soc. Col. Vol. 111, page 100
- (6) Rev. Moses N. Adams, Minn. Hist. Soc. Col. Vol. 1X, p. 435

The men who first signed the Constitution were,

Paul Ma-za ku-te ma, ni  
Simon Ana wa ng-ma-ni  
Lorenzo Lawrence  
Robert Hopkins  
Caske and the Renville's (1)

The president of Hazelwood, Paul Ma-za ku-te, ma, ni was also called "The man who shoots metal as he walks." Another fine person, was John Other Day, who was the first of his band to adopt the white man's dress and habits, very unlike Little Crow who tried hard to thwart every turn of the missionaries. (5)

Both of these men proved very good friends to the whites in their time of need, during the out break of 1862. (2)

Marpiya Wicasta (cloud man) Wandiokiya (Eagle help) and Enoch Marpiya-Hdi-Nape, (Cloud in the site) were also very loyal and friendly Indians. The first two were the most intellectual and progressive men of Hazelwood Republic and were the first founders and organizers of that settlement. "Cloud in site" was a very well educated Indian, having taught at La qui Parle in the Sioux language, and then the acting secretary of Hazelwood Republic. (6)

The christian Dakotas, were mostly gathered into the churches of Pajutaze and Hazelwood. In 1859 the mission had three church organizations, containing sixty five members, mostly male. The members were very benevolent, and gave generously to the mission. (3)

The Spirit Lake Massacre of 1857 - showed what good the

members of Hazelwood did. Of the four female captives taken by Ink Pa Dootas band, Mrs. Marble and Miss Garden were rescued by these Indians and taken to Rev. Riggs at Hazelwood for protection.(4)

(1) John Stevens, Minn. and Its People. page 299-300.

The missionaries had much trouble in getting the red men to change to the white man's wearing apparel. The preferred breech cloths, blankets, leggings and long hair, to pantaloons, shirts, pants, vests and short hair. They made fairly good progress with them, as time went on. To the Indian the most important part of the ceremony was, cutting the hair. Robert Chaskay, one of the Dakotas, was visiting at Joseph Renville's one evening, and for some time had promised to adopt the white man's garb as soon as he could get a full dress suit. Mr. Renville had his good suit hanging on the wall and Chaskey saw it, and he immediatley said, "If you will give me those, I will put them on." The final out come was, Joseph Renville lost his suit of clothes and Robert Chasky parted with his long hair. Mr. Renville, said, "the locks cost him so much he would use them as a house ornament.(1)

- (1) Exec. Doc. House of Rep. 36th. Cong. 1st. sess. Report of the Sec. of the Interior, 1:470, 471. (1859-1860)
- (2) Missionary Herald (1859) Vol. 55, page 28

In 1858, the Hazelwood Republic agriculture pursuits looked very promising and they cultivated more land that year than they had formerly. They were very successful by the census, at the payment of 1858, there were eighty-two people on the pay roll excluding the half breeds, and they were also put on later.



About forty-two thousand bushels of produce was raised that year which averaged fifty bushels or over for each man, woman and child. They sold a portion of the produce, leaving enough to care for them comfortably.

The agriculture statement, included 8 plows, 22 hoes, 33 scythes, 21 hayforks, 36 scythe stones, 1 grindstone, and seeds, turnips 3 lbs., 1 garden box seeds. They planted the total of 113 acres, including 80 acres of corn, potatoes 20 acres, turnips 5 acres, garden stuff 8 acres. (1)

In 1859 the corn crop was so abundant, that the Indians were able to sell to the traders and also the Government. (2)

- (1) Mission Herald, (1859), Vol. 55, page 55
- (2) Mission Herald, (1860), Vol. 56, page 12
- (3) Mission Herald, (1861), Vol. 57, pages 12 and 153

The Government had added a shingle mill to the saw mill, later a grist mill was to be built. This all aiding in the progress of the Republic. At that time (November 2, 1859) there were eight boys and seven girls in school. (1)

Rev. Riggs was very proud of his increased congregation. He had fifty-two communicants and four new converts among his Indian people. In less than a years time three more pupils were added to his boarding school. (2)

Everything looked quite hopeful and bright until a murder that was committed in Dr. Williamson's neighborhood, which caused many of Rev. Riggs church members to leave. Special prayer meetings were held during the week by Rev. Riggs which seemed to have a good effect on the hearers. He said, "meetings since have been better attended and God has mercifully bestowed upon us the influence of his Holy Spirit." (3)

- (1) R I Holcombe, Minn. in Three Centuries Vol.3.P.276  
(2) Stephen R. Riggs Minn. Hist. Soc. Col. Vol. 6 p. 174

The year of 1861 found the mission in an unsatisfactory condition. The crops were not only light but the blackbirds and cut worms destroyed much of their produce. The Indian farmer was truly in a destitute condition. Under the direction of Missionary Riggs, Agent Gailbraith was forced to buy on credit huge quantities of pork and flour to feed the 1,500 Indians who were in need. (1)

Starting in the autumn of 1861 the Sioux were in a constant turmoil. The government caused the Indians to be very dissatisfied when they failed to meet the money annuities on time and later trying to give them goods instead of money. This seemed to be leading up to some future trouble and trials for the mission, which we will find farther in this narrative. (2)

- (1) Missionary Herald 1862 Vol. 58, p.16  
(2) Robert Cresswell Among the Sioux. p. p. 25 & 26  
(3) Wm. Watts Folwell, A History of Minn. Vol:2

The year of 1862 found the Hazelwood Mission, more hopeful and bright than the year before. The religious trend was most promising. The Indians were more inclined to listen to the sermon and were beginning to believe that the way of God was the only way. The works of the Missionaries, were showing a general improvement. (3)

The last gathering to take place in the little church at Hazelwood was Sacramental Sabbath, Aug. 17, 1862. It was on that day the savage wrath of the Indians swept over the defenseless settlers and Missionaries, leaving nothing but desolation and death in its pathways. (2)

The massacre started six miles below Hazelwood in the Yellow Medicine Valley. The attack was made upon four traders stores.

The folks at Hazelwood were gathered in their church, that sabbath day, when Antoine Rennville delivered the report of the sudden attack. (3)



- (1) William Watts Folwell, History of Minnesota, Vol. 2
- (2) Thomas L. Riggs, Comments on the Hazelwood Republic

The settlers thought it merely another drunken brawl, but after hearing of the plundered stores and the threats of the Indians, they found imperative to leave. This outbreak of 1862 caused the death of over one hundred thousand settlers and their homes, schools, and churches were destroyed.(1)

The outbreak showed the strength of the Hazelwood Republic. The members of the republic alone showed this, in saving the lives of the settlers and missionaries. Simon Anawangwani took Mrs. Newman and her three children by wagon to Fort Ridgley and Lorenzo took Mrs. DeCamp and her three children and Mrs. Robideaux and five children by canoe to Fort Ridgley. Rev. Riggs and his family went up along the river and finally finding refuge on an island just below Granite Falls.(2)

They stayed there for about one day and a night. After they reached the prairie they were joined by Dr. Williamson's group. The two missionary families suffered many hardships. Their trails crossed those of the Indians, who were out to plunder and kill. The members of the Hazelwood Republic again showed their Christian training by saving the lives of many of the white women and children. Enos Lazarus, Robert Hopkins (Caske), and Gabriel Renville, saved the lives of Mrs. Huggins and her children, whose husband was already killed by the Indians.

It was under the leadership Paul Maza Kuta Mani, elder in the church and President of Hazelwood Republic, that the white captives were delivered in safety. Paul could lay all of his success, to the quiet and firm support of Jo Renville.(1)

(1) William Watts Folwell, History of Minnesota, Vol. 2, p. 434.

Rev. Riggs depositions before the Sioux Claims Commission of 1863, states the atrocities committed at Hazelwood, <sup>were</sup> ~~xx~~ by the lower Sioux who were aided by the Upper Sioux, the latter having burned and plundered the mission houses at Hazelwood and also Patjutazee. (1)

The mission now completely destroyed was never rebuilt. Rev. Riggs volunteered and was commissioned as Chaplain to General Sibley's army.

(1) Return I. Holcombe, Minnesota in three centuries, 1655-1908, Vol. 2, p. 238.

Dr. Williamson was a South Carolinian, born in Union Dist. in that state in March 1800. His father was a minister but the son was not religiously inclined, until he had reached a young manhood and was attending Jefferson College, Pennsylvania, where he graduated in 1820. He completed a thorough medical education at Yale College in 1824 and manumitting all his slaves and disposing of his other property in South Carolina. He came to the North, located at Ripley, Ohio, where in 1827 he married Margaret Pooge, a daughter of Col. Pooge. He practiced medicine successfully for ten years, but in the spring of 1833 began the study of Theology. In April 1834, he was licensed to preach, as a minister of the Presbyterian Church by the Presbytery of Chillicothe Ohio. He joined the Missions of A. B. of H. M. stationals with the Dakotas, later joining Riggs at Hazelwood.

(1) Notables Americans, Vol IX.

Stephen R. Riggs missionary was born in Steubenville, Ohio, March 23, 1812, son of Stephen & Mary Anns (Baird) Riggs; grandson of Joseph and Hannah (Cook) Riggs, who settled in Roxbury, Mass. in 1633. He was graduated at Jefferson College, Canonsburg, Pennsylvania in 1834.



He attended the Western Theological Seminary at Allegheny, Pennsylvania 1835-1836. He was liscensed to preach by the Presbytery of Steubenville in September 1836 and ordained by the Presbytery of Chillicothe in April 1837. He was married February 16, 1837 to Mary Ann Longley of Hawley, Mass. He was sent as a missionary among the Sioux Indians by the A. B. C. F. in 1837 and was stationed for a few months at the Lake Harriet Mission, near Fort Snelling. He associated with the Rev. T. S. Williamson at Lac qui Parle Mission (1837-42) where he learned the Dakota Language and started and conducted a mission station at Traverse des Sioux (1843-46) returning to Lac qui Parle in the latter year. He was in charge of the Hazelwood Mission near the mouth of the Yellow Medicine River, where he was aided by his son Alfred a graduate of Knox College. The Indian massacre under Little Crow, August 18, 1862 forced him to flee with his family and they reached St. Paul. He received the degree D. D. from Beloit College and that of L. L. D. from Washington and Jefferson College in 1873. He published "The Dakota first reader book( with Gideon Pond 1839.) Wowapi Mitawa (1842) Dakota Tawonspe or Dakota Lessons (1850) Dakota Vocabulary (1852) Tahroo Wakau or the gospel among the Dakotas 1869. The Bible in Dakota with Rev. T. S. Williamson (1879) and Mary and I ,or Forty Years Among the Sioux. He also edited a grammar and dictionary of the Dakota language collected by the members of the Dakota Mission (1852) which became Vol. IV of the Smithsonian contributions, revised and edited 1883 and Hymns in the Dakota Language (1842( with the Rev. J. P. Williamson (1863 rev. & ed.)). He died in Beloit Wisconsin, August 24, 1833, age 71 years.



# HAZELWOOD MISSION.

## Vicinity UPPER SIOUX AGENCY

### SHOWING:

Locations of Agency,  
Dr. Williamson's Mission,  
and Dr. Riggs' Hazelwood  
Mission

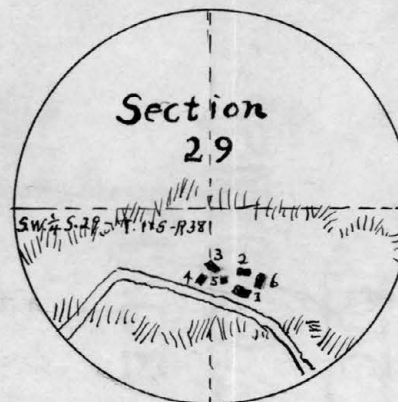
Drawn from Atlas of  
General Highway Maps and  
Information from History  
of Minnesota Vol. II

Detail of Agency from  
Sketch Map Br. George E. Olds, 1862

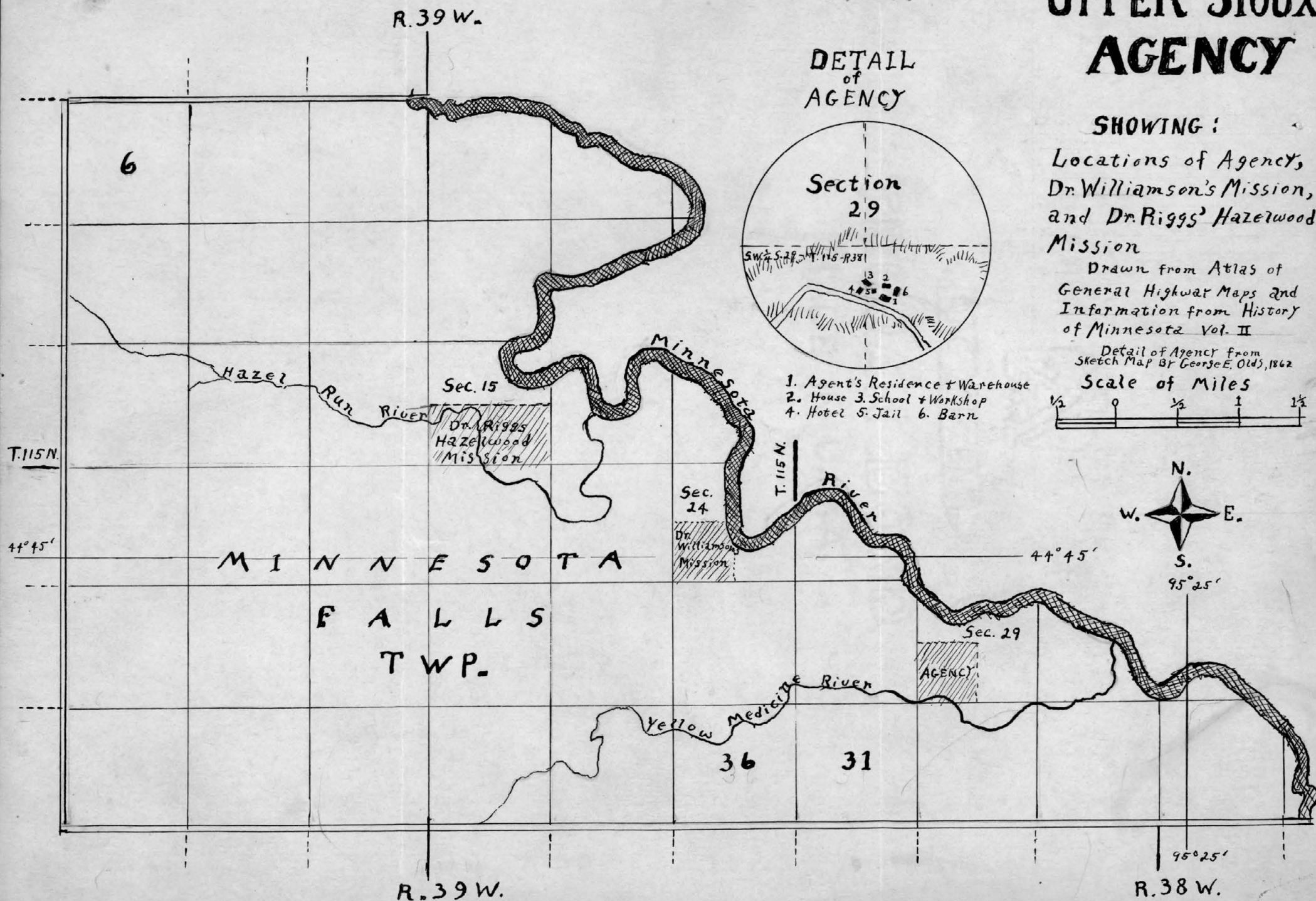
### Scale of Miles



### DETAIL of AGENCY



1. Agent's Residence + Warehouse
2. House 3. School + Workshop
4. Hotel 5. Jail 6. Barn



Notes.

Checked through page 10.

M.H.S.C.  
VOL. I: 62

"In 1835 Dr. Williams, now of Kaposia visited this country for the purpose of establishing missions among Sioux."

1835

M.H.S.C.

VOL. I: 119

Incorrect

"YELLOW MEDICINE RIVER."

The Hazel Wood mission was located on the "Yellow Medicine River." Exact location about 3 miles north of the river, where it emptied into the mouth of the Minnesota River.

M.H.S.C.

VOL. III: 124

"REMOVAL OF LAC QUI PARLE MISSION"

"In the spring of 1854, the mission buildings at Lac Qui Parle were burned to the ground. There upon the station was removed to Hazelwood, in the neighborhood of the Yellow Medicine. The preaching force was now reduced to Dr. Williamson and Mr. Ringo. The changed circumstances of the Indians and the gathering of the civilized element together, now inspired to growth and development... The number of men who had changed their dress and adopted the white man's kind so increased, that by forming a coalition with certain half breeds they formed an independent band and elected their own president, who was recognized as a chief by the agent."

1854



Book.  
VOL. PAGE

M.H.S.C.  
VOL III 100

" " 101

" " 102

6

# HAZEL-WOOD MISSION

DATES

## "JOHN OTHER DAY" CONT.

1862

His bravery saved the lives of sixty two, men, women, and children, during the out break of 1862. His home and all its contents were burned by the enraged Indians, and he was but poorly remunerated by the government, with an appropriation of \$2,500 for his benefit.

With the money he received from the government, Other Day purchased a farm, where he lived until poor health, made him sell his land at a sacrifice. Before entering the hospital at the Fort, he lived at the Sisseton and Wapeton reservation. He died a true Christian.

Vol. III: 125

1859

The mission had three church organizations, containing about sixty five native members; more than one third were males. The churches were very commodious and well filled on Sabbath. The congregation had been instructed on the benevolent line and their contributions for several years compared favorably with those of churches in Christian lands.

" " " 125

by  
Stephen  
Fogg

At Hazelwood Station, they also had a boarding school, which had enrolled about twenty scholars. Mr. H. D. Cunningham was the steward.

"THE OUT BREAK OF 1862"

1862

This was the state of the mission when in an unexpected hour the out break of 1862 burst upon them. There had been many difficulties, which were not over come, which lead to this out break. The inhabitants all escaped safely. The weeks that followed the 18<sup>th</sup> of Aug. 1862 were dark days. The mission was broken up, the missionaries had been obliged to flee, the mission houses and churches all plundered and burned to the ground. John Otter Day a member of the church helped sixty two persons get away and find safety.

VOL. PAGE

## HAZEL-WOOD MISSION

VOL. III: 378

Stephen  
P. J. P.

"When, after the treaty of 1851, the Indians of the Mississippi and lower Minnesota were removed, Dr. Williamson removed with them, or rather he went before them, and commenced his last station at "PAY-ZHE-HOO-TA-ZEE (Yellow Medicine). The first winter was one of unusual severity and they came near starving. But here the Lord blessed them and permitted them to see a native church grow up, as well as at Hazelwood the other mission station near by."

1851

VOL. III: 99

Gen. H. H.  
P. J. P.

## "JOHN OTHER DAY"

"John Other Day" was the son of Red Bird, or ZIT-KAH-DOO-TAH, a WAKPATON or DAKOTA SIOUX INDIAN who was noted among his people as a war partisan. He died Oct. 30-1869, age about Fifty, at Fort Wadsworth. He was very trustworthy and credit was given to him freely by the fur traders. John Other Day was the first of his band to adopt the habits and the dress of the whites, very unlike Little Crow, who was the leader of the pagan Indians and exerted all his influence to the last to thwart missionary operations and to prevent any innovations upon the established customs and superstitions of the Dakota.

1869

VOL. III: 100

Gen.  
P. J. P.



VOL. III: 124

"The churches of 'Hazelwood' and 'BAJUTAZE' both grew in numbers and character. At the new station at Hazelwood a neat church building was erected in 1855, costing about \$700.- more than two thirds were raised by the Indians and their friends in the country. Many of these men who constituted, the 'Hazelwood Republic' built for themselves with some assistance, comfortable frame and log houses.

"TYPE OF DRESS"

" " 124

The men of the mission disliked the idea of cutting their hair and wearing pantaloons.

" " 124

"In the summer of 1859 JOHN-Williamson, then a student of Lane seminary, Ohio, was licensed to preach the Gospel by the Dakota Presbytery. And in the autumn of the next year he returned to Dakota land and commenced a station at the lower agency. A small church was organized there during the two years that followed, and a neat church building erected.

1855

1855

1859

VOL III: 40

The Constitution of Minnesota,  
in the Dakota Language,  
 translated by Stephen Riggs, A.M.  
 By order of Hazel Wood Republic.  
 Boston: Press of T. R. MARVIN & Son.  
 42 Congress St. 12°. PP. 36. 1858.

"

" 40

DAKOTA-ODOWAN. Hymns in the Dakota  
 Language. Edited by Stephen  
 Riggs and John Williamson,  
 Missionaries of the A. B. C. F. M.  
 Published by Am. Tract Soc. New York.  
 1863. 48°. PP. 162.



## HASEL - WOOD MISSION

VI. H.S.C

By STEPHEN RIGGS

1854

VOL. II: 172

" We were only two families (Williamson & Riggs) and it was wisely judged that we could be more helpful to each other as well as carry on the mission work to greater advantage, if we were nearer together. The annuitants would now be paid at the yellow medicine and our Christian Indians were quite willing to begin anew nearer to the agency and so in the summer of 1854, we built with in two miles of Dr. Williamson, calling our station, at first New Hope, but afterwards changing it to Hazelwood."

" " 172

" The plan was now to, commence a boarding school at the new station, as soon as possible, and to gather around the two stations, as many as were willing to come under the arrangement of a civilized & Christianized community. This plan was eminently successful. To meet the requirements for building, a circular saw mill was put in operation by the mission. This furnished the lumber to put up a building, the next year. (1855) for the boarding school and also a neat chapel."

1855

M.H.S.  
VOL. VI: 172

"Of the \$700 required for the last object \$500. was raised by the Indians and their white friends. Also, in the course of a few years, the Dakota and half blood families were helped to good frame buildings. The government soon commenced to erect for them dwellings of brick. The community there was soon organized into a civilized band called the Hazelwood Republic and was the pattern for the government at the Lower Agency. The boarding school went into operation early in 1856, conducted for the first two years or more by Miss Ruth Pettijohn and Mrs Aaron Oakley. In 1859 Mr. Hugh B. Cunningham became steward of the boarding school and continued in this position until the out break of 1862. It accommodated 16 to 20 pupils. Besides Mrs Oakley, Misses Eliza W. Huggins and Isabelle Riggs were at different times employed as teachers.

1855

1856

1859

M.H.S.  
VOL. VI: 173



Vol.  
Pages - Book  
M.H.S.C  
Vol. III: 173

Reggs

## 9 Hazelwood Mission

Date

In the early spring of 1857, occurred the Spirit Lake massacre, which proved a disturbing element in our mission work during the whole summer. Of the four female captives taken by Suxpa-dote's party, two perished and two were brought in by Indians, who had learned humanity from the bible.

1857

M.H.S.C  
Vol. III: 393  
Charles  
Flandrau

Two of the women captives were brought into the mission and turned over to Rev. Reggs and Dr. Williamson.

M.H.S.C  
Vol. III: 174

Causes of 1862 outbreak which caused the Hazelwood mission to break up

By Reggs

The Republic administration, as it came in, managed matters unwisely in several particulars, - notably in an attempt to change the money annuities into goods, and in the consequent failure to meet their engagements at the proper time in the summer of 1862. By this course of the government as well as by a knowledge of the defeats of our armies in the Southern War, the minds of the ministers were kept in a state of dissatisfaction and unrest ever since the autumn of 1861.

1862

1861

Vol.

Page-date

M.H.S.C.

Vol. III 175

Hager  
Kyp

M.H.S.C.

Vol. VI: 412

M.H.S.C.

Vol. VII 412

10/

## Hazel Wood Mission

Date

"Lying still deeper than the courses before mentioned was an extensive opposition to the adoption of the forms of civilization which had been pressed on them." The matter of having their hair cut and wearing apparel changed, this to the so called medicine man, represented a change of religion.

The family of Rev. S. R. Riggs, the founder of the Hazel wood mission, built a school in Trovres after the failure of the Hazel wood mission in 1862.

1863

"In March 1854, the dwellings of the missionaries at Lac Qui Parle took fire and were consumed, in consequence of which Rev. S. R. Briggs moved to the neighborhood of Pagutazisi, or yellow medicine, during and in a few years erected more and better buildings than were built at any other mission station among the Dakotas in Minnesota. This was then named Hazelwood.

1854

Notes checked to here. 3/31/42.



# Hazel Wood Mission

Notes

M.H.S.C.  
Vol. II: 435

Rev.  
Moses  
Adams

" There were three very loyal and friendly Indians by the names of Marpiya Wicasta (Cloud man), Wandikiya (Eagle Help), and Enoch Marpiya-Wai-Kake, (Cloud in site). The first two of these men were two of the wisest and most progressive men of Hazel Wood Republic and were the original leaders and founders of that settlement; and the last one named was an educated Indian, having been our teacher in the Sioux language at Lac. Qu. Park from 1848 to 1853, and then the acting Secretary of the Hazel Wood Republic in 1862.

1848-  
1853

1862

M.H.S.C.  
Vol. III: 447

Rev.  
Moses  
Adams

" (Sioux outbreak)  
Paul Moza-Ku-TA-MA-NE and Antoine Reville were the first to notify Dr. S. R. Riggs and his family, and others then at the Hazel Wood mission station and begged them to hasten and escape."

1862

M.H.S.C.  
Vol. IV: 448

Rev.  
Moses  
Adams

Sourzo Souverer, also a full blood, Dakota, during the outbreak, saved women and children during the fiery trials at Hazelwood.  
Protestant Missions

M.H.S.C.  
Vol. VI: 119

The protestant missions were first started, when the Chippewas were in possession of Yellow Lake, Sandy Lake and Duck Lake & Red Lake, in 1836(?) place which had been occupied by the Dakotas.

1830

"The Hazelwood mission and Republic was situated a short distance north of "Yellow Medicine River" near the Minnesota. Rejoice song of the mission: "The yellow medicine has been made the headquarters of the Indian Agency for the 4,000 upper Indians." The idea was to remove a settlement of the civilized and Christianized Dakotas, at some point within convenient distance from the Agency to receive the help which the government had by treaty pledged itself to give. The Republic was composed of a number of young Dakotas who had adopted the customs of white men. They elected their President for two years and other needed officers and were without any difficulty recognized by the agent as a separate band. A number of these men were half breeds.

1185-4



Book Page

Early Days  
always  
in the old  
Northwest  
by

Hindquist's Clerk

Page: 74 &amp; 75

"Rev. Riggs has a murderous  
Deacon: One of the deacons of  
Hazelwood was Simon Anshewamane,  
a Wahpaton, who had been snatched  
as a brand from the burning,  
but sometimes caught fire again.  
He had been very zealous and  
devout after his conversion, as  
converts often are, but a year or so  
after his regeneration, his cousin  
was ruthlessly murdered by a  
bad Indian, who became a fug-  
itive and ran off to Suk-padot's  
band. In a few months, how-  
ever, he returned to Soc Qui Parle.  
A day or two later the missionaries  
saw Simon busily engaged in  
putting his gun in order."

"What are you going to do, brother?"  
inquired Doctor Riggs.

"You know that a good while ago  
my cousin was killed by a bad  
man," replied Simon. "The bad man  
has just come back." "My cousin  
had no brothers, so, as his cousin  
must go and kill his murderer,  
to avenge him, for this is Indian  
law, you know."

"O, brother Simon," exclaimed the  
missionary in horror "do not even  
think of doing so wicked a thing. It  
would be a great sin."

"Yes, but you see he killed my cousin."  
returned Simon, with confidence  
in the justice of his case.

Early days  
+ ways in  
the old  
Northwest  
by  
Ludquist  
& Clark  
Page 75

"That was bad, brother Simon, but you know the Lord says Vengeance is mine, and I will repay. You must not take Vengeance yourself." "Yes, but you see he killed my cousin." "That is true, but if you kill him it will be another sin. Besides, you are a deacon in our church, think of the bad effect your example may have." "Yes! but you see he killed my cousin. And no arguments could move him from his position. He put his gun in order, went out upon the trail of Vengeance, killed the murderer of his kinsman on sight, returned to Hazelwood in his discomfited quite contented, and the church passed over the incident in silence."



M. H. S. C. L.

372-373

Vol. 3.

1800

(checked - O. K.)  
9-8-41

1820

"Memoir of Rev. Thos. S. Williamson."  
 by Rev. Stephen R. Riggs.  
 Rev. Thos. Smith Williamson was  
 born in Union District S. C. in  
 March, 1800. He was the son of  
 Rev. Wm. Williamson and Mary  
 Smith. When only a boy of eighteen  
 years he had been drafted into  
 the Army, and accompanied Gates  
 in his unfortunate expeditions  
 throughout the Carolinas. Afterwards  
 he was a graduate of Hampden  
 Sydney College, & became a minister  
 of the Gospel. When just a little lad  
 he moved from S. C. to Adams County  
 Ohio. While in his <sup>1820</sup> 20<sup>th</sup> year he  
 graduated from Jefferson College  
 at Cannonsburg, Pa. After studying  
 medicine at Yale Medical College  
 he received his degree of Dr. <sup>of med.</sup> in  
 the Spring of 1824. He commenced his  
 practice of medicine in Ohio, first  
 in West Union, then later going  
 to Ripley, where he built up a very  
 fair practice.  
 In the Spring of 1827 he <sup>married</sup>

Cont<sup>II</sup>  
Notable  
Americans  
Vol. II.  
page  
not no.

Not listed

87

He was in charge of the Hazwood mission near the mouth of the Yellow Medicine river 1854-1862, where he was aided by his son Alfred, a graduate of Knox College. The Indian massacre under Little Crow, Aug. 18. 1862, forced him to flee with his family, & they reached St. Paul, <sup>Minn.</sup> He received the degree D. D. from Beloit College, & that of L. L. D. from Washington & Jefferson College in 1873. He published the Dakota First Reading Book (with Gideon H. Pond 1839) Wowape mitawa (1842) Dakota Sawongpe or Dakota Lessons (1850) Dakota Vocabulary (1852) Takhoo Wakon or the Gospel among the Dakotas (1869); The Bible in Dakota, with the Rev. J. S. Williamson (1879), & Mary + J., or Forty years Among the Sioux (1880). He also edited: A grammar & Dictionary of the Dakota Language, collected by the members of the Dakota mission (1852, which became Vol. IV. of the Smithsonian Contributions; rev. ed., 1883) and Hymns in the Dakota Language (1842) with the Rev. J. P. Williams (1863 rev. ed.) He died in Beloit, Wis., Aug. 24 1883, Age 71 yrs.



notable  
Americans  
Vol. IX.

Stephen Return Riggs

Stephen R. Riggs, missionary, was born in Steubenville, Ohio, 9-23-1812; son of Stephen & Anna (Baird) Riggs; grandson of Joseph & Hannah (Cook) Riggs & of Moses Baird, & a descendant of Edward Riggs, who settled in Roxbury, Mass., in 1633. He was graduated at Jefferson College, Canonsburg, Pa., <sup>A.B.</sup> 1834, attended the Western Theological Seminary at Allegheny, Pa., 1835-36; was licensed to preach by the Presbytery of Steubenville in Sept. 1836, & ordained by the Presbytery of Chillicothe in April 1837. He was married 2-16-1837, to Mary Ann Longley of Hawley, Mass. He was sent as a missionary among the Sioux Indians by the A.B.C.F.M. in 1837, & was stationed for a few months at the Lake Harriet Mission near Fort Snelling. He associated with the Rev. T. S. Williamson at Lac-qui-Parle mission (1837-42) where he learned the Dakota language, and started and conducted a mission station at Traverse des Sioux (1843-46) returning to Lac-qui-Parle in the latter year.

Ref.

\*S.  
6888+

~~not listed~~  
O.K.



Winona  
P. 31. N.  
Written  
by  
Hulggins

The Dakotas formerly disposed of  
their dead by fastening them to  
the branches of trees or to rude  
platforms. This is still practiced to  
some extent.

(O.K.V)

The Pond Bros.  
Theo. C. Blegen  
P. 278.  
~~\* Feb 1. 5~~  
~~M. 66~~  
Minn. Its Hist.  
& its People

Samuel Pond was responsible for  
a Dakota spelling book issued in  
1836, the first work printed in  
that language. In 1839 he & Hideon  
brought out a translation of the History  
of Joseph, from the story in  
Genesis, & Hideon collaborated  
with Dr. Riggs in a Dakota  
first Reading Book. Samuel prepared  
a second Dakota Reading Book  
in 1842, a Dakota Catechism,  
2 yrs. later, & various other works,  
and in the early fifties Hideon  
actually edited a Montpelier  
paper or illustrated journal, the  
Dakota Jawapitpis, Kin, or Dakota  
friend most of which was written in  
Dakota. This unusual venture had as its  
purpose the promotion of mutual under-  
standing & good will between red men & white  
so a veritable Dakota library was created  
by the pioneer missionaries among Sioux.  
According to Dr. Samuel the Pond's knew &  
spoke Dakota better than any other white men

(O.K.V)

Page Book

## Hazel Wood Mission

Date

Notable  
Americans  
Vol IIMedec  
missionNo  
3113

Stephen R. Riggs missionary was born in Steubenville, Ohio Nov. 23, 1812, son of Stephen and Anna (Baile) Riggs. Grandson of Joseph & Hannah (Cook) Riggs who settled in Roxbury, Mass. in 1633. He was graduated at Jefferson College, Canonsburg P.A. 1834, attended the Western Theological Seminary at Allegheny P.A. 1835-1836. He was licensed to preach by the Presbytery of Steubenville in Sept 1836 and ordained by the Presbytery of Chillicothe in April 1837. He was married Feb, 16 1837 to Mary Ann Longley of Hawley Mass. He was sent as a missionary among the Sioux Indians by the A.B.C.F.M. in 1837 and was stationed for a few months at the Lake Harriet mission, near Fort Snelling. He associated with the Rev. T.S. Williamson at Lac Qui Parle Mission (1837-42) where he learned the Dakota language and started and conducted a mission station at TRAVERSE des Sioux (1843-46) returning to Lac Qui Parle in the latter year. He was in charge of the Hazelwood mission near the mouth of the Yellow Medicine river, where he was aided by his son Alfred, a graduate of Knox College. The Indian war under Little Crow Aug. 18, 1862 forced him to flee with his family and they reached St Paul.

1812

1633

1834

1836

1837

(1837-42)

1843-46

1854-

1862

1862



Page Book	167	Hazel Wood Mission	Date
Cont	He received the degree D. D.		
Notable	from Beloit College and that of		
American	L. L. D from Washington and		
Vol IV	Jefferson College in 1873. He		1873
	published "The Dakota First Reader		1839
	Book (with Sideon He Pond 1839)		1842
	Wowapi mitawa (1842) Dakota Taroonape		1850
(no page listing)	or Dakota Lessons (1850) Dakota		1852
	Vocabulary (1852) Tahkoo Wakan or the		1869
	gospel among the Dakota 1869.		1877
	The Bible in Dakota with the		1880
	Rev. T. S. Williamson (1879), & many		
	+ 2 or forty years among the Sioux		
	He also edited: a Grammar &		
	Dictionary of the Dakota Language,		
	collected by the members of the		
	Dakota mission (1852) which		
	became Vol. II of the Smithsonian		1883
	Contributions, rev. & ed. 1883 and		1842
	Hymns in the Dakota Language		
	(1842) with the Rev. J. P. Williamson		
	(1863 rev. ed.). He died in Beloit		
	Wisc. Aug 24, 1833 - age 71 - years.		



M.H.S.  
Vol. 1:298

The first white child born at  
Hazelwood mission was Robert  
B. Riggs professor of chemistry  
at Trinity College, Hartford  
Conn. May 22, 1855, whose father  
"Rev Stephen R. Riggs" founded the  
Hazelwood mission.

1855

NEWS-  
Article  
Granite Hill  
Journal-  
Nov. 11, 195

Robert B. Briggs also had  
a sister, whose name is  
Mrs J. A. Thresdole, was  
born at Hazelwood mission  
Feb. 17, 1859.

Hazelwood Mission  
Soldiers LodgeBy  
Gabriel  
Reville

1862

we formed our camp in a  
 circle west of Mrs. Riggs'  
 Hazelwood Mission buildings  
 and a large tent was put  
 up in center of the camp.  
 a soldiers lodge was then  
 organized, four men and  
 myself (Gabriel Reville),  
 Joseph La Franchise, Marpaya-  
 lde-n-pa and wokpotee-yu-way-  
 ga. were chosen as chief  
 officers or directors of this  
 soldiers lodge, to act for the  
 best interests of the people  
 of this camp.

Hazel Wood Mission  
Letter From Kegg

Date

Message  
+  
Documents  
1855-6  
PART. 1  
Page 381

1855

Sir: A year ago from the present date I removed my family from Lac qui-Paille to Hazelwood, and two weeks after we took possession of our house, which was still unfinished. For want of room we were not in a situation to start a school immediately, but in November I employed J. F. AITON to teach during the winter. For a short time after the return of the Indians from Redwood, he taught Dakota school in the morning and English in the afternoon. But the attendance in the morning did not justify keeping up the school, accordingly it was dropped. The English school he continued to teach until May last, with the average attendance of 10 scholars, a part of them our own children. Since that time we have kept up the school for  $3\frac{1}{2}$  months.

Arrangements were made last summer, by the prudential committee of the A. B. C. F. M., to establish a boarding school for girls at this place.



1855<sup>th</sup>  
message  
+

Documents

Part I

Page 382

The building for that purpose is now erected, and I hope will be so far completed as to be occupied this fall. During the year we have had four boarding scholars, two girls and two boys. In a month or so I trust we shall be able to take 6 or 8 more girls, a part of this number are already engaged.

1855

To enable us to put up our own buildings, and also to help the Dakota young men, who had arranged to settle around us, to build better houses, the Committee furnished us with a Circular saw mill, which went into operation last December. As is usually the case with everything that breaks in upon our preconceived ideas of things, the saw mill met with considerable opposition on the part of the Dakotas. It would soon use up all their timber they said, but it is nevertheless proving itself to be a Civilizer. We have furnished gratuitously for nine log cabins, besides enabling the young men to purchase several thousand feet more at bare cost of sawing. A desire too has been excited for frame houses. Simon Anawangmami has now a neat frame 24x16, and 10 feet high, giving him storage and sleeping room upstairs.

1854

21/

## Hazel wood Mission

Date

1855

The sills and sleepers he heaved, shoved the shingles & dug the cellar himself. The window sash, glass & nailed, were furnished him by the government, through the kindness of Mr. Robertson. The house is yet unfinished, but he expects to put it in a state to occupy this winter. Some four others are making their calculations to build four houses next season. The fields of three acres each, broke up by Mr. Robertson for seven young men, in the immediate neighborhood of this station, will I am persuaded, together with their now comfortable residences have an influence of good on this people. They are signs of progress. It is the development of individuals, subtracting them from the mass and making them feel they are men. This is an important step. It indicates the direction in which there is still hope for the Dakotas. We have in process of erection a small church building, which we hope to complete this winter. In this object our Dakota young men have subscribed \$175. in work & money. Other subscriptions amounted to \$300. which with \$200. granted by board will finish the building.

To R. G. Murphy  
Dakota Ind. Agent.

S. R. Rogers



Vol.

# 22/ Hazelwood Mission

Vol.

Book-Page

1023-1859-60  
Mess 4

Doc  
Vol I  
Page

459

Andrew Robertson, teacher at Hazelwood died in 1859. The cause of education among the sustained an irreparable loss in his death. He was the founder & very efficient teacher of the school at Hazelwood. He was first to teach in Hazelwood hired by Riggs

1859

Mess

Doc  
Vol I  
Page

461  
1859-60  
1023

Designation, Location, Teacher  
Hazelwood - Republic, Riggs, M. A. Kemble  
The teachers at Riggs school in 1859, taught (and occupy) vocal music and also lesson on melodeon.

no. in attend	no. in attend	no. in attend	no. in attend
mole	female	male	female
59	15	13	20

Bail	any for year	School	no. in attend	no. in attend
13	20	11	13	20

Mess 4

Doc  
Vol I  
Page 470

1859-1860  
1023

Agric. Statement : implements seeds & clothing  
Hazelwood, Repub. Plows 8 Hoes 22 scythes 33 Hayforks 21 scythes 36 staves 1 garden 1  
seeds Turnips 3# acres planted 80 acres 20 Turnips 5  
Garden Box 1  
Garden stuff 8 - Total 113 acres.

Mess

Doc  
Vol I  
Page 471

1859  
1860  
1023

In 1858 The Hazelwood Republic planted much more land than they had formerly and were especially successful with their crops. By their endeavors, at the payment of 1858 the "Republic", exclusive of "half breeds", that were put with them on the pay roll, numbered but 82 souls, the people who were permanently located and many of them habited, as white men raised in that year, about 4,200 Bu. of produce -

1858



Mess.

d  
Doc.

page

Vol. I

pg

471

1859-60

(1023)

VOL I  
Mess & Doc  
997

410 page

an average of over 50 Bu. for each man, woman & child in the band. The surplus they were enabled to dispose of, leaving sufficient to support them comfortably, while the young Indians suffered due to lack of working.

1858

John M'Cullough (School Teacher

1857

Sir: I present to you my report <sup>at Hazelwood</sup> of the school taught by me at Hazelwood Minnesota, commencing Nov. 16, 1857 and closing Mar 31, 1858. During this time the whole number on roll was 33. The daily average is 18. I have no trouble in keeping them under reasonable control. The oldest one in school seemed as willing to obey as the youngest. The first class consisted of 6 young men, the second of 5 young boys, the remainder were children from 5 to 8 yrs. Some attended regularly and learned quite fast. One of the young men can repeat the multiplication table with ease and several can read in first reader and spell in words of three syllables. The most of them can tell the names of all objects familiar to them in English. They are all anxious to learn English. I think there is a chance for a good school most of the year at this place.

John M'Cullough

1858

Vol Book-Page	24	Hazel Wood Mission Regarding 1862 massacre	Date 1862 1863
Hist. of Minn., FOLWELL VOL II Page 434		Dr. Riggs' deposition before the Sioux Claims Commission of 1863, in which he stated that the depredations at Hazelwood were committed by lower Sioux and aided by upper Sioux, the latter having plundered the mission houses at Hazelwood & Patquette.	
Hist. of Minn., FOLWELL VOL II Page 118		<u>mission location</u> Three miles above the upper agency on the bank of the Minnesota was the Yellow Medicine mission (Sajukasee) of Dr. Thomas S. Williamson and three miles farther up was the Hazelwood mission of Stephen Riggs.	1854
Various P. 31-32 by Huggins		The Dakotas formerly disposed of their dead by fastening them to the branches of trees or to rude platforms. This is still practised to some extent.	
M.H. Soc. Co. 6:172 By Stephen Riggs		The annuities would now be paid at the Yellow Medicine, and our Christian Indians were quite willing to begin anew near the agency & so in the summer 1854, we built with in two miles of Dr. Williamson.	1854

25 Hazel Wood Mission  
Asst to Riggs

MINN.  
History  
1655-1908

Vol II

Page 238

Dr. Williamson was a South Carolinian, born in Union Dist. in that state in Mar. 1800. His father was a minister but the same was not religiously inclined until he had reached young manhood and was attending Jefferson College, Pennsylvania, where he graduated in 1820. He completed a thorough medical education at Yale College, in 1824, and waiving all his slaves and disposing of his other property in S. Carolina he came to the North, located at Ropley Ohio, where in 1827 he married Margaret Proge, a daughter of Cal Proge. He practiced medicine successfully for 10 years - but in the Spring of 1833 began the study of Theology. In Apr. 1834, he was licensed to preach, as a minister of the Presp. Church by the Presbytery of Chillicothe Ohio. He joined the missions of A.B. & H.M. Stationed with the D. K. Later going Riggs at Hazelwood.

Page 239



MINN.  
in 3 Cent.  
1655-1908  
1843-

245-

Rev. S. R. Riggs and wife  
formerly were stationed at  
La Qui. Pacl. before coming  
to Hazel wood.

" "

1856

255-

Mrs. Riggs took the daughter  
of "Eagle Help" into her family  
but after she had been  
well dressed, she only stayed  
a month and then ran away.  
(ways of Indian women in mission)

MINN. in  
3 Centuries  
Vol #  
Page 255-

The majority of the Indian  
girls & women, like their  
fathers and brothers did not  
desire to become Christianized  
or civilized. They preferred to  
be hunters of wood, drawers  
of water, and bearers of burdens  
for the men, to grow in the  
medicine dance with them and  
to lead the tedious and cheerless  
lives of their mothers and grandmothers.  
The true pagan Sioux woman took  
real pride in her abject servitude  
She would almost sink with  
mortification if she saw her  
husband putting up the Teepee  
or cutting firewood and she would  
weep with sorrow, were he to have  
to look his own work. The  
missionaries found them about  
to convert as the Dakota men.

MINN:  
Vol 3 Cont.  
Vol II  
Page 256

1857

Very soon the members of the  
Hazelwood Republic gave good  
accounts of themselves. Of  
the four female captives taken  
by Suk-pa-doots band at the  
Spirit Lake massacre in Mar.  
1857, Mrs. Marble & Miss Gardner  
were rescued by the Hazelwood  
Indians, who had learned hun-  
dred from the bible as taught  
and expounded by the missionaries.

1857  
Vol. II  
547

28/

Hazel Wood Mission

Date

Hazelwood Republic:

was organized July 29, 1856, by Rev. Stephen Riggs at his Hazel Wood mission near Yellow Mud, upper Sioux Agency in West. Minnesota. The constitution signed first by 17 Indians and 8 half breeds. professed belief in God and His Word, education, agriculture, adoption of dress, and habits of white man. A president, secretary and 3 judges were elected Biennially. Recognized by the Indian agent as a separate band, the Republic numbered 82 full bloods by 1858.

1856

1858

Miss

Expe.

among

the

Indians

Hemphrey

Paul Mazakortawone was the the president of the Hazel Wood Republic. The first reading book was presented here, by Stephen Riggs, it being the first part of "Pilgrims Progress."

1855

Page  
211

Before the winter of 1862.

The people ~~were~~ of Hazelwood were peacefully at Church - not knowing that trouble was so near them. It was not until Monday evening that they were notified of the outbreak.

(217)



MINN. IN  
3 Cent.  
Vol. III  
Page 206

Eros Good Nail was a Christian Indian, one of Rev. Riggs' converts and belonged to Paul-noh-za, Koola, member portion of E. Yann-mannes' band of Sisseton & was a prominent member of the Hazelwood "Republican" Mission. During the Sioux wars of 1863-64 he was one of Rev. Sibley's most efficient scouts.

1862

1863-64

MINN  
IN 3  
Cent.  
Vol. III  
Page  
274

The autumn of 1861 closed upon the affairs of the former Indians quite unsatisfactorily. Their crops were light. The Cut worms had destroyed well nigh all the corn fields of the Sissetons and the same pests, together with the Black birds, had also damaged the crops of the Wahpatons, Medewakantons and Wahpakontons. Agent Gailbreath was forced to buy on credit large quantities of pork & flour for the destitute Indians. Under the direction of missionary Riggs, who lived among them, Agent Gailbreath fed 1,500 Indians from Dec. 1861 - to April 1862.

1861

Vol  
Barkley

30/

# Hazelwood Mission

date

Hist  
of  
Minn.  
by Mill  
page

The constitution of Minn., in  
the Dakota language translated  
by Stephen Riggs, by order  
of the Hazelwood Republic

723

Note: 2

Hist  
of  
Minn.  
by

The president of Hazelwood, Paul  
Ma-zan-ta-ma-ni, was also  
called "the man who shoots  
metal as he walks."  
One of the other prominent

Flanders

Page  
35

members was John Ather-  
ton. Both these men  
proved to be the best friends  
the whites had in the  
hour of their great danger-  
in 1862.

1862

Missionary  
Herald

Clothing Donation for Hazelwood  
Minn.

January  
1854

Vol. 50  
1854  
Page  
32

Spencer, Mrs. A box fr. la. char. so. for  
Mrs. Riggs Dakota mission

Vol  
Early Pag

31

# Hazel Wood Mission

Date

Mission.  
Herald  
Vol. 50  
1854  
Page  
261

In closing the history of  
La. Qui. Parle, it is proper to  
allude to the loss of Mr. Riggs  
dying by fire in March  
last, tho it has already been  
described in the Herald for the  
purpose of acknowledging the  
kindness in this hour of trial.

Sept  
1854

1854

Mr Riggs has removed from  
La. Qui Parle to the neighborhood  
of Williamson and commenced  
a new station. Many of the  
indians who have been under  
his care, if not all, are expected  
to follow him. An indication  
of the feelings with which  
the enterprise is begun,  
the Prudential Com., have  
decided to call the Station  
New Hope.

Miss.  
Herald  
Vol.  
Page  
10.



Teachers -

~~Cunningham~~ 1854

Mary Ann Riggs teacher } 1854  
 } 1855  
 } 1857

Anno B. Ackley - 1858

~~Anno Ackley~~ } Teacher  
 Mary Riggs  
 Mrs Cunningham  
 Cunningham (Steward

1860

1855

Missionary  
 Hazelwood.  
 Vol 51  
 1855  
 Page 12

" "

Missionary  
 Hazelwood  
 Page 265  
 1855  
 Vol 51

~~Mr. Riggs~~ (in regards to Williamson)  
 The men evince much more  
 willingness to engage in Agriculture  
 labor, but they are impeded  
 by want of proper implements  
 to work with, scarcity of seed  
 as well as of tools, long  
 continued drought, have all had  
 an influence to prevent them  
 from planting as much as they  
 otherwise would. The birds  
 and worms destroyed much of  
 what ever comes up. Mr. Riggs  
 found similar obstacles at his  
 station

Nov. 2  
 1859

Missionary  
 Hazelwood  
 Page 28  
 Vol 55  
 1859

Mr. Riggs writes briefly from  
 Hazelwood, Nov. 2 - says, the Corn Crop  
 is very abundant - and that they are  
 selling to traders & the government.

Vol  
Book & Page

33/

# Hazelwood Mission.

date

Mission.

Herald

Page 28

Vol. 55

1859

In the gov't drings here there are some hopeful appearances. a steam saw mill has been erected at the mouth of Bush brook, just below Dr. Williamson's. To the one near us is appended a shingle mill, the grist mill will be added. at present (Nov. 2, 1859) the number in our school, is 8 boys & 7 girls.

1859

Mission

Herald

Vol. 56

1860

Page

12

The mission is able to report larger congregations than have been collected in any previous year. Four persons have joined the church, and the present number of Indian communicants is fifty. The boarding school at Hazelwood has 18 pupils, who are described as "a fine set of children."

1860

Mission

Herald

Vol. 57

1861

Page

350

a murder committed in Dr. Williamson's neighborhood, last winter, drove a part of his hearers & church members away, which caused a part of Mr. Regis' hearers & church members to leave too.

1861



Missionary Hazelwood.

Herald

Vol 57

Page 153

1861

Feb. 22, 1861, Mr. Riggs mentions held during the week of prayer which seemed to have a good effect. "meetings since," he says, "have been better attended and God has mercifully bestowed upon us the influence of His Holy spirit."

Missionary

Herald

Vol 58

1862

Page 16

The reports from Hazelwood are now hopeful than a year ago. There is more disposition to listen to the preachings of the gospel and the truth as it is in Jesus is not declared in ~~vain~~ vain, in education and general improvement there is gradual progress and the influence of missionary labor upon civilization is becoming more & more obvious.

1862

Missionary

Herald

Vol. 58

1862

page 352

"The only building left after the Sioux massacre was the Church, spared at the solicitation of our people," says Mr. Riggs.



Page 18

among  
the  
first  
by  
Cresswell.

Hazelwood was first called  
Ome-hoo - meaning Hazelwood  
There was in the mission,  
as civilization progressed -  
pantaloons, coats & hats -  
also oxen, wagons and brick  
houses. also at, plow & har-  
row had been introduced & the  
red man was learning to use  
them. at this time the  
formation of Hazelwood Republic

Page 19

was formed.  
This was a kind of Indian  
society advanced in civilization  
who were organized chiefly by  
the efforts of Dr. Ryge, under  
a written constitution & by laws.  
their officers were a president  
secretary, & 3 judges who  
were elected by a vote of the  
memberships for a term of  
two years each. Paul Muzokortan  
was first president & served 2 yrs.

Upper  
Mississippi  
by  
Gale  
Page  
241

1856  
In 1856 the Hazel wood  
Reservation was formed by  
the association of a few  
of the Sisseton & Wahpeton  
most advanced in civilization,  
who desired to throw off  
their tribal relations.  
They elected a president  
and council and a part  
of them put on white man's  
dress. In the fall of  
1857 twelve families of  
the Nevada Wakarusa and  
Wahpohkosh bands found  
similar associations,  
and bound themselves  
to wear the white man's  
dress and refrain from  
spirituous liquor. During  
the year ending Sept. 30, 1858  
some forty five houses were  
built for individuals of  
the two latter bands, and  
from two to five acres  
ploughed about each house.  
Among the Sisseton & Wahpeton  
bands nine houses were  
put up, mainly by the  
Indians, and some fields  
cultivated. The working of  
three saw mills was  
set on foot and special efforts  
were made for future improvement.



upper  
miss.  
by  
Sale  
page 241

Joseph Brown had been appointed Indian agent for the Sioux and being a man of judgment and ability and long connected with these Indians as a trader, he well understood their necessities and set himself vigorously on work to improve their condition.

Previous to the treaty of 1858 nearly a million of money had been expended by the government for the civilization of these Indians; but in despair the Commissioner of Indian Affairs stated in his official report of Nov. 1857 that "they have been indolent, extravagant & intemperate and have wasted their means with but improving or seeming to desire to improve their condition."

24v

The inducements held out to the Indians for going to farming, under treaty of 1858 was to give each Indian 80 acres of land, yoke & plow one wagon, farming utensils and seed and help him build a good comfortable house



upper  
mission  
by  
Gale  
page  
24v

and break + form a portion  
of the land. The evidence required  
of the Indians as a pledge for  
their part, that they would  
continue on farms, was  
that they should have an  
American hair cut and therefore  
lose their scalp lock and  
wear American dress.

1859

In 1859, the agent reports  
200 principally heads of families  
including some chiefs, who  
had been "showing scalp lock"  
had presented themselves on  
land reserved for farmers and  
were contemptuously called by  
their brethren as "White Indians".  
Much opposition was shown by  
the medicine men & pagan priests.  
To defend the farmer Indians  
military assistance was called  
from U.S. Troops.

During 1859, govt furnished seeds  
& agric. implements to the  
value of \$2,450 and 4000  
and plows to the value of  
\$17,000 and plowed 1816 acres  
of land. The machinery for  
3 saw mills, 2 shingle +  
2 both mills were put in  
operation & considerable amt  
of lumber manufactured.

upper  
Miss  
page  
24v

Two buildings for boys  
of schools, two for manual  
labor schools, and some  
other school houses were  
erected, at the expense  
of \$2,985.

243

For want of protection  
the Hazelwood Register  
this commenced auspiciously  
has already been broken  
up by hostilities.

Introduction

Dokko

Grammar

Dictionary

by

Regge

(several

council first).

P. VII

P. M. 1022

R5-

M.H.S

1:298

There were the Docto.  
largest or allied.  
they some times  
speak of themselves  
as the O'ctei Sakowin  
(several council first).

(after the destruction  
of Hazelwood mission

Rev. Regge was commissioned  
as Chaplain to serve  
Sibley's force;  
the mission was never rebuilt

1862



The Christian element among the Boxton was chiefly gathered into the churches of Papitoge & Hogelwood.

after the fire which destroyed 1853  
Loc. qui Parle, we planned  
to build at the same place,  
but, Rev. S.B. Treat of Boston  
visited our mission & after  
due consideration it was  
decided that our strength  
was now in ~~our~~ greater consolidation.  
We were only 2 families & it  
was wisely judged, that we  
could be more help full to  
each other as well as carry  
on the mission work to greater  
advantage, if we were nearer  
together. The annuities would  
now be paid at yellow medicine.  
Our Christian Indians were  
quite willing to begin anew.  
So in 1854 we built a new  
mission, called New Hope, later  
changed to Hogelwood, 2 miles  
N. Dr. Williamson.



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# Hazelwood Mission

(these men started Hazelwood)  
from

July 9, 1838 a mission  
was commenced at  
La Qui Parle by T. S. Williams  
& A. S. Huggins

Minnesota  
year book  
for 1851-53  
by Le Duc  
page 37

July 20, 1842 - the  
Station or Travers du Sioux  
was founded by Riggs  
& Hopkins under A. B. C. F. M.

" "  
" "

Rev. Hopkins was drowned  
July 4, 1852 - missionary

Minnesota  
Book 1852  
W. S. Le Duc  
page 29

Book  
Page 141

44

# Hazel Wood Mission

Date

St. Paul  
Daily  
News

In St Paul Daily news  
of Oct. 23, 1923, are pictures  
of Stephen & Mary Riggs and  
Dr. William missionaries  
of the I. C. C.

MINIV

it people

by  
Stevens

page

299+300

1857

The Hazelwood Republic established on the Upper Mississippi by Rev. Dr. Williamson & Rev. Dr. Riggs among the ~~Dakota~~, promised good results this year. One great trouble the missionaries had to contend with was the difficulty in getting the red men to wear shirts, pants, vest, coats, hats and short hair, instead of breech cloths, blankets & leggings and long hair. Dr. Riggs, says we continue to make some progress; occasionally we have need for the ~~new~~ barbed to be spent upon a new subject when a man doffs the Indian and dons the white man's dress, by far the most important part of ceremony is cutting the hair. A few weeks since Robert Chockay was spending the evening at Mr. Reville's. For some time previous, Chockay had been promising to put on pantaloons as soon as he could obtain a full suit. Reville intimated to him that he doubted whether he had such intention. Looking up at a coat & pantaloons that hung on the wall.





1857

M: IV.

&  
its people  
by  
Stevens  
page 300

Chaskoy said "If you will give me those I will put them on." No sooner said than done, Seville pulled down the Colts and gave them to Chaskoy & then had the privilege of cutting off his hair. "And those locks cost him so much," he said, "I must hang them up as a house ornament."

M: IV

&  
its people  
by  
Stevens  
page 58

Dr. Regge's mission was made less difficult in the beginning in consequence of the primitive missionaries - the two pious & Dr. Williamson, having prepared the way for him and those who followed in the missionary fields. He wielded an able, useful, instructive, classic pen. His taste was literary. His wife was an able woman, perhaps not more so than the wives of other missionaries - but her advantages for an education in early life, in her New England home, had been of superior character. During the whole of Dr. Regge's life after reaching the mission fields of Mexico, his great interest in his work never ceased.

Among  
the  
first  
of  
page  
25+26

It was Aug. 17, 1862, a lovely sabbath of the Lord. It was sacramental sabbath at Hazelwood, as their custom was, that congregation of believers and yellow medecine came together to commemorate their Lord's death. The house was well filled and the missionaries have ever remembered that sabbath as one of precious interest, for it was the last time they were assembled in that beautiful little chapel. a great trial of their faith + patience was before them.

As the sun sank that day into the bosom of the prairies a fearful storm of fire and blood burst upon the defenseless settlers + missionaries. Like a dread cyclone, it came unheralded and like that much to be dreaded monster of the prairies, it left desolation + death in its pathways. The Sioux rose against the whites and their savage wrath swept the prairies of western Minnesota, as with a beam of destruction. One thousand settlers perished + hundreds of happy homes + churches were destroyed. The missionaries and their households escaped safely the



Riggs, S. R.

Mary and I.

Introduction,

IX

(1880 ed.)

"The reader will also recognize in the 'Mary' of this story, now gone to her rest, a worthy pupil of Mary Lyon and Miss Z. P. Grant. With her excellent education, culture and character, how cheerfully she left her home in Massachusetts to enter almost alone on a field of labor which she knew perfectly to be most fraught with self sacrifice, least attractive, not to say most repulsive, of them all. How hopefully she journeyed on thirteen days from the shores of Lake Harriet, to plunge still farther into the wilderness, at Lac qui Parle. How happily she found a 'home' for five years in the upper story of Dr. Williamson's long house in a room eighteen feet by ten, occupied in due time by three children also."

page 35

The unlearned Dakota may not be able to give any definition for any single word that he has been using all his lifetime.

page 36

The system of notation had in the main been settled upon before Mary and I joined the mission. The English alphabet was to be used as far as it could be used. These were the principles that guided and controlled the writing of Dakota. - We brought to them the Word of Life, the the Gospel of Salvation through faith in Jesus Christ, our Lord, as contained in the Bible, Not to preach Christ to them only, that they might have life, but to engraft his living words into their living thoughts, sot that they might grow into his spirit more and more, was the object of our coming. The labor of writing the language was undertaken as a means to a greater end.

page 37-



Mary & I.  
page 38

Sarah Poage, afterward Mrs. G. H. Pond, had come as a teacher, and had, from their first arrival at Lac qui Parle, been so employed.

To teach the classes in English was in Mary's line of life. She at once relieved Miss Poage of this part of her work, and continued in it, with some intervals, for several years. Often she was greatly tried, not by the inability of her Dakota young lady scholars, but by their unwillingness to make such efforts as to gain the mastery of English. Teaching in Dakota was a different thing. It was their own language.

The lessons printed with open type and a brush on old newspapers, and hung around the walls of the school room, were words that had a meaning even to a Dakota child. It was not difficult.

page 39

Two of the boys whom he hopes will learn English are full Dakotas, and if their hearts were renewed, might be very useful as preachers of the gospel to their own degraded people.

page 41

The Dakotas called Dr. Williamson "Pay-je-hoo-ta wechasta-- medicine man, or more literally Grass-root man-- that is Doctor. Rev. Riggs was called "Tam-ak-oche" meaning "his country". Mary Riggs was named "Pay-uha" which meant having a head.

page 44

When supper was announced as ready, we repaired to a table amply supplied with beef and mutton, potatoes, bread and tea. Though some of them were not prepared, as they would have been in the States, they did not seem as singular as a dish that I was unable to determine what it could be, until an additional supply of blood was offered me. I do not know how it was cooked though it might have been fried with pepper and onions. The poor Indians throw nothing away whether of beast or bird, but consider both inside and outside delicious broiled on the coals.

Mary & 1.  
page 124

During the summer of 1852, Dr. Williamson had erected his dwelling house at the new location near the Yellow Medicine, which he called "Pay-zhe-hoo-to-ze" (the Dakota name for stream) or Lac qui Parle.

The building materials we had prepared at Lac qui Parle were partly hauled by land and partly floated down the river; and by the month September our house was so far finished that we removed the family down. Also, we had erected a small frame which served for various purposes, as school-room and dwelling.

page 131  
132

The Dakotas entered at once into the idea of the new settlement; and no sooner had we selected the spot for our building and set a breaking plough to work in making a mission field than they were at work in the same line. The desirable places were soon selected, and log cabins went up, the most of which were replaced by frame buildings or brick within a year or two. The frames were put up by themselves with the assistance we gave them. The brick houses were built by the government.

page 133

We had now such a respectable community of young men, who had cut off their hair and exchanged the dress of the Dakotas for that of the white man, and whose wants now were very different from the annuity Dakotas, generally, that we took measures to organize them into a separate band, which we called the Hazelwood Republic. They elected their President for two years, and, other needed officers and were without any difficulty, recognized by the agent as a separate band. A number of these men were half-breeds, who were, by the organic law of Minnesota, citizens. The constitution of the State provided that Indians also might become citizens by satisfying a court of their progress in civilization.



page 133

A part of the plan of our new community was a mission boarding-school. Almost from the beginning, we had been making trial of educating Dakota children in our own families.

Dr. Williamson had several Dakota children when at Kaposia, and afterward at Pay-zhe-hoo-to-ze.

page 134

The Hazelwood boarding-school was for a while cared for by Miss Ruth Pettijohn, afterward by Mr & Mrs H. D. Cunningham. Counting those in Dr. Williamson's family and our own, the boarding scholars amounted to twenty. This was the extent of our ambition in that line at that time. A large boarding school demands a large outlay for buildings as well as for its continual support. The necessities of our mission work did not then demand the outlay, nor could it have been easily obtained from the funds of the board. Connected with this school, as teachers, were Mrs. Annie B. Ackley and Miss Eliza Huggins and Isabella B. Riggs.

page 134  
135

So we started on a salary or allowance of about \$250, and for the first quarter of a century it did not materially differ from the basis of a Methodist circuit rider in the west of olden times. That is \$100 apiece, and \$50 for each child. At this time, when our family numbered eight we had an allowance of \$500.

One year our garden produced a large surplus, of excellent potatoes, which the Indian agent bought at a very remunerative price. "Jehovah Jireh" became our motto.



PAGE 136

During these passing years, the educational work among the Dakotas were progressing beyond what it had done previously. Our boarding school at Hazelwood, in charge of H.D. Cunningham was full and doing good service.

Page 145

After Alfred's return, in the summer of 1858, he spent a year to Hazelwood, in teaching a government school, and then joined the Theological Seminary at Chicago. In the summer of 1860, the absent ones were all at home. During the six years we had been at Hazelwood, two other children had been born, Robert Baird Riggs and Mary Cornelia Octavia Riggs, which made a very respectable little flock of eight.

Page 145

Twenty five years had passed since Dr. Williamson came to the Dakotas. Many changes had taken place. It was fitting that the two families which remained should, in some proper way, put up a quarter century milestone, and so we arranged an out-door gathering at which food for body and mind were supplied. Among other papers read at this time was one which I prepared with some care, giving a short biographical sketch of all the persons who up to that had been connected with the Dakota mission; a copy of which was afterward placed in the library of the Historical Society of Minnesota.

page 146 — When the outbreak took place in August 1862, as Providence would have it, (Stephen Riggs and Mary) had gone to Ohio, as we all supposed, to consummate an engagement which he had made while in the Seminary.

Page 146

August 17-62; while we at Hazelwood and Pay-zhe-hoo-to-ze were thus engaged on that Sabbath of August 17, the outbreak was commenced in the border white settlements at Acton, Minn.

Page 152

Robert Baird Riggs, born at Hazelwood April 22, 1855. Mary Cornelia Octavia Riggs was born at Hazelwood Feb. 17, 1859.

## Hazelwood Mission

1854

Mary & 2  
by  
Stephen  
Riggs

Page 151

By and by came along March 1854, the spring came, the ground was bare of snow and everything was very dry. Our cellar had been in the habit of freezing and to protect our potatoes and other vegetables we had been in the habit of stuffing hay under and all around in the fall. This hay had yet not been removed. The cellar was dark and a lighted candle was needed by those who went down for any purpose. The mother was preparing for the family dinner, so she had sent down the little boys, Thomas and Henry in their 7<sup>th</sup> and 5<sup>th</sup> years respectively to bring up potatoes. Through carelessness and without thought perhaps, they held the lighted candle too near the dry hay. It took fire immediately and in a few seconds of time so filled the cellar with smoke that the boys with some difficulty made their escape. There was no supply of water nearer than the river & spring, which was down a hill. It difficult<sup>was</sup> to reach the fire with the water, efforts to carry water by pails



many  
+ by  
J. Reggs  
152  
page  
152

was fruitless.  
Articles of furniture were removed  
next door, but it was also  
caught on fire and soon for  
a few books and some wadded  
robe and bedding, everything  
else was destroyed, leaving  
the mission house a mass of  
coals + ashes. The church  
that stood partly under the  
hill was the only building that  
escaped. Thither we removed  
what few things we had saved  
and our Dakota neighbors were  
very kind, bringing us what  
they could; while Martin McLeod  
the trader sent us blankets  
+ other things to meet the  
present necessity, partly as  
a gift and partly to be paid  
for. In a few days Dr.  
Williamson came up from  
Pay the box tozer - with further  
supplies. And all along through  
the spring and summer, as  
our friends in the East heard  
of our loss, the boxes + barrels  
were sent for our relief. It  
did us good to know we had  
so many friends.  
When after the fire we saw  
what comfortably domiciled in the  
adobe church, the time came  
for our regular communion. At  
this time, Simon Auauwagwaney  
came back after many years  
wandering + wanted to be taken



154

many  
L  
by  
Skyp

back in the church. Due to strong drink, he had broken away. We did resist to him and for some of years since his restoration, Simon lived as a true Christian. For nearly all that time he was a ruling elder in the church.

155.

The building material we had prepared at Loc Qui Parle (they had been sawed by a whip saw on very slow process) were partly hauled by land and

156

partly floated by water down the river. By Sept. the house was so far finished we moved our family down. Also we erected a small frame house which served as a school house & dwelling. The Doctors of the over entered into the new ideas of a new settlement. As soon as we started to build, they were soon at work in the same line. The desirable places were soon selected and log cabins were up which were replaced by frame in a couple of years. They had only a whip saw which was very slow and hard to work. It was decided to be more economical to make boards by horse & ox power rather than by man power alone.

## Hogelwood mission

mary  
8  
2  
page  
156

and so the Committee of Boston  
authorized the purchase of a  
Circular saw mill.

The saw mill enabled us  
to put up the next season  
a house for a small  
boarding school, also a neat  
church building. The latter  
was erected and furnished  
at a cost of about 700. only  
200. was mission funds.

at this time the Indians  
were receiving money annuities  
it was paid to them in gold  
about 10.00 to each individual.  
So the men received for  
30 to 50. at this time, I  
moder up a ten party, attended  
by our civilized men largely &  
the respect was, with their  
assistance from white people,  
they were able to raise  
500.

a part of our plan was a  
missionary Board school. (Being in  
about 1840 Mrs. Ryger kept)

The salary of Ryger was 250.



## Hazelwood or New Hope Mission



1855

The first white child born at Hazelwood Mission, was Robert B. Riggs - pro. of Chemistry at Trinity College, Hartford Conn. May 22 - 1855

2: 482

whose father - "Rev. Stephen R. Riggs" founded Hazelwood Mission - & was organized by him

1854

as a center for agricultural & educational work, among the Indians - in 1854. & reports from the Indian office show - did good

1862

work. During the Indian outbreak in 1862 Hazelwood Mission was destroyed - & Riggs volunteered & was commissioned as Chaplain to General Sibley's forces. The mission was never rebuilt.

Mary &amp; I

Riggs

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1854

The reason Hazelwood Mission was started was owing to the fact that the Riggs had been burnt out at Lac-qui-Parle - early in the spring of 1854 & wanted to move & be near their friend - Dr. Williamson who



Comments on The Hazelwood Republic.  
by Thos. L. Riggs - 2<sup>nd</sup> Son of Rev. S. R. Riggs

①

A

R569

" The Hazelwood Republic was organized July 29<sup>th</sup> 1856, when I was 9 years old. I saw the beginning & development of The Republic through to the Indian outbreak in Aug. 1862. When the members of The Republic were together in my father's large living room. I was usually there, listening to what was said. The Constitution was carefully explained: each of its five sections, was taken up in order & explained by my father & talked over: then repeated, as if climbing a 5 round ladder. After the first explanation the Constitution was signed by 17 men - 8 of them  $\frac{1}{2}$  breeds ( This was on the first day July 29 - 1856

1856

1862



1856

(2)

The discussions of The Constitution continued all through The summer & well into The winter. The 2<sup>nd</sup> meeting may have been The next week or The next month. I was there at that time also. The Hazelwood Republic was soon fully established. The next year The Spirit Lake Massacre occurred & there was more or less trouble until The outbreak of 1862. The outbreak really gave life & strength to The Republic. This proved by way The captives were protected & carried out of danger by The members. Simon took Mrs. Brown & her 3 children by wagon to Ft. Ridgely, Lorenzo, by canoe. hiding by day & travelling by

1862



& others.-

"It was exceedingly gratifying to know that all that was done to help the white persons to make their escape, at the time of the outbreak, & to deliver the captives, & to weaken the power of the hostile party by forming a loyal one, was done by Christian Indians & such as were under their influence"

By father understood & could judge  
S.R.R.  
Indian character remarkably. This,  
the two closing paragraphs show



Memoir of  
Rev. Thos. A.  
Williamson

Rev S. R. Riggs  
in.

M. H. Loc Loc

3: 372

a-ell

①

Rev Thos Smith Williamson - was born in  
Union District S. C. in March 1800. He was  
the son of Rev. Wm Williamson & Mary Smith.  
When eighteen years old, he was drafted into the  
army; & accompanied Gates in his unfortunate  
expeditions, Throughout the Carolinas. afterwards  
he was a graduate of Hampden Sydney  
College. ~~afterwards he was a graduate of Hampden  
Sydney College~~ & became a minister of the  
Gospel, When just a little lad he moved from  
S. C. to Adams County Ohio - in 1820 - he  
graduated from Jefferson College at  
Cannonsburg Pa. after studying medicine  
at Yale Medical College he received his degree  
of Dr. of med. in the spring of 1824  
He commenced his practice of <sup>medicine</sup> ~~med~~ in Ohio  
first in West Union. Then later going to  
to Ripley, Ohio where he built up a very fair  
practice - In the spring of 1827 he  
married Margaret Page daughter of Col  
James Page who was the proprietor of

1820

3: 373

1824

1827

3: 373

1833

The town of Ripley. With in six years The ② Lord had blessed them with 3 children of which all died soon after birth.

1834

In the spring of 1833 Rev. Thos Williamson commenced the study of Theology. placing himself under the care of Chillicothe Presbytery & was licensed to preach in the Spring of 1834

The change in his profession was made with the intention of devoting himself to missionary work, among the aborigines of this country

He was ordained as a missionary & later received

his appointment from the American Board of Commissioners for Foreign Missions - to proceed on an exploring tour among the Indians of the

3: 374

upper Mississippi River - At Ft. Snelling he met Joseph Renville - a fur trader who invited him to go up the Minnesota River as far as Traverse-des-Sions. from there going over land to Leach-Port reaching there in July 1835 and establishing a mission.

1835



③

night, brought Mrs De Camp & her 3  
Children & Mrs. Robideaux & 5 Children  
to Ft Redgely. Our Hazelwood missionaries  
(my father's family & others) left home  
after midnight Monday, escorted by  
several members of the Republic. We  
went down through the timber & up along  
the river, to an Island just below the  
Granit Falls. Most of the next day  
was spent there. The party then  
waited the river, where the Granit Falls  
City water works are now located  
we climbed the ravine opposite the  
Island & after reaching the prairie  
were joined by Dr. Williamson's team  
driven by Mr. Hunter. Dr. Williamson  
did not join the party until Thursday -



(4)

The women & younger children rode  
the others walked. There was rain  
the first night - slow steady rain,  
which kept up the next day - We went  
on half of the day - wet & cold - near  
a little timber we killed a young calf.

By this time our shoes were worn  
out, & we improvised foot coverings by  
fitting pieces of the warm soft hide over  
our feet. At this place we were said  
to be in great danger - We crossed  
trails of several parties of Indians  
out to plunder & kill. One of them  
started to follow us, but was diverted  
by one of our special friends, Peter Big Fire  
a member of the Republic who went  
with them until after they had passed  
our trail & then - feigning lameness

went back home. The Military Committee condemned him - but the President Lincoln pardoned him & after 4 years in prison, he was pardoned.

Mrs. Amos W. Huggins was employed by the Government as teacher at Lac-qui-Parle, he was killed but his wife & 2 children were received by Walking Spirit & kept in his tipi for six weeks. Four

members of the Republic, Amos Lazarus Robert Hopkins (Caskie) & Daniel Newville went to get Mrs. Huggins & her children & also brought away 2 German girls & one half bred boy.

Again, our Hazelwood Republic Indians showed their value as trained Christian Indians at Camp Release. Had they not been there, probably most of the

(6)

white women & children would have been killed & many of the half breeds also, before separation from the hostile Indians going north into Canada, could take place.

"Beyond all controversy, Paul Saza Kute maw, elder in one of the Mission Churches & President of the Hardwood Republic, was most energetic & fearless in his opposition to the Rebellion & under his leadership the white captives were delivered, But Paul would not have been what he was -- The eloquent & successful denouncer of the course pursued by the hostile parties, except for the quiet & firm support which he received from Mr. Revilla.



~~EE, 99~~~~II, B4~~~~to~~  
H.C. Bury

Riggs & Williamson. were allowed two  
tracts of land for their reserve by  
Treaty of 1851 - to greater measuring about  
150 x 20 miles

1851

1851

In 1858 There were about Eighty-two. Indians  
in the mission - who raised 42 hundred  
bushels of produce

1858

1858

Hazelwood was a missionary Enterprise  
Begg & other missionaries worked for its  
Existence, as early as 1855  
a Church had been built at Hazelwood  
& also having a President. Sec of  
State & 3 Councilmen. for the  
mission or reservation -

1855

1855

1855

1855

18

News  
Article  
Granite  
Falls  
Journal  
Nov. 11.  
1915.

Hazelwood

Mission

(8)

I see an article in The Granite Falls Journal of Nov. 11-1915. where it gives full White. The first white child born in Yellow Medicine County Mr. F.W. Pearsall having his double wrote to A.L. Biggs of Sauter. Neb. who replied, saying, his brother - Robert B. Bigg of Hartford, Conn. was born at my fathers mission station (Hazelwood) May 22-1855. making him the first white child born in The Count. also having a sister Mrs. J.A. Truesdell of Washington D.C. born Feb 17-1859. born at same place.

Hazelwood Mission -  
The Dakota Mission - by Rev. S. R. Riggs

(10)

"In The summer of 1841  
a church was built of unburnt brick  
which stood for 13 years & until the  
station was removed to Hazelwood.

1841

This building was surmounted by a bell  
which was the first bell to be used  
in Minnesota."

"The Christian element among the Dakotas  
was chiefly gathered into the churches of  
Pajutaze & Hazelwood. A few were at  
the Lower Sioux Agency & a few at the  
villages higher up on the Minnesota River"

"We also had at this time a boarding school  
at the Hazelwood Station in which & in the  
other mission families were from 18 to 20  
scholars. Many of these had already learned  
to read - write & talk English. Mr H. D.  
Cunningham was the steward of the boarding  
school."

M H  
Soc  
Col. 3.  
F 602  
M 61  
Page  
119.

Page  
124

Page  
125



Hazelwood Mission

The Dakota Mission by - Rev S R Riggs

(11)

M.H.  
Soc  
Col-3  
\*F602  
M61  
Page  
126

" While the troops under Gen Sibley were at Ft. Ridgely making preparations to advance, Simon Anawamyaunc came into our lines with a white woman & 3 children who had been taken captive by the hostile Sioux. Simon, was an elder in the Hazelwood Church - a few days later Lorenzo Lawrence - a member of the same Church, brought down by canoes Mrs. De Camp & her children & also a half breed family."

1862

The Hazelwood Republic by Tom L. Riggs? ①

In 1851, our Government made a treaty 1851  
with the (Dakota) (Sioux) Indians at  
Traverse de Sioux Minnesota -

My father, Rev A. R. Riggs was called  
from Leac-qui-Parle as an interpreter.  
The treaty provided a Reservation on the  
Upper Minnesota River, but when ratified  
by the Senate, this provision was stricken  
out & it was stated that the Indians  
were to be allowed to occupy this region at  
the will of the President. White people  
flocked in west of the Mississippi &  
on the south & west of the lower part  
of the Minnesota River. The Missionary  
force was now reduced to Dr T. S.  
Williamson & Rev A. R. Riggs & their families.  
Two Indian agencies were located

by The Government, The lower on The  
Redwood River & The upper 30 miles  
above at The mouth of The Yellow Medicine  
both on The south side of The Minnesota  
Dr William had selected a place  
for a new mission station in 1851  
near The mouth of The Yellow Medicine  
river & in 1852 built his house &  
brought his family up from Kaposia  
The 3rd of March already become  
associated with trouble, for it was on  
this day of the month in 1854 that  
The Mission house at Lac-qui-Park  
were consumed by fire, & The families  
reduced to great straits. A result of  
this burning was The removal of this  
station to Hazelwood only 2 miles  
distant from Dr. Williamson's Place

1851

1852

1854



This brought the missionaries near together  
concentration the working forces.

Indians having work done for them  
learn nothing by it. The missionaries  
saw to teach them in a different way  
seldom were they disposed to plow a  
patch of ground for an Indian -  
unless the man himself would hold  
the plow or drive the team. And so  
by & by as the years passed the men  
came out more & more on the side of  
labor. By degrees it came to be less  
dishonorable for a man to work.

When the first Dakota at Lac-qui-Park  
put on trousers & sowed & plowed &  
planted a field, built a log house,  
he brought upon himself a storm of

persecution. The Dakotas had great difficulty in learning to work as white men do. The teaching of the mission which had been continued when ever practicable during all the years of opposition & discouragement began to produce manifest fruit soon after occupancy of the Reservation on the Upper Minnesota. The Plan of concentrating the working force in the neighborhood of the Yellow Medicine embraced in it the idea of collecting the partly civilized & Christianized Indian for the purpose of mutual protection & higher progress. In carrying out this plan all the Christian men who joined the new station were to adopt civilized habits of dress & to build houses

(14)



for themselves & to cultivate fields  
 This shows clearly the way in which  
 The Hazelwood Republic developed  
 & grew for years.

The Hazelwood Republic was founded  
 & a Constitution was adopted July 29  
 1856. Seventeen men signed this  
 on that day, of these, I was half breeds  
 more men signed it later. They  
 called themselves The Hazelwood Republic

1856

(a) In the Constitution they professed  
 their faith in the one God as  
 opposed to the many gods of  
 the Dakotas & their desire to  
 regulate their lives by the teaching  
 of the Word of God.

(b) They professed their earnest desire  
 for education & pledged themselves



(6)

To the support of schools.

(c) They were to conform themselves to the habits of white people to live in houses, cultivate fields & to keep stock - & for all injuries done by anyone to the person or property of another, restitution or remuneration was required.

(d) They <sup>incorported</sup> abjured the Dakota mode of life & pledged themselves to work for the education of their people.

(e) They would be obedient to the laws & to the officers of the U.S. Government & asked the Agents to recognize them & their families as

a separate band

This is the substance of their mutual compact. The agent readily agreed to their requests & treated them as a separate organization - The Hazelwood

Republic in its organization elected a president to serve two years, a Secretary & three judges. The duty of these judges was to be the arbitrating & deciding of disputes between man & man. The first

President elected by the Republic was Paul, Ma-za-Ku-te-ma-ni-se, Shoots his gun walking or walking he shoots - I do not think that Paul was dropped as a President for six years, he was active



during The out-break in 1862 & under  
his leader ship The white captives  
were delivered at Camp Release-

Among The men who first signed  
this Constitution are The names of  
Paul Ma-za-ku-te-ma-ni-

Simon A-na-wa-nq-ma-ni

Lorenzo Lawrence

Joseph & Ruos

Robert Hopkins

Caske - & The Devilles--

Antoine Michael & John Baptiste  
whose record in The outbreak as well

as before & since, is an honorable one--  
many of These men & others, built

for themselves, houses- Some of which  
were log cabins & some frame houses

They also contributed liberally in work



(9)

& money to the erection of <sup>The</sup> Hazelwood Church, a neat frame building capable of accommodating about one hundred persons. At the front was a bell tower which below served as a vestibule, & in which above swung a clear toned bell that called the people together to worship God. The entire cost of this building was about \$700.<sup>00</sup>/<sub>100</sub>. About this time there was formed a civilized band at the Redwood Agency on the model of the Hazelwood Republic, the members of which in the outbreak, did good service to the white people. But no other band or portion of a band adopting civilized habits, making fields & living in brick or frame houses built for them by the agent, embodied

in it so much of the educational  
& religious elements, as the Hazelwood  
Republic -

13

The Hazelwood Republic (By Dorothy Nickells)

Hazelwood  
Republic  
U of M.  
1932)  
by  
Dorothy  
Nickells  
Misc. Room  
Page 1

"The Hazelwood Republic of Indians in connection with Rev. Stephen R. Riggs mission station at Yellow Medicine, Minnesota was formed as one of the results of the increased interests in the civilization of the Indian after the treaties of 1851. Traverse des Sioux in 1851 the Sioux Indians were removed to the Red Wood and Yellow Medicine Agencies after having ceded to the United States the territory occupied by them in lower Minnesota and the Mississippi region. The Prudential Committee of the American Board of Commissioners for Foreign Missions then reduced the Dakota missions to two stations that of Dr. Thomas S. Williamson at Yellow Medicine, and the one under Rev. Stephen R. Riggs at Lac du Parle.

1851  
1851

Page 2



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The oldest of the stations Payzhehooage was begun at Yellow Medicine in 1852 by Dr Williamson and continued for ten years until the outbreak of 1862 Dr Riggs conducted his mission at Lac du Parle until it was wiped out by fire March 3, 1854. In June of 1854 when preparations were going forward for the rebuilding of the mission, Secretary S. B. Treat of the Missions house in Boston visited the Lac-du-Parle station and it was decided to relinquish that station and concentrate the efforts of the Dakota mission at Yellow Medicine. Yellow Medicine had been made the headquarters of the Indian agency for four thousands Upper Indian, and the drift was naturally toward that point. Secretary Treat believed that the two missionaries had been

1852

1862

1854

1854

had been attempting to cover too great a field - that by drawing the two stations together they would be able to cheer and help each other.

So Secretary Treat and Mr and Mrs Riggs went down to Dr Williamson, which was about twenty five or thirty miles from the Lac-du-Parle station, and went over the country chosen as the new site.

Its location on the south half of section 15, township 115, range 39 west about three miles from Dr Williamson's station

In the fall of 1854 then, the building materials that had been prepared at Lac-du-Parle were hauled to the new site. The Prudential Committee decided to call the station "New Hope" as indicative of the feelings with which the new enterprise was begun.

1854



Page 5

This name was later changed to "Hazelwood" probably sometime during the year 1857 as the new name appears for the first time in the annual report of the station in the *Missionary Herald* for 1858. The report is headed, Hazelwood (New Hope), which would indicate that the name had been changed some time during the preceding year. By September, the house was furnished enough to enable Dr. Riggs and his family to move in.

1857

1858

Also a small frame house was put up to serve as school room and dwelling this was cared for at first by Miss Ruth Pettijohn and later by Mr and Mrs Cunningham.

The teachers were Mrs Lenna B. Ackley, Miss Eliza Huggins and Miss Isabella Riggs.



Page 6

There was a school house already at Payzhehooage, and November first Mr. J. Acton was employed to teach school for the winter.

He taught Dakota in the morning and English in the afternoon.

The attendance in the morning however did not justify the keeping up of the school, so it was dropped.

The English part continued till May, 1855 with an average attendance of ten scholars part of whom were the children of Riggs and Williamson.

1855

The indifference of the Indians to education was serious hindrance.

Rev Riggs began to preach regularly at the new station in the autumn of

1854 and the Dakotas entered into the idea of the new settlement very well

1854

Page 7

A mission field made up of three acres each for seven young men was plowed and planted and yielded good crops. The young men were reported as willing to engage in agriculture but hindered by lack of implements.

The Committee at Boston authorized the purchase of a small circular sawmill in December 1854 which was put into operation furnishing the lumber for building in 1855.

1854

1855

The mill met with much opposition on the part of the Dakotas who claimed that it would soon use up all their timber.

But Dr Riggs reports "it is nevertheless proving itself a civilizer".

Free floors were furnished for nine cabins, and the young men were allowed to buy several thousand

-3 Riggs in Annual Report of Comm. of Ind affairs 1885-61

feet more for just the cost of sawing  
A great desire was excited among the  
Indians for frame houses.

Riggs reports that Simon Rnawangmori  
had a frame house twenty four by sixteen  
and ten feet high, with storage and  
sleeping rooms upstairs.

"He hewed the sills and sleepers,  
shaved the shingles, and dug the cellar  
himself"

Window glass sash and nails were  
furnished by the government.

Later the government began to erect  
brick buildings for the Indians.

The same year a small church was in  
the process of erection.

The Dakota young men subscribed \$175 to  
be paid in work or money. Other subscription  
increased the sum to three



Page 9

hundred dollars and the Board granted two hundred.

The building was occupied in May of 1855 though still unfinished. By 1857 the aggregate church members numbered over sixty, and the new Dakota hymn book was prepared with tunes.

1855

1857

Dr Riggs looked upon all these activities as signs of progress.

He said that the development of individuals; subtracting them from the masses, and making them think they were men, indicated the direction in which there was still hope for the Dakotas.

In the "Missionary Herald" for the year 1858 the Hazelwood Republic is mentioned for the first time.

1858

Page 10

The report states that two years before, the Hazelwood Republic was formed by an association of the Indians most advanced in civilization who desired to throw off all tribal relations,

Page 10

and to rise to a higher state of civilization. The Republic was composed of Indians from Seseetoans and Wahpaytoans who had adopted the white man's dress. It was organized chiefly through the efforts of Stephen R. Riggs.

The Indians lived together in a community made up of seprate adjoining farms with Dr Riggs' home, the church, and the school buildings forming the center of the settlement.

Page 11

The Republic had a constitutional government with a constitution and a simple code of by-laws.

The officers were a president, a secretary, and three judges elected by the vote of the members for a term of two years each. This term could be lengthened if the officers proved satisfactory or shortened if unsatisfactory.

Page 11

Paul Mazakutmane was the first president, and served for two terms. Rev Riggs in his book called "Mary and I" speaks of Paul as a "real diplomat, skilled in managing the Indians".

Page 12

I have been unable to find the constitution of the Hazelwood Republic, but its existence is definitely established by a reference which states that the document had been sent to the printer there are however, little detail which may be put together to give some idea of the members of this Republic and the ends gained by them.

It appears that Cloudman (Makhpuyawichasta) chief of the Lake Calhoun band and Eagle Help. the linguist scholar and teacher were two of the original members of the organization.

Rev Adams said of them "they were the wisest and most



progressive men of Hazelwood Republic,  
and were its original

Letter from H. B. Treat to S. R. Riggs Miss American

Feb. 5, 1858 - Board of Comm for Foreign Mission <sup>21:148</sup> Indians.

Page 13

founders and leaders" Cloudman  
was twenty-five years old he had six  
notches on his tomahawk when he first  
adopted the white mans principles.

He is a fine example of the change from  
the savage to the civilized life,  
implanting his new found principles

in the hearts of his descendants,  
Most of Cloudmans descendants were

members of christian churches, one  
daughter and two grand daughters  
having married men who were ruling

elders in Presbyterian churches.-----  
Joseph R. Brown, the Indian agent,

in his annual report in the Missionary  
Herald for 1858 says that the organization  
of the Hazelwood Republic

Page 14

Page 15

was very beneficial, and that the other surrounding bands would eventually be improved by it. -----

Dr Riggs regarded the Republic as a movement in the right direction among the Dakotas.

In 1858 there were eighty-two members of the Republic, and they were especially successful with their crops, having raised about forty-two hundred bushels of produce -----

1858

Page 16

The process of education at the Hazelwood station continued, with an increasing desire for improvement being shown. The school was taught from November of 1857 to May 1858.

1857-1858

There were thirty-three on the roll with an average attendance of ten. It was reported that one could repeat the multiplication table and several could read in the first reader and spell

Page 17

words of three syllables.

During the year of 1857 the indirect value of the civilization work was shown by the rescue of two captives after the Inkpaduta Massacre at Spirit Lake.

The rescuers were headed by Paul, the President of the Republic, and an elder in the Dakota church. In this same year, Dr Riggs began to take steps toward securing citizenships for the civilized Indians.

In the St. Paul Advertiser for March 21 1857 there is an extract from a letter written by Riggs in which he wants to know why Minnesota shouldn't recognize as citizens civilized and educated Indians in the new state constitution which was soon to be formed.

Apparently nothing definite in this direction is accomplished until 1861

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1857

1857

Page 18

1861



Page 18

when an appeal was made in district court by nine full blooded Indians and members of the Hazelwood Republic to be admitted to the rights and privileges of the state of Minnesota.

of this number only one - a Mr Lawrence was admitted to citizenship.

The others were barred because of the requirement of a knowledge of the English language.

In the Minnesota Weekly Advertiser for March 11, 1857 there is published a declaration of the sentiment of the Hazelwood Republic.

1857

Page 19

It was written in the Dakota language by the secretary, Hevok Mahpeyahnepa. He says that all that is different in their present form their past life they have learned from the "Word of God". They have joined themselves into a government for the purpose of

instructing according to their ability their own relations, and the whole Dakota people in regard to the "Word of Great Spirit" in regard to labor, dress, manners and everything that pertains to their well being.

For these objects, they hope to continue to make regulations from time to time.

In 1858 four of the Leaf Villagers and four of the Sisseton band were invited to go to Washington to negotiate the treaty with the United States government by which the Sioux agreed to sell back to the government the north part of their reservation.

Little Paul was one of these delegates. The "Great Faith" told him to tell his people to follow the white man's customs.

Paul took the message back to his people who responded by planting large fields and erecting two

Page 20

### "Sacred Houses"

The report of the agent for 1859 states that there were fifty-two Indians in the church at one time.

This however included the Indians of both Dr Riggs and Dr Williamson stations.

1859

Page 21

Dr Riggs wrote that the corn crop was very abundant and that the Indians were selling to the government, the traders, and others.

A steam saw mill was erected to take the place of the old one driven by horse power.

The process of education seemed to be improving, an incentive having been added with the decision to take boys into the boarding school.

The number in the boarding school increased to fifteen-eight boys and seven girls



Page 21

The day school of the mission had been superseded by teachers employed by the government, but the missionaries regretted that they were required to teach in the English language rather than in the Dakota.

1859

Page 22

In 1859 the number of pupils in the boarding school was increased to eighteen.

They are described in the report as "a fine set of children."

1860

In 1860 there were four day schools in operation.

These were maintained by the government, and one was in charge of the mission.

In this year, the church at Hazelwood was reorganized as a separate institution from that at Payzhebootage the two having been together ever since Dr Riggs moved to Yellow Medicine.

Page 22

At the first Communion at Hazelwood on February tenth, 1861 six Indians were received for the first time.

1861

The civilization and the christianizing of the Indians apparently continued to improve until the outbreak of the Sioux War in 1862 when the mission work was brought to an abrupt end.

1862

Page 23

It seems however, that the organization of the Hazelwood Republic was broken down sometime before this date.

Dr Folwell says that the Republic under the adverse influences surrounding it had disbanded before the end of Browns administration which was in 1861.

1861

This statement seems confirmed by Joseph R. Brown in his annual report of 1860.

1860

He states that for want of military protection against the blanket Indians

Page 23

the "Hazelwood Republic" that commenced auspiciously has already been broken up by the hostilities, the unchecked and still unfurnished depredations and murders committed by neighboring bands."

Page 24

So the Hazelwood Republic probably disbanded in the early part of 1860

1860

Its members though seem to have carried on its principles Paul Wazabutamane says that his people "did a good work in saving the lives of all the mission families."

during the outbreak of 1862 John Other Day who was one of the members of the Hazelwood Republic piloted the missionaries and their families by a circuitous route via Kandiyohi Lake and Hutchinson to Henderson.

1862

When they reached Henderson, John Other Day enlisted as a scout in General Sibley's army.



Page 24

Page 25

Little Paul and some of the other friendly Indians organized a soldiers lodge of their own, and went among the hostile Indians to secure the release of the white prisoners.

After the battle of Wood Lake.

Little Paul and the other faithful Indians succeeded in getting all of the two hundred and sixty nine prisoners whom they turned over to Sibley.

After this Paul became a scout in General Sibleys army, and later a member of the Indian scouts under Major R. H. Rose.

He died on the Sisseton Reservation in 1873 having proved himself a true Christian and friend to the white

Thus, Little Paul as the first president of the Hazelwood Republic and one of its outstanding leaders is an

1873

excellent example of the greatest of  
Indian leaders - those who led their  
people to see the powers of Christian  
truth which would bring them peace

Mission Families Gather

At Lac-gui-Parle Lake To

Spend The Fourth of July

98

Montevideo  
News

June 29, 1939

Page 1

"How early pioneers—those missionary families located at Lac-gui-Parle and other nearby missions—spent the 4th of July, is told in the second in the series of letters released by Miss Edwina Gould curator of the Chippewa County Historical Society.

Paragraph The writer is Anna Jane Riggs, the letter dated July 22, 1862 from Pajutazee P. O. to her brother Alfred.

1862

The letter in its original form was one long paragraph.

For purposes of easier reading it was broken up into numerous paragraphs by the editor.

"..... Isabelle is writing to you but has not enough of room to tell about the 4th as the boys say, sometime in June Thomas asked where we were going to have the 4th "t want our turn" wondered if we really would have the 4th up at Lac-gui-Parle,



if we would it would be Mr Pettijohn's turn next time.

P. 5. Well we did have the 4th up at Lac-qui-Parle. When John was up in the winter, he and Isabelle talked about it in Jun "Po pun" as Willie says. →

Well, the Monday before that memorable day Mrs. Cunningham proposed that we should go up to Lac-qui-Parle to spend the aforesaid day. →

They were expecting to go up in a day, so we thought we would go up to Mr. Pettijohn's the night day before so as to make it easier for the horses."

Page 5 The next letter in the group is dated August 6. 1862. →

1862

M. 5. Written by Rev R. B. Riggs to his son Alfred, it gives a background to the Indian uprising which came but a few weeks later.

It was postmarked from Dakota Mission,  
Pagutaze P. O.

"The payment does not come off yet -  
still waiting for the money to come."

The Indians are starving and begging and  
stealing.

Monday morning they had bread riot - they  
went down in great numbers and splintered  
down the door of the ware house and  
took out a lot of flour and that with a  
hundred soldiers incamped not fifteen  
rods off.

The soldiers came up and attempted to  
dispossess them of the flour but failed  
the agent and all the white people were of  
course very much excited but the  
Indians were victorious.

There was no shooting although they came  
very near it up here all was very quite quiet.  
When the news of the riot came up here  
I was engaged in writing to the agent  
urging him to give

out the blankets and send the Indians home as their corn would now be suffering from the birds if they were longer detained. That of course was laid aside."

### Taking Prisoners

"Yesterday morning Mr Moore and I rode down to ascertain what the state of things was. When we got to Othertday's we met great quantities of Indians running away from the agency - the soldiers were taken taking prisoners. At the agency we found some excitement the soldiers had removed their camp to the side of the jail."

I got into conversation with the agent - he thought the whole thing was got up by the traders."

Garvie and Quinn, the Indians were becoming more and more insolent -



he would teach them a lesson it might as well be as one time as another,

they had commenced war and war it should be.

"I represented to him that the Indians were very hungry. He was sure that that could not be for they had given them the meat of five animals Saturday morning."

I had learned from other sources that he had given out a little more than 3000 pounds - so I said they had got  $\frac{3}{4}$  of a pound of meat a piece and I had gotten at the same time 18 pounds which was for my family  $1\frac{1}{2}$  pounds each, and we had eaten it up by Monday noon besides besides eating ham at one meal and having potatoes and flour and other things as much as we wanted."

That was the end of that argument. It calmed the agent down a little.

"At this stage of things a report was brought down that the Indians were all moving their families back and were and were coming down in an armed body to rescue the prisoners and to destroy things generally. →

I at once expressed my disbelief in the report. →

But you could not stop the whirlwind. The soldiers were put in motion, the cannons were placed - picket guards were thrown out and the men were brought into line to support the big guns. →

In the meantime a wagon drove up and took Mrs. Galbraith, Mrs. Links and Mrs. Wakefield and their children to put them into a place of safety at the lower agency. And down to the lower agency they went.

## Prepare for war

"Up there every man was getting his pistols ready and all the guns belonging to the Indians were loaded."

So war was to be.

In the meantime the Indians were as much frightened as the white people - they had all encamped and pitch up around our place.

I had heard this from some of our people who had come down.

Paragraph "As soon as I could get the ear of Galbraith again I represented to him that it was all together unnecessary to keep up such a state of panic - that I was satisfied there was no intention on the part of the Indians to make an attack there and that a friendly talk with the chiefs would put it alright



especially if he would consent to give them their goods and send them home.

Paragraph

"He seemed to listen respectfully but did not make any definite answer."

I noticed that he ordered the release of the prisoners,

Not seeing that I could do anything there, Mr. Moore and I were about to start home, which the agent noticed and said to me that if I thought that I could do anything by visiting the camp he would be glad to have me do it.

I told him if he would guarantee to pardon from arrest to all the chiefs I would try to bring them into a council. Mr. Moore and I came up through the camp and found the Indians well disposed.

# Letters Written In 1862

## Given Historical Society

### Tell Story of Indian War

Montevideo  
News

JUNE 22, 1939

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Early history of this section of the state, accurately reported by white people working in the Indian missions, is contained in a series of letters in possession of the Chippewa County Historical Society.

More than 75 years old, penciled letters were given the Historical Society by Thomas Lawrence Riggs.

He was born at the Lac qui Parle mission in 1847 and is still living, his present home at Cade, South Dakota.

1847

Paragraph Many of the letters were written at Camp Release, and those of Mr. Riggs are almost a daily record of the Sibley expedition of 1862.

1862

It is <sup>the</sup> suggestion of Miss Edwina Gould, curator of the local museum, that readers preserve the letters which are to appear during the next few weeks in The News, providing almost a complete history of the expedition.

The letters are particularly timely, in view of the Historical Society's proposed tour of the battle line, from Fort Ridgely to Montevideo.

### Pioneer Missionaries

To set the picture, Alexander Huggins, Dr Thomas Smith Williamson, and Stephen R. Riggs and their families were outstanding personages in the development of the Lac-qui Parle mission, though there were about 20 different people serving there at various times.

*Paragon* Amos Huggins, whose letters are included in the series, was a son of Alexander Huggins.

On the second day of the Indian outbreak, on August 18, 1862, he was massacred at the Lac-qui Parle government Indian school, which was located on the present Hans Lokken farm,

1862



near where the new bridge has recently been built across the Minnesota river.

The "<sup>"Intpa"</sup>INTPa" or "<sup>"Inkpa"</sup>INKPa" as it was some times spelled is the Lac-qui Parle river.

Paragraph

Mr and Mrs Riggs came to the Lac-qui-Parle mission in 1835, and had lived there almost thirty years when the series of letters was begun.

1835

After the Lac-qui-Parle mission was burned, the family later established another mission on the yellow medicine river. Most of their children were born at Lac-qui-Parle.

Paragraph

The first letter <sup>was</sup> written by Thomas Lawrence Riggs from Hazelwood, Dr Riggs' mission station on the yellow medicine river.

The letter, dated November 21, 1861, was to his brother Alfred, <sup>then</sup> attending Knox College in Ohio.

1861

Thomas Lawrence was then 14 years old.

The family had established the Hazelwood mission, after Lac-qui Parle mission burned.

A. Cold Day.

"I have been up to Lac-qui Parle two times now, first time I drove Mr Huggins family up to their new home."

Anna Jane went along to Mr Pettijohns (missionary at Red Horn's village on the Minnesota river, near Montevideo). It was quite a cold and windy day and I got my hands very cold as I got out to run I had my overcoat on and could not run very well anywhere but there the ground was covered with gopher hills and so I tripped up and fell flat on my face, and the horses had to stop very quickly.

"Mr Huggins house is on Inkpa Creek, about three miles from the old mission, I did not get to see the lake or the hill that our house was built on because a hill ran along between the road and the river



## The Hazelwood Republic

St. Paul  
Advertiser  
Dec. 13, 1856  
Vol. 1, Number 46  
Page 2

"Away up on the head waters of the Minnesota some forty miles above Fort Ridgely, in a corner of the miserly strip of Territory of which the usufruct was reserved to the Dakotas - all that remains to them now of the magnificent heritage to which they were born - in the wilderness home of seven thousand shiftless savages, the very Hades of Indian barbarism, yet dim with ghostly songs and legends, the philosophers of France and the poets of European regeneration have been outstripped by the Dakota hunter and a veritable Republic, organized, representative, free, with a written Constitution and a code of laws has been established on the banks of the Yellow Medicine.

A community of Dakota Indians including some twenty-five families, renouncing the tribal system, the habits, the superstitions, and the costume of their race, leaping at a single vault across centuries of barbarism, have adopted at once by unanimous consent, the customs,



the dress, and at least the elementary ideas of civilized society.

The traditional principle of the community of property has been abandoned - the whole tribal fabric dissolved and society reconstructed on the basis of justice to the individual, and its relations adjusted on the principle of individual responsibility. For this new order of things a methodical organization has been effected, in which all male adults are represented and in which all directly participate.

A President and Secretary were regularly elected →

A Constitution and Code of By-Laws were written, and the rights of property recognised and defined. →

This is an abrupt transition certainly and presents the phenomena not of growth but of transformation.

One finds the savage hunter of a year since, dressed to-day in the costume of the white man, the hair cut short and the paint and ornaments discarded - living in neat houses of the <sup>simple</sup> ~~simple~~ but comfortable architecture usual in frontier settlements, with an enclosed field of four or five acres around him tilled with the implements of modern husbandry. →

The Indian woman released from the despotism of tribal prescription is no longer a beast of burden, but attends to the gentler duties of the household, while the husband accepts with pride the tail his recent pride disdained.

Pamphyl The interior of these little houses usually built of logs reminds one of the simple and innocent cottage life of the exiled Acadians.



The rude furniture, fashioned by their uneducated skill, is in everything an imitation of civilization. →

The idea of comfort precedes the idea of elegance in the growth of mind, and ordinary comforts are still novelties in Indian life, to which the sentiment of property, itself a novelty, gives a new charm. →

The rough bench or chair, the bed or bunk curtained with mosquito gauze, the iron stove, the various utensils of cookery, the set of table ware upon the high clean shelf, the lock and trunk, the suspended picture, the well filled larder, and the cultivated gardens outside enclosed with neat fences, all attest the gradual development of the principle of acquisition,



and the renunciation of the lazy doctrines of community.

To one familiar with the bleak, comfortless, entirely animal life and reckless improvidence of the Dakotas, this simple domestic picture sketched on that harsh and ~~desolate~~ <sup>desolate</sup> back ground appeals with the force of a dramatic contrast while it has for the student the interest of a new phase of historical development of which the conditions are new, and the cause not apparent.

Paragraph

And what power wrought this radical revolution in the midst of the Dakotas?

Was it the spontaneous development of a latent tendency accelerated by the exigencies of the new mode of life forced on them by the policy of the Government?

Was it the reflex influence of the civilization which surrounds them? Perhaps there had the effect of suggestions or of arguments. →

But the Hazelwood Republic was the fruit in fact of long years of thankless toil and of heroic self-sacrifice, the tardy result of the despised labors of the Dakota Missionaries. →

Two excellent men, Rev. Dr. Williamson and Rev. S. R. Riggs who have devoted their lives to the evangelization of the Sioux, find in this the first sheaf of the harvest, which is springing from their joint labors. →

Men sneered at them and ridiculed the pious devotion that seemed to them objectless and visionary.



and in fact it was not by the inculcation of abstract religious ideas, but by practical lessons in the rudiments of material civilization, that the missionaries have achieved any desirable ends.

Mr Riggs is a cultivated scholar and the Editor of a valuable Dakota grammar and dictionary.

It is around the mission house of this gentleman that the Hazelwood Republic was organized some two years since.

The members - the male adults voting - have elected "Paul" their President, and "Henrick" Secretary.

The latter was educated somewhere at the East.

The thrift of these people in their new mode of life may be inferred

See  
yellow  
sheet.



(First entry, p. 21)  
(First entry, p. 21)

Historical Sketch

establishment of a Dakota school in the  
Republic, taught for the present by a  
native Indian.

Paragraph #1 the Red Wood agency, we should  
not forget to mention, a similar  
settlement of Indians has commenced  
and now numbers some eleven or twelve  
families.

We shall watch with deep interest the  
progress of the Hazelwood Republic.

(10) Joseph W. Nicollet, Report of the United States  
Geological Survey, Vol. 1, p. 112.  
1861-62, 63.  
(11) James Allen, Capt. J. Allen's Expedition, N. Dec. 188  
(Central 485), p. 27. (Photostat copy of manuscript rap  
dated from this report is in Minnesota Historical Society)  
U. S. Military Academy, The Centennial of the United States  
Military Academy at West Point, New York, 1802-1902.  
"Expeditions into Dakota," Expeditions into Dakota,  
South Dakota Historical Collections, IX, 384-384, map.  
(12) William H. Babcock, ed., "Up the Minnesota Valley to  
Fort Ridgely in 1858," Minnesota History, XI (1930)  
pp. 122-125, 127; U. S. Office of Indian Affairs  
Annual Report of the Commissioner, 1853, pp. 74, 75. The  
town of Hazelwood was located a few miles from the present city of  
Hazelwood.

It is around the mission house of this gentleman that the Hazlewood Republic has established its settlement, and its members, many of whom can read and write Dakota, some of them even English are composed chiefly of his pupils and converts. It was under his auspices that the Hazlewood Republic was organized some two years since.

from the fact that Major Flandrau, the agent for the Sioux, to whom we are indebted for the principal details of the above narrative, recently bought 400 bushels of potatoes from them and 500 bushels of corn.

Pamph The Major informs us that their accounts against the Government are usually attested by vouchers in their own hand writing.

It is his design to encourage by every possible means this forward movement among the Sioux.

No portion of the school fund provided by the Treaty had been appropriated until a small portion of the sum due, \$4000 in all, was received by him.

A part of this was judiciously expended in the



They thought however the agent need not make such a fuss about battering down the door - since the door was theirs they could get the carpenters and blacksmiths to make it strong again at their own expense.

"It was five o'clock before the council assembled. The talk was sharp but pleasant - both sides and when they separated the empire was again peace. But it was hard on my nerves and so today I'm good for nothing."