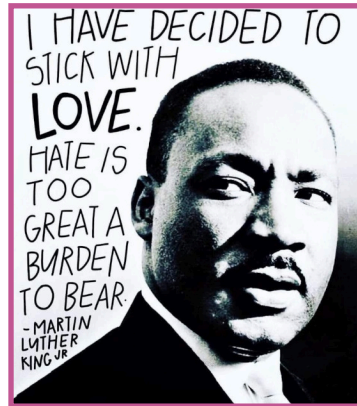




SHAKOPEE HERITAGE SOCIETY

NEWSLETTER



Presentations and Annual Meeting

The Shakopee Heritage Society had our annual meeting on Saturday, January 25, 2025 at the Shakopee Library, with 40 members attended. Board members Joanne Musick (vice-president), Liz Lundin (treasurer) were re-elected to the board. Thanks Joanne and Liz.

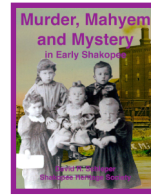
A few projects that we are working on included Newsletters, Bookmarks, Presentations, Cemetery Tours, Cemetery Cleaning, Sharing Information, and new Books.

A presentation, **So Groovy! Shakopee in the 1950s, 1960s, and 1970s**, which discussed the Stagecoach Museum (1951-1881,) the rodeo (1955-1970,) the Puppet Show (1960s-1970s,) the Swimming Pool (1969-Today) and the Little Store (1950-1980) then happened. A few glitches happen with the projector, and a video of this presentation will shortly be on-line at <https://shakopee-heritage.org/>.



The Little Store was run by Kenny & Leroy Pass (1950-1951), George & Nancy Schmitt Huss (1952-1960), Betty & Pat Christensen (1961-1976), Gary & Sally Raasch (1977), and Dollie Stocker (1978-1980.)

Presentations



On January 14, 2025, about 40 people showed up at the Shakopee Community Center for the one-hour presentation, ***Instigate, Inflamm, and Ignite! Fires in Early Shakopee.***

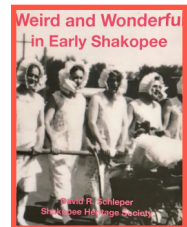
On Tuesday, February 11, 2025, almost 50 people attended the presentation on ***Murder, Mystery, and Mayhem in Early Shakopee.***



Coming Up...

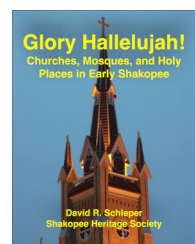
Weird and Wonderful in Early Shakopee

March 11, 2025, 1-2 pm at Shakopee Community Center



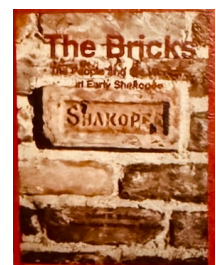
Glory Hallelujah! Churches, Mosques, and Holy Places in Early Shakopee

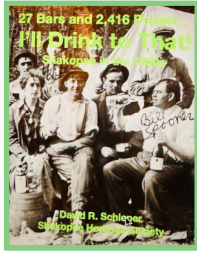
April 8, 2025, 1-2 pm at Shakopee Community Center



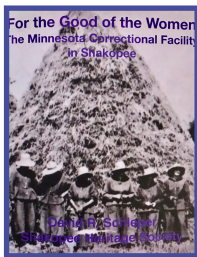
The Bricks! The People, Places and Workers in Early Shakopee

May 13, 2025, 1-2 pm at Shakopee Community Center





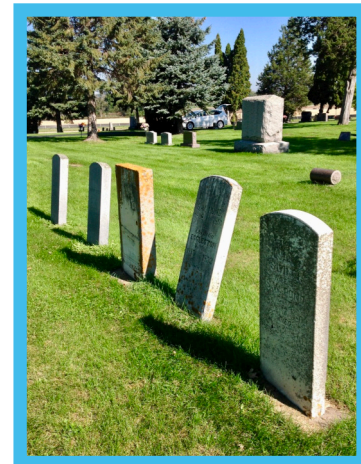
27 Bars and 2,416 People: I'll Drink to That! Prohibition in Early Shakopee March 25, 2025, at Shakopee Rotary Club. (Private Event.)



For the Good of the Women: The Minnesota Correctional Facility in Shakopee May 29, 2025, at Scott County Historical Society from 5 pm-6:30 pm. Please join this presentation at 235 Fuller St S, Shakopee, MN 55379, (952) 445-0378. Shakopee Heritage Society members are welcome to attend!

Cemetery Tours this Summer

- **Marystown Cemetery Tour**
Saturday, May 17, 2025 10 to Noon
- **Valley Cemetery Tour**
Saturday, June 14, 2025 10 to Noon
- **Calvary Cemetery Tour**
Saturday, July 19, 2025 10 to Noon
- **Catholic Cemetery Tour**
Saturday, August 9, 2025 10 to Noon



More information about Valley Cemetery Cleaning this summer, along with the Downtown Shakopee Tour this summer will be available on-line!



Elnathan Judson Pond was born in Prairieville (later Shakopee) Minnesota Territory on October 17, 1847, the third of four children of Reverend Samuel Pond Sr. and Cordelia Eggleston Pond, who moved to Tínta Otunꞵwe, which they called Prairieville as missionaries in the fall of 1847.

Elnathan married Wilhelmine Minnie Catharina Elisabeth Markus in Shakopee on June 24, 1879. Minnie was born on October 21, 1862, daughter of William (1823-1895) and Wilhelmina (1832-1908) Markus. Elnathan and Minnie had six children. Elnathan’s younger brother, Samuel William Pond Jr. married Irene Goodrich Boyden. The two couples started housekeeping at the mission farm. Later, Elnathan and Minnie moved across the road to a 170 acre farm. This farm is now part of The Landing in Shakopee, according to *Pond Grist Mill Is Start of Something Big* by Ginger Timmons, Scott County Historical Society, **Shakopee Valley News**, August 30, 1972.



Elnathan Judson Pond and Samuel Pond, Jr., sons of Reverend Samuel Pond, Sr. and Cordelia Eggleston Pond, built the Pond Grist Mill in 1875. The mill was built for supplementary income. Elnathan and Wilhelmine’s seven room, two-story frame house, complete with summer kitchen and woodshed, stood about a block east of the mill. The families moved the big barn from the mission farm to Elnathan and Wilhelmine’s farm.

The mill first opened for business around September 1875. A notice in the Shakopee Weekly Argus read: “S.W. Pond’s mill is now running. Custom work in flour and feed done promptly.”

Although the terms gristmill can refer to any mill that grinds grain, the terms were used historically for a local mill where farmers brought their own grain and received back ground meal or flour, minus a percentage called the "miller's toll." Early mills were almost always built and supported by farming communities and the miller received the "miller's toll" in lieu of wages. Most towns and villages had their own mill so that local farmers could easily transport their grain there to be milled.

These communities were dependent on their local mill as bread was a staple part of the diet.

To operate the mill, the miller places the grain to be ground in the funnel-like hopper above the pair of millstones, after first taking out the miller's toll. Then the miller opens the sluice gate that lets water into the water wheel. As the weight of falling water turns the water wheel, large gears turning smaller gears make the shaft turn faster, much as the large gear on the peddles of a bicycle will turn the smaller gear on the wheel more rapidly.

This power is transmitted to a vertical spindle, upon which rests a large, flat disc of stone, often weighing a ton or more. This stone spins just above, but not quite touching, an identical stone set stationary in the floor of the mill. Both stones have a pattern of grooves cut into their faces. As one stone turns above the other, their grooves cross much like scissor blades. Grain falling through the hole, or "eye", in the runner stone is cut apart as it passes between the two stones, according to an article in *The Northwestern Miller*, Volume 77, No. 7 on February 17, 1909.

The miller can adjust the distance between the stones to regulate how finely the grain is ground. The milled grains move around the cover that is over the stones, until it falls through a hole into the meal chest. From there it can be scooped up into a sack to be taken home for baking. In Shakopee at that time, about 10,000 bushels a week were delivered and paid for in cash, at a higher rate than at any other point within 20 miles. Products milled included flour, bolted corn, ground grains, and livestock feed. According to Rebecca Pond in 1972, the huge 100 pound sacks of flour sold for 5 cents a bag.

Rebecca Pond remembered that there was a wheel house by the mill, and that her father used to shut down the business once or twice a year. "Then she would put on goggles to protect her eyes and sit down with a long time with a pick and hammer, sharpening the grinding stones."

The Pond Grist Mill was operated by a water-powered turbine. In later years, a gasoline engine was purchased, but never used much. The mill was closed soon after, in 1908.

Elnathan Judson Pond died on January 2, 1943. He was 95 years old. He was buried at Valley Cemetery in Shakopee.





Boys Unearth Skeleton 1914

Howard Brinker and Alfred Wright, twelve-year-olds from Minneapolis, had read about the Indian mounds. When they were in Shakopee in 1914, they observed an elevation in the pasture on the E.J. Pond farm and Gris Mill in Eastern Shakopee. The area is now where The Landing is in Shakopee.

The two boys begged E.J. Pond to excavate for treasure while they were guests in Shakopee. They wanted to find what was inside. E.J. Pond, who should have known better, consented.

After a day or two of faithful work, the two boys revealed a skeleton of a full grown Indian, together with beads and metal ornaments which had evidently adorned his burial garments. The skeleton had lain in the earth for years, and was disjoined, but the bones were perfectly preserved.

E.J. Pond had the skull in his possession. He remembered that a few years before this, while ploughing on the Murphy's farm, just east of E.J. Pond's Gris Mill, a skeleton was unearthed that also was an Indian. E.J. Pond thought that the skeleton that the two boys found was from a Dakota Indian, who was buried in tribal fashion upon scaffolding, and when the ravages of the elements caused the support to decay and fall. The Dakota man was then placed in a shallow grave to protect them from animals.

The 12-year-old boys were very excited about their find, but they were unable to continue their dig because they had to terminate their visit. Clearly the boys did not understand that Indian burial mounds are sacred resting places, and not places for children or adults to disturb.

The Dakota wrapped their dead in a robe or blanket and placed them on burial scaffolds. The scaffolds allowed for a continuation of life through birds' construction of the flesh. It also prepared the bones for later burial. After one year, the bones were bundled in a buffalo skin and paced into a mound. With the bones might be placed other objects that had value and utility in the person's life—a knife, pipe, bow and arrow, sack of food, shells, or even a horse or canoe.

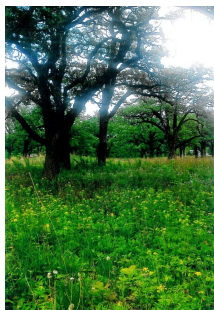
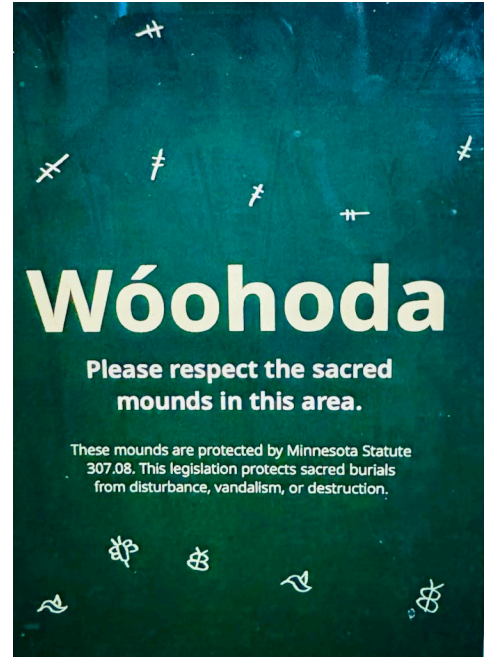
By traditional Dakota belief, there is no real death, but rather a journey, and a continuation of life. A journal of three days is made to a female gatekeeper, or the old one, to whom one's life must be made accountable in order to pass on. After one year, there is a remembrance feast and give-a-way based on the preferences of the deceased.

Burial mounds are places to be respected for the spirits of those that have passed. It is unlawful to disturb these areas.

Some of the early white settlers who were populating the region were unaware of or unconcerned about the mounds. As people used the land for other purposes over time, they dug up many mounds. At one time, according to **Northern Lights: The Stories of Minnesota's Past**, Minnesota had as many as 25,000 burial mounds. Today, only about 5,000 are left.

Beginning in 1979, a new state law began protecting all human burials in Minnesota. Then, in 1990, a federal law passed to protect the nation's native burial sites. The law was called the Native American Graves Protection and Repatriation Act.

(Some information from *Boys Unearth Skeleton*, 1914, and in the Pond materials at the Scott County Historical Society; Indian Burial Mounds: Sacred Resting Place, National Park Service, Mississippi National River and Recreation Area.)



“Show me the manner in which a nation or a community cares for its dead, and I will measure with mathematical exactness the tender sympathies of its people, their respect for the laws of the land, and their loyalty to high ideals.” -Lord Gladstone, English statesman

“When human remains are displayed in museums or historical societies, it is never the bones of white soldiers or the first European settlers that came to the continent that are lying in glass cases. It is Indian remains. The message that this sends to the rest of the world is that Indians are culturally and physically different and inferior to non-Indians. By any definition, this is racism.”

- Senator Daniel K. Inouye in Hearing Before the Select Committee on Indian Affairs, United States Senate, 101st Congress, 2nd Session on S. 1021 and S. 1180, May 14, 1990, 2 in BB6, p. 74.)



Shakopee Heritage Society

**2109 Boulder Pointe
Shakopee, MN 55379**

President: David R. Schleper

Past-President: Lois Wendt **Vice-President:** Joanne Musick

Treasurer: Liz Lundin **Secretary:** Donna Lane

Trustees: Sandy Olson, Dave Regan, Melissa Whiting

Talk to Us!

Facebook: **shakopeeheritage**

Web: **shakopeeheritage.org**

Email: **newsletter@shakopeeheritage.org**

Phone: **952-693-3865**

Don't forget your membership. Cost is \$20 dollars a year, and you can sent to the Shakopee Heritage Society at 2109 Boulder Point, Shakopee. Thanks!

