

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number _____ Page _____

SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 90001144

Date Listed: 8/17/90

Battle Point (21CA12)
Property Name

Cass
County

Minnesota
State

Multiple Name

This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.


Signature of the Keeper

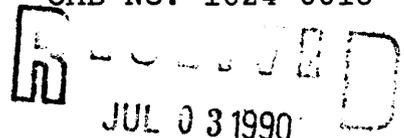

Date of Action

Amended Items in Nomination:
ITEM 8 Level of Significance:
The level of significance is Statewide

Verified by phone with:
Betty Dahl for
Christy Holman-Caine
Minnesota Historical Commission

DISTRIBUTION:
National Register property file
Nominating Authority (without nomination attachment)

United States Department of the Interior
National Park Service



NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM

NATIONAL
REGISTER

1. Name of Property

historic name: Battle Point

other name/site number: Sugar Point; 21-CA-12

2. Location

street & number: 6 mi. west of County Highway 8

vicinity: Federal Dam; Leech Lake Reservation not for publication:

city/town: Leech Lake Reservation

state: MN county: Cass code: 021 zip code: 56641

3. Classification

Ownership of Property: Public-Federal

Category of Property: District

Number of Resources within Property:

Contributing	Noncontributing	
<u> 1 </u>	<u> </u>	buildings
<u> 10 </u>	<u> </u>	sites
<u> 1 </u>	<u> 1 </u>	structures
<u> 1 </u>	<u> </u>	objects
<u> 12 </u>	<u> 1 </u>	Total

Number of contributing resources previously listed in the National Register: n/a

Name of related multiple property listing: n/a

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9. Major Bibliographical References

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See continuation sheet.

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested.
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____

Primary Location of Additional Data:

- State historic preservation office
- Other state agency
- Federal agency
- Local government
- University
- Other -- Specify Repository: Leech Lake Reservation

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10. Geographical Data

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Acreage of Property: eight acres_

UTM References: Zone Easting Northing Zone Easting Northing

A	15	400,780	5,224,050	B	_____	_____
C	_____	_____	_____	D	_____	_____

_____ See continuation sheet.

Verbal Boundary Description: See continuation sheet.

Boundary Justification: _____ See continuation sheet.

The boundary was determined through subsurface testing at 15 meter intervals for the buried components and by use of oral and written accounts for the Battle component.

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11. Form Prepared By

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Name/Title: Christy A. Hohman-Caine, Minn. State Archaeologist

Organization: State Archaeologist's Office _____ Date: March 1, 1990 _____

Street & Number: Research Lab Bldg, U of MN _____ Telephone: 218-726-7154 _____

City or Town: Duluth _____ State: MN _____ ZIP: 55812 _____

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Section number 7

Battle Point

Page # 1

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Battle Point is a multi-component Native American village, cemetery, and battle site dating from approximately 1100 A.D. to 1920 A.D.

The Battle Point site is located on the northeast side of Leech Lake on a point extending southward into the lake. The topography is a nearly level lake terrace approximately 1.5 to 2 meters above the waters of the Leech Lake reservoir. Prior to the construction of the dam at the outlet of Leech lake the lake level would have been about 1.5 meters lower.

The proximity of this point to such a large body of water as Leech Lake creates a microenvironment with warmer and moister conditions conducive to the growth of hardwoods such as elm, ash, maple, and basswood. This microenvironment may have been a factor in the Native American occupation of this location. The major wild rice bed on Leech Lake is located just northeast of the point.

The site has been well-known as the location of the reputed last battle between Indians and the U.S. military, which occurred in 1898. Survey by the University of Minnesota in 1977 for the Corps of Engineers noted an extensive pre-European component, although it did not address the nineteenth and twentieth century components or the battle (Johnson 1979).

Survey in 1988 by the Leech Lake Heritage Sites Program determined the boundaries of the site and provided additional information about its village, cemetery, and battlefield components (Caine and Goltz 1989). Survey consisted of walk-over surface reconnaissance and shovel testing, and confirmation of nineteenth and twentieth century features through written records and information from Elders.

Reconnaissance survey consisted of walking transects spaced at 10-20 meter intervals during leaf-off conditions. This survey located and mapped all observable surface features such as pits, berms, large artifacts on the surface (stove parts, etc.), earthen mounds, and remnants of features such as fences.

Shovel tests were placed at 15 meter intervals. They were approximately 40cm in diameter, and all soil was screened through 1/4 inch mesh. Artifacts were bagged in 10cm levels and tests were excavated into culturally sterile soils, defined as 20cm below the level of the last recovered artifact. A total of 191 shovel tests were excavated to define the boundaries of the subsurface components.

This site contains an extensive pre-European village component characterized by the presence of Sandy Lake ceramics, triangular stone projectile points, socketed antler points, and well-preserved faunal remains including fish bones and scales, bear teeth, bird bone, and large and small mammal remains. Deposits from this culture, called the "Wanikan" culture, cover approximately eight acres.

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Battle Point

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Seven burial mound structures appear to be associated with this occupation. The burial mounds are circular and range in diameter from 25 to 30 feet, and in height from 1.5 to 3 feet. The mound structures are not in a tightly patterned group.

The later Anishinabe occupation consists of several features scattered over the 8 acres of the site. Features associated with the Battle include the landing on the southeast side of the point, and the clearing with the potato garden, and foundations of the house belonging to Bug-O-Nay-Geshig northwest of the landing. The trail used by the soldiers searching for the Anishinabe runs from the vicinity of the landing, westward across the point, and along the west side to Sugar Point. Pits, which may be the rifle pits dug by the soldiers, are still visible in the vicinity of the house. Part of the clearing, which was once approximately 2 acres in size, is now overgrown, but the location can be reconstructed by use of 1939 aerial photographs and observation of vegetation age.

Features associated with the continuing use of the area from the time of the Battle until Bug-O-Nay-Geshig's death include a road, additional house foundations and trash dumps in the vicinity of the clearing and landing, fields along the western edge of the point, the concrete foundation of a log building on the northwest edge of the site, and two cemeteries.

Features which post-date the period of significance include a small dock/hunting blind on the point, and some of the graves in the eastern most cemetery, which is still in use.

Although both the Wanikan and Anishinabe village components have suffered some disturbance from later activities, testing shows that significant deposits with integrity of context remain throughout the 8 acre site.

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This property meets criteria A, C, and D. The events of the 1898 battle between the Pillagers and the U.S. military represent the culmination of frustration engendered by U.S. Indian policy during the latter half of the 19th century. The battle directly led to changes in federal management of the timber resource. The cemeteries associated with the Native American occupation of Battle Point before, during and after the battle characterize particular types of treatment of the dead by two different Native American groups. The buried deposits at Battle Point have yielded information about the lifeways of Native American cultures between 1100 A.D. and 1920 A.D. Because of the nature and integrity of these components, they contain information which can address significant additional research questions.

CRITERION A

The confrontation between the Anishinabe Pillagers and the U.S. military at Battle Point in 1898 was an event which not only exemplified the larger conflict over resource control between Indians and whites during the 19th century, but contributed to the resolution of this broader conflict in a manner which has continuing consequences.

The beginning date for the Anishinabe (Chippewa or Ojibwe) village at this location is unknown. Oral tradition places the Anishinabe in the Headwaters sometime during the mid 1700s, with firm control over the area by the late 1700s. Written accounts place an Anishinabe village at or immediately adjacent to this location by the time of early mission activity in the 1830s.

The Anishinabe in the Headwaters were loosely divided into a number of smaller groups or bands, with some of these groups having smaller geographic divisions. Prior to 1850, interaction between the Leech Lake Band of Pillagers of the Anishinabe and Euro-Americans appears to have been minimal and confined primarily to some trading through the American Fur Company and some mission activity.

The period from 1850 to 1900 was one of marked change for the Anishinabe and many other Native American groups. The Minnesota Anishinabe were never defeated militarily, but responded to increasing white pressure by negotiating a series of treaties which ceded lands, but preserved the traditional subsistence base through hunting and fishing rights. In 1855 a treaty which included the Mississippi, Pillager, and Lake Winnibigoshish bands marked the first major attempt on the part of the U.S. government to consolidate them on reservations and open other lands for white use. By 1867 the government had decided to consolidate all bands in Minnesota on one reservation at White Earth. Many refused to go, and various agreements altered the boundaries of the Leech Lake Reservation during the 1870s.

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By the late 1800s, the Anishinabe had been confined to smaller and smaller reservations and were beginning to experience the effects of Euro-American extractive industries such as logging and mining. With the exhaustion of timber sources in Michigan and Wisconsin and the construction of railways after the Civil War, pressure for wholesale access to Indian timber became intense. As early as the 1880s Indians were complaining to the government that timber was being illegally taken from their lands. By the 1890s the situation had become a national scandal.

When the Corps of Engineers built its first Headwaters dam on neighboring Lake Winnibigoshish in 1883, conflict between Indians and whites for both land and water resources increased. During the 1880s the Corps of Engineers built dams in the Mississippi Headwaters not only at Lake Winnibigoshish, but also at Lake Pokegama and Leech Lake, causing considerable destruction to the subsistence base of the bands and the dislocation of village, gardening, and other processing areas.

The government sought to integrate Indians into white culture and provide lands for logging and white settlement through allotment of individually owned lands to Indians and sale of the remaining lands to white settlers and entrepreneurs. In 1889 the Rice Commission visited the Leech Lake Pillagers for the purpose of gaining their agreement to allotment. According to government transcripts of these meetings, the Anishinabe complained that the terms of many of the earlier treaties had not been fulfilled, significant timber resources were being cut illegally on Indian lands, and they were in despair at the effects of the Winnibigoshish Dam which flooded wild rice beds and washed out Indian fields and cemeteries (Secretary of the Interior 1890).

During the last quarter of the nineteenth century, the Anishinabe felt the impact not only of white law and authority but of the rampant free enterprise and corruption which characterized much of United States business and economics during this period. The corruption and mismanagement during the sale of Indian timber under the 1889 Nelson Act implementing allotment is well documented and was a scandal even at the time. The military engagement between Indians and the U.S. military at Battle Point in 1898 is set within this milieu.

The 1898 battle, called the "Leech Lake Uprising" in the press, was a significant impetus to congress to resolve the situation. It resulted in the cessation of timber sales on Indian land and the creation of the first congressionally designated National Forest, which was also the first forest where the fledgling federal Bureau of Forestry (later to become the Forest Service) was actually given management control over timber, and marked the end of a century of unregulated timber harvesting in the United States.

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The immediate cause of the battle was the resistance of an Indian, generally identified as Bug-O-Nay-Geshig, to arrest on a liquor charge. According to oral tradition and accounts written shortly after the Battle, Bug-O-Nay-Geshig had previously had the unpleasant experience of having to find his way back from court in Duluth in mid-winter and was not eager to be involved with the white justice system again. He was rescued by his people after having been arrested by U.S. Marshalls, and fled to his home on Battle Point, referred to in newspaper accounts as "Bog-ah-me-ge-shirk's Point, close to Bear Island" (Minneapolis Journal 1898).

The Marshalls called for troops from Ft. Snelling. Twenty soldiers commanded by Lt. Chauncey Humphreys were dispatched to Walker, the only white village on Leech lake. These troops were later reinforced by 80 troops under the command of Captain Melville Wilkinson, accompanied by General Bacon, the acting commander of the Department of Dakota.

This latter detachment went by boat to the Point, where they were unable to find any Indians during the first three hours of searching the area. At some point a firearm was discharged--whether accidentally by the troops, as the prevailing oral and written history relates, or by an Indian, as was stated in the first newspaper accounts, is unknown. Exchange of fire took place with the military sustaining 6 dead and 10 wounded, and one civilian casualty, an Indian policeman who had accompanied the troops. It appears from most accounts that the police man, Gay-Gway-Day-Be-Tung (Al or George Russel) was killed by the troops.

Although there were white claims to the contrary immediately after the battle, there is no evidence that any Indians, other than Russell, were killed or wounded. Bug-O-Nay-Geshig escaped and apparently lived for many years in Canada. Other Indians, wanted on warrants, later gave themselves up and were pardoned.

Dispatches about the events leading up to and surrounding the battle were inflammatory, and panic and hysteria consumed the public and media. People in Cass lake, some 30 miles to the north, for example, constructed a temporary fort in the center of the village. Considering that the Anishinabe had a long history of peaceful co-existence and negotiation with whites, the reaction at the time appears to be out of all proportion to the actual events. But it may have partially been this history which gave the battle even more impact. The Interior Department, later investigating the incident, reported that the "Indians are very ugly over the recent decision of the General Land Office on the question of cutting timber on the ceded reservations" (Duluth Herald, Dec. 21, 1898).

The Battle brought to a head the discontent of the Pillagers. In December of the same year the government agreed to suspend the sale of Indian timber, and other pressure groups became involved in the question of what would happen to these resources. Groups active in the

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burdgeoning conservation movement at the turn of the century, such as the General Federation of Women's Clubs, actively campaigned for a National Park in northern Minnesota, and specifically discussed the injustices done to the Indians by the timber industry. In 1902 a compromise between conservationists and the timber industry was finally reached which provided for payment to the Indians for their land and timber, and the establishment of a National Forest to professionally manage the timber resource. The Anishinabe had won the battle for the forest, but had lost their lands.

By the 1920s the Bureau of Forestry had been transferred out of the politics of the Department of Interior to the Department of Agriculture, and had established an active program of "scientific forestry" on the Minnesota (later the Chippewa) National Forest which was created out of these lands formerly part of the Reservation and originally destined for sale to whites. At Battle Point, a small Anishinabe village remained on what had become Bug-O-Nay-Geshig's allotment, and in 1916 Bug-O-Nay-Geshig died and was buried in a newly established cemetery on the northeast edge of his allotment. This cemetery is still in use.

The Battle of 1898 appears to be the last battle between Native Americans and the U.S. military (Roddis 1920). Although it did not involve a major military engagement, it clearly symbolized the injustices done to Native Americans and the wastage of one of the Nation's most important resources. These events hold strong meaning in the oral tradition of the Anishinabe people of the Leech Lake Reservation today. The Leech Lake Reservation Business Committee has designated Battle Point as a heritage site in commemoration of the last proud stand of Anishinabe people against the tide of white commercialism and settlement.

Although no structures from the time of the Battle events still remain standing, survey indicates that archaeological work could provide information on their location and construction. The locations of features such as the boat landing used by the soldiers, the clearing surrounding Bug-O-Nay-Geshig's house, the foundation of the house, and the pathway to the adjacent Sugar Point used by the soldiers are all still evident, as are the two cemeteries associated with the village occupation. The site has no development and retains the hardwood vegetation cover which it had at the time of the Battle.

CRITERION C

The two types of cemeteries at Battle Point embody the distinctive characteristics of the commemoration of the dead of two different Native American tribal groups: the Sioux or Dakota, and the Ojibwe or Anishinabe.

The seven burial mounds show a type of construction characteristic of both the mound-building era in pre-European eastern North America and the particular cultural preferences of the Wanikan people, who were Siouan speakers.

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The construction of burial mounds began in Minnesota at approximately 1,000 B.C. and, in some parts of the state, apparently continued until the dislocations of the period of contact with Euro-Americans. Burial mounds seemed to embody a new set of religious ideas emanating from the central Mississippi River valley, and appear in the cultural record at about the same time as the introduction of ceramic containers. At one time there were at least 10,000 burial mounds in Minnesota. Probably fewer than 3,000, in various states of integrity, still remain.

Burial mounds took various forms, ranging from large conical mounds such as those at Grand Mound along the Rainy River and at Indian Mounds park in St. Paul, to long low mounds such as those at the Stumme site along the Snake River and the Rice Lake Headquarters site in central Minnesota. Mounds were sometimes constructed in large numbers and in patterned groups, such as those at Bloomington Ferry along the Minnesota River, but also occur singly or in small groups, such as most mounds in northern Minnesota.

Little is known of the mounds built by the Wanikan people, partially because it is difficult to determine the association between village and burial sites when two or more cultural groups occupied the same location. Most Wanikan sites overlap with other sites, such as those of the Blackduck culture, which also built mounds.

Previous work indicates that Wanikan mounds tend to occur singly and are conical in form, but the number of identified Wanikan mounds is extremely small. The mounds at Battle Point are most certainly associated with the Wanikan occupation. They do not appear to be patterned on the landscape in any particular manner and the fact that there are more mounds present than is usually the case with Wanikan mounds may indicate the size and importance of the village or the number of family groups present. The Wanikan mounds at Battle Point add to our knowledge of a very particular burial form characteristic of a wide-spread culture of importance during the time period 1100 A.D. to 1750 A.D.

Five of the mounds have been severely damaged by earth-moving activity associated with the later occupation of the area, and by vandalism. Two of the mounds are in relatively good condition, with minor amounts of disturbance. All of the mounds show the characteristic of Wanikan construction of this type of cemetery.

The two Anishinabe cemeteries embody entirely different characteristics. The Anishinabe traditionally placed the body of the deceased in a shallow grave and built a small house over the grave. The houses were generally gabled, with a small hole with a shelf below it at one end where gifts were placed. A wooden marker, inscribed with the dodaem, or clan symbol, of the deceased was placed in front. Houses were usually not maintained and were allowed to return to the earth along with the body of the

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deceased. Graves might be placed in irregular rows, often grouped by relationship. Cemeteries were generally small, containing only the remains of a particular family or related families, and were generally fenced. Cemeteries were commonly located immediately adjacent to villages or groups of homes.

When some Anishinabe converted to Christianity, crosses and tombstones were frequently placed on the graves, sometimes in addition to the traditional grave house and sometimes replacing it.

The two cemeteries at Battle Point represent two different time periods in the occupation of the Point, but both embody the Anishinabe characteristics of construction as distinct from the earlier Siouan occupants. The older Anishinabe cemetery, in use at the time of the Battle, was apparently entirely traditional, with only houses marking the graves. The more recent cemetery, located to the northeast of Bug-O-Nay-Geshig's clearing, showed both traditional Anishinabe burials and the incorporation of Euro-American influences. Bug-O-Nay-Geshig is buried in this cemetery and his grave was marked with both a grave house and an engraved granite marker. The most recent graves in the cemetery are marked with contemporary American style tombstones. Together, the two cemeteries show the changing ideas surrounding the Anishinabe treatment of the dead from the mid-1800s through the 1920s.

The older cemetery is marked today by a series of posts around the perimeter. No grave houses are still standing, although possible remnants are scattered on the ground, and grave locations are indicated by changes in relief. The newer cemetery is fenced and periodically maintained. The granite monument marking Bug-O-Nay-Geshig's grave is still visible.

CRITERION D

The buried archaeological components at Battle Point have yielded and could further yield information important to understanding Native American cultures both prior to and after the coming of Europeans.

The Wanikan component, characterized by Sandy Lake pottery, indicates a large village occupied sometime between 1100 A.D. and the arrival of the Anishinabe in the 1700s. The component is particularly significant because, unlike most sites with Sandy Lake pottery, it is not mixed with other components such as Blackduck. Consequently, this site has the potential to address many research questions about the Wanikan culture which other sites cannot.

Sandy Lake ceramics appear to date from approximately 1100 A.D. to 1750 A.D. (Birk 1979). They are distributed across northwestern Wisconsin, north central Minnesota, and into southern Ontario and Manitoba. The association of these ceramics with triangular points

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and bone tools is typical, and this complex has been called the "Wanikan" culture (Birk 1977).

Sandy Lake ceramics include at least three different surface treatments (smooth, corded/fabric, and check stamped), and two different tempering agents (grit and shell). The proportional occurrence of these traits appears to have geographic and temporal significance.

Most of the Sandy Lake pottery at Battle Point appears to be cord-roughened/fabric impressed with shell temper. Minor amounts of check stamping also occur, as do minor amounts of smooth surfaced pottery showing a resemblance to Ogechie series pottery from the Mille Lacs area. Possible connections between Wanikan people and the prairie area to the west are seen in the check stamped variety of Sandy Lake.

Sandy Lake ceramics appear suddenly in the cultural record, and the pottery type does not appear to have developed in place in Minnesota. It has been hypothesized that the presence of Sandy Lake ceramics represents the displacement of previous cultural groups, such as those producing Blackduck ceramics. In a short period of time sites with Sandy Lake pottery become widespread in north-central Minnesota, and it has been hypothesized that their locations are linked with increasing exploitation of wild rice.

Based on initial test results, some of the most recent types of rim treatment known for Sandy Lake in the Mille Lacs area appear to be absent from this site. It is possible, therefore, that the site was occupied during a particularly circumscribed period of time, adding to its usefulness for identifying particular horizon styles, and contributing to our dating of the replacement of Blackduck by Sandy Lake pottery in northern Minnesota.

The people manufacturing Blackduck and Sandy lake ceramics apparently preferred similar locations for their villages and processing sites. On most sites in northern Minnesota and elsewhere, Sandy Lake ceramics appear mixed with earlier Blackduck ceramics. The Battle Point site is unique in having no Blackduck ceramics whatsoever.

In addition to the ceramic and lithic materials abundant on the site, there is excellent preservation of faunal material. Large and small mammal bone, bird bone, and fish bone and scales have all been recovered in initial testing. It is highly likely that small-scale remains such as seeds are also present. This preservation will enable fuller identification of the subsistence base of Wanikan people. It has been assumed that wild rice was a major component of the diet, but little is known of the full range of subsistence activities. Data from this site could also address changes or similarities between earlier and later cultures in the headwaters area.

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Although Sandy Lake or Wanikan sites tend to have dense deposits of artifacts, particularly ceramics, the Battle Point site is both dense and extensive compared to other sites with Sandy Lake ceramics in the Headwaters area (see Chippewa National Forest Cultural Resource Site Inventory). Deposits cover an area of approximately eight acres.

Initial testing also indicates the likelihood of the preservation of features such as storage and garbage pits and house forms. The internal characteristics of Wanikan village organization are presently unknown.

Data from this site may also address larger questions of the ethnic/tribal identification of the Wanikan culture. Some researchers have attributed Sandy Lake pottery to the Assiniboin and others to the Yanktonai Dakota (Arthurs 1978; Johnson 1977).

The later Anishinabe component has the potential to contribute to our understanding of the period when the Anishinabe subsistence base was being altered by treaty-making and the formation of reservations. House berms, middens, food storage pits, and garden outlines associated with this component are present.

Some features of the Anishinabe lifestyle of the 19th century are preserved in the oral tradition of the people, and there is a minimal amount of information available from written sources such as missionary and government accounts. Overall, however, knowledge about the interaction of Indians and whites through the exchange of material culture and alteration of subsistence patterns is poorly known. Data from this site could contribute significantly to our understanding of the Reservation Historic Context in the State Plan. Most sites representing this context are standing structures associated with the missionization and education of Native peoples. No Anishinabe sites from this time period have been excavated in Minnesota.

Data contained in this site can also address questions about similarities and differences between Dakota and Anishinabe uses of the same landscape.

Although there have been some disturbances of the site, including the intrusion of the Anishinabe component into the Wanikan component, overall site integrity appears to be good. With proper excavation techniques it should be possible to separate the Wanikan and Anishinabe components.

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Section number 9

Battle Point Page #1

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MAJOR BIBLIOGRAPHICAL REFERENCES

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Birk, Douglas

1977 The Norway Lake Site: A Multicomponent Woodland Complex in North Central Minnesota. The Minnesota Archaeologist 36(1):16-45

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Chippewa National Forest Cultural Resource Site Inventory

1989 File update

Duluth Herald, Dec. 21, 1989

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Johnson, Elden

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Secretary of the Interior

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Section number 10

Battle Point Page #1

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Verbal Boundary Description: Includes the south 1400 feet of Govt Lot 1, Section 35, Township 143N, Range 29W, and the SW three acres of Govt Lot 1, Sec. 36, Township 143N, Range 29W.

Specifically, the boundary is as follows: Beginning at a point on the shore of Leech Lake approximately 80' S, 45 degrees E from SE corner of existing cemetery in the SW corner of Govt Lot 1, Sec. 36, Township 143N, Range 29W; Thence N, 37 degrees W for a distance of 270'; Thence S, 53 degrees W for a distance of 235'; Thence N, 85 degrees W for a distance of 250'; Thence N, 30 degrees W for a distance of 100'; Thence S, 87 degrees W for a distance of 270'; Thence N, 10 degrees W for a distance of 420'; Thence S, 50 degrees W for a distance of approximately 150' to a point on the shore of Leech Lake; Thence following the shore of Leech Lake to the point of beginning. All bearings are magnetic.

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Section: Photographs

Battle Point Page #1

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1. Battle Point Historic District
 2. Leech Lake Reservation, Minnesota
 3. Aaron Fairbanks
 4. March 30, 1990
 5. Leech Lake Reservation Planning Division

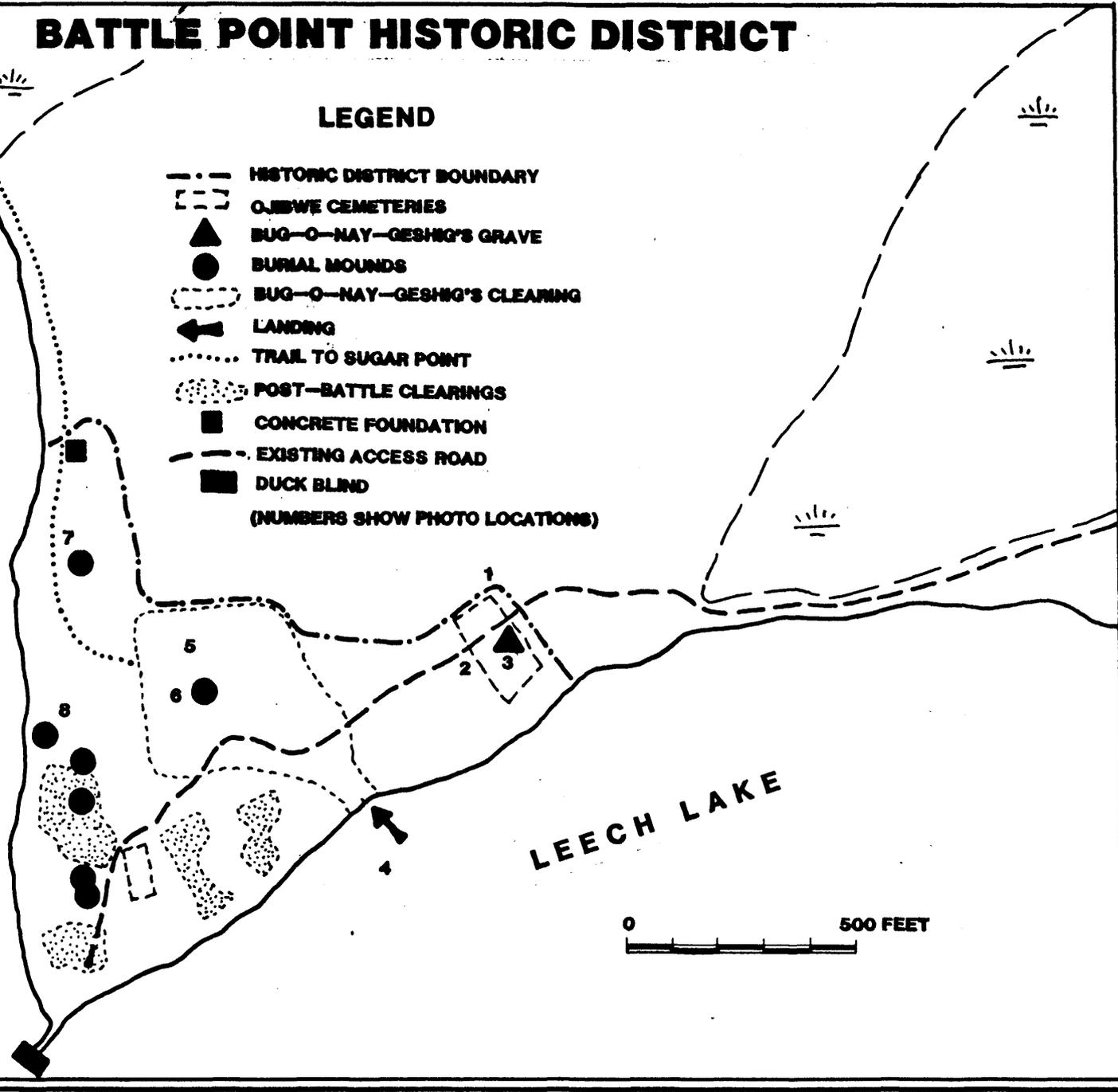
The above information is the same for all photographs listed.

6. Cemetery looking south toward Leech Lake from northeast corner of cemetery. Existing Access road, at center of photo, runs southwest through center of cemetery
7. Photograph number 1.
6. Cemetery looking east; existing access road at left of photo; Bug-O-Nay-Geshig monument to right of large tree at left center of photo.
7. Photograph number 2.
6. Bug-O-Nay-Geshig monument, looking east.
7. Photograph number 3.
6. Site looking northwest from Leech Lake; landing area at right center of photo, showing as white patch of snow.
7. Photograph number 4.
6. Site and foundation of probable Bug-O-Nay-Geshig cabin, looking north. Foundation berm runs from lower left-hand corner to right center of photo.
7. Photograph number 5.
6. Burial mound showing disturbance; looking east.
7. Photograph number 6.
6. Undisturbed burial mound, looking southeast.
7. Photograph number 7.
6. Burial mound showing disturbance (depression at center of photo filled with snow); looking southwest.
7. Photograph number 8.

BATTLE POINT HISTORIC DISTRICT

LEGEND

-  HISTORIC DISTRICT BOUNDARY
 -  OJIBWE CEMETERIES
 -  BUG-O-NAY-GESHIG'S GRAVE
 -  BURIAL MOUNDS
 -  BUG-O-NAY-GESHIG'S CLEARING
 -  LANDING
 -  TRAIL TO SUGAR POINT
 -  POST-BATTLE CLEARINGS
 -  CONCRETE FOUNDATION
 -  EXISTING ACCESS ROAD
 -  DUCK BLIND
- (NUMBERS SHOW PHOTO LOCATIONS)



LEECH LAKE

