

This painting is by Henry H. Cross (1837-1918), who traveled to southwestern Minnesota in 1862 during the U.S.-Dakota Uprising where he painted Śakpedaŋ. Śakpedaŋ was shown dressed in traditional Native American regalia including a feathered war bonnet headdress and a fringed war shirt, while holding a long-handled pipe. The picture was published in 1909.

Sakpedan's body was preserved in a wooden whiskey barrel and sent to a Philadelphia medical school where Professor Pancoast used it in anatomy lessons. According to Sheldon Wolfchild, Wakan Ożanżan's descendant, "We feel the same way about our ancestors, they are missing in action and their bodies are in universities, museums and private homes," he said, "waiting for proper burials so they can continue their journey to the spirit world."



For more information about Śakpe I, Tínta Otuŋwe, and the Dakota, Hoċokata Ti [ho-cho-kah-tah-tee] the Shakopee Mdewakanton Sioux Community's (SMSC) cultural center and gathering space, is worth visiting. The public exhibit, "Mdewakanton: Dwellers of the Spirit Lake," enhance the knowledge and understanding of the Mdewakanton Dakota people and their history. Hoċokata Ti is at 2300 Tiwahe Circle, Shakopee, MN 55379. (952) 233-9151.





Artist Denny Haskew made this statue of Sakpedaŋ which is located in downtown Shakopee I 2017. The photograph of Sakpedaŋ (below) was taken by B.F. Upton in 1864 in Fort Snelling and is from the Minnesota Historical Society.





SHAKOPEE HERITAGE SOCIETY 2109 Boulder Pointe, Shakopee, MN 55379

952-693-3865 shakopeeheritage.org



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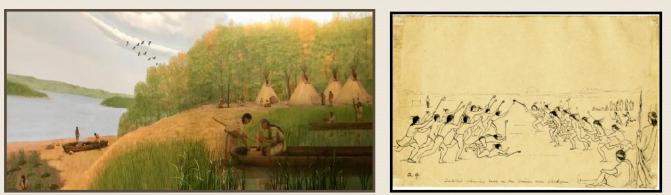
Sakpedan, also known as Little Six, was born in the village of Tínta Otunwe in what is now known as eastern Shakopee in 1811.

The village of Tínṫa Otuŋwe (Sakpe's Village) was located north of the river until 1839, and then was located in the south side of the river in various places near what is now Memorial Park. Tínṫa Otuŋwe was the largest Dakota village in mid-nineteenth century.

When his father, Sakpe II, died in 1857, Sakpedan became the leader of the Dakota in Tínta Otuŋwe.



From Mdewakanton: Dwellers of the Spirit Lake at Hoċokata Ti, 2019.



On the left is a painting from the Mdewakanton: Dwellers of the Spirit Lake at Hocokata Ti, 2019. On right is a drawing by Robert O. Sweeny in 1850s of Dakota people playing Takapsiçapi on Shakopee's prairie in Tínta Otuŋwe. The location is on the present-day site of the town of Shakopee.

After the U.S.-Dakota War of 1862, Sakpedan, along with Wakan Ożanżan or Medicine Bottle, another Mdewakantunwan Dakota leader helped hundreds of Dakota women, children, and elderly people escape to Canada.

Sakpedan and Wakan Ożanżan and the Dakota people found shelter and protection under the British flag across the Canadian border, and pitched their camp on the site of the old Selkirk settlement, about 25 miles up the Assiniboine River from Fort Garry.

John Hamilton Mackenzie was secretly in cahoots with a U.S. Army major across the border in what would become Pembina, North Dakota. Mackenzie plied both Indian leaders with alcohol laced with drugs.

Sakpedan, age 53, was dosed with chloroform and rendered unconscious. Wakan Ożanżan, in his mid-30s, struggled longer but several men subdued him. Both Dakota men were tied to dog sleds and taken to Pembina, then Fort Abercrombie, en route to Fort Snelling. Trials were held and both were convicted despite sketchy evidence. According to the *St. Paul Pioneer Press* on November 10, 1865, "It would have been more creditable if some tangible evidence of their guilt had been obtained."

It is said that as they climbed the scaffold, a steam train whistle blew in the distance, prompting Sakpedan to say: "As the white man comes in, the Indian goes out."

Sakpedan (Little Six) and Wakan Ożanżan (Medicine Bottle) were hanged on November 11, 1865. While Sakpedan's neck snapped immediately, Wakan Ożanżan dangled for 10 minutes before dying.



Sakpedan, along with Wakan Ożanżan, were hanged three years after the U.S.-Dakota War because the military leaders wanted to prove they finished the job.