



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 Šakpedaŋ. Šakpedaŋ 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.

Šakpedaŋ'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, Wakaŋ Ozaŋzaŋ'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 Šakpe I, Tinta Otuŋwe, and the Dakota, Hočokata 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. Hočokata Ti is at 2300 Tiwahe Circle, Shakopee, MN 55379. (952) 233-9151.



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



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Šakpedaŋ
1811-1865



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

The village of Tínta Otuŋwe (Šakpe'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. Tínta Otuŋwe was the largest Dakota village in mid-nineteenth century.

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



From Mdwakanton: Dwellers of the Spirit Lake at Hočokata Ti, 2019.



On the left is a painting from the Mdwakanton: Dwellers of the Spirit Lake at Hočokata Ti, 2019. On right is a drawing by Robert O. Sweeny in 1850s of Dakota people playing Takapsičapi 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, Šakpedaŋ, along with Wakaŋ Ožaŋžaŋ or Medicine Bottle, another Mdwakantuŋwaŋ Dakota leader helped hundreds of Dakota women, children, and elderly people escape to Canada.

Šakpedaŋ and Wakaŋ Ožaŋžaŋ 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.

Šakpedaŋ, age 53, was dosed with chloroform and rendered unconscious. Wakaŋ Ožaŋžaŋ, 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 Šakpedaŋ to say: "As the white man comes in, the Indian goes out."

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



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