



digging with a prayerful consideration to Wakan Tanka that all may have a good crop. Háza Ínyan̄ka Wiŋ owned her lodge. During corn planting time, she would soak the seed corn, then planted by hand. According to Mark Diedrich, “Some of it was eaten green, and some preserved. Preservation was accomplished by boiling the cobs, scraping the shells off, and drying them. Some cobs were husked and hung to dry, and shelled with clubs. Corn was stored in barrels made of bark and buried in caches.”

Háza Ínyan̄ka Wiŋ, during the U.S.-Dakota War of 1862, was remembered by her kindness. She helped to protect captives with her son, Taopi. This kindness allowed her and Taopi to stay in Minnesota while most Dakota were exiled from the state, according to the bookmark from Hočokata Ti.

Agustin Ravoux visited Háza Ínyan̄ka Wiŋ, when she was sick, and suggested she was baptized at Church of St. Peter. Her baptismal records referred her as Betsey Mary St. Clair. Háza Ínyan̄ka Wiŋ who was born in 1803, was 70 years old at one point, thought some people thought she was 120! In 1870, one person believed she was 140 years old. Over time, obituaries about “Old Bets” were published in the **St. Paul Weekly Pioneer** paper, saying died on October 14, 1871. But she was still alive. According to Mark Diedrich and the Dakota people from the Shakopee Mdewakanton Sioux Community, Háza Ínyan̄ka Wiŋ died in 1886 at age 83. She was born as an invalid in obscurity in St. Paul, or at his son’s house in Mendota.

There is no record of her burial.



Hočokata Ti



“... is said that she has more character than any woman of her tribe.”
- St. Paul Pioneer

Beneath the green shade
of the wide spreading boughs
In front of St. Paul
where the Mississippi flows
In here smoke-begrimed blanket,
and “josey” so black,
Stood “Ancient Elizabeth”
holding her pack.

- St. Paul Pioneer, June 17, 1892



SHAKOPEE HERITAGE SOCIETY
2109 Boulder Pointe, Shakopee, MN 55379

952-693-3865

shakopeeheritage.org

For more information about Háza Ínyan̄ka Wiŋ, Tínia Otun̄we, 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.

Hočokata Ti has a wonderful bookstore, and also has brochures, including the one on the left, about Háza Ínyan̄ka Wiŋ are available.



SHAKOPEE HERITAGE SOCIETY



Háza Ínyan̄ka Wiŋ
Runs Bringing Huckleberries
Old Betsey
ca. 1803-1886



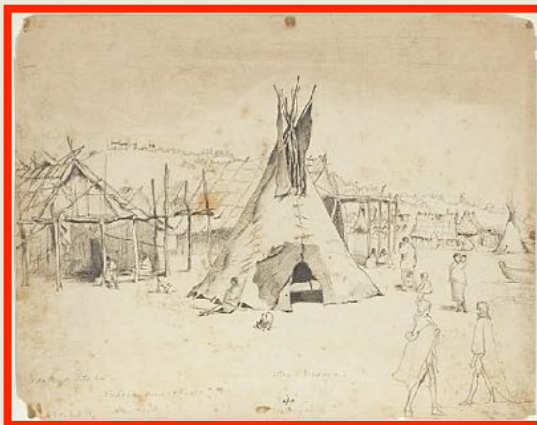
In the book **Great North American Indians** by Frederick J. Dockstader in 1977, out of three hundred notable individuals, only twenty-two of them are women. Only 22! In fact, not even one female representative from Eastern Dakota or Santee tribes is listed.

And so, the Shakopee Heritage Society is working on other Dakota men and women, and one that is often remembered is Háza Íŋyaŋka Wiŋ.

Háza Íŋyaŋka Wiŋ (ha-zah eehn-yahn-ka wihn) was born in 1803 in Kapoza, now South St. Paul. She was also known as Runs Bringing Huckleberries, and in old age she was called Old Betsey by the soldiers who built Fort Snelling.

Háza Íŋyaŋka Wiŋ, according to a bookmark from Hočokata Ti [ho-cho-kah-tah-tee] the Shakopee Mdewakanton Sioux Community's (SMSC) cultural center and gathering space, "Her story was well known when little was written about Native woman, and her friendly and outgoing personality toward everyone helped her be written about own local papers."

Háza Íŋyaŋka Wiŋ was considered a mother to the Dakota, as well as a friend to the settlers-colonists. "She was known for being honest reliable, kindhearted, and respected by all in



On left is a drawing of Kapožia village in 1851 by Frank Blackwell Mayer from the . Minnesota Historical Society. This is where Háza Íŋyaŋka Wiŋ was born in 1803.

On right is Taopi, Háza Íŋyaŋka Wiŋ's son, from a photograph from the Martin's Gallery of Minnesota Views, St. Paul. Taopi, or Wounded Man, was born around 1824 and was known as Nagioskan (Moving Soul) until he was wounded by a person firing into his tipi.

Háza Íŋyaŋka Wiŋ's son, Taopi, at Redwood Agency, cut his hair and became Christian, while others continued the traditional ways.



her village," said the bookmark from Hočokata Ti.

Mark Diedrich, in 1995, wrote a book, **Old Betsey: The Life and Times of a Famous Dakota Woman and Her Family** by Coyote Press, "She was highly extroverted in her contacts with whites. Not at all the shy and retiring type, she was the epitome of a performer with a street act, with a feistiness to match. She was also noted for a high degree of industriousness. She once attempted to start a ferry service on the Mississippi, and on one occasion saved two white men from drowning."

Háza Íŋyaŋka Wiŋ had charisma, but for many white people at that time, Betsey was "a beggar." She was a solicitor, both for herself and the people who depended on her. This disparaging views about begging, when it was considered by Dakota as a respected way to assure the distribution of goods to those in need. They ask for what they were short of, and this was a socially sanctioned way to distributing goods, according to Mark Diedrich.

Some people felt Háza Íŋyaŋka Wiŋ was the last representative of the Indians, a living relic of her past. Of course, she was *not* the last of the Dakotas, though for some, this is what people wanted. The nineteenth century whites regarded Indians, and Indian women in particular's in stereotypical terms, such as "dusky", "squaw,"

"redskins," and "savages," and these words were used by people, even today, without any consciousness of it (or maybe even *with* knowing about it.).

Ohíye S'a (Dr. Charles Alexander Eastman) in 1902, noted "As a motherless child, I always regarded my good grandmother as the best of guides and the best of protectors.....Aside from her native talent and ingenuity, she was endowed with a truly wonderful memory. No other midwife in her day and tribe could compete with her in skill and judgment." Women were an integrated part of Dakota society, and one of them was Háza Íŋyaŋka Wiŋ, who grew up in Thaóyate Dúta (Little Crow) village of Kapožia, in what is now South St. Paul.

Like most Dakota woman, Háza Íŋyaŋka Wiŋ cultivated vegetables, made maple sugar, and gathered edible berries, fruits, and turnips, She helped during the summer villages, taking care of the young and the essential education of the young. The summer village had cornfields and vegetable gardens adjacent to it. Háza Íŋyaŋka Wiŋ, using a hoe, long with other women planted corn, digging with a prayerful consideration to Wakan Tanka that all may have a good crop. Háza Íŋyaŋka Wiŋ owned her lodge. During corn planting time, she would soak the seed corn, then planted by