



Robert O. Sweeny drew this picture in the 1850s of Dakota people playing Takapsičapi or ball play (now called lacrosse) on Shakopee's prairie in Tínta Otun̄we. The location is on the present-day site of the town of Shakopee.

Šakpe II is said to have possessed a wonderful voice. Stepping outside his lodge on an evening and standing alone in the middle of the camp, he would deliver a speech while his warriors, sitting inside in the bark huts and tipi tonka, heard distinctly every word he said. He was fond of putting thoughts into epigrammatic forms which were long remembered by the Dakota people.



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



Tínta Otun̄we



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

The Dakota name for this prairie village was Tínta Otun̄we (Teen-tah O-ton-wa) “meeting ‘village on the prairie,’ a reference to the unwooded land on the terrace on the river’s south side.”

Western, Gwen, and White, Bruce (2012). *Mni Sota Makoce: The Land off the Dakota*. St. Paul, Minnesota: Minnesota History Press.



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Šakpe II

1794-1857



Šakpe II “was a man of good sense, sound judgement, and of some note among the Indians for his ability as an orator. When he took his stand in the early evening between his two villages and commenced to speak, he was always listened to with marked attention.”

-Samuel W. Pond
August 26, 1893

Šakpe (pronounced ‘shock-pay’) is a Dakota word for the number six, and is the name of three leaders of the Dakota village of Tínta Oturŋwe.

According to one story, Dakota leader Šakpe I (1750 – June 1827) received this name when his wife, Ptesaŋ Wiŋ (White Buffalo Woman), also known as Pteska Wiŋ, gave birth to sextuplet boys.

When Šakpe I died, his adopted son took the hereditary name of Šakpe II.

Marhpia Nazhe (Standing Cloud) (1794-1857), now called Šakpe II, was the biological twin son of the Anishinaabe leader Ozaawindib “Yellow Head.”



Summer villages of the Sioux, including bark houses of a Dakota summer village by Robert O. Sweeney in 1850s. From Minnesota Historical Society.

His father gave him to the Mdewakantonwan Dakota in order to forge an alliance with the band, and to provide them with a hereditary leader. This alliance between the two bands helped keep the peace.

As an adult, Šakpe II identified equally as being both Anishinaabe and Dakota.

Šakpe II was a prominent leader of a Mdewakanton band of Dakotas whose village, called Tínta Oturŋwe, the prairie village, was situated in what later was called Shakopee.

A famous spring, which gushes at once in a small river of excellent water from the head of the stubby ravine, marked the site. The trader, Oliver Faribault, and Wakan Yanŋke Wiŋ lived on one side of the spring started in 1844. The missionary, Reverend Samuel W. Pond and his wife, Cordelia Eggleston Pond, lived on the other side starting in 1847. And Šakpe II and his followers, about 600 members, resided in the bark huts and skin lodges (called tipi tonka) scattered all about. They had been living in the area since the late 1600s.

The City of Shakopee is named after Šakpe II, whose band was living in the area along the Minnesota River when Thomas A. Holmes, and William Quinn established a trading post here in 1851.

William Keating wrote in 1823 about Tínta Oturŋwe: “...it consists of fifteen large bark

lodges, in good order; they were arranged along the river. Some of them were large enough to hold from thirty to fifty peoples, accommodated as the Indians usually are in their lodges. The ground near it neatly laid out, and some fine corn-fields were observed in the vicinity.”

Documentation shows that Tínta Oturŋwe was located on the north side of the river from 1823-1839, and on the south side of the river from 1839-1858. According to Leonard Wabasha, the cultural resources director for the Shakopee Mdewakanton Sioux Community, Tínta Oturŋwe was located on several places on both the north and south side of the river.

Throughout the summer season, the Dakota women grew crop gardens, collected wild fruits and fished. The men would also hunt for deer, elk, and bison. Many Dakota would also practice other skills such as tanning, beadwork, and bow-making during the long summer days.

Once the European Americans moved to the area, the village of Tínta Oturŋwe was on the east half of the third ward, starting at what was later called Sommerville Street. It continued east to the Pond Mill in eastern Shakopee.