

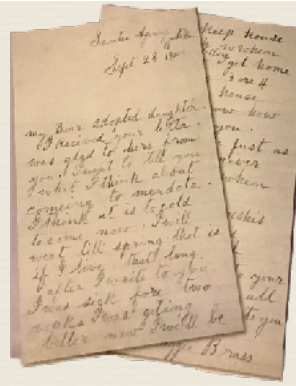


With the arrival of Colonel Henry Hastings Sibley and his army nearby on September 25, 1862, Snásna Tinkling Maggie Good Thunder Brass had sadness in parting with Mary at Camp Release. “When I turned this dear child over to the soldiers, my heart ached again; but afterwards I knew that I had done something which with right.”

After the war, Maggie and Andrew Good Thunder lived at the internment camp at Fort Snelling, where their other two children died. In the spring of 1863, most Dakota were expelled from Minnesota and were removed to Crow Creek Indian Reservation in present-day South Dakota. However, Good Thunder joined the Sibley expedition as a scout, and Maggie was given permission to move to Faribault, Minnesota. Around 1865, Snana separated from Good Thunder and moved to the Santee Sioux Reservation in Nebraska, where many Dakota had moved after Crow Creek.

At the Santee Reservation, she married Charles Brass (Mazazee), a respected Dakota scout, after which she became known as Maggie Brass. They had one son and two adopted daughters. Charles died in 1894 of injuries he received while serving under General Alfred Terry and General George Armstrong Custer, according to Kenneth Carley (1976) in the book **The Dakota War of 1862: Minnesota's Other Civil War**, pp. 76–79 and "Heroine of the Sioux Massacre". The *Minneapolis Journal*. July 20, 1901.

In the fall of 1894, historian Return Ira Holcombe edited and published survivor Mary Schwandt-Schmidt's narrative in the St. Paul Pioneer Press. The matron at the Santee



In 1900, Snásna and Mary Schwandt wrote letters back and forth. This is from *Northern Lights: The Story of Minnesota's Past* by Dave Kenney (2013) from the Minnesota Historical Society Press at www.mnhs.org. pp. 188-191.

Sioux Reservation saw the article and showed it to Maggie. Maggie Brass wrote a letter to Mary, leading to regular correspondence between the two women. Soon, she was on her way to Saint Paul to meet Mary. Snana said of their reunion, "It was just as if I went to visit my own child." She and Mary became very close and Maggie would continue to visit Mary at her home once a year.

Snásna Tinkling Maggie Good Thunder Brass died on April 24, 1908 in Knox County, Nebraska. She was buried at the Santee Catholic Cemetery.



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**Snásna
Tinkling
Maggie
Good Thunder Brass
ca. 1839-1908**



Snásna (snah-snah) was born in Mdote on April 28, 1839. Her Dakota name, Snásna is translated as Tinkling according to the Shakopee Mdewakanton Sioux Community. Both she and her mother, Wamnuka (Barleycorn), were members of the Kapoza band of Mdewakanton Dakota.

While she was growing up, Snásna lived for a time with her relatives, including Mary Brown and Jennie Robertson, and also boarded for a time with the family of Dr. Thomas Smith Williamson. From 1849 to 1852, Snásna attended Williamson's Presbyterian mission school at Kapoza village, where she learned to read and write. She also became fluent in English.

In late 1853, Snásna and her mother moved with other Mdewakantons to the Lower Sioux Indian Reservation. Their move from Kapoza, which was near present-day South St. Paul on the upper Mississippi River, to the new reservation on the Minnesota River.

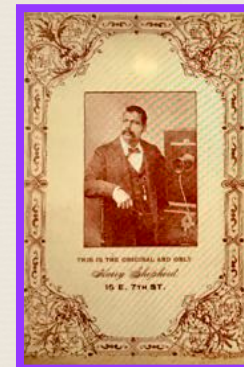
In 1854, at the age of fifteen, Snásna married Wakinyanwaste (Good Thunder). Wakinyanwaste offered gifts to her mother in the Dakota tradition, but Snásna insisted on marrying in a church. Snásna and Wakinyanwaste were married in the Episcopal mission established by Reverend Samuel



On the left is picture of Maggie Brass (Snásna) and Mary Schwandt Schmidt, which was taken ca.1899 in St.Paul, Minnesota by the first African American photographer in Minnesota, Harry Shepherd.

Henry Shepherd was born in ca. 1856 in Salem, Virginia. He came to Minnesota about 1877. He worked as a news boy on a steamboat before he became the first African American photographer in Minnesota to own a photographic studio.

Shepherd won two gold medals at the Minnesota State Fair and two gold medals from the Minnesota State Agricultural Society. He also provided photographs for the American Negro Exhibit at the 1900 Paris Exposition.



Dutton Hinman. In 1861, Snásna and her husband became the first Dakotas confirmed as Christians at the Mission of St. John, the Episcopal church at the Lower Sioux Agency. After that, they went by the names Maggie and Andrew Good Thunder, according to <https://www.usdakotawar.org/history/snana-maggie-brass>.

In early August 1862, Snásna Tinkling Maggie Good Thunder and Andrew Good Thunder's oldest daughter Lydia died at the age of seven.

Upon hearing from one her uncles that a "nice looking girl" had been captured, Maggie and her mother arranged to trade her pony for the hostage, fourteen-year-old Mary Schwandt. Mary had been captured while fleeing eight miles from New Ulm with a family she worked for. Maggie Good Thunder sent her mother to negotiate the trade.

"When she brought this girl, whose name was Mary Schwandt, she was much larger than the one I had lost, who was only seven years old; but my heart was so sad that I was willing to take any girl at that time. The reason why I wished to keep this girl was to have her in place of the one I lost. So I loved her and pitied her, and she was dear to me just the same as my own daughter," said Snásna Tinkling Maggie Good Thunder Brass.

Snásna and her mother hid Mary under blankets and buffalo robes and would tell the warriors that she had run away. Snásna Tinkling Maggie Good Thunder Brass explained her determination to protect Mary, "I thought to myself that if they would kill my girl they must kill me first. Though I had two of my own children at the time with me, I thought of this girl just as much as of the others," said Snásna Tinkling Maggie Good Thunder Brass in "*Narration of a Friendly Sioux*," in 1901.

Snásna dressed Mary in Dakota clothes and beaded moccasins for her, thinking that she was less likely to be hurt that way.

Mary Schwandt said that she called Maggie her "Indian mother." She was aware that Maggie was fluent in English, but that they seldom spoke "because it made the other Indians suspicious." Mary also looked after Maggie's two young children, whom Mary knew as Winona and baby CheeChee, according to **The Story of Mary Schwandt: Her Captivity During the Sioux Outbreak—1862**, by Minnesota Historical Collections, 1894.

On September 23, 1862, Snásna dug a hole in her tent. She hid Mary and her two children in the hole and covered it with poles. She then sat on the poles nonchalantly to protect them while their camp was thrown into pandemonium as many planned to flee to Canada