

RAMSEY COUNTY
History
A PUBLICATION OF THE RAMSEY COUNTY HISTORICAL SOCIETY

Imagining a Future that Doubles Our Impact
Campaign to Transform Gibbs Farm

CHAD P. ROBERTS, PAGE 35



A Sacred Dakhóta Site Inspires Community Renewal

**From Lower Phalen Creek Project
to Wakan Tipi Awanyankapi**

DANIEL W. MCGUINNESS, WITH MAGGIE LORENZ, PAGE 1

By the Numbers . . .

In the 1970s, land below St. Paul's white bluffs along Phalen Creek to the Mississippi was a mess: toxic soils, polluted water, an abandoned dump site—all on what is sacred Dakhóta land. East Side activists assembled as the Lower Phalen Creek Project (LPCP), and with help from other organizations, created a community vision to transform the site, daylight sections of the creek, and build the Bruce Vento Nature Sanctuary. Along the way, members better understood the sacred and historical importance of the land around them. They connected with and listened to Dakhóta community members and invited Dakhóta leaders to the board. Under Dakhóta leadership, the vision of the group transformed, as did the organization's name—Wakan Tipi Awanyankapi (WTA). Daniel W. McGuiness, an early member of LPCP, and Maggie Lorenz, executive director of WTA, share this history in "A Sacred Dakhóta Site Inspires Community Renewal: From Lower Phalen Creek Project to Wakan Tipi Awanyankapi" on page 1. Below are a few facts about WTA in 2022:

Events hosted by Wakan Tipi Awanyankapi:

- 18** Urban Restoration & Conservation
- 26** Cultural Connections & Healing
- 29** Environmental Education

Volunteers and volunteer hours:

442/1,299

Funds raised to daylight a section of Phalen Creek:

\$3.3 million

Funds raised to build Wakan Tipi Center:

\$13.2 million

Native trees/shrubs planted:

72

Trash removed:

2,500+ pounds

SOURCE: Wakan Tipi Awanyankapi, 2022 *Annual Report*, August 2023.

ON THE COVER



Lower Phalen Creek Project transformed a toxic site into a nature sanctuary. Soon, the organization now known as Wakan Tipi Awanyankapi will build its long-planned Wakan Tipi Center. Here, Mishaila Bowman, with longtime ties to LPCP/WTA, leads a group of bird watchers through the sanctuary. *Courtesy of Lower Phalen Creek Project and Wakan Tipi Awanyankapi.*

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Message from the Editorial Board

As part of environmental reclamation, a process called daylighting brings waterways previously channeled through underground pipes above ground. It returns water to its natural state, restoring ecological balance. Daylighting can appropriately describe this issue of *Ramsey County History*, as we present articles by and about Dakhóta people and their sacred connection between land and language (iápi)—what has been lost and what has been brought back into light.

In the Dayton's Bluff area, neighbors sought to reclaim Phalen Creek from the damage wrought by human impact. As this group revived the creek, they learned more about its meaning to Dakhóta people and how it is a corridor to the Mississippi and flows by a sacred meeting place—Wakan Tipi. Working patiently to overcome pollution, neglect, and the history of conflict and loss, what started out as a creek reclamation project transformed into something bigger. Dakhóta iápi was nearly *another* casualty of westward expansion. In Dakhóta tradition, land and language go hand in hand, and much like the land of the Dakhóta, their language began to disappear. A young generation of Dakhóta language learners and scholars show us what it means to care for their spoken and written word. Our everyday language in Minnesota includes many Dakhóta place names, words we say without thinking of their meaning. We have the capacity to learn much more about the land and language of Mnísota Makhóche—the place we all call home.

Anne Field
Chair, Editorial Board

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Dakhotá Iápi: A Brief History in Three Parts

Editor's Note

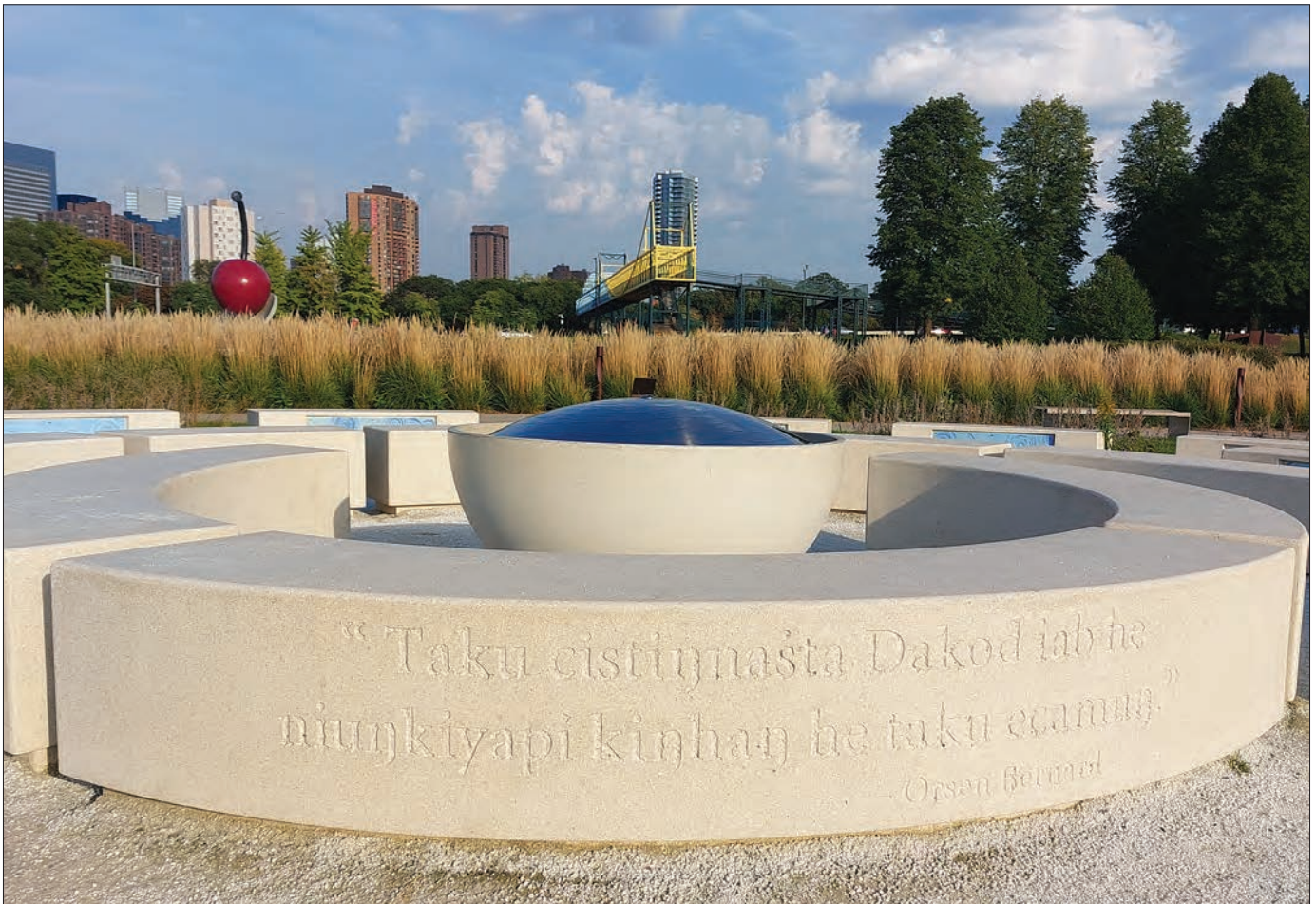
The following is a brief, three-part history of the Dakhóta language written by five University of Minnesota students who are studying the language through the school's Department of American Indian Studies. In their work, they have incorporated important concepts and constructs recognized and advanced by Native scholars, community members, and elders that illustrate and define Dakhóta history.

Also, we've included many Dakhóta words in the text with English translations. However, we have not translated everything and encourage readers to use the new Dakhóta dictionary mobile app—Dakhód Iápi Wičhóie Wówapi. In a state with an incredible number of place names derived from the Dakhóta language, this

app can help you translate and may inspire you to learn more about the language and culture. We invite you to scan a QR code below, download the free app to your phone, and look up definitions as you read.



Download the free Dakhóta dictionary app using QR codes (left: iOS; right: android).



Okkiyapi translates to "help one another." It is the title of a public art installation at the Minneapolis Sculpture Garden. Angela Two Stars highlights the relationship between Dakhóta language and culture across Minnesota. *Courtesy of Ramsey County Historical Society.*

Dakota lápi: A Brief History—Part 1

We Speak Dakota

Dakhóta Uŋkíapi

DEACON DEBOER

We owe the name Minnesota to the Dakhóta oyáte (people). Yet, many of us say our state’s name without a thought to its meaning in the original Dakhóta lápi (language). Long before statehood, this land, extending beyond current borders, was and still is known to the Dakhóta as Mnísoṭa Makhóčhe (where the waters reflect the skies or heavens).¹

It is important to recognize that Indigenous presence and relationships go hand in hand with language and place. Our original spoken language is crucial to Dakhóta identity and spirituality. Through it, we tell our creation story and our histories of Kap’óža (Kaposia) and Imnížaska Othúnjwe (St. Paul). Here, the land below the white sandstone bluffs that once was a safe space for our ancestors was degraded by a railroad—a railroad that decimated Wakhán Thípi (Wakan Tipi), a sacred gathering site for Dakhóta people and the dwelling place of Uŋktéhi.

As we interpret our early oral histories of this land and its people, we must acknowledge the spiritual pollution that has overshadowed places like Owámniyomni, Mniówe Sni, Bdóte, and Wíta Thánka through settler colonialism.

Stripping sites of Indigenous names strips them of their Indigeneity and context and can lead to the erasure of spiritual significance, relationships, and history. For that reason, it is vital to find ways to decolonize names and narratives that have formed within contemporary historical interpretations.²

One way to do this is by learning, sharing, teaching, and speaking Dakhóta lápi and improving upon its original orthography. That way, we can build stronger Indigenous relationalities that stem us to the land and our identities throughout Mnisóta Makhóčhe.³

In this first section, we examine the history of our spoken Dakhóta lápi, its conversion into written form, and its near erasure in the boarding school era.

Dakhóta lápi—In the Beginning

Očhéthi Šakówin Oyáte (People of the Seven Fires Council) is a confederation of seven tribes that existed centuries before tribal members were forced off their land following the US-Dakota War of 1862 and treaties were abrogated by the State of Minnesota in 1863.⁴ Today, many

DAKHÓTA		
Bdewákhanthunwan	<i>Dwellers at the Sacred Lake (or Spirit Lake)</i>	Mdewakanton
Sisíthunwan	<i>Dwellers of the fishing/marshy grounds</i>	Sisseton
Waḥpékhute	<i>Shooters among the leaves</i>	Wahpekute
Waḥpéthunwan	<i>Dwellers among the leaves</i>	Wahpeton
NAKHÓTA		
Ihánkthunwan	<i>Dwellers at the end</i>	Yankton
Ihánktunwanna	<i>Little dwellers at the end</i>	Yanktonai
LAKHÓTA		
Thíthunwan	<i>Dwellers on the prairie</i>	Teton

For a list of Dakhóta place names and a link to Dakhóta values, go to <https://rchs.com/publishing/catalog/ramsey-county-history-fall-2023/>.



Joseph Renville's early life began at Kap'óža. He later worked from a mission in Lac qui Parle far to the west. *Original watercolor by Seth Eastman (1846-1848), courtesy of Minnesota Historical Society.*

of our people reside in Minnesota and North and South Dakota. Relatives also live in communities in Montana, Iowa, Nebraska, and Saskatchewan and Manitoba, Canada. Though similar in some ways, the culture and traditions are unique to each oyáte and reflect their reciprocal relationships to the lands they steward.

The languages are also unique to each respective band. Members of the Očhéthi Šakówinj speak three variations or dialects—Dakhóta, Lakhóta, and Nakhóta. Traditionally, these were spoken languages—with no written records in the precolonial era.⁵



This replica of the original Lac qui Parle mission was built by the Works Progress Administration in 1942. The original building served as a Christian mission. Here, Joseph Renville worked with missionaries until his death in 1846 to transform the traditional oral Dakhóta language into writing. *Courtesy of McGhievers, Wikipedia Commons.*

This article focuses on the Dakhóta people and their language. In the past, the Dakhóta were called Sioux. The term may be derived from the Ojibwe word *Naadawesi*, meaning little snake; the plural is *Naadawesioux*. It was most likely misinterpreted by French fur traders. Some believe it is derogatory—insinuating a viper or enemy. Others consider it a description of the people living along the “winding snake river.” The four principal Dakhóta-speaking bands are Bdewákhantunwan, Sisíthunwan, Waḥpékhute, and Waḥpéthunwan. Because the Bdewákhantunwan Dakhóta lived primarily in what is today eastern Minnesota when Euro-Americans invaded their land, the Dakhóta language was the first to be converted from spoken to written word.⁶

On a Mission

In 1803, President Thomas Jefferson wrote of his vision for the Upper Mississippi River Valley in a private letter to William Henry Harrison, governor of the Indiana Territory, which encompassed parts of Mnísota Makhóčhe:

... to promote this disposition to exchange lands which they have to spare & we want, for necessaries, which we have to spare & they want, we shall push our trading houses, and be glad to see the good & influential individuals among them run in debt, because we observe that when these debts get beyond what the individuals can pay, they become willing to lop th[em off] by a cession of lands. . . in this way our settlements will gradually circumscribe & approach the Indians, & they will in time either incorporate with us as citizens of the US. or remove beyond the Missisipi [sic]. . . it is essential to cultivate their love. as to their fear, we presume that our strength & their weakness is now so visible that they must see we have only to shut our hand to crush them . . . should any tribe be fool-hardy enough to take up the hatchet at any time, the seizing the whole country of that tribe & driving them across the Missisipi, as the only condition of peace, would be an example to others, and a furtherance of our final consolidation.⁷

Today, 220 years after Jefferson wrote this letter, history teaches us that colonizers achieved their quest for land and power using many avenues—one of which was “put[ting] God’s thoughts into [Native] speech” by transforming a traditional oral language into written word. This happened across the nation, including in Mnísota Makhóche, where four missionaries and a translator made their marks on Dakhóta history with both good and, in some cases, ill-intended hearts.⁸

Joseph Renville (1779-1846) was born at Kap’óža near the Ĥaĥá Wakpá (Mississippi River), close to today’s City of St. Paul. Renville’s father, Joseph Rainville, was French. His iná (mother), Mniyuhe, was a Dakhóta wínyaŋ (woman). After living with his iná until he was ten, young Joseph’s father escorted his son to a Roman Catholic mission at a Red River settlement in what is now Winnipeg, Canada, to be educated in western ways of knowing. This early example of assimilation would eventually lead to new heights of classroom structuralism in the boarding school era.

Upon his return to his Dakhóta family, Renville wished to see the people around him adopt Christianity. His wife, Tonkane or Mary/Marie Little Crow (1789-1840), a Bdewákhax̄thux̄wan Dakhóta, also was born at Kap’óža and was the first Dakhóta wínyaŋ to become a Christian in the region. In 1825-26, Renville established a trading post—Fort Renville (originally Fort Adam)—in far-western pre-territorial Minnesota as an agent for the American Fur Company (previously Columbia Fur Company).⁹

Within the next decade, and, at Renville’s invitation, Christian missionaries Dr. Thomas S. Williamson (1800-1879), Samuel William Pond (1808-1891), his brother Gideon Hollister Pond (1810-1878), and Stephen Riggs (1812-1883) would arrive at Bdé Ieúdaŋ (Lake that Speaks or Connects), a dwelling site of Dakhóta people and their ancestors. Here, they helped establish a Christian mission—Lac qui Parle—where they would begin to forever transform Dakhóta íapi.¹⁰

The Pond brothers first arrived in Michigan Territory (1833-36) in 1834 as eager missionaries who wished to work with the Dakhóta. They’d been listening to and trying to learn and interpret the language by writing down spoken words

and phrases using an improvised mostly English (Roman) alphabet. Although the brothers were, at the time, not commissioned to do this work, Indian Agent Lawrence Taliaferro assigned them to settle between Lake Harriet and Lake Calhoun (Bdé Makhá Ská). This area was home to Maĥpíya Wičhašta and Ĥeyáta Othúŋwe (Cloud Man’s Village). Maĥpíya Wičhašta and his people had been working with Taliaferro to adopt “modern” agricultural methods. The Ponds helped with the farming. Between 1835 and 1839, another missionary—Jedediah Stevens—joined the brothers. He established a school for the Dakhóta children to, among other things, teach them English. This endeavor was not particularly successful.¹¹

At about the same time, Dr. Thomas S. Williamson, an ordained Presbyterian minister, and wife, Jane, traveled from Ripley, Ohio, to the Minnesota River Valley on order of the American Board of Commissioners for Foreign Missions to work with the Dakhóta. Before long, they partnered with Renville at Lac qui Parle Mission in 1835. Accompanying the couple was Sarah Poage, Mrs. Williamson’s sister, and Mr. and Mrs. Alexander Huggins.

Soon, the work of gaining the friendship and confidence of the Dakhóta families began. Church services were first held in the Williamsons’ home, where Poage opened a school. Mr. and Mrs. Huggins taught farming methods on forty-acres across the St. Peter River. Dakhóta wínyaŋ tended to the plant relatives, and wičhásta did much of the hunting.¹²

Beginning in 1836, the Ponds divided their time between Ĥeyáta Othúŋwe and Lac qui Parle. Congregational minister Rev. Stephen Riggs and his wife arrived from Ohio a year later to provide additional assistance in creating what would eventually grow to nearly fifty publications in the Dakhóta language—referred to by some scholars as “the first Dakota library.”¹³

Alphabet, Bible, Dictionary, Treaty

Our object was to preach the Gospel to the Dakotas in their own language, and to teach them to read and write the same until their circumstances should be so changed as to enable them to learn the English. Hence we were led to study their

To see a Dakhóta alphabet, an example of Dakhóta words using each letter, and definitions, go to <https://rchs.com/publishing/catalog/ramsey-county-history-fall-2023/>.

language and to endeavor to arrive at a knowledge of principles.¹⁴

The Pond Brothers “contrived” the first Dakhóta alphabet in the winter of 1834-1835 from their small cabin near Lake Calhoun, taking an existing oral language with structure and descriptive beauty and creating a written language rooted in a Roman alphabet based on western belief systems and colonial values. Using an alphabet from one culture to capture the sounds and nuances of the language of another did not work well and resulted in an incomplete orthography. Samuel Pond acknowledged that “there are sounds in the language which no English letter or combination of letters can be made to express. . . . We took such letters from the English alphabet as are not needed in Dakota, and gave them new names and new powers.” And, of course, in the process of translation, language loss went hand in hand with identity loss—another function of assimilation.¹⁵

Beginning in 1836, the Ponds began collaborating with their mission friends at Lac qui Parle. Using the Pond alphabet, and through the combined efforts of Renville, Williamson, and Riggs, early Bible work was translated through an extremely complicated process. According to

Sichánǵu Lakhóta scholar Sarah Hernandez, the translations went from: “Hebrew or Greek (written) to European French (written) to Canadian French (spoken) to English (spoken) to Canadian French (spoken).” Then, Renville would slowly repeat and spell the Dakhóta words as the missionaries wrote them down for the new Bible.¹⁶

This work resulted in a slew of cultural and religious misunderstandings. One of the most difficult translations was that of the Holy Spirit. Because of difference in beliefs, there was no direct translation, so the missionaries created and defined the Holy Spirit in a language that is spiritually different. Waziyatawin, a Waǰpéthuŋwaŋ Dakhóta scholar from Pheǰihutazizi K’ápi notes, “By assuming control over the written language, missionaries were able to appropriate Dakota words and assign new meanings, which served to linguistically internalize for Dakota people the missionaries’ racist and ethnocentric attitudes.”¹⁷

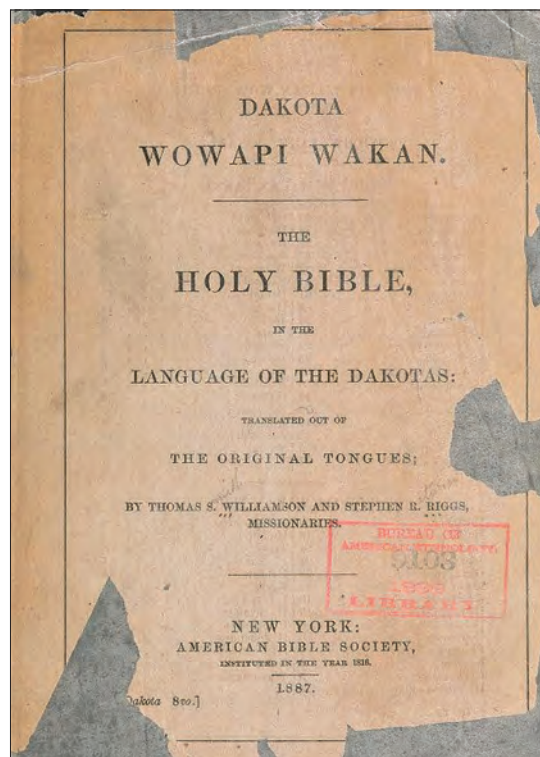
Translating the Bible, prayer books, and hymnals into Dakhóta íapi would initiate the conversion of many Dakhóta spiritual identities—as was intended. Hernandez adds, “These (mis) translations helped Christianize and colonize Dakota language, literature, life, and ultimately land.” After over four decades, the complete Wówapi Wakhán was finally translated and published.¹⁸

As the men labored over biblical translations, Riggs compiled lists of Dakhóta words and definitions, working to construct the written Dakhóta-English dictionary many are accustomed to using today. It was first published by the Smithsonian Institution in 1852.¹⁹

Between 1850 and 1852, the mission under Gideon Pond, as editor, began publishing a monthly Dakhóta/English-language newspaper, *Dakota Tawaxitku Kin* (*The Dakota Friend*), printed at the offices of two territorial St. Paul newspapers—the *Minnesota Chronicle and Register* and then the *Minnesota Democrat*. It was the second Indigenous-language publication in the US and the first in Minnesota Territory.²⁰

The four-page paper was meant “. . . to lead the poor Dakota youth to the love of reading, of civilized habits, and of the Christian doctrine . . . and to share news with the “white population . . . in regard to the Dakotas . . . for a more just understanding of their character and wants.”²¹

The missionaries began their translation work by focusing on sections of the Wówapi Wakhán (Bible) including “The History of Joseph” in the Book of Genesis, or the Gospels of Luke and John, for example. The full translation took decades to complete. *Courtesy of the Smithsonian Institution.*



The first English news item—first issue, first page—noted a murder trial involving two “Chippewa” men. Another article on the same page, “The Flight of the Sisitonwan Sioux from Traverse des Sioux,” lightheartedly reported that two cows decimated a Native man’s crops. The piece poked fun at the man’s despair. Many articles had racially charged bulletins depicting Dakhóta men involved in drinking and “immoral” behavior. Of course, Pond, as missionary, heavily promoted Christian-based lessons, an additive to the assimilation process. Finally, the publication came at an uneasy time of immense change for Dakhóta people, as government officials and the missionaries, who had been living with the oyáte for decades, were beginning conversations of land seizure on a momentous scale through documents such as the 1851 Treaty of Traverse des Sioux, which ceded more than 24 million acres.²²

When it came to some treaties, including the Treaty of Traverse des Sioux, Gideon Pond and Riggs translated the document from English to Dakhóta. With their power as translators and having gained the trust and kinship of Dakhóta leaders, the missionaries helped convince the Dakhóta that the treaty was “in the best interest of their people.” Perhaps, for this reason, Alexander Ramsey, Minnesota’s first territorial governor and its second governor, described Riggs and Pond as “useful auxiliaries to the government, and, in a thousand ways, of incalculable service to the Indian.”²³

These intentional manipulations happened time and again based, in part, on the fundamental difference between Dakhóta wičhóh’anj (lifeways) and western ways. The Dakhóta valued their relationship with Uŋčí Makhá (Grandmother Earth), whereas, settler colonizers saw land as property. Indigenous scholars and others believe missionaries took advantage of these differing viewpoints and understandings.

According to Hernandez, evidence suggests that Riggs intentionally mistranslated words in the Treaty of Traverse des Sioux: “sell” and “cede,” for example. He also helped translate what is today called traders’ papers—an addendum to the treaty added at the last minute and unbeknownst to Dakhóta leaders—“that forfeited more than half of the Dakhóta annuities to fur traders.”²⁴



Boarding School

In the early years of colonization, the missionaries worked to write the language down to teach it and Christian doctrine to the Dakhóta people. Yet, in a matter of decades, the US government would ultimately begin to strip access to the language completely—through federalized boarding schools.

In 1879, the first off-reservation boarding school opened in Carlisle, Pennsylvania. The school’s founder, Lt. Col. Richard H. Pratt, stated bluntly that the institution’s primary goal was to “kill the Indian and save the man.” Families dependent on federal assistance had little choice but to send their children to this and other schools. There, hair was cut, children were dressed in “American” clothing, and they were punished if caught speaking their traditional Indigenous languages.²⁵

Earlier this year, the Minneapolis-based National Native American Boarding School Healing Coalition shared an updated listing of 523 boarding schools in the US that existed at some point since the 1880s. This list includes twenty-four in Minnesota, eighteen in North Dakota, and thirty-five in South Dakota. From 1884-1892, the Archdiocese of St. Paul, as it was known then, ran the Catholic Industrial School in Clontarf, Minnesota (near New Ulm), until federal funding for the school was pulled.²⁶

Regeneration

Despite manipulation of the language and then attempts to extinguish it, some Dakhóta families continued to speak and share the language, keeping the fires burning and keeping tradition, culture, and kinship alive.

Gideon Pond edited the *Dakota Tawaxitku Kin* newspaper from 1850 to 1852. He added the sketch to the masthead in May 1851. After the first twelve issues, Pond expressed worry over publishing costs and waning interest of Dakhóta readers. The last issue ran in August 1852. By then, it was clear that the ratification of the Treaty of Traverse des Sioux would force the Dakhóta further west. *Courtesy of Library of Congress.*

Šišókaduta (Joe Bendickson) on the Boarding School Era^a

Transcribed and edited with permission from an interview conducted at the University of Minnesota on November 1, 2021.

They would take our children away as early as six or seven years old, and they would take them sometimes thousands of miles away from their home and put them in these boarding schools that were funded by state and federal governments. They were run by religious denominations—different religions denominations—and, so, because of that, it was a combination of religious training and also western education. When you went there, you were told to cut your hair, take all your traditional clothing—they threw that away—and you couldn't speak your language. If you did, you were punished. A number of our people refused to go along with that. They tried to run away, and they'd be captured, brought back.

A lot of our people died at these places. There's graveyards at a lot of these schools, and now they're finding unmarked graves at a number of these places. So, I'm sure there's even more unmarked graves, and we'll be discovering that in the future here.

And after you got out of these schools, a lot of times, the children were about seventeen, eighteen years

old. By that time, they had forgotten their language. They had forgotten their culture and their traditions. They would go back home, and they would feel lost because they were no longer part of the world that they left—that Dakota world. But, yet, they didn't fit into the Euro-American world because of the color of their skin and who they were, so they weren't accepted, really, anywhere. A lot of times, it led to depression, maybe substance abuse problems and even, maybe, domestic problems. Before that, those things were really unheard of in our communities . . . and we live with a lot of those problems today because of the boarding schools.

Because of the trauma they suffered in these schools, a lot of these people, when they went back home, they refused to speak their language, and then, even though they probably still knew how to speak [some of] it, they wouldn't teach it to their children. . . . Thank goodness some of them refused to do that, and we can kind of think of those as our heroes today because they kept the language alive.

For more information about Šišókadúta, see page 34.



Students work at their desks around the turn of the twentieth century at this boarding school, possibly at Beaulieu near White Earth. *Courtesy of Minnesota Historical Society.*

To hear Šišókadúta speak about boarding schools, go to <https://rchs.com/publishing/catalog/ramsey-county-history-fall-2023/>.

While the Pond alphabet/orthography was incomplete and incapable of capturing the nuances of the spoken language, it is the foundation of our written language. Still, Dakhóta first speakers and linguists realized that without correction, important elements of the spoken language would be lost, so other spelling systems have been adapted to better capture specific sounds and nuances, including orthographies and work by Ella Deloria, Albert White Hat, and others. In the 1980s, a Lakhóta man, Leroy Curley (Cheyenne River Sioux), also devised a forty-one character alphabet using the phases of the sun and moon.²⁷

These efforts to better capture our language and all its intricacies are crucial because the history and future of Mnísota Makhóche for Dakhóta people is rooted in Dakhóta íapi. We must remember that as wáǵačhaŋ (cottonwood) is dependent on annual flooding for regeneration, our language depends on our daily use and

continued efforts at improvement so that it may be passed on to the next seven generations and never forgotten.

Hello my relatives, I greet you with a kind heart and a handshake. In English, my name is Deacon DeBoer. I am Dakhóta and wašiču. I grew up on the land where they dig for the Yellow Medicine along the Mnísóta Wakpá (Minnesota River) and Čhetáŋ Wakpádaŋ (Hawk Creek), near present-day Granite Falls. Now, I live in Minneapolis and am a graduate student at the University of Minnesota in the heritage studies and public history program studying historical preservation and cultural resource management. My areas of focus include applying traditional ecological management and constructing frameworks of indigeneity and reciprocity that can be modeled in relation to the historical memory of the landscape, as well as decolonizing narratives through truth-telling and Dakhóta íapi kin.

NOTES

1. Mnísota Makhóche extends beyond the modern borders of Minnesota and is the ancestral and contemporary homeland of the Dakhóta people, the Anishinaabe, and other Indigenous peoples. While our publication traditionally focuses on the history of Ramsey County, the history of the Dakhóta and sacred sites highlighted in this issue extend throughout and beyond the Twin Cities area.

2. Waziyatawin, *What Does Justice Look Like? The Struggle for Liberation in Dakota Homeland* (St. Paul, MN: Living Justice Press, 2008), 14.

3. Sandra Littletree, Miranda Belarde-Lewis, and Marissa Duarte, "Centering Relationality: A Conceptual Model to Advance Indigenous Knowledge Organization Practices," *Knowledge Organization* 47, no. 5 (2020), 414. Relationality is "... the acknowledgement that we all exist in relationship to each other, the natural world, ideas, the cosmos, objects, ancestors, and future generations, and furthermore, that we are accountable to those relationships."

4. For information on the US-Dakota War of 1862, see <https://www.usdakotawar.org/>.

5. "Oceti Sakowin Nation," Smithsonian: National Museum of the American Indian, <https://americanindian.si.edu/nk360/plains-belonging-homelands/oceti-sakowin#>.

6. "The Sioux: Background Info," University of Minnesota, Duluth website, <https://www.d.umn.edu/cla/faculty/tbacig/studproj/a1041/mnansx1800/sioux.htm>; "Sioux Native Americans: Their History, Culture, and Traditions," *Native Hope* (blog), August 1, 2021,

<https://blog.nativehope.org/sioux-native-americans-their-history-culture-and-traditions>; Sarah Hernandez, *We Are the Stars: Colonizing and Decolonizing the Oceti Sakowin Literary Tradition* (Tucson, AZ: The University of Arizona Press, 2023), xiii.

7. Thomas Jefferson, letter to William Henry Harrison, February 27, 1803, in *Founders Online*, National Archives, <https://founders.archives.gov/documents/Jefferson/01-39-02-0500>, [Original source: *The Papers of Thomas Jefferson* 39, November 13 1802-March 3 1803, ed. Barbara B. Oberg (Princeton: Princeton University Press, 2012), 589–593]; "Indiana Territory," *The Indiana Historian*, 1999, 2–8. Thomas Jefferson wrote to William Henry Harrison in 1803. Harrison was governor of Indiana Territory—formed in 1800 when Congress split the Northwest Territory. Jefferson noted this letter was intended to be "unofficial, & private [so that] I may with safety give you a more extensive view of our policy respecting the Indians, that you may the better comprehend the parts dealt out to you in detail through the official channel, and observing the system of which they make a part, conduct yourself in unison with it in cases where you are obliged to act without instruction."

8. Sarah Hernandez, xiii.

9. Rev. E. D. Neill, *A sketch of Joseph Renville: a 'Bois Brule' and early trader of Minnesota* (St. Paul, MN: Minnesota Historical Society, 1872), <https://www.loc.gov/item/18008726/>.

10. "File Summary," Presbyterian Church in the U.S.A. Dakota Mission collection [microform]

1862-1928, <https://researchworks.oclc.org/archivegrid/collection/data/71380047>; “Lac qui Parle Mission,” Minnesota Historical Society website, <https://www.mnhs.org/lacquiparle>.

11. Hernandez, 34; Mark Dietrich, “Cloud Man, the Dakota Leader, and his Life and Times,” *Ramsey County History* 36, no. 1, (2001): 4, 7-11. A young girl from New York—Jane DeBow (Gibbs)—accompanied Rev. Stevens. While Stevens was not particularly successful teaching the English language to the Dakhóta (nor did he bother to learn the Dakhóta language), Jane, as a child, did learn to speak it, which would help her reconnect with Dakhóta friends when she and her husband established a farm north of St. Paul. RCHS has operated this historic site since 1949.

12. “Takoo Wakan to Christian Faith: 126 Years Mission to the Dakota Indians,” pageant program, July 15-16, 1961, 1-4, from the collection of the Johnson/Rouillard family, relations of author Deacon DeBoer.

13. Hernandez, 30.

14. S. R. Riggs, “Preface,” *Grammar and Dictionary in the Dakota Language* (Washington, DC: The Smithsonian Institution, 1852), xiii.

15. “The History of the Dakota Mission,” Pond Dakota Heritage Society, <https://ponddakota.org/the-story/history-of-the-dakota-mission>; “The Narrative of Samuel Pond,” reprinted in Theodore C. Blegin, “Two Missionaries in the Sioux Country,” *Minnesota History* 21, no. 1 (1940): 25; Šišókadúta, conversation with editor, October 17, 2023.

16. Hernandez, 39.

17. Hernandez, 40; Waziyatawinj, 53.

18. Hernandez, 43, 41; Thomas S. Williamson and Stephen R. Riggs, *Dakota Wowapi Wakan: The Holy Bible in the Language of the Dakotas* (New York: American Bible Society, 1880); The Pond Dakota Heritage Society provides a listing with links of many of the missionaries’ Dakhóta translation works over decades, including Gospels, hymnals, reading books, and catechisms. See <https://ponddakota.org/resources/dakota-language-resources/dakota-translations>. The complete Bible was published after decades of work and is one of only six complete editions published worldwide in an Indigenous language.

19. J. W. Powell, “Note by the Director,” in Stephen Return Riggs, *A Dakota-English Dictionary* (Washington, DC: Government Printing Office, 1890), 5.

20. “*Dakota Tawaxitku Kin*, or, *The Dakota Friend*,” Minnesota Historical Society, <https://www.mnhs.org/newspapers/hub/dakota-friend>; “*Iápi Oaye* – Vital Statistics Listing,” South Dakota State Historical Society,

<https://history.sd.gov/archives/iapioaye.aspx>. The first Dakhóta-language monthly newspaper was *Iápi Oaye*. Missionaries started the paper in Greenwood, Dakota Territory. It was later produced in Santee, Nebraska. The paper ran almost seventy years (May 1871-March 1939—the longest running Indigenous-language newspaper in US history).

21. “*Dakota Tawaxitku Kin*, or, *The Dakota Friend*,” Gideon Pond, “Prospectus of the Dakota Friend,” *Dakota Tawaxitku Kin* 1, no. 1, (1850): 4; Gideon Pond, “To Subscribers,” *Dakota Tawaxitku Kin* 1, no. 12, (1851): 3.

22. “Two Chippewas for murder” and “The Flight of the Sisitonwan Sioux from Traverse des Sioux,” *Dakota Tawaxitku Kin* 1, no. 1, (1850): 1; “Traverse des Sioux,” Minnesota Historical Society, <https://www.mnhs.org/traversedessioux/learn>.

23. Hernandez, 50.

24. Hernandez, 51. See Gwen Westerman and Bruce White, “Treaty of Traverse des Sioux: Three Versions,” in *Mni Sota Makoce: The Land of the Dakota* (St. Paul, MN: Minnesota Historical Society Press, 2012), 173-182. See Gwen N. Westerman, “Treaties Are More Than a Piece of Paper: Why Words Matter,” *Government Law Review* 10, no. 1 (April 27, 2017): 305-309, <https://www.albanygovernmentlawreview.org/article/23989-treaties-are-more-than-a-piece-of-paper-why-words-matter>.

25. Sarah Doran, “How many Native American boarding schools were there in Minnesota?” *Star Tribune*, September 30, 2022, <https://www.startribune.com/native-american-boarding-schools-minnesota/600211771/>.

26. “List of Indian Boarding Schools in the United States,” National Native American Boarding School Healing Coalition, <https://boardingschoolhealing.org/list/>; To learn about this organization, go to <https://boardingschoolhealing.org/about-us/>; Maria Wiering, “Archdiocese ran rural Indian boarding school from 1884-1892,” *The Catholic Spirit*, April 26, 2022, <https://thecatholicspirit.com/news/local-news/archdiocese-ran-rural-indian-boarding-school-from-1884-1892/>.

27. Šišókadúta, conversation with editor.

Note for sidebar on page 18

a. “Šišókaduta (Joe Bendickson) on the boarding school era,” transcript of recording, in Šišókaduta A keeper of the language,” University of Minnesota News & Events webpage, <https://twin-cities.umn.edu/news-events/sisokaduta-keeper-language>.

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RAMSEY COUNTY History

A PUBLICATION OF THE RAMSEY COUNTY HISTORICAL SOCIETY

Preserving our past, informing our present, inspiring our future.

The Ramsey County Historical Society (RCHS) strives to innovate, lead, and partner in preserving the knowledge of our community; deliver inspiring history programming; and incorporate local history in education.

The Society was established in 1949 to preserve the Jane and Heman Gibbs Farm in Falcon Heights, which the family acquired in 1849. Listed on the National Register of Historic Places in 1974, the original programs told the story of the Gibbs family. In 2000, with the assistance of a Dakota Advisory Council, RCHS also began interpreting Dakota culture and lifeways, now telling the stories of the remarkable relationship between Jane Gibbs and the Dakota people of Ĥeyáta Othújwe (Cloud Man's Village).

In 1964, the Society began publishing its award-winning magazine *Ramsey County History*. In 1978, the organization moved to St. Paul's Landmark Center, a restored Federal Courts building on the National Register of Historic Places. An expansion of the Research Center was completed in 2010 and rededicated in 2016 as the Mary Livingston Griggs & Mary Griggs Burke Research Center.

RCHS offers public programming for youth and adults. Visit www.rchs.com for details of upcoming History Revealed programs, summer camps, courthouse and depot tours, and more. The Society serves more than 15,000 students annually on field trips or through school outreach. Programs are made possible by donors, members, corporations, and foundations, all of whom we appreciate deeply. If you are not a member of RCHS, please join today and help bring history to life for more than 50,000 people every year.

Diversity, Equity, Accessibility, & Inclusion

RCHS is committed to ensuring it preserves and presents our county's history. As we continue our work to incorporate more culturally diverse histories, we have made a commitment to diversity, equity, accessibility, and inclusion that is based on this core idea: RCHS exists to serve ALL who call Ramsey County home. To learn more, please see www.rchs.com/about.

Acknowledging This Sacred Dakota Land

Mnisóta Makhóche, the land where the waters are so clear they reflect the clouds, extends beyond the modern borders of Minnesota and is the ancestral and contemporary homeland of the Dakhóta (Dakota) people. It is also home to the Anishinaabe and other Indigenous peoples, all who make up a vibrant community in Mnisóta Makhóche. RCHS acknowledges that its sites are located on and benefit from these sacred Dakota lands.

RCHS is committed to preserving our past, informing our present, and inspiring our future. Part of doing so is acknowledging the painful history and current challenges facing the Dakota people just as we celebrate the contributions of Dakota and other Indigenous peoples.

Find our full Land Acknowledgment Statement on our website, www.rchs.com. This includes actionable ways in which RCHS pledges to honor the Dakota and other Indigenous peoples of Mnisóta Makhóche.



Cozy Winter Crafts at Gibbs



Cozy Coloring
Wednesday,
November 15th
5:30-7:30pm



Candle Making
Saturday,
December 2nd
12:00-3:00pm



Floral Ornaments
Wednesday,
December 13th
5:30-7:30pm

Visit RCHS.com
for more information or to register.



What a Night...



Pathways GALA

Thank you to all our donors and sponsors!
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Dakhóta Iápi: A Brief History in Three Parts

This year, Dakhóta language scholars from the University of Minnesota—Eileen Bass, Justis Brokenrope, Deacon DeBoer, Ava Grace, and Heather Menefee, with their instructor Šišókaduta (Joe Bendickson)—have worked with Ramsey County Historical Society to write about Dakhóta Iápi (Dakota language). The piece begins on pages 12 and 13 with an early history of the language following settler colonization and extending through the boarding school era. It continues with a collaborative segment highlighting current language initiatives and the positive effects these have for both the Dakhóta and non-Indigenous communities in establishing themselves in Mnísota Makhóche history. The article culminates with words of encouragement to Dakhóta language teachers and second-language learners from Dr. Rev. Clifford Canku, one of the few remaining first-language Dakhóta speakers and a holder of traditional knowledge.

—Deacon DeBoer



Dakhóta language is present and celebrated throughout the Twin Cities at parks and in public art—as seen at Bdé Makhá Ská through work created by Mona Smith, Sandy Spieler, and Angela Two Stars; at the Minneapolis Sculpture Garden installation, *Okciyapi*, also by Two Stars; and at the newly opened Unčí Makhá Park (Grandmother Earth Park) in St. Paul. *Courtesy of Ramsey County Historical Society.*