

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. McGuinness, 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

The Ramsey County Historical Society thanks former Board Member James A. Stolpestad and affiliate AHS Legacy Fund for supporting the design of this magazine. Publication of Ramsey County History is also supported in part by a gift from Clara M. Claussen and Frieda H. Claussen in memory of Henry H. Cowie Jr., and by a contribution from the late Reuel D. Harmon. Sincere thanks to Harlan Boss Foundation for the Arts for their financial support.

Dakhotá Iápi: A Brief History in Three Parts

Editor's Note

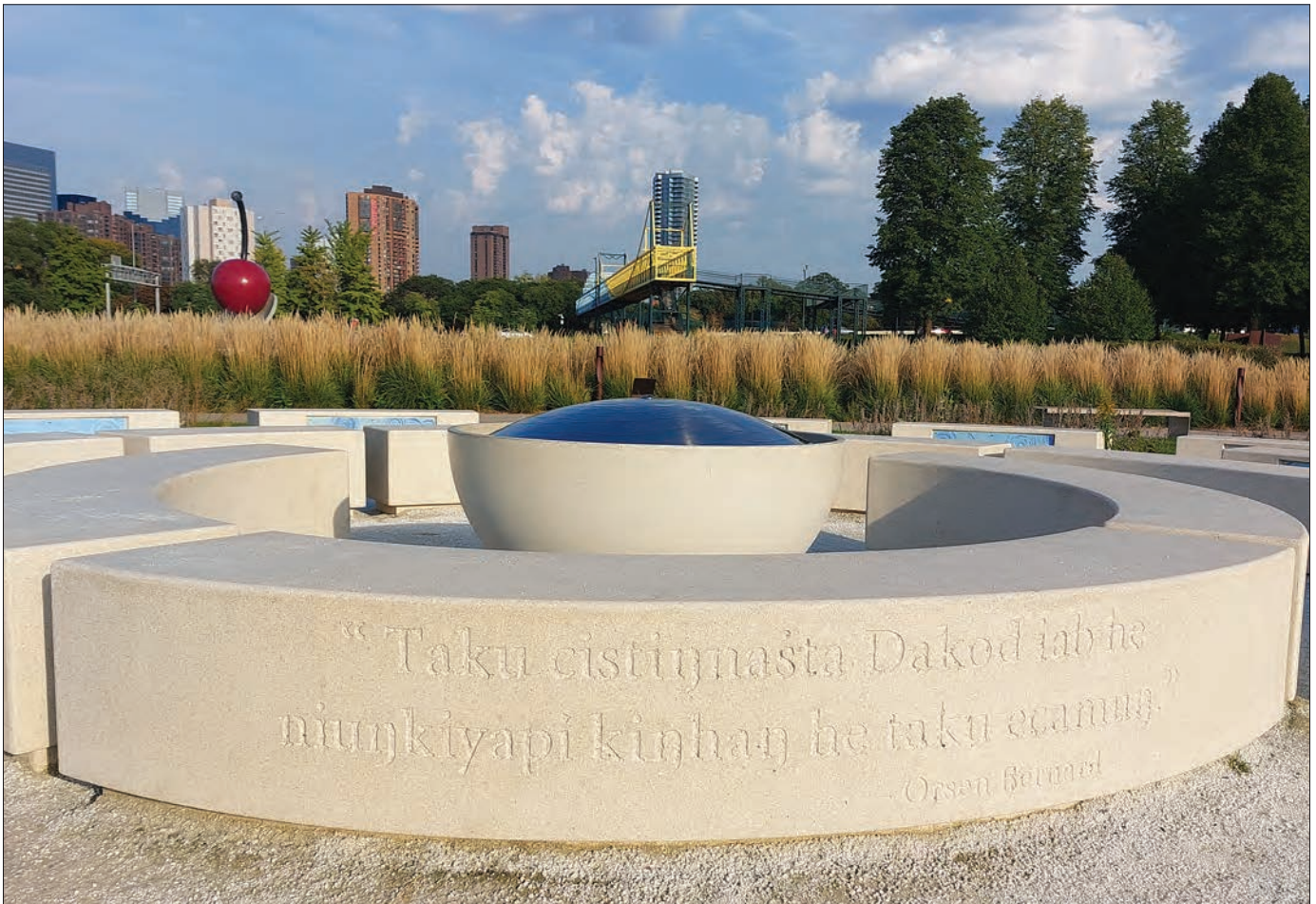
The following is a brief, three-part history of the Dakhóta language written by five University of Minnesota students who are studying the language through the school's Department of American Indian Studies. In their work, they have incorporated important concepts and constructs recognized and advanced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

Dakhóta Iápi: A Brief History—Part 3

To Those Who Want to Know the Dakhóta Language

Tóna Dakhóta Iápi Uᅅspépi Čhínpi Kin

DR. REV. CLIFFORD CANKU

Šišókaduta (Joe Bendickson), Translation

Heather Menefee, Transcription, Research, and Introduction

Interview recorded October 7, 2020, via Zoom

We are grateful to Dr. Rev. Clifford Canku¹ for sharing the following words. This work represents many forms of collaboration, conversation, and mentorship that are rarely acknowledged in academic publications.

Canku has been a teacher and mentor to Dakhóta community leader and instructor Šišókaduta (Joe Bendickson) for many years. They meet weekly over Zoom to visit and record their conversations in the language. Often, Canku prepares remarks on a topic of historical, cultural, religious, or linguistic significance to Dakhóta people. As a teacher for decades and a frequent presenter at conferences, Canku is no stranger to making formal presentations. Šišókaduta and his student Heather Menefee asked Canku for permission to transcribe, translate, and publish an excerpt from one talk for the Ramsey County Historical Society (RCHS) because of its significance for current and future generations of Dakhóta language learners and teachers. In this conversation, recorded during the COVID-19 pandemic, Canku speaks about his personal and spiritual relationship to Dakhóta language. This transcription, followed by an English translation of Canku's commentary, provides an invaluable narrative of a first-language speaker's knowledge, experiences, and hopes for the future.

In an accompanying audio clip (11:21 minutes), available on the RCHS website, readers may listen as Canku speaks. We encourage you to listen to the recording several times. By listening, you may understand more than by reading alone. To support readers who might be



Dr. Rev. Clifford Canku (left) and Šišókaduta (Joe Bendickson) are working on a bilingual book about the Dakhóta lunar calendar, to be published next year. Courtesy of Šišókaduta.

unfamiliar with Dakhóta history or language, we offer additional information and context in the endnotes and in an online resource list.

Tóna Dakhóta Iápi Uᅅspépi Čhínpi Kin

Háu mitákuyepi, Clifford Canku Senior emákiyapi. Dakhóta wičhášta thánka hemáča nakún waᅅspewičakhiya hemáča. Táku wanží anpétu kin de iwówahdaka wačhín. Tóna Dakhóta iápi uᅅspépi čhínpi kin hená, hená, hená iwówahdake kte. Dakhóta waᅅspewičakhiyapi kin hená, hená iwóčihdakapi kte do anpétu kin de.

Háu mitákuyepi. Dakhóta iápi waᅅspewičakhiya hemáča do. Tókhed awáčanmi he tóna Dakhóta iápi uᅅspéwičakhiyapi owás'ina thewíchwahinda do. Tukhá Dakhóta

wóhdakapi kinhán wačhín k'a nakún wičhóni wašté yuhápi kta, k'a tanyán ní únpi kte do.

Míš-eyá, Dakhóta iápi waúñspewiçhawakhiye çha, nína çhañtéwawašte. Nakún óhiñniyan iyúškinyan, ibdúškin do. He uñ tóna Dakhóta waúñspewiçhayakhiyapi hená tókhed okíhi tanyán çhañtéwawašteya ophíič'iyá po.

Míš wañná waníyetu wikčémna yámni sánpha Dakhóta iápi waúñspewiçhawakhiye do. He waúñspewiçhawakhiye hé, hé çha nína, nína iyómakiphi k'a nakún táku awáçhanmi hená owás'ina akhé Dakhóta oyáte ektá çhañtéwawašteya ewiçhawakiye. Nakún táku awáçhanmi g hená owás'ina Dakhóta iápi kin hená owás'ina aúñšikapi çha thewiçhawañda. K'a nakún táku ówiçhawakiye kte hená áwiçakhehan mitháwaçhin ohná ibdúze anpétu çha.

Tóna mitákuyepi hená Dakhóta iápi únpi kin hená owás nína táku awáçhinpi kin hená akhé waštéwadake. Táku tuktóhna nihínçiyapi hená ohná wówiçakhe ohná nážinpi. Hená awábdeze. Hená abdesya imáçhağe.

Hehán homákšinna héehançanhan, Dakhóta iápi he thiwáhe etánhan unspémakhiyapi. Iná-waye k'a Até-waye, wótakuye mitháwa he, thiwáhe mitháwa hená owás'ina Dakhóta iá únpi. Héçhed akhé hená táku hená wóabdeze waštéšte mak'úpi. Hená nína anpétu kin dé phidáya Uñčí Makhá akán máni waún.

Táku wañží awáçhanmi. Hená thiyáta Até-waye kin hé dowán çée. Hañ'ána çha, hañ'ána odówan ahíyaya. Hehán nakún hañ'ána çha thokáya wóçhekiye eyé. Hehán nakún unkiçtap çha hená iyúha Até táku eçhún kin hená ohóundapi. Até-waye kin hé táku óta unspémakhiye. Táku wañží nína wóphida ewákiye hé táku wakhán ektákiya éwaçhin anpétu çha waún.

Hehán Ehánñ nakún wadówan nakún waçhéwakiye. Hená héçhed akhé unspémakhiye. Héçhed anpétu kin dé hená akhé waníyetu óta wañná Uñčí Makhá akán, akán waní ešta, hená tóhni awéktunže šni eçée. Hehán nakún Dakhóta iápi unspénič'içhiyapi hená iwówahdaka wačhín.

Dakhóta iápi unspépi kinhán oçhánku wašté ohná mayánipi kte do. Hé sdodwáye do. Oçhánku ikčéka k'a wakhán ohná mayánipi kte do. Táku unñispepi kin hená wówakhan ohná, wówakhan ohna

iphínič'iyapi kte do tukhá Dakhóta iápi kin hé, hé wakhán, wakhán héçha. Hená óta héçhed eyápi nawíçhawañ'uh çée.

Wiçhášta Canada ektá Eli Taylor eçiyapi. Wañná thanñ šni, khinhdé. Mañpiya wičhóni oíhanke wániča ektá khinhdé. Hé ía únkhan héçhed unkókiyakapi "Tóna nithéçapi kin dená Dakhóta wóyahdakapi, Dakhóta iápi oçhánku ohná mayánipi kinhán, anpétu çha çhañténiwawaštepi kte do," eyé. "Tóna Dakhóta iápi unspépi kin hená thokáta wičhóni wašté duhápi kte do. Nakún wičhóh'an waštéšte eçhánunpi kte do." Hená, hená hé awábdeze.

Waníyetu óta wañná nakáha théça wiçháthunpi hená wičhóh'an wašté eçhúnpi nakún yuhápi do. Uñgé unšpá wašiču héçhapi tkhá táku Dakhóta iáb chá ížá Dakhóta héçhapi hçe seéçheçe wadáke. Wañná tóna Dakhóta iápi unspépi óta waúñspewiçhakhiyapi héçhapi do. Dakhóta iápi unspéwiçhayakhiye kinhán idúškin, anpétu çha iyúškinyan yaúnpte do. Thokáta Dakhóta iápi unkóspepi kinhán iyónikhipi kte do. K'a nakún wičhóni wašté duhápi kte.

Makhóçhe akán unñipi kin dé éd akhé oyáte óta thókça Dakhóta iápi unspépi çhínpi. Uñgé Wašičupi. Uñgé íš, ungé Hásapapi. Uñgé íš Kisúnna oyáte héçhapi. Hená owás'ina Dakhóta iápi hená unspéwiçhakhiyapi kta, iyéçhetu wadáke do. Tukhá Dakhóta unkiapi kin hé tuktóhna untháwaçhinpi kin hená íçhithokeça. Wašiču k'a nakún tóna Dakhóta héçhapi šni, hená Dakhóta unkiapi kinhán etánhan, táku wašté unspépi k'a nakún nína iyókiphipi kte do.

Héçhed anpétu kin dé éd akhé Dakhóta iápi eçéena akhé unspémič'içhiye nakún wówahdake. Šúnkana kçhi mañké. Hé nakún Dakhóta iá unspéwakiye. Wañná Dakhóta iá wiçhóie ungé unspépi, unspé. Ithóeš wiçhóie, thankád da yačhín he? You wanna go outside? Héçhed, sdodyé seéçheçe. Hehán íš nakun, Nañ'ún wo! Nakpá botínkiya wakántkiya ihdúze k'a wónañ'uh, nañ'ún çée. Hehán, napé hiyúmakiya wo! Wañná hé, hé unspéwakiye.

Anpétu kin de hená táku óta unspéwakiye kte hená, hená yukhé kin hená h'anhi tukhá wañná waníyetu. Šúnka théça mak'úpi kin, waníyetu óta tkhá, tkhá Dakhóta iápi unspéwakiye hená, hená

izá unspé čhín. Hená héched mitákuyepi kin táku, tóna wičhá kičhí ní yaúnpi kin hená Dakhóta unspéwičhakiya po. Héched akhé Dakhóta iápi waúnspe unkhithawapi kin hená izá unspépi kta wačhín do.

To Those Who Want to Know the Dakhóta Language

Hello, my relatives, my name is Clifford Canku, Sr. I am a Dakota elder, and I am a teacher. Today, I want to speak about something. I will talk about those who want to learn the Dakota language.² Today, I will be speaking to all of you who are Dakota language teachers.

Hello, my relatives. I am a Dakota language teacher. This is what I think, all those that teach the Dakota language, I cherish them. But I want them to speak Dakota, and I want them to have a good life and so they may live a good, wonderful life.

I, too, when I teach Dakota language, I am very happy. And I am always glad. And so those of you who are teaching the Dakota language, with all your ability, conduct yourself properly.

As for myself, I have taught the Dakota language for over thirty years. I teach the Dakota language, and that's why I'm so happy, and this is what I'm thinking, all of these Dakota people I send my warm wishes. And also, this is what I think, to those of you who speak Dakota, I have compassion and cherish you. And also, I will assist them, these are my deep thoughts, I take them to myself every day.

Those of you, my relatives, who are thinking about using the Dakota language, again I love them. Whatever they are afraid of, they are standing on the truth. I am aware of those; I grew up with an awareness of those things.

And since I was a young boy, I learned the Dakota language from my family. My mother and my father, my relatives, my family, all of them are Dakota speakers. And so again these are the treasured things they gave me.³ Today, with these, I walk gladly on Mother Earth.

I am thinking about something. At home, my father always sang. In the morning, he sang a morning song. And in the morning, first he said a prayer. And again when we awake, and these our father God has done, we honor these. My father taught me many things. One thing for which I want to say I am very grateful is that

every day I am setting my mind toward what is sacred.

And also, I sing and also, I pray. That is how they taught me those things. And again, these are many years I have lived on Mother Earth, even so I will never forget these. And those of you who are learning the Dakota language, I want to talk about that.

If [you all] learn the Dakota language, you all will be walking on the good path. This I know. You will all walk on the ordinary and the sacred road. These things are sacred, and you will be blessed by them. Speaking Dakota is sacred. I have always heard them say those things that way many times.

There was a man from Canada called Eli Taylor.⁴ He has passed away; he went back home. He went back to the land of everlasting life. He spoke and then, he told us, "Those of you who are young, these ones of you that speak Dakota. When you all will walk on the path of the Dakota language, every day you will be happy," he said. "Those who know the Dakota language, you all will have a good life in the future. And you will all do good deeds." I have observed these things.

Many years, now finally the babies who are born, they all do good deeds and have good ways of life. Some are mixed blood, even so when they speak, I consider them real Dakotas. Now many of those who have learned the Dakota language are teachers.⁵ When you teach the Dakota language, you will be glad, every day you will be joyful. In the future, when we have learned Dakota, you will all be content. And you will all have a good life.

On this land where we all live, many different people want to know the Dakota language. Some are white. Some are Black. Some are Asian peoples. All of those who would teach the Dakota language, be alike to each other in speech. But the way we speak the Dakota language is different. Those who are white and those who are not Dakota, when they speak Dakota, they will have learned something good and also, they will be very happy.

So, here again today I am only learning and speaking the Dakota language. I am sitting with my puppy. I am also teaching him the Dakota language. Now he knows a few Dakota words. So, the words, "Do you want to go outside? You wanna go outside?" It seems like he knows that.

To hear Dr. Rev. Clifford Canku speak in Dakhóta and to see a resource list, go to <https://rchs.com/publishing/catalog/ramsey-county-history-fall-2023/>.

And also, “Listen!” His ears stand upright, and he always listens. Also, “Give me your paw!” Now I am teaching him that.

Today, there are still many things I am going to teach him. Slowly there will be room for those things, but it is winter now. They gave me a new dog, and I have not been teaching him for much time yet, but he also wants to learn. In that way, my relatives, teach Dakota to those whom you are with and those with whom you live. I want them, too, to learn our Dakota language in that way.

Dr. Rev. Clifford Canku is the author and editor, along with Michael Simon, of The Dakota Prisoner of War Letters: Dakota Kaskapi Okicize Wowapi (2012). With Nicolette Knudson and Jody Snow, he is also a creator of Tokaheya Dakota Iapi Kin/Beginning Dakota (2010). Canku earned a BA from the University of Minnesota at Morris, and a master of divinity from the University of Dubuque Theological Seminary in Iowa. He has retired after many years as a professor of Dakhóta studies at North Dakota State University and as a Presbyterian minister. He continues

to serve as a teacher, elder, and minister of the Sisseton Wahpeton Dakhóta Oyáte from his home at Kaksíza Hánska.

Šišókaduta (Joe Bendickson) is an enrolled member of the Sisseton Wahpeton Dakhóta Oyáte of Lake Traverse Reservation. He worked as a Dakhóta language instructor at the University of Minnesota for many years until recently, when he began a full-time position as linguistic director and editor at Dakhóta Iápi Okhódakičhiye (DIO), a 501(c)(3) nonprofit organization of dedicated Dakhóta community members, language learners, and speakers. DIO recently released Dakhód Iápi Wičhóie Wówapi, the first Dakhóta language dictionary app with over 28,699 audio recordings.

Heather Menefee is a student of Šišókaduta, a staff member at Dakhóta Iápi Okhódakičhiye, and a teaching assistant for Dakhóta language courses at the University of Minnesota. As a wašiču (settler) person learning Dakhóta, Menefee assists with projects that support Dakhóta teachers and learners.

NOTES

1. Elder Clifford Canku prefers to be addressed as Dr. Rev. Clifford Canku.

2. “Status of Dakota Language,” Dakhóta Iápi Okhódakičhiye website, <https://dakhota.org/status-of-dakota-language>. Many Dakhóta people are learning, speaking, and teaching the Dakhóta language today as second-language learners. Dakhóta language curriculum is offered in some preschools, elementary schools, community centers, high schools, and colleges in Minnesota and other places that are home to Dakhóta communities.

3. There are fewer than two thousand first-language speakers across the Ochéthi Šakówin, and among the four Dakhóta communities in Minnesota, one first speaker remains; Canku’s parents kept the language alive by speaking with their children and other relatives. Waziyatawin, *Remember This! Dakota Decolonization and the Eli Taylor Narratives*, trans. WahpetunwinCarolynn Schommer (Lincoln: University of Nebraska, 2005), 101, 66. Waziyatawin writes that “within Dakota culture the oral tradition has been the primary means through which our historical consciousness has been constructed.” For many generations, US policymakers and settlers attempted to destroy the Dakhóta language and Dakhóta oyáte. This history requires greater public understanding

in Minnesota and beyond. For a list of resources and additional reading material, go to <https://rchs.com/publishing/catalog/ramsey-county-history-fall-2023/>.

4. Waziyatawin, *Remember This!*, 139, 68-9. Eli Taylor was a first-language speaker of Dakhóta from the Sioux Valley Dakhóta Nation. In *Remember This!*, Waziyatawin recorded, transcribed, and shared some of Taylor’s knowledge of the Dakhóta oral historical tradition and recollections of his own life.

5. For a broader discussion of Dakhóta language curriculum development and teacher training programs, please revisit the other articles in this issue. Courses in Dakhóta language are offered by the Dakota Language Program at UMN-Twin Cities, <https://cla.umn.edu/ais/undergraduate/dakota-ojibwe-language-programs>. Dakhóta families with young children can learn about enrollment opportunities and curriculum at Dakhód’iapi Wahóhpi, <https://lab-school.umn.edu/language-nest-program/>. Dakhóta families with older children can learn about Dakhóta language education at the Bdote Learning Center in Minneapolis, <https://bdote.org/>. Additional resources for Dakhóta language learners, including opportunities and training for teachers, are available from Dakhóta Iápi Okhódakičhiye, <https://dakhota.org/>, and Dakota Wicohan in Morton, Minnesota, <https://dakotawicohan.org/>.

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Ramsey County History is published quarterly by the Ramsey County Historical Society, 323 Landmark Center, 75 W. Fifth Street, Saint Paul, MN 55102 (651-222-0701). Printed in U.S.A. Copyright © 2023, Ramsey County Historical Society. ISSN Number 0485-9758.

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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!
Together, we raised \$70,000 for
Gibbs Farm.

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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.*