

## **Faribault Dakota Presentation: "Mdewakantons"**

**By Jeff Jarvis westcedarstudio.com**

**Held at The Faribault Cathedral**

**June 12, 2024**

I greet you today with a good heart and a handshake!

### **Screen: Mentors**

Dr. Roy Anderson - The love of giving public presentations. We've done many together.  
Book, "The Saga of the Not So Straight River"

Paul Durand, Book, "Where the Waters Gather & Rivers Meet" Placenames are remnants - oral history  
Paul's Map shows Dakota were tied into the land.

### **Screen: Intro: The City's Heritage**

For years I've been puzzled by the festival committee having difficulty selecting a theme for the city festival. To me it's always been obvious, a slam dunk - Faribault's heritage is Native. The city was unofficially called Wahpekuteville for years. At least 600 Wahpekute lived here for *twenty years* before Faribault became a city. After most of the W left, the city offered refuge to the Mdewakantons after the 1862 U.S.-Dakota War. They lived here for an additional 30 years.

The "Faribault Dakota" were the Wahpekute and Mdewakanton people that sought refuge in the city of Faribault. In this presentation I will try to explain the situation leading up to the Mdewakanton's coming to Faribault. What the names of the Mdewakantons were.

### **Screen: The Conflicts Before U.S.-Dakota War**

The Dakota's experience near Faribault was similar to what was happening to Dakota all over southern Minnesota. Factors that led to loss of Dakota lifestyle: Dependency on trade goods. Inability to pay traders because loss of furbearing animals were depleted, loss of warriors due to wars, liquor and disease - more time needed to hunt and protect the village and more time needed to trap to pay back debt. Fully dependent on traders. Dwindling food supply, reservation land too small to support village, not conducive to farming. Treaties were broken, 1851, 1853 treaties. Removal to rez. The Dakota were starving to death and promised money promised was not delivered.

By 1862 the Dakota were nearly destitute, hemmed in on all sides by white settlement. The summer was dry, making food scarce. In addition, the Dakota's anticipated annual cash payment was delayed by many weeks. Uncertainty over the late payment prompted traders to deny the Dakota goods on credit.

### **Screen: The U.S.-Dakota War 1862**

- Natives died 600, Whites died 100. Over 300 Dakota warriors were sentenced to hang by General Sibley, the list was sent to President Lincoln and he narrowed the list to 39. President Abraham Lincoln personally reviewed the convictions of the Dakota men. Proponents and opponents of execution alike lobbied Lincoln on behalf of the settlers and the Dakota. In the end, Lincoln commuted all but 39 sentences, deciding only the Dakota involved in civilian massacres should be executed. On December 26, 1862, following the U.S.-Dakota War of 1862, the federal government hanged 38 members of the Dakota tribe in Minnesota. *It was the largest mass execution in United States history.*

Two days after the Dakota surrendered at Camp Release on September 26, 1862, a military commission began trying Dakota men accused of participating in the war. The rapid trials—some no more than five minutes—of 392 prisoners were completed in November. According to the Minnesota Historical Society, 303 men were sentenced to death and 16 received prison terms.

After reviewing the trial transcripts, President Abraham Lincoln provided a list of 39 names of prisoners to be executed.

### **Screen: The Mdewakantons in Faribault 1863**

- The Mde Faribault were a select group of Dakota that in one way or another saved white people's lives during the U.S.-Dakota War. Selected by Sibley and Bishop Whipple at Fort Snelling concentration camp. These Dakota were intensely disliked by other Dakota, they were truly people without a country. Some of the "friendlies" were baptized Christians, Farmer Indians. They were called traitors, cut hairs etc. In coming here they were expected to testify against traditional Natives, became scouts.
- Bishop Whipple: Over the years was the Dakota's tireless advocate. Whipple and the congregation supported the Faribault Dakota.
- Alex Faribault: Lived on Alex Fbo's land and he supported them. Townspeople were not happy the Dakota were here. (Letter) Hardscrabble life in Faribault.
- General Sibley: He and Whipple came to an agreement that the friendlies should be separated.

### **Screen: Show map where the Mdewakantons settled in town**

Dakota inhabited Faribault old town, river and the bluff area in teepees. A graveyard called Peace Park shows Dakota lived and died here. Ramona Kitto said in 2021: "*Peace Park is an odd name for a cemetery.*" Funeral practices. Lived in old town until Alexander Faribault offered up land for five small homes to be built on Faribault's east side near present-day state prison. (See Lynch Map.)

### **Screen: They Are Still Here - Resilient and Flourishing**

Family names on the Rice Co. Historical Society's Lynch Map include St. Clair, Taopi, LaBatte, LeClaire, Walker.

Of Betsey St. Clair's relatives and the other Faribault Dakotas, the Faribault paper wrote on June 27, 1884:  
*"Here in Faribault there are five Indian families, who have comfortable homes, and are clothed in the garments of civilization, provide for themselves as do their white neighbors. They are all faithful Christians and every Sunday, no matter the weather, finds them in their places in the Cathedral and at least once a month kneeling with reverence at the altar to receive Holy Communion."*

### **Sharon Lennartson, Mendota Dakota** headwoman chief

Gr. Gr. Grandfather Wakan Octave LeClair helped Alex Faribault set up the town.

### **LaBatte Lineage**

Mary LaBatte, wife of Francoise LaBatte was the first person to die in the U.S.- Dakota War. They were store owner/fur trader.

### **Screen: Brian LaBatte**

Brian is an "Akicita," one of a group of Dakota men were the hunters, warriors and protectors, policemen of the village. They protect all Dakota, regardless of their beliefs. They fought for the existence of their people, even if some of the people were in disagreement. The woman cultivated the gardens, made maple syrup, gather wild berries, fruits and turnips. Brian also is an avid pow-wow dancer.

### **Screen: Walter "Super" LaBatte**

Preserves Dakota culture through beadwork, drum-making, moccasins. Emmy winner.

Film: Walter "Super" LaBatte Jr. of Granite Falls narrates a family story of the origins of the naming of Maya Bdeg'a, or Pelican Hill, on Lake Traverse in Minnesota.

<https://www.pbs.org/video/maya-bdeg-pelican-hill-s1zuki/>

### **Screen: Ramona Kitto Stately** Exec Director of WASH MN

Book: Pazahiyewin's Story of Bdote. This is the story of Pazahiyewin, a 10-year old girl that lived in 1849 in the Dakota homelands, a region near what is Minneapolis today. Pazahiyewin's great-great-granddaughter, Ramona Kitto Stately, narrates this story of ancestral history.

<https://youtu.be/GfoMpMB4o6Q?feature=shared>

**Screen: St. Clair Lineage**

Old Betsy St. Clair

Taopi, Farmer Indian Chief

Job St. Clair (Taopi's brother) Wife Mary Faribault

George St. Clair: Episcopal Deacon

Rev. Henry Whipple St. Clair: Episcopal Priest

Rueben St. Clair: Code Talker WWII

Darlene St. Clair: Professor, Dakota speaker, American Indian Studies

**Screen: In Conclusion**

*Between 1838 and 1890 Faribault had hundreds of Dakota citizens and a steady stream of Indigenous relatives and visitors. The Dakota wrote the script--ever since they were here, Faribault has been a refuge for people in dire straits from around the world. The tolerance Bishop Whipple and Alexander Faribault showed to our Dakota friends is a great legacy and should be celebrated every year!*

In studying the Faribault Dakota, it has made me recognize stereotypes I've had about Native Americans. In light of the genocide and historical trauma, Dakota people are resilient, flourishing. They play a huge part in city and state history. *The Dakota are a great source of inspiration. The Faribault Dakota are carrying on their customs and traditions in spite of hard obstacles genocide they have overcome. It is a testament to their resilience. The Dakota are true Minnesota history.*

# **Learn More about the Faribault Dakota**

## **Faribault Dakota Mdewakanton Presentation Notes (6-12-2024)**

<https://westcedarstudio.com/native-american-history/>

## **Livestream Faribault Dakota Presentation (6-12-2024)**

<https://www.youtube.com/@TheCathedralofOurMercifu-wc8ld/streams>

## **Cathedral of Our Merciful Saviour**

<https://faribaultcathedral.com/history/>

## **Suggested Books to Read**

Mni Makoce by Bruce White and Gwen Westerman

Old Betsey by Mark Diedrich

The Dakota or Sioux in Minnesota as They Were in 1834

Pazahiyayewin's Story of Bdote

<https://shop.mnhs.org/products/voices-from-pejuhutazizi>

Daybreak Woman Video: <https://www.youtube.com/watch?v=o2ViLhot9eE>

<https://www.amazon.com/Daybreak-Woman-Jane-Lamm-Carroll/dp/1681341662>

<https://shop.mnhs.org/collections/browse-mnhs-press-titles/native-american>

<https://shop.mnhs.org/products/dakota-english-dictionary>

## **St. Clair Family**

Old Bets Wikipedia: <https://en.wikipedia.org/wiki/Azayamankawin>

<https://www.wisdomcontinuum.com/darlene-st-clair>

<https://parliamentofreligions.org/speakers/iyekiyapiwin-darlene-st-clair/>

<https://mnpriaireroots.com/tag/henry-st-clair/>

<https://minnesotanativenews.org/decoded-codetalkers-doc/>

## **Taopi**

<https://mnpriaireroots.com/2023/10/09/a-look-at-taopi-plus-an-overview-of-failures-injustices-war-in-minnesota/>

<https://www.usdakotawar.org/history/taopi>

## **Ramona Kitto Stately, WASH MN**

<https://washmn.org>

Pazahiyayewin's Story of Bdote <https://youtu.be/GfoMpMB4o6Q?feature=shared>

<https://www.bemidjipioneer.com/news/prime-time-pazahiyayewin-legacy-lives-on>

## **U.S.-Dakota War**

<https://www.usdakotawar.org>

U.S. Dakota War - Darlene St. Clair: <https://www.youtube.com/watch?v=SCCUyR2XEI4>

<https://cla.umn.edu/chgs/holocaust-genocide-education/resource-guides/us-dakota-war-1862>

## **Dakota in Minnesota**

<https://mendotadakota.com/mn/>

<https://mendotadakota.com/mn/wp-content/uploads/2024/04/POW-WOW-2024-flyer.pdf>

<http://bdotememorymap.org/mnnesota/>

<https://www.tpt.org/sacred-minnesota/video/water-links-dakota-sacred-sites-at-bdote-38788/>

<http://pilotknobpreservation.org/wp/>

## **Dakota 38 Horse Ride:**

<https://www.smoothfeather.com/dakota38>

[https://www.youtube.com/watch?v=bp\\_5ZIZELWE](https://www.youtube.com/watch?v=bp_5ZIZELWE)

## A Dakota Primer: Dakota Placenames

Source: "Where the Waters Gather and the Rivers Meet" By Paul Durand

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Adek-Ti	"Dwelling of Alexander"	Faribault, MN
Inyan-Bo-Sdata Wakpa	"River of the Standing Rock"	Cannon River
Tate-Paha:	"Windy Hill"	Tatepaha Blvd.
Tipi Tonka	"Large Village"	Teepee Tonka Park
Mde-Ma-Za-Ska	"Silver Money"	Lake Mazaska
Mde-Hokoman	"Where Heron's Nest"	Lake Elysian
O-Wo-Tan-Na Wakpa	"Straight, Morally Straight"	Straight River
Wa-Hpe-Ku-Ta	Shooters in the Leaves"	Wahpekute Dakota
Wi-Ta O-Ta Mde	"Lake of Many Islands"	Cedar Lake
Mde-Titanka-Tan-Ni-Na	"Lake of the Ancient Village"	Cannon Lake
Mde-wakan-ton	"Dwellers of spirit lake"	Mdewakanton Dakota
Dakota:	"Friend, or ally"	
Mni Sota Makoce:	"Land where waters reflect the clouds"	
Shakopee:	"Six, little six"	
Mde:	"Lake"	
mdote:	"Junction of two rivers"	Mendota
Mni haha:	Minnehaha Creek	
Shunka wakan:	Mysterious dog (horse)	
Shunka sapa:	Black dog	
Maka sica:	land bad	Black hills
Waste':	Good	