

[Back to Home Page](#)



"Largest mass hanging in United States history"
38 Santee "Sioux" Indian men
Mankato, Minnesota, Dec. 16, 1862
303 Indian males were set to be hanged

What brought about the hanging of 38 Sioux Indians in Minnesota December 26, 1862 was the failure "again" of the U.S. Government to honor it's treaties with Indian Nations. Indians were not given the money or food set forth to them for signing a treaty to turn over more than a million acres of their land and be forced to live on a reservation.

Indian agents keep the treaty money and food that was to go to the Indians, the food was sold to White settlers, food that was given to the Indians was spoiled and not fit for a dog to eat. Indian hunting parties went off the reservation land looking for food to feed their families, one hunting group took eggs from a White settlers land and the rest is history.

Information below tells how President Lincoln and Minnesota Governor Alexander Ramsey set out to exterminate Indians from their home land.

Authorities in Minnesota asked President Lincoln to order the immediate execution of all 303 Indian males found guilty. Lincoln was concerned with how this would play with the Europeans, whom he was afraid were about to enter the war on the side of the South. He offered the following compromise to the politicians of Minnesota: They would pare the list of those to be hung down to 39. In return, Lincoln promised to kill or remove every Indian from the state and provide Minnesota with 2 million dollars in federal funds. Remember, he only owed the Sioux 1.4 million for the land.

So, on December 26, 1862, the Great Emancipator ordered the largest mass execution in American History, where the guilt of those to be executed was entirely in doubt. Regardless of how Lincoln defenders seek to play this, it was nothing more than murder to obtain the land of the Santee Sioux and to appease his political cronies in Minnesota.

Scott Barta
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It is expected that Lincoln be removed from his position as "hero" and relegated to a more appropriate

position, to somewhere near the status of "Columbus" and "Hitler." We demand that Abe Lincoln's dishonest and shameful face be removed from the "occupied" and desecrated area called "Mount Rushmore" immediately.

Abe Lincoln "honest" and "hero"

No more (see online petition at

<http://www.petitiononline.com/badabe/petition.html>

Text of Order to General Sibley, St. Paul Minnesota:

"Ordered that of the Indians and Half-breeds sentenced to be hanged by the military commission, composed of Colonel Crooks, Lt. Colonel Marshall, Captain Grant, Captain Bailey, and Lieutenant Olin, and lately sitting in Minnesota, you cause to be executed on Friday the nineteenth day of December, instant, the following names, to wit [39 names listed by case number of record: cases 2, 4, 5, 6, 10, 11, 12, 14, 15, 19, 22, 24, 35, 67, 68, 69, 70, 96, 115, 121, 138, 155, 170, 175, 178, 210, 225, 254, 264, 279, 318, 327, 333, 342, 359, 373, 377, 382, 383].

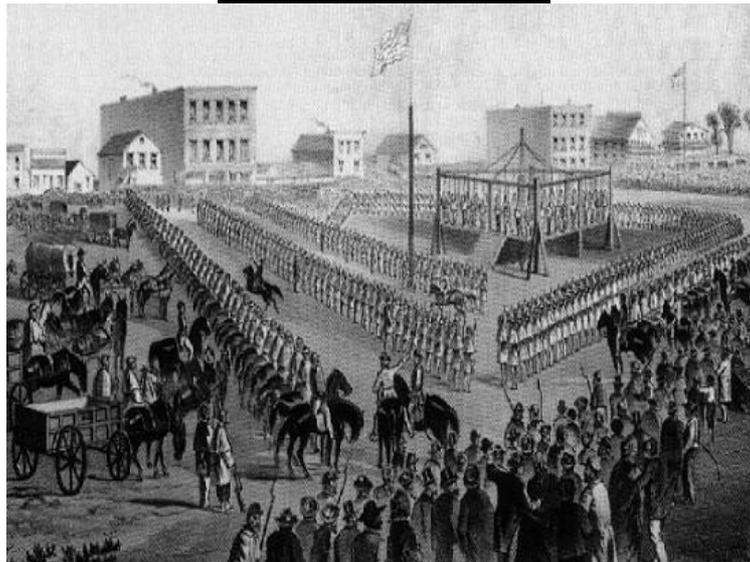
The other condemned prisoners you will hold subject to further orders, taking care that they neither escape, nor are subjected to any unlawful violence.

**Abraham Lincoln,
President of the United States"**

"On December 6 (1862) President Lincoln notified Sibley that he should "cause to be executed" thirty-nine of the 303 convicted Santees, Execution date was the 26th of December. At the last minute, one Indian was given a reprieve. About ten o'clock the thirty-eight condemned men were marched from the prison to the scaffold. They sang the Sioux death song until soldiers pulled white caps over their heads and placed nooses around their necks. At a signal from an army officer, the control rope was cut and thirty-eight Santee Sioux dangled lifeless in the air.

**A spectator boasted that this was
"America's greatest" public execution."**

Dec 27 1862 (Saturday)



SAINT PAUL, December 27, 1862. The PRESIDENT OF THE UNITED STATES: I have the honor to inform you that the thirty-eight Indians and half-breeds ordered by you for execution were hung yesterday at Mankato at 10 a.m. Everything went off quietly and the other prisoners are well secured. Respectfully, H. H. SIBLEY, Brigadier-General.

<http://www.unitednativeamerica.com/issues/lincoln.html>

"The Sioux Indians of Minnesota must be exterminated or driven forever beyond the borders of the state."

Minnesota Governor Alexander Ramsey

bounties were placed on the scalps of Dakota people which eventually reached \$200

Governor Alexander Ramsey had declared on September 9, 1862 that "The Sioux Indians of Minnesota must be exterminated or driven forever beyond the borders of the state." The treatment of Dakota people, including the hanging in Mankato and the forced removal of Dakota people from Minnesota, were the first phases of Ramsey's plan.

His plan was further implemented when bounties were placed on the scalps of Dakota people which eventually reached \$200. Punitive expeditions were then sent out over the next few years to hunt down those Dakota who had not surrendered and to ensure they would not return. After 38 of the condemned men were hanged the day after Christmas in 1862 in what remains the largest mass hanging in United States history, the other prisoners continued to suffer in the concentration camps through the winter of 1862-63.

In late April of 1863 the remaining condemned men, along with the survivors of the Fort Snelling concentration camp, were forcibly removed from their beloved homeland in May of 1863. They were placed on boats which transported the men from Mankato to Davenport, Iowa where they were imprisoned for an additional three years. Those from Fort Snelling were shipped down the Mississippi River to St. Louis and then up the Missouri River to the Crow Creek Reservation in South Dakota.

<http://www.dakota-march.50megs.com/oned.html>

The youngest person hanged in America was Hannah Ocuish who was 12 years and nine months old and was described as a half breed Indian girl. She was executed on December 20th 1786 for the murder of a 6 year old girl whom she had beaten to death after an earlier argument.

A memorial to the memory of the dead now stands in downtown Mankato in Reconciliation Park.



Click any image to view larger size photo. A new window will open.

Thanks to UNA member Scott for pictures of the memorial.



Camp Release opposite the mouth of Chippewa River 1862

Trials of the Dakota after the War of 1862

NEW ADDITION: The names of all of the condemned men and those imprisoned

'I soon discovered that the Commission was not acting according to justice, but by favor; and I was terribly enraged against them' - Sarah Wakefield who was saved by We-chank-wash-to-do-pee (Chaske) who was one of the 38 hung in Mankato December 26 1862

The trials of the Dakota prisoners were farcical to say the least and they made a mockery of the justice system that America is so well known for. Many of the prisoners did not speak English and they didn't understand the cultural differences between them and the Military Commission who were trying them. The Dakota people felt it was Ok for them to say, 'Yes I was there' or 'yes I shot at X' because they thought that was what a warrior did in a war situation. However the Commission felt that those words were wrong because they didn't class the Conflict as a war. So even though the Dakota felt they were prisoners of war, they weren't treated as such, but as murderers.

The Commission consisted of the following people: Colonel Crooks, Lieutenant Colonel Marshall, Captains Grant and Bailey, and Lieutenant Olin, later Major Bradley was substituted for Marshall. The charges were drawn up based upon information given by the missionary Rev. Steven R. Riggs, who had spent many years among the Dakota and resided in the area. He knew many of the men and questioned the witnesses who were bringing allegations against the Dakota. Riggs knew the Dakota language and could translate what was being said by the Commission to them. Antoine Frenier was another interpreter.

As each prisoner was brought before the Commission the charges against them were read out. If he didn't admit to the charges evidence was introduced. Below are a few of the transcripts of the trials, from the Minnesota Historical Society. These samples are typical of most of the trials; short and very incomplete for a death sentence to be imposed, but imposed they were.

They tried over four hundred prisoners. Out of these three hundred and three were sentenced to death, and eighteen sentenced to imprisonment. Most of those acquitted were from the Upper Sioux area.



Case 7: Ta-ham-pu-hida

Camp Release opposite the the mouth of Chippewa River 1862

The Military Commission met pursuant to the above order

Present Col Brooks 6th Regt. to M.V. Members Lt. Col. Marshall 7th Regt. to M.V. Capt. Grant 6th Regt. to M.V. Capt. Bailey 6th Regt. to M.V. Lt. Olin 3d Regt. to M.V. Judge Advocate Adjutant Heard McPhail's Mounted Rangers Recorder

The Military Commission was then duly sworn and Ta-ham-pu-hida, a Sioux Indian was arraigned on the following charges and specifications.

viz

Charge -- Ta-ham-pu-hida, a Sioux Indian, did participate in the murder of white citizens of the United States.

Dakota Commemorative March



The hanging of 38 Dakota men on December 26 1862 *Minnesota Historical Society*

Trials of the Dakota after the War of 1862 (2)

'I soon discovered that the Commission was not acting according to justice, but by favor; and I was terribly enraged against them' - Sarah Wakefield who was saved by We-chank-wash-to-do-pee (Chaske) who was one of the 38 hung in Mankato December 26 1862

Case 3: We-chank-wash-to-do-pee

Camp Release opposite the mouth of Chippewa River, Minn. 1862 --

The Military Commission met pursuant to the above order

Present Col Brooks 6th Regt. to M.V. Members Lt. Col. Marshall 7th Regt. to M.V. Capt. Grant 6th Regt. to M.V. Capt. Bailey 6th Regt. to M.V. Lt. Olin 3d Regt. to M.V. Judge Advocate Adjutant Heard McPhail's Mounted Rangers Recorder

The Military Commission was then duly sworn and We-chank-wash-to-do-pee a Sioux Indian was arraigned on the following charges and specifications.

viz -- Charge and specification against We-chank-wash-to-do-pee, a Sioux Indian--- -

Charge - - Murder -

Specification - In this that the said We-chank-wash-to-do-pee, Sioux Indian did, on or about the 18th day of August 1862, kill George H. Gleason, a white citizen of the United States, and has likewise committed sundry hostile acts against the whites between the said 18th day of August 1862, and the 28th day of September 1862. This near the Red Wood River, and at other places on the Minnesota frontier.

By order of Col. H. H. Sibley

Witnesses -Comd'g Mil. Expedition Sarah Wakefeild (*sic*) Angus Robertson S.H. Fowler. Lt. Coe - State Militia A.A. Ajt.

And thereupon the prisoner being asked what he had to say in answer to said charge made the following statement.

I plead not guilty of murder. The other Indian shot Gleason, and as he was falling over I aimed my gun at him but did not fire -- I have had a white woman in charge but I could not take as good care of her as a white man because I am an indian -- I kept her with the intention of giving her up --- Don't know of any other bad act since Gleason was murdered -- I moved up here with the indians -- If I had done any bad act I should have gone off -- I was present when the white man was killed. There were two in the war party who killed Gleason -- The other indian was not a relative of mine. The other Indian fired twice -- The other Indian said "Brother-in-law lets shoot him". He had already shot at him. I aimed at him because I was told I must kill the whites to save myself -- I have been in three battles. I have not fired at any other white man -- I wanted to prevent the other Indians from shooting -- I prevented him from killing the women and children with Gleason -- I snapped my gun at Gleason, but it failed to go off -- I shot over Gleason when he fell -- This was the third shot. I afterward snapped at him when he was dead on the ground.

Sarah Wakefeild (*sic*), a witness on the part of the prosecution, being them in the court was called,

and after being duly sworn testified as follows--

I was with Mr. Gleason when he was killed -- Myself and two children were riding with him -- There were two in the party who attacked us-- The indians were coming up from the direction of the Lower Agency -- The other man shot Mr. Gleason. This man tended the horses -- When the shots were fired the horses ran and he caught them -- The indian was near the wagon when he fired -- He shot both barrels and loaded up while this indian ran after the horses -- When Mr. Gleason was in his death agony this indian snapped his gun at him -- He afterwards told me that it was to put him out of his misery -- I saw this indian endeavor to prevent the other indian from firing at me -- He raised his gun twice to do it -- He said he did not go into this thing willingly -- The pipe I spoke of yesterday I have since heard belonged to a white man who was killed and that he (the prisoner) felt so bad about it he didn't care whether he was killed, or not, in this war and that was why he was in it -- Jo. Reynolds knows him very well and considers him a fine man -- He had on leggins at the time Gleason was shot -- When we got in, he took me from a tepee where it was cold, with my babes to one where there was a white woman -- Since then he has saved my life three times. When this indian prevented the other indian from killing me, the others wanted to kill my children, saying "they were no use" and this indian prevented it -- I have never known him to go away but twice - He went only when he was freed to go and expressed great feeling for the whites. His mother took me in the woods and kept me when my life was threatened. He saved my life once, when Shakopee the chief of his band tried to kill me -- This indian has no plunder in his tent. They are very poor, he and his family-- They have had to beg victuals for me and he has given his coffee and food to my children and gone without himself. He is a very generous man. I have seen him give away his own shirt to indians.

Angus Robertson, another witness for the prosecution, being then called and duly sworn, testified as follows:

I heard the prisoner say before Mrs. Wakefeild that he fired the second shot -- He said his brother in law wanted to kill Mrs. Wakefeild and her children, but he prevented it -- He said he shot Gleason didn't kill Gleason -- This indian is a very good indian -- His conduct has been uniformly good towards Mrs. Wakefeild and her children.

The testimony being closed the Commission was then closed and provided both finding and sentence.

The Military Commission after mature deliberation on the testimony adduced find the prisoner as follows--

Guilty of the specification of the first charge.

Guilty of the first charge --

Guilty of the specification of the second charge.

Guilty of the second charge --

and do therefore do sentence him the said **We-chank-wash-to-do-pee**, a Sioux Indian to be hung by the neck until he is dead.

We certify that the foregoing are the minutes of the proceedings and testimony on the annexed charge, under order No. 55 of Col. H. H. Sibley. I. V. D. Heard} Recorder }

[Signed by the five members of the Commission]

This man is also known as Chaska, and is written about in great detail in the book by Sarah F. Wakefield, 'Six weeks in the Sioux Tepees'.

Dakota Commemorative March 2006

On November 7, 1862, a group of Dakota, primarily women, children and elders, were force-marched in a four-mile long procession from the Lower Sioux Agency to Fort Snelling. Many of them did not survive.

NAMES OF THE HEAD OF FAMILIES AT FORT SNELLING



Apistoka

A young Dakota woman who held the pain of a Nation in her eyes.



This is the wife, and children of the Chief of the Mdewakanton's, **Ta-oyate-duta** (His Red People better known as Little Crow).

Ta-oyate-duta himself had gone to Canada, but later returned to Minnesota where he was killed by a farmer while he was picking



**raspberries with his son
Wowinape on July 3, 1863.**

Han-ye-tu Was-te
or Beautiful Night.

You can see in this photograph the conditions in which these women prisoners had to live. Tipi's are usually very warm, but these had to be far from that because of the way they are erected. The people in Fort Snelling had to endure a winter in these living conditions.

This woman speaks volumes in her eyes. She along with many of the people forced to stay at Fort Snelling were most likely Christians. This woman is wearing a ring on her marriage finger, which shows that she had probably been joined to her partner through Christian vows. She has to be heartbroken because the people who she thought of as friends had herded her and the others into a forced march and this awful situation.

She is probably very confused as well and that shows in her eyes.



HAN-YE-TU WAS-TE. (BEAUTIFUL NIGHT.)
A Dakotah (Sioux) Belle.
WHITNEY'S GALLERY. SAINT PAUL



This young man is wearing traditional Dakota clothes, made from cotton/calico, this photo would have been taken during the winter of 1862. He has to be cold.

He has a stick in his hand probably he is collecting wood for a fire. You can see the wood pile behind him.



These tipi's look a bit warmer than the one in the previous photograph.



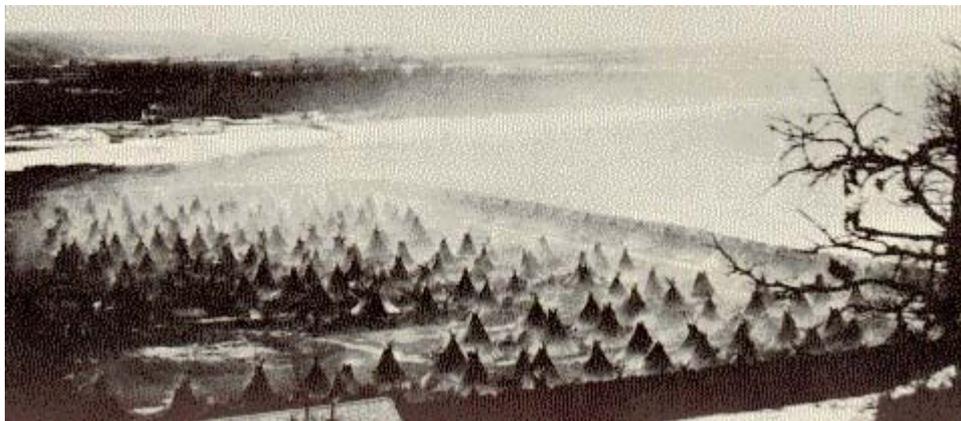
A young pregnant woman



Two women



'One Who is Gentle'



The prison encampment at Fort Snelling 1862

All Photo's on this page *Minnesota Historical Society*

Dakota Commemorative March 2006

On November 7, 1862, a group of Dakota, primarily women, children and elders, were force-marched in a four-mile long procession from the Lower Sioux Agency to Fort Snelling. Many of them did not survive.



Apistoka
A young Dakota woman who held the pain
of a Nation in her eyes.

The following is my response to the Committee after receiving the list of names of the people who were interred at Fort Snelling to add to the site. I am sure that I won't be the only one who reacts in this way. I hope not anyway. The public needs to see these names and remember them. Gloria Hazell (web site designer)

"Now that I have wiped the tears from my eyes, I can speak. wow! That is a lot of names. I have never seen such a long list of womens names at once. Can you imagine how terrible those women had to have felt to be the heads of their families after their men were taken from them in one way or another. Women in those days and especially in the Dakota culture were never known as the head of the family, that was the job or title of the men. So on top of all this degradation of the march and the loss of friends and family they also had the indignity of being in the place of their husband/partner as head of the family."

"It seems stupid I guess that I am reacting this way, after all I know the history, and I know the names of the 38 + 3, (The 38 + 3 refers the 38 men hung at Mankato on December 26th, 1862, and to Medicine Bottle, and Shakopee who were both tricked in Canada and were bought back to Minnesota to be hung. The third one is Little Crow who was not hung but was killed by a farmer in a field, that was bad enough but then his body was put on show and taken around the country. He wasn't buried until over 100 years later in Flandreau. over the years it was decided to add Little Crow to those remembered because of that degradation.) but I guess it didn't bring it home to me until I saw this list with all of the women's names. So many 'Win'. It really needs to be seen because if I, with my knowledge, reacts like this how will people who have no knowledge about it react."

These people, these women, these incredibly strong, couragious women need to be remembered. I will do my best to make a web page that does that. Thank you for allowing me to do this. It is a great honor."

The names of the people follow, the number next to their names are the family members who were with them. Remember these are just the Head of family names.

**Fort Snelling Concentration Camp Dakota Prisoners 1862-63
Heads of families and number of family members as compiled by the U.S.
Army on December 2, 1862**

3368 people altogether



Wapahasa's Band (196)

Wapahasa 8
Canhpiyuha 5
Wakanhdiota 5
Okisemaye 5
Winuna Tanka 6
Icazuntewin 3
Tiniyukpanin 8
Dowanhdinape 6
Hupahdinazinwin 7
Dowanhdinapewin 4



Passing Hail's Band (227)

Wasuhiyayada 7
Tatehota 8
Hapan 6
Tiozanzanwin 7
Saiciyeda 12
Taputadutawin 3
Waste 3
Tahanpaaye 5
Hapstinna 4
Canhdeska 5

Hapan 7
 Hupahu 4
 Iyowin 5
 Tukannapinwin 8
 Wicinyan 3
 Cegabutiwin 4
 Akiwiwina 7
 Mahpiyadutawin 4
 Hdonicawin 6
 Winuna Dutawin 4
 Tokahewin 4
 Tateyuhewin 9
 Magasinawin 2
 Hapan 5
 Tawicin 6
 Wospi 6
 Tahaya 9
 Hotawinna 3
 Kapopawin 5
 Mahpiyahdegawin 5
 Winuna 2

Hoganyudwin 5
 Hapanau 2
 Siiyatukawin 2
 Heyake 12
 Pezihuta 7
 Ninahnihdiwin 13
 Zitkadayuzawin 2
 Tukanokiyewin 7
 Hazawin 3
 Hapan 5
 Mahpiya 8
 Hapstin 6
 Wapiyawicsta 3
 Winuna 4
 Wanbdisanwastewin 7
 Tatekinyaniyayewin 5
 Tasinatowin 7
 Wakankoyakewin 3
 Hapan 5
 Ogu 6
 Hoksida 6
 Mazayuhayankewin 8
 Maniwakanhdiwin 5
 Mazanumpawin 2



Red Leg's Band (172)

Husasa 5
 Pepe 4
 Hepi 5
 Iyotankewin 7
 Wakanna 7
 Hepan 6
 Iyeyawin 6
 Haza 5
 Payahiyawin 5
 Mazaiyotankewin 3
 Winuna 3
 Ptesanwin 7
 Canhdeskamaza 5
 Hazadutawin 4
 Napeya 7
 Su-un 3
 Hapan 4
 Anpetuhiyawin 7



Wakute's Band (254)

Wakute 9
 Tunwanota 7
 Wakanwapiwin 4
 Winyanau 6
 Hapan 3
 Owahca 6
 Nagi 3
 Tatecinwin 4
 Susu 2
 Waci 5
 Mahpiyaduzahan 7
 Upanhdayawin 4
 Kaiyowazewin 5
 Tasinatowin 8
 Wanhdaka 7
 Oiceyawin 6
 Waktaahdewin 9
 Winyannau 7

Wakanmaniwin 2
 Mazaahdiyahdu 4
 Wakanhdiotawin 6
 Wageininmapewin 2
 Intekiyawin 2
 Zitkada 2
 Mahpiyunawin 3
 Tukananapewin 4
 Wakinyanokiyab 8
 Wospi 2
 Tokanyahpewin 5

Wipe-un 13
 Zitkadasakoyake 9
 Mahpiyatankawin 9
 Aupehdiwin 10
 Tiakunwin 11
 Canku 9
 Wakankihna 7
 Winuna 5
 Cusnawin 7
 Tanagidutawin 4
 Kanpeskapewin 7
 Kampeskada 10
 Wakanhdiiyotankewin 7
 Takanheca 6
 Itewakanhdiwin 5



Eagle Head's Band (130)

Huicape 7
 Mahpiyahdakinyamun 7
 Cehdupasamsun 2
 Kahdawin 10
 Iyaheyahewin 4
 Touake 7
 Hapaupaye 2
 Haza 11
 Canwiwawa 7
 Canhdeyayewin 2
 Tawospin 3
 Tasinainayawin 2
 Anpetuwastewin 8
 Paksiksan 6
 Tamaza 7
 Wakanhditaninwin 2
 Oyewastewin 3
 Wicahpikoyakewin 4
 Tatehonunwin 4
 Tapeta 1
 Wiyuhamani 10



Black Dog's Band (74)

Napesni 5
 Mazaiojanjanwin 2
 Anpetuiyotankewin 2
 Ptanhiyewin 1
 Tokahiwin 3
 Hoto 5
 Winuna 3
 Kabdecabwin 1
 Mahpiyuzawin 2
 Sagyeopahdawin 4
 Hapan 4
 Tasinawakan 3
 Wicanhpidutawin 4
 Ihawayakapi 4
 Owankatowin 5
 Aupo 1
 Iciyaupiwin 2
 Cajeyatawin 5



Good Road's Band (119)

Wamanus'a 7
 Tateyatomni 9
 Mahtiadizinin 3
 Tatewastewin 3
 Ahdatewin 7
 Ptandutawin 8



Taopi's Band (390)

Taopi 5
 Istazani 7
 Wicinyan 4
 Wakanhdisapa 9
 Tukanwicasta 6
 Wasteiado 7

Makatokecawin 6
Hinhewin 4
Capaahdewin 4
Hohepetakicawin 5
Kanpeska 5
Hotada 4
Miniskatewin 7
Winode 2
Itesan 3
Mahpiyatowin 4
Hopecutankawin 6
Oyenakisnawin 3
Nazan 3
William Adams 2
Yucauniwin 3

Makayewin 6
Hakewote 11
Wiyotanhanau 5
Nunpaicaga 7
Wastemnawin 5
Paza 5
Wahacankamaza 8
Tateahpeyab 5
Betsey 4
Wakinyatawa 8
Hunkamaza 5
Inkpawayakapi 4
Wanhinkpe 7
Aupeicage 4
Sunkatoiciye 6
Caske 7
Mahpiyainyanke 7
Tacetansan 5
Dutawin 5
Canohnahiyayeda 9
Winyan 2
Kandisapa 9
Mahpiyawakanzi 4
Nagitopawin 6
Hotohdinape 7
Maza 2
Sunkemaza 11
Wakinyantopa 2
Nankadutawin 3
Pesaduta 7



Yellow Medicine's Band (664)

Anawangmani 8
Wakanboide 4
Tasina 3
Wihake 4
Iyegeda 3
Cetangeda 7
Winyantoiciye 1
Apahtawin 3
Tukaw 1
Mahpiyaayewin 4
Kandisotawin 5
Wasusnawin 11
Kuteu 3
Iya 1
Sihapakiye 7
Wanske 2
Anawagkutemani 5



Mixed Blood Families (142)

John Moore 5
Angus M. Robertson 1
Gustavus A. Robertson 1
Thomas A. Robertson 2
Jane Moore 1
Joseph E. LaFramboise 4
Louise Moore 3
Louise Frenier 2
Narcisse Frenier 3
Alexis E. LaFramboise 3
Thomas Robinson 2
Louison Frenier 8
Jack Frasier 1
Joseph Lablac 8
David Fairebault 1
Joseph Monterey 2
Mary Tussotts 1

Okihipsisni 9
Tunkan 5
Wakanoiseda 3
Kaskawin 4
Tukanhdiyotankewin 4
Dowanmani 6
Niteopi 7
Hapan 4
Mazaska 5
Wicanhpi Numpa 4
Wicacaka 2
Inihan 5
Kuwaau 5
Wakanmani 3
Upan 6
Wakankada 4
Mahpiyawinna 10
Sakeda 6
Peta 7
Wakanhdikoyakewin 8
Mainapewin 4
Mizowin 7
Oyatenazinwin 4
Makainapewin 2
Supehiyu 7
Tahazu 5
Mahpiyataninin 6
Wihniunkawaste 5
Wacage 5
Tunwanwantiton 6
Dotedutawin 8
Wiyuha 12
Ecetukiya 4
Wakamnapiwin 4
Wicanhpiwegacin 4
Mahpiyakoyakewin 4
Anpetusa 12
Hapan 5
Sokehcawin 1
Mazaonahonwin 3
Sucanwasocaoun 6
Hapstin 2

A. D. Campbell 8
Scott Campbell 5
Antoine Renville 7
Michael Renville 6
Gabriel Renville 8
Charles Crawford 1
Frances Roy 8
Vetal Boye 3
Daniel Renville 4
Joseph Renville 2
Rosalie Renville 2
Maline Mumford 4
Alek Graham

Dakota Commemorative March



Lower Sioux Agency to Fort Snelling
November 7 - 13, 2006

In 1862 bounties were placed on the scalps of Dakota people by Governor Alexander Ramsey which eventually reached \$200

History

On November 7, 2006, as in both 2002 and 2004, Dakota people from the United States and Canada will begin a 150-mile long Commemorative March through southern Minnesota in honor of their ancestors who were forcibly removed from the Lower Sioux Agency to concentration camps at Mankato and Fort Snelling in November of 1862. For the Dakota this commemoration signifies an opportunity to remember and grieve for the suffering endured by their ancestors as well as to relate a perspective of the event which has rarely been told.

On November 7, 1862, a group of about 1,700 Dakota, primarily women, children and elderly, were force-marched in a four-mile long procession from the Lower Sioux Agency to a concentration camp at Fort Snelling. Two days later, after being tried and convicted, over 300 condemned men who were awaiting news of their execution were placed in wagons while they were shackled and then transported to a concentration camp in Mankato, Minnesota.

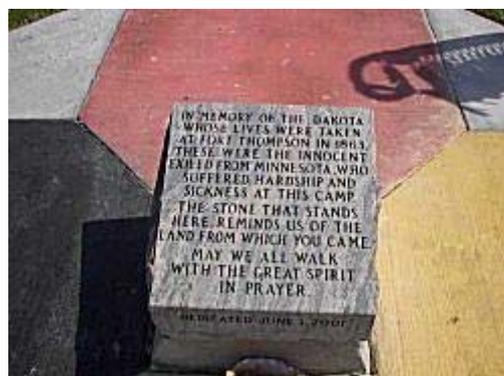
Both groups had surrendered to the United States army at

the end of the U.S.-Dakota War of 1862, believing they would be treated humanely as prisoners of war. Instead, the men were separated out and tried as war criminals by a five-man military tribunal. As many as forty cases were tried in a single day, some taking as little as five minutes. Upon completion of the trials, 307 men were condemned to death and 16 were given prison sentences. The remaining Dakota people, primarily women, children, and elderly were then forced to endure brutal conditions as they were forcibly marched to Fort Snelling and then imprisoned in Minnesota's first concentration camp through a difficult winter.

As both groups were paraded through Minnesota towns on their way to the camps, white citizens of Minnesota lined the streets to taunt and assault the defenseless Dakota.

Poignant and painful oral historical accounts detail the abuses suffered by Dakota people on these journeys. In addition to suffering cold, hunger, and sickness, the Dakota also endured having rotten food, rocks, sticks and even boiling water thrown at them. An unknown number of men, women and children died along the way from beatings and other assaults perpetrated by both soldiery and citizens. Dakota people of today still do not know what became of their bodies.

After 38 of the condemned men were hanged the day after Christmas in 1862 in what remains the largest mass hanging in United States history, the other prisoners continued to suffer in the concentration camps through the winter of 1862-63. In late April of 1863 the remaining condemned men, along with the survivors of the Fort Snelling concentration camp, were forcibly removed from their beloved homeland in May of 1863. They were placed on boats which transported the men from Mankato to Davenport, Iowa where they were imprisoned for an additional three years. Those from Fort Snelling were shipped down the Mississippi River to St. Louis and then up the Missouri River to the Crow Creek Reservation in South Dakota. A memorial to some of those people was dedicated at Crow Creek in 2001.



The memorial at Crow Creek

This ethnic cleansing of Dakota people from Minnesota was one part of the fulfillment of a larger policy of genocide. Governor Alexander Ramsey had declared on September 9,

1862 that "The Sioux Indians of Minnesota must be exterminated or driven forever beyond the borders of the state." The treatment of Dakota people, including the hanging in Mankato and the forced removal of Dakota people from Minnesota, were the first phases of Ramsey's plan. His plan was further implemented when bounties were placed on the scalps of Dakota people which eventually reached \$200. Punitive expeditions were then sent out over the next few years to hunt down those Dakota who had not surrendered and to ensure they would not return. These actions cleared the way for white settlement of Minnesota.

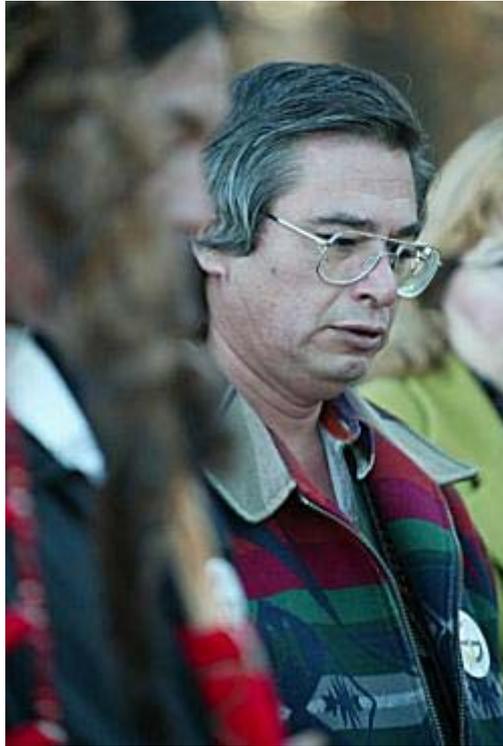
While small numbers of Dakota people began trickling back to their homeland by the late 1880s, most Dakota people remain in exile from their ancient homeland. This Commemorative March is a reason for Dakota people to not only honor their ancestors by acknowledging the suffering they endured, it is also a chance to tell the truth about Minnesota's shameful ethnic cleansing of its Indigenous people and an opportunity for Dakota reconciliation in their homeland of Minnesota Makoce (Land Where the Waters Reflect the Skies) 140 years later.

In 2002 Ron Leith who is the carrier of the Eagle staff for the 38 hanged at Mankato helped with our opening ceremonies. He asked Gerald Standing who is from the Wahpeton Reserve in Saskatchewan, to take care of the staff for the march, so Gerald started them out every morning carrying the eagle staff and ended with it every day. Gerald put in a lot of miles on the march, walking every day even when it was very painful. The picture below was taken on the first morning of the march as they were leaving Lower Sioux.



The marchers leaving the Lower Sioux in 2002

Leo Omani, from the Wahpeton Reserve in Prince Albert, Saskatchewan, was with the group for the entire march and it was his little red car that served them as the lead car for us the entire way (he and Gerald Standing took turns driving it). Leo was also the person who conceived of the idea for a commemorative event to honor the group of primarily women and children who made the march in 1862. The picture below is of him taken the morning they left Lower Sioux on the first day.



Leo Omani