



Badlands National Park – South Unit General Management Plan

Makaopta Makosica Oinajin – Itokagatanhan Makopaspe Waaokiyapi Ikceka



Dear Friends,

The National Park Service, in cooperation with the Oglala Sioux Tribe, is beginning the development of a new General Management Plan (GMP) for the South Unit of Badlands National Park. The South Unit is located entirely on the Pine Ridge Indian Reservation.

The South Unit holds some of the region's most valued natural resources. It contains spectacular scenery, including table mesas offering sweeping panoramas, incredible canyons washes and ravines, and foreboding walls. It also claims large concentrations of mixed-grass prairie, and numerous wildlife species. The South Unit is also historically significant to the Oglala Sioux People — a people connected to a landscape of great historical and spiritual significance. The South Unit is located within the Great Sioux Reservation, as established by the Treaty of Fort Laramie. In the 1940's, Congress removed the South Unit from the Reservation for use as an aerial gunnery and bombing range. In the 1960's, the gunnery and bombing range was declared excess and returned to the Oglala Sioux Tribe with the provision that the lands be part of the expanded Badlands National Park and managed by the National Park Service through an executed Memorandum of Agreement.

As the term "General Management Plan" implies, the plan is intended to provide a general framework to guide management decisions for the South Unit into the future. This framework will be based on public input and law, and presents a possibility for significant involvement by both the National Park Service and the Oglala Sioux Tribe in managing the South Unit.

In developing a vision for the park's future, it is important to first review the park's purpose, its significance, and the potential for public understanding and enjoyment of the resources that the park preserves and interprets. Later steps in the planning process will analyze the fundamental resources that are critical to achieving the park's purpose and maintaining its significance, describing specific desirable resource conditions and visitor goals, and design management alternatives for achieving those conditions and goals.

As part of the planning process, we will meet with federal, tribal, state, and local government officials. We, along with OSPRA, will also hold meetings to hear ideas and concerns from the general public and interest groups. Communication and cooperation with other governmental agencies, the local communities, and the general public will identify common interests and goals that will provide the framework for the General Management Plan. You will have numerous opportunities to be involved in this process.

With your help, we can develop a plan that charts a sustainable future for the South Unit. Please share your thoughts, ideas, and vision with us for this national treasure.

Sincerely,

Paige Baker, Ph.D.
Superintendent,
Badlands National Park

Birgil Kills Straight
Executive Director,
Oglala Sioux Parks and
Recreation Authority

The National Park Service thanks
the Oglala Sioux Tribe for providing the
Lakota translation in this newsletter

Kolapila,

Makaopta Makosica Oinajin ki el Itokagatanhan Oinajin Waaokiyapi Ikceka lecala wan Makaopta Oinajin Awanyanke ki e na Oglala oyate ki nunpin wanna kahayapelo. Itokagatanhan Makopaspe ki le Wazi Ahanhan Oyanke itimahel yankelo.

Woyuha ikceka otehike hca eya Itokagatanhan Oinajin ki lel itimahel yankelo. Woiwanke wasteste yunkan heiyoblaye eya etan makotankaya wanyankapi okihiupi ca ko na mnikaoskokpa eya wocetunglakel he na wakogla na maya woinapeke ki lena yankelo. Nakun tinmakoce peji toktokeca na wamaksan owe tokeca ota canke hena koya opapelo. Oglala oyate ki ehanni tawooyake hena Itokagatanhan Oinajin ki le otancan kiyapelo — oyate wan makoce ki lila wakankilapi un owanjilapelo. Ft. Laramie hel Wolakota kagapi kun he Lakota Tamakoce wan kahnige yunkan hel imahel Itokagatanhan Oinajin ki le yankelo. Wiyayapi kokto wanji sam opawinge napcinyunka sam wikcemna topa kun hehan Milahanska Tawokicunze ki Itokagatanhan Oinajin ki le oyanke letan yuheyab icu na kinyekiyapi un mazawakan utapi na wanapobyapi makopaspe kagapi yelo. Wiyawapi kokto wanji sam wikcemna sakpe sam wikcemna kun hehan kinyekiyapi un mazawakan utapi na wanapobyapi makopaspe ki le hehayan ilagiyapi sne canke makoce ki wayasu aikoyagya Oglala Tawokicunze ki wicakicu pi na Wowasi Oigwapi wan kagapi yunkan Makopta Makosica Oinajin wan gluicagapi yunkan hel opeyapi na Makopta Oinajin Okolakiciye ki awanyankapi ktelo.

Waaokiyapi Ikceka eyapi ki le taku wan kapi ki he, waaokiyapi ki le tokata wowasi ecunpi ki hena tawostanpi hena otapapi kta ca kagapelo. Ocanku ki le oyate tawoableze na tawoope iagleya kagapelo, na Makaopta Oinajin Okolakiciye na Oglala Tawokicunze ki nupin Itokagatanhan Oinajin ki he iyangkiyapi kta yugan eglepelo.

Tokata oinajni ki le tawowyanke wan kagapi yunkan, oinajin tawokunze, na watakukiyapi, na taku okihipica ki hena takomni tokeya piya iwanyankapi kte ecin hena iyohlogaya oinajin towoyuha hena oyate ki okikahnigapi and imagagapi ktelo. Waaokiyapi ki le icunhan woyuha tokapayapi ki hena ohanpi yunkan hecel tawokonze kiglegapi kte na tawowitan ipatantun kte na woyuha wasteste cinpi na tilehang omani ta na wakiyapi toktokeca hena koglegapi ktelo.

Le kah unkayapi ki ecunhan, milahanska na oyate na wasicu makopaspe na tiikinyela, wokicunze itancan yankapi hena ob mniunkiciyapi ktelo. Oglala Tomniciye Oinajin na Woimagaga Tawowasake ki iyayustagya, oyate na wowacinye okolakiciye ob mniunkiciyapi na tawowiyukcan na tawokakije hena naunhunpi ktelo. Tokanl wokicunze na tiospaye na oyate hena woglakapi na okiciyapi iyohlogya wowacin akilececa na wasabglepi hena iyeunkiyapi kte na hena Waaokiyapi Ikceka ki le cankahu unyanpi ktelo. Le ecunhan owe tonakeca oyapa kta ognayan tiopa yugan nihanpi ktelo.

Nita wookiye iyohlogya waaokiye ki le ocanku wan unkagapelo hecel Itokagatanhan Oinajin ki le tokata oikpatanwasteya iyankin ktelo. Oyate tawotehikilapi ki le wowiyukcan na woableze na woiwanyanke alukcanpi ki hena yunayeunyakiyapi pilaunyapi ktelo.

Waawacinya,

Paige Baker, Ph.D.
Waawanglake,
Makaopta Makosica Oinajin

Birgil Kills Straight
Waakiye Itancan,
Oglala Oyate Oinajin na
Woimagaga
Tawowasake

General Management Planning Waaokiyapi Ikceka

The general management plan (GMP) is the basic, long-range plan for all park units within the National Park System. Participation in the planning process by the park's staff, National Park Service (NPS) planning professionals, Oglala Sioux Tribe staff, residents of Pine Ridge Reservation, other neighbors, and the general public, is crucial to the success of this planning effort. The GMP will be developed to address the following questions:

1. What actions should we take to ensure that the park's resources are protected and preserved?
2. What actions should we take to increase visitor understanding and enjoyment of the park's resources?
3. What levels and types of visitor use are appropriate for various areas of the park?
4. What type of management is best for the South Unit?

Several possible visions for the park's future will be developed and analyzed before a preferred management alternative is identified. Evaluating a range of management alternatives enables the planning team and the public to compare the advantages and disadvantages of the various courses of action.

As a long-term vision for management of the park, the GMP will provide "big picture" guidance. The plan will not include specific designs, resolve all issues, or guarantee funding for the proposed actions.

Makaopta Oinajin Okolakiciye itimahel oinajin ki hena iyuha Waaokiyapi Ikceka ki le hutkanyapi na hanhanskeya owanjilaya otapapi. Oinajin tawowasi na Makaopta Oinajin Awanyanke na Oglala tawokicunze na Wazi Ahanhan Oyanke na tokenl wicoti na oyate ki le woakiyapi le iyuha opapi. The GMP will be developed to address the following questions:

1. Tokel unhanpi yunkan oinajin tawoyuha hena unkawayankapi na patanunyuzapi kte he?
2. Tokel unhanpi yunkan oinajin tawoyuha ki lena oyate ki okikahnigapi na iyokipiciyapi kta he?
3. Tokel unhanpi yunkan oinajin le tawoyuha hena tilehang omanipi owetonakececa hena aiyopteya ilagyapi kta he?
4. Itokagatahan Oinajin waakiyapi toketuka ca waste kta he?

Waakiyapi tokeca wanji kahnigapi sni itokabya wowanyanke owetonakeca kagapi na iwanyankapi kte. Waakiyapi icitoktokeca hena iwanyankapi kte na waakiye wicasa hena iyohlogya oskinciye owetotokeca ki hena waste na wastesni ki ablezapi kte.

Oinajin ki le wakuwapi tawawanke ki le woableze otankaya cankahuyapi kte. Woakiyapi le wogligleyapi wanjila ke sni na woakinice yuwastepi opa sni na mazaska yamna kte sni.

The General Management Plan will be used to:

- provide general direction and management philosophy
- define NPS and OST roles and responsibilities
- satisfy statutory and NPS policy requirements
- identify facility needs, functions, and general location; incorporate "green" environmental strategies
- identify costs and staff needs

The General Management Plan will not be used to:

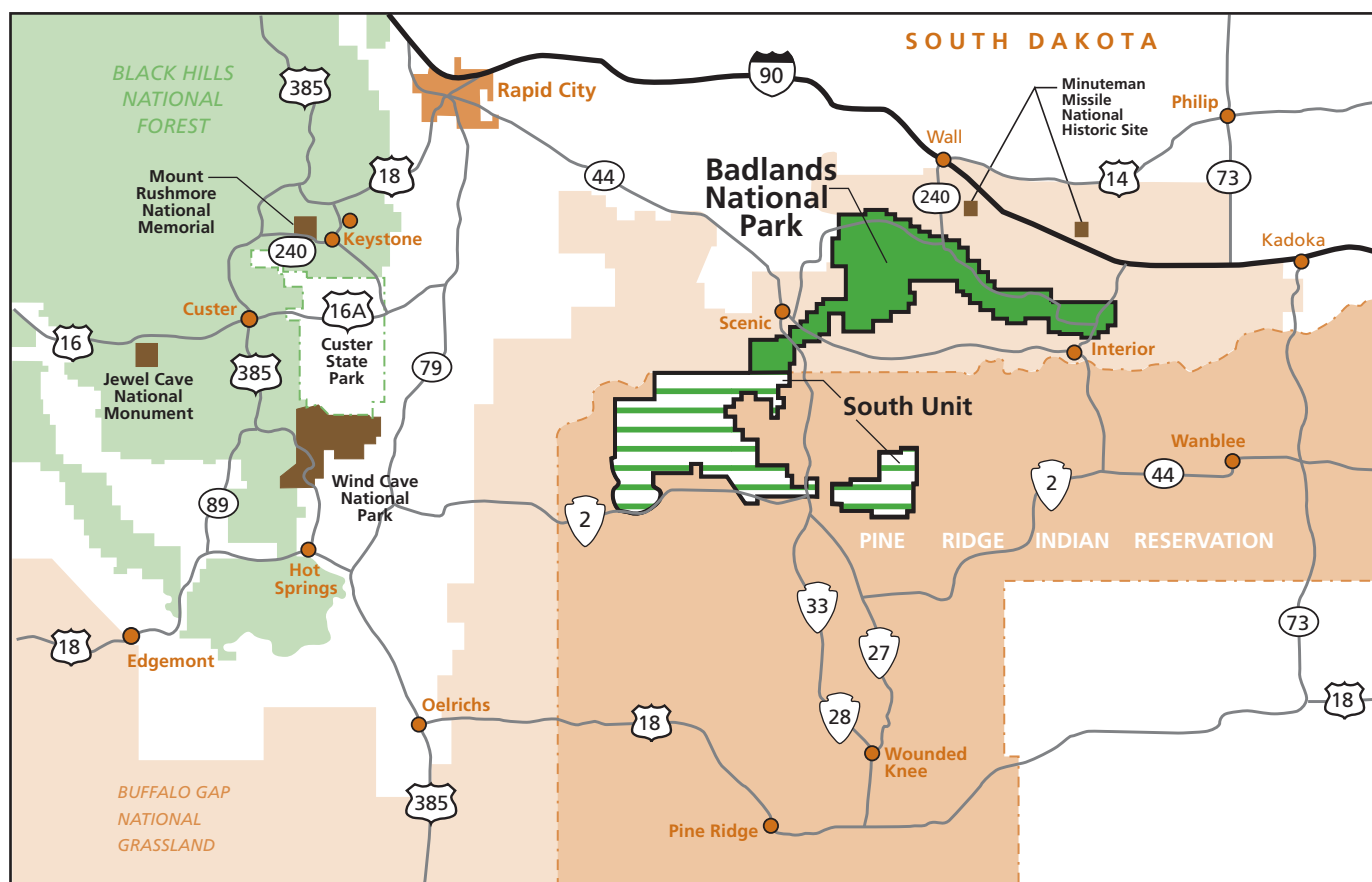
- develop detailed design plans for specific area
- guarantee funding for future actions and developments
- resolve all park issues

Waaokiyapi Ikceka ki le lecel ilagyapi kte:

- Ocanku na wakuwapi wowiyukcan kte ki lel kahnih yanke.
- Makaoptaya Oinajin Okolakiciye na Oglala Tawokicunze ki iyohila oskinciye na wowasi tawapi hena katinyeya kahnigapi kte.
- Wokicunze tawoope na Makaoptaya Oinajin Okolakiciye ki tawokunze hena canlimnayapi kte.
- " Oskinciye ki lena tawoilake na tuktektel he ki hena yuaslaya eglepi kte; makikiye waicahyapi tounye opayapi kte.
- Mazaska na wowasi ecun kta tawowacinye hena yuaslaya eglepi kte.

Waaokiyapi Ikceka ki le lecel ilagyapi kte sni:

- Woyuha yanke ki hena iyatayela waaokiye kagapi.
- Tokata oskinciye na waicahyapi kte ki hena mazaska waktaiyapi kte.
- Oinajin tawoakinice ki iyuha awostanpi kte.



Makopta Makosica Oinajin Itokagatahan Oinaajin
Badlands National Park Boundary Area

South Unit

North

0 10 20 Km
0 10 20 Mi

Vicinity
Badlands National Park
United States Department of the Interior
National Park Service
REDS • 137 • 20025 • August 2005

Badlands National Park – Purposes and Significance Makopta Makosica Oinajin - Woilake na Takukapi ki.

In 2000, the National Park Service began a General Management Plan for both units of Badlands National Park. Negotiations with the tribe led to a decision to prepare separate plans for each unit. The North Unit's GMP was completed in fall 2006. Together the two GMPs will provide guidance to park managers.

The following park purpose and significance statements were developed during the initial GMP planning stage. These statements apply to both units of Badlands National Park.

Park Purposes

The purposes of Badlands National Park are based on the various pieces of legislation that resulted in the creation of Badlands National Park and the legislation governing the National Park Service. Badlands National Park is to be managed to accomplish the following:

- protect the unique landforms and scenery of the White River Badlands for the benefit, education, and inspiration of the public
- preserve, interpret, and provide for scientific research the paleontological and geological resources of the White River Badlands
- preserve the flora, fauna and natural processes of the mixed grass prairie ecosystem
- preserve the Badlands wilderness area and associated wilderness values
- interpret the archeological and contemporary history of use and settlement of lands within the park, with special emphasis on the history of the Sioux Nation and the Lakota people.

Park Significance

The significance and unique characteristics of Badlands National Park are as follows:

- The park's geological and paleontological resources provide insight into climatic history, biological diversity, evolution, and geological processes particular to the boundary between the Eocene and Oligocene epochs.
- Fossil and geologic records provide a unique opportunity to trace the evolution of the prairie ecosystems of the Great Plains.
- The park contains places of spiritual and historical significance to the Lakota people, including the site of one of the last Ghost Dances.
- The harsh climate and extreme geography of the badlands region influenced both aboriginal use and contemporary settlement patterns of lands now administered by the National Park Service and directly contributed to the establishment of the park.
- The long history of research in the White River Badlands has contributed greatly to the science of vertebrate paleontology in North America.
- The park contains a substantial remnant of native prairie and encloses the largest mixed-grass prairie protected by the National Park Service.
- The park contains large, fully protected prairie dog colonies that provide habitat for the endangered black-footed ferret.
- The park contains spectacular scenery, predominantly highly eroded landforms that comprise a concentrated collection of rutted ravines, serrated towers, pinnacles, and precipitous gulches.
- The park contains 64,000 acres of designated wilderness made up of badlands and prairie that offer outstanding opportunities for exploration and solitude. (Located in North Unit.)

Makopta Makosica Oinajin ki lel oinajin nunpa canke iyohila Waaokiye Ikceka wiyawapi hokto nunpa kun hehan Makaopta Oinajin Okolakiciye ki kah hiyupi. Oglala Twokicunze ki ob mniciyapi yunkan hetanhan ca waaokiyapi lena kagapi. Waziyatanhan Oinajin waaokiyapi Ikceka tawa ki wiyawapi hokto nunp sam sakpe kun hehan ptanyetu ecunhan yustanpi. Waaokiyapi Ikceka ki lena nunpin oinajin hel wamakaskan awanke ki ocanku wicakicagapi kte.

Toka waaokiyapi kun hehan oinajin ki tawokunze na takukapi woyake ki lena kagapi na aicahyapi. Makaopta Makosica Oinajin hel oinajin nunpa ca woyake lena nunpin aikoyakapi.

Oinajin Taiwasi

Milahanska Tawokicunze tawoope na Makaopta Oinajin Okolakiciye tawokunze iyohlogya Makaopta Makosica Oinajin ki le kagapi na taiwasi lena agleya iyanke. Lena wasabgleyapi ki kiglegapi kta ca Makoptaya Makosica Oinajin ki le inyankiyapi:

- Oyate wicayuskaskan na waunspepi na iwastepi kta ca le Makizita Wakpa Makosica oyanke imahel woiwanyanke na makoskiska hena awanyankapi kte.
- Makizita Wakpa Makosica hel ehanni wamakaskan hohu and makoce tounye woyuha hena etan wopasi iyutapi kte ki hena patanyuzapi na yuieskapi kte.
- Tinmakoce opta peji toktokeca icage hena tounye na wamakaskan na waicage ki hena patanyuzapi kte.
- Makosica ki hel makoskanl opaspe na nakun isampaya makoskanl tokunpica aikoyake ki hena patanyuzapi kte.
- Oinajin itimahel makoce ki ilagyapi na eyutakin kun hena ehanni na lecala tawooyake hena yuieskapi kte, Oglala Oyate na Ikce Wicasa tawooyake hena tokeya patan yuzapi kte.

Oinanjin Takukiyapi Ki

Makaopta Makosica Oinajin takukiyapi ki na iyunkala otancankiyapi hena lel owapi:

- Oinajin ki lel ehankehan makoce ounye na wamakaskan wohu wopasi tawoyuha ki lena Eocene na Oligocene wicouncage tanka hena cokangnayan wooyake na wiconi icitokeca na piya waicage na maka tounye lena woableze wan patanyuze.
- Makoblaye Tanka hel tinmakoce tounye ki icage kun hena inyan ikago na maka tounye wopasi hena okiye.
- Lakota oyate tawowakan na ehanni wooyake eya oinanjin ki lel itimahel yanke, wanji ki he ehake Wanagi Wacipi kun he e.
- Lehanl Makaopta Oinajin Okolakiciye ki makosica wan lila otate iyanunge na oskiska ca iyangkiyapi yunkan ehanni Ikce Wicasa na lecala hiyutakapi hena tounye ki kahnige na nakun oinajin kagapi ki he.
- Makizita Wakpa Makosica hel tehanl wopasi ecunpi yunkan hena Makoptaya ehankehan wamakaskan cankahu wopasi wan okiye.
- Oinanjin ki lel tinmakoce ota na peji toktokeca icage na Makaopta Oinajin Okolakiciye ki jena awanyankapi.
- Oinajin ki lel itimahel pispiza oti tankinkinyan yanke na hena lila awanyankapi ecin hena Itopta sapela ki nakenunla unpi na hena taounye heca.
- Oinajin ki lel wowanyanke wasteste yuke yunkan hena iyuhakinil makosica heca canke wakogla na paha oskiska na paha zizipela na maya mahelhelutuya ota.
- Waziyatahan oninajin ki he makospela hoktopanwinge wikcemna skape sam opwinge tob tiokitehan makoce wan makosica na tinmakoce ca kahnih yanke na hena imagagaiciya omanipi na wowahwa olepi hena sotkayakel heyeye.

Issues and Concerns Woakinice na Wokagi

The planning team has compiled a preliminary list of issues or areas of concern to be dealt with in the South Unit GMP. This list may be enlarged as comments are gathered from the public and other agencies. Throughout the planning process, the issues and concerns will be refined through public involvement and will form the cornerstone for the plan.

Preservation of resources:

Natural and cultural resources are continually being impacted or threatened from inside and outside of the park. How will the park protect these resources while accommodating an appropriate range of visitor uses?

Operations and management:

What is the best style of management for the South Unit? What is the best way to include OST in the management of the South Unit? What changes might be necessary to most effectively and efficiently operate and manage the South Unit?

Visitor experience and access:

Most visitor use at the South Unit occurs at the White River Visitor Center (WRVC) in the summer months. Comments received from the public request access to more remote areas. Access to some of the areas requires crossing private and tribal lands. How can access be achieved and improved? How can the NPS and OST provide an appropriate range of visitor experiences and opportunities while still protecting park resources and values, and respecting private land ownership? Given limited financial resources, can the WRVC be open longer in the year?

Development:

What development, if any, would be appropriate in the next 20-some years? How can this development be accommodated with the least impact to the resources and values of the South Unit? What kinds of improvements should be made to the infrastructure, particularly to the roads?

Sacred Sites:

How can sites sacred to the Oglala Sioux Tribe be protected from unintended intrusion?

Waaokiye kage kihan wokagi na woakinice eya yuwitayapi yukan hena Itokagatanhan Oinajin Waaokiyapi Ikceka imahel akiyapi kte. Oyate na okolakiciye tawooye mnayanayapi yunkan icyel owapi ki le yutanka ayapi kte. Waaokiye kagapi ki ecunhan wokagi na woakinice lena oyate ki piya kagapi kte hecel waaokiye ki le agletunpi kte.

Woyuha Patanyuzapi kte:

Oinajin ki makoce na oyate tounye tawoyuha hena ohiniyan tokanltahan na timahetanhan ahiwoto na ins ocinyankel yanke. Toske lena woyuha ki nakicinjinpi na tilehang omani icitoktokecapa ki hena iwastewicayapi kta he?

Wowasicunpi na waiyankiyapi:

Itokagatanhan oinajin ki le tokel iyankiyapi yunkan waste kte he? Itokagatanhan oinanjin ke li tokel Oglala tawokunze ki opawicayapi kte he? Itokagatanhan oinajin ke he taku ca yutokecapa yunkan katinyeyakel na woimnanyakel inyankiyapi kte he?

Tilehang omanipi ki tawoikiksape na woiyunkiye:

Bloketu ki icunhan itokagatanhan oinajin ke hel itimahel Makizita Tilehangomanipi Tipi ki hel tilehang omani ki lila iglagyapi. Woiyunkiye ki lena hunh tuwa tamaka na ins oyate tamakoce opta iyaya pi kte. Tokel woiyunkiye ki le kiglegapi and sam yuwastepi kte he? Makaopta Oinajin Okolakiciye na Oglala Tawokicunze ki tilehang omani tawoikiksape na tawoiyowaja yunanyewicakiyapi kte he, na makun makayuha ki ohowicalapi kte he? Mazaska oicusica cankan, Makizita Tilehang Omani Tipi ki he bloketu ki isamya yugan gle okhipi kta he?

Waicahyapi:

Waicahyapi, yunkan heci, letan tokatkiya waniyetu wikcemna nunp isamya ikipi kta he? Itokagatanhan Oinajin ki tawoyuha na tawotekihila hena toske yujuju sni awicahyapi kte he? Wowasi cankahu ki le awicahyapi kte yunkan toketu ca waste kta he, canku hena e hca?

Wowakan Glepi:

Oglala oyate tawowakan glepi ki hena toske icunpi yunkan tuweni el silwiyukan hiyayin kte sni he?

Draft Management Zones

Waiyangkiyapi Opaspe Ihanhan Owapi

One of the tools used in planning for units of the National Park System is management zoning. These zones identify how different areas in the South Unit could be managed to achieve resource preservation, provide visitor access and use, protect sacred sites, and serve operational purposes. The planning team has identified seven draft management zones that could be appropriate in various places in the South Unit. Eventually, each of the GMP alternatives will have management zones applied in varying locations and sizes. An overview of the draft management zones is provided below.

Research Emphasis Zone

These areas provide maximum preservation of irreplaceable or unique resources of high scientific, cultural, or ecological value. Tolerance for resource degradation is very low. Access is restricted and limited by permit or agreement for research purposes, American Indian traditional uses, or other well - justified special uses. Management actions focus on resource values and research benefits. Development is temporary, and occurs only to support the safety of researchers, scientific research, or preservation of the resource.

Preservation Zone

The emphasis in this zone is on preserving or restoring native species and natural processes; paleontological resources are actively maintained, monitored, and protected; archeological and historic resources possibly allowed to molder; natural sound, pristine night skies, good visibility, and unobstructed views prevail. There is a very low tolerance for resource modifications and degradation. Visitors enjoy self-directed activities, closeness to nature, challenge, and adventure. Access by foot or pack stock. There may be limits on visitation and length of stay to protect resources and maintain desired visitor experiences. Evidence of management activities is minimal and subtle.

Developed Zone

This zone supports management and administration of the park. Appropriate kinds of facilities include offices, maintenance shops, housing, storage areas, and visitor contact stations, kiosks, and wayside exhibits, and restrooms and picnic facilities. Natural processes and resources may be altered to support park operations. Visitor education is either self-directed or ranger led; visitor use in this zone is generally highly structured. Appropriate commercial services could be permitted. Management activities focused on visitor orientation, education, and safety; infrastructure maintained. Some modification of natural environment may occur for visitor access, park operations, and administrative needs, but new developed zones are not placed in areas with sensitive natural or cultural resources unless adequate protection of such resources can be assured.

Driving/Sightseeing Zone

In this zone, roadways and associated developments are used for touring the park, enjoying scenic overlooks and interpretive media, and gaining access into other park areas. Visitor attractions are convenient and easily accessed by bicycle or vehicle on maintained dirt, gravel, or paved roads. Visitors can observe and enjoy the natural environment and have a sense of adventure, but little need for outdoor skills.

Semi-Primitive Zone

This area emphasizes preserving and restoring native species, natural processes, and paleontological and cultural resources; archeological and historic resources possibly allowed to molder; pristine night skies, good visibility, and unobstructed views prevalent here; moderate tolerance for resource modifications and degradation related to visitor use or facility development. Visitors can see and hike through remote and spectacular natural scenery while experiencing a sense of adventure and solitude; a high level of self-reliance or backcountry skills is needed. Development is limited to picnic sites, wildlife handling facilities, and research sites.

Natural Area/Recreation Zone

This is the wildest, most natural zone. All management actions would be subject to the "minimum requirement" concept. Opportunities abound for visitors to interact personally with natural surroundings. Access by hiking or pack stock, and camping is allowed. There may be limits on visitation and length of stay to protect resources and maintain desired visitor experiences. Development is limited to unpaved trails.

Sacred Zone

This zone is managed to prevent resource impacts and maintain sacred feeling. Access may be limited to accommodate ceremonies that may be open only to participants. Interpretation would occur at the visitor contact station. Visitors would have quiet, reflective experiences in this zone, which is accessible only by foot. No development is permitted in this zone.



Exhibits on display at the White River Visitor Center.

Makaopta Oinajin Okolakiciye ki taoinajin hena akiyapi yunkan waiyangkiyapi opaspe ki lena ilagyapi. Opaspe ki lena un Itokagatanhan Oinajin tawoyuha hena iyekiyapi na tokeske iyankiyapi yunkan patanyuzin na tilehang omani ki woiyunkiye wicakagapi na wowakan ogle hena awanyankapi na woilake hena otapin kte. Waaokiye ki waiyangkiyapi opaspe sakowin kahnigapi yunkan lena Itokagatanhan Oinajin ki hel ikipi ki iyecel yublecapi. Tokata Waaokiyaipi Ikceka iyohihila Waiyangkiyapi Opaspe ki lena ilagyapi kte. Waiyangkiyapi Opaspe ki lena lel owayanke:

Wopasi Otancankiyapi Opaspe

Owapi ki lena woyuha eya wosloye iyutapi wankatuya na oyate taounye na makataounye ki hena otehike canke wopatan tanka kahnih egnake. Woyuha waihangyapi ki le wowacintanka kiyuzapi sni. Woiyunkiye ki wowapi oigwapi na ins kansu un patagyakel wasukiyapi hecel wopasi na Lakol wicohan na tokunpica wasteste hena tanyan iyankin kte. Waiyangkiye wicohan hena woyuha tekihilapi na wopasi iwawastepi kte hena cokab ahigle. Wopasi wicasa na wisloye iyutapi na ins woyuha patanpi kte un ecela aicahyapi ne ihanhan kte.

Wopatan Opaspe

Le opaspe ki wicoicage okage na ounye ikceka hena coginyapi na patanyuzin kte; ehankehan inyan wopasi tawoyuha hena shehanyan patanpi na iwanyankapi na awanyang nanjinpi kte; ehankehan oyate ounye na ehanni wooyake tawoyuha el itunwanpi sni hena; Woahmunye ikceka na hanhepi mahpiya ostekesni na wablesyapi waste na woiwanyanke blesyela lena sagya hin kte. Woyuha yutokecapi na ihangyapi ki hena wowacintanka ki lila cistila. Tilehang omani ki waciniciyakel skinciyapi na maka taounye okahtanicuyapi na ikutkutekapi ki lena he e ca imagaiciyapi. Manipi na ins sunkawakan akan woiyunkiye kiglegapi kte. Tilehang omani ki lena oagna tohanyan oonyanpi kte ki patagyakel wasuwicakiyapi kte hecel woyuha na tawokiksuye hena patanpi kte. wicohan ki cistiyela na otaninsni.

Aicahyapi Opaspe

Le opaspe ki oinajin iyangkiyapi na wawankapi hena patanyuze. Tipi toktokeca na ikipiyakel han yunkan hena wowasitipi na oapiye tipi na ohpaye na wagletipi na tilehang omani wooyake na wounspe onajinla na cankuaglagla wopazoglepi na otankaye na tankal wotapi heca. Maka taounye na tawoyuha hena oinajin waiyangkiyapi ki okiyinkte ehantan ecela yutokeca okihipi. Tilehang omani ki wounspe icupi ki hena waciniciya icupi na ins wamaskan awanyake wanji unspewicakiyapi kte; Opaspe lel itimahel Tilehang omani woilake ki lila aokiyapi. Wokamna wicohan ikipiya ognas woiyunkiye wicakupi kte. Waiyangkiyapi tohan ki hena Tilehang omani ki wableswicayapi na tawounspe na woawanyanke hena tokahe; tokatakiya oagle patanyuzapi kte. Tilehang omani woiyunkiye na oinajin inyankiyapi na apiyapi lena un maka taounye kihan ognas cistiyela yutokecapi kte, ho eyas, opaspe lecala tuktektel maka na ins oyate tounye ostekesni hena iheyab ignakapi kte na ins woyuha ki lena awicakeya woawanke yuke ehantans.

Iyecinkinyanke kahab Omanipi Opaspe

Le opaspe ki el canku na aicahyapi ki hena oinajin ki wayang omanipi na woiwanyanke wasteste imagaiciyapi na wayuaslayapi woyake na oinajin el woiwanyanke toktokeca hena oiyaye yuhapi kte. Tilehang omani tawopazo hena picake na oiyawewaste na mazasunkakan na ins iyecinkinyanke un ocanku eya makikceya na inyan kpanla na ins cankusapa ca kah he. Tilehang omani ki imagaiciyakel maka tounye wayankapi na kitanla ikutkutekiciyapi, kas nakun wopikesniyanke imagaiciya okihipi.

Hanke-ostekesni Opaspe

Le opaspe ki wicoicage ikceka na ounye okage na inyan un ehanni wapasipi na oyate taounye woyuha hena patanyuzin na yukini kta ca tokahekiyapi. Ehankehan ounye na ehanni wooyake tawoyuha hena eletunwapi sni; Hanhepi mahpiya ostekesni na ozanye waste na wowanyanke ikusecola he hena lel tokahekiyapi. Tilehang omani ki epi na ins aicahyapi etanhan woyuha yutokecapi na ayutakunisni ehantans wowacinyuzapi cistiyela wicakiyuhapi. Tilehang omani ki makosica lila woinihan na manitu ki hena wanyankapi na eagna omani pi na imagaiciyapi na isnaiciya okihipi; Igluhapi na ins hemahel oskinciye wopikapi ki lena sagya aigluhapi kte. Tankal owote na wamakaskan okicanye na wopasi ogle lena ecela wawicahyapi kte.

Makikceka/Woimagaga Opaspe

Opaspe ki le ostekesnihce na lila makikceyake. Wakiyapi kte ki hena cistiyela wowasuyapi kte. Tilehang omani ki iyunkala ounye ikceka ijehanopiciyapi pi kta oiyaye ota. Manipi na ins sunkawakn akanyankapi un oiyaye yuhapi nahan ihanhan etib okihipi. Woyuha awanyankapi na tilehang omani tawoikiksape patanyuzapi kta un tilehang hipi ki wasuyapi and yuptecelapi. Waicahyapi ki maka ocanku yanke ki hena ecela kte.

Wowakan Opaspe

Le opaspe ki woyuha hena takuni iwoto kte sni na wowakan he patan kte. wowakan wicohan ecela na opapi hena oiyaye patagyakel iyowincakiyapi kte. Wayuiyeskapi hena tilehang omanipi tipi hel ecunpi kte. Opaspe ki lel tilehang omani ki wowahwa na wiyukcankancel woikiksape yuhapi kte, canke maniyand ecela oiyaye yuhapi. Le opaspe ki el wawicahyapi wanicin kte.



Park visitors looking at an interpretive site map at the White River Visitor Center.

Potential Management Concepts

Tokata Waaokiye Wowiyukcan

The General Management Plan process involves assessing various ways to manage the South Unit in the future. The NPS and the OST are seeking to establish a management structure that will provide for the care, protection, and oversight of the resources within the South Unit consistent with the governing principles of both the NPS and the OST. Discussions between the NPS and the OST have identified three specific planning goals:

- To determine the degree to which the OST will participate in the management of the South Unit of Badlands National Park.
- To identify long-term management concepts for administration of the natural and cultural resources within the South Unit.
- To ascertain the best public uses of, and access to, the South Unit.

At this point in the planning process, the NPS, in cooperation with the OST, is seeking your ideas for how to reach these goals. On the following pages, we offer some ideas/concepts for managing the South Unit. While some of these ideas/concepts go beyond the above-stated goals of the GMP, it is important during this early stage of the planning process that all possibilities are open for discussion. We encourage you to offer new ideas, as well as to comment on the ideas/concepts presented in this newsletter.

After public scoping is complete, the GMP planning team will review the comments received from the public, and will develop a range of management alternatives for the South Unit. These alternatives, including a preferred alternative, will undergo a thorough analysis which will be presented to the public in the draft GMP.

The following concepts range from continuation of current management or shared management to management by an entity other than the NPS. Congressional action would likely be required to put into effect alternatives based on these concepts.

Concept 1

The NPS would continue to manage the South Unit as one of two units of Badlands National Park. All the laws, regulations and policies pertaining to units of the National Park System would remain in effect, as would the specific enabling legislation that established the park. In addition, the 1976 Memorandum of Agreement between the NPS and the OST would remain in effect.

Concept 2

Management of the South Unit of Badlands National Park would be shared by the NPS and the OST. The NPS and OST would work together to manage resource protection and visitor use in the South Unit. The laws, regulations, and policies pertaining to units of the National Park System would remain in effect, as would the specific enabling legislation that established the park and any appropriate OST ordinances and resolutions. The NPS and OST would renegotiate the 1976 Memorandum of Agreement to reflect the changed relationship between the two parties. The NPS and the OST would each contribute funding and staff for management of the South Unit.

Concept 3

The South Unit of Badlands National Park would be managed by the OST with technical assistance provided by the NPS. The primary management responsibility for the unit would rest with the OST, while NPS could assist the OST with technical guidance in resource management and visitor use as requested, or as required by authorizing legislation. This concept could be implemented by recreating the South Unit as an affiliated area of the National Park System or by establishing a separate new unit of the National Park System. In either instance, all the laws and policies pertaining to units of the National Park System would remain in effect. The mechanism for funding varies depending on whether the South Unit would remain within the National Park System or become an affiliated area.

Concept 4

The lands of the South Unit would be managed by OST as a Tribal Park/Preservation Area or in some other manner determined by the Tribe, in accordance with Tribal ordinances and resolutions. Staffing and funding would be the responsibility of the Tribe. This concept would deauthorize the South Unit of Badlands National Park and end NPS management there.

Note: If Concept 4 were to be selected, a GMP would not be needed, because the South Unit would no longer be a part of the National Park System. In that case, the following information about resource management and visitor use options would not apply.

Waaokiyaipi Ikceka kagapi ki he Itokagatanhan Oinajin tokata iyangkiyapi kta toktokeca iwanyankapi kte. Makoapta Oinajin Okolakiciye na Oglala Tomniciye ki waiyangkiyapi cankahu wanji Makoapta Oinajin Okolakiciye na Oglala Tomniciye ta wokunze ki otapeya Itokagatanhan Oinajin tawoyuha hena awacin na ipatanyuzin na awanyankin kt ca ignipi. Makoapta Oinajin Okolakiciye na Oglala Tawokicunze wostanpi na wasabglepi yamni iyekiyapi:

- Makoapta Makosice Oinajin hel Itokagatanhan Oinajin iyangkiyapi ki hel Oglala Tomniciye ki watohanyan opapi kte ki he awostanpi kte.
- Itokagatanhan Oinajin ki hel Makikceya na ouye tawoyuha hena awanyankapi kte ca hanhanskeya iyangkiyapi wowiyukcan iyekiyapi kte.
- Itokagatanhan Oinajin ki oyate tawoilagye na oiyaye wastehce ki hena ablesiciyapi kte.

Wakiyapi yunkan wanna Makoapta Oinajin Okolakiciye ki Oglala Tomniciye ki ob tokel wasbglepi lena kiglegapi kta tka nitawowiyukcan iwaciniyanpi. Wowiyukcan eya oyublaye ki lel kpagankel unkowapi. Waaokiye toktokeca heya le wowiyukcan ki lena apleya kagapi kye yunkan takomni Milahanska Tawokicunze ki wostanpi kte.

Icunhan wowiyukcan ki lena hunh Waaokiyaipi Ikceka wasabgletunpi kun hena iwankab iyaye tka le waakiyapi ki le ecunhan otancan ki he ecunpica hena iyuha iwoglakapi kta yugan hin kte. Wowiyukcan lecala luhapi hena. kpaganyagluguzin kta iwaciniyanpi na nakun wowiyukcan eya lel wotainwowapi ki lel pazopi ki el hotaninyakinyin kte. Oyate tawopasi yustanpi kihan Waaokiyaipi Ikceka waakiye ki oyate tawoeye hena piya iwanyankapi kte na waakiyapi icitoktokeca Itokagatanhan Oinajin kicagapi kte.

Woakiya ki lena, na nakun iyaostagya kahnigapi wanji, katinsya pasipi kte na okahab ihanhan Waaokiya Ikceka kagapi na oyate ki wicakipazopi kte. Wowiyukcan ki lena ohiya ki lehanl iyanke ki hecena kta na ins okiciya iyankiyapi kte na ins. Itokab oyakapi, Milahanska Tawokicunze tawowasuye iyhlogya waaokiye ki lena iyoptin kte.

Wowiyukcan Wanji.

Woiwanyanke tokahe ki le iyohlate Makoapta Oinajin Awanke ki Makoapta Makosica Oinajin lel oinajin nunpa eyas Itokagatanhan Oinajin ki he iyankiyapi kte. Makoapta Oinajin Okolakiciye ta woose na woahope na oskinciye wowapi hena hecena hinkte nahan nakun oinajin ki le kagapi iyatayela wostanpi he najin kte. Nahan nakun Wowasi Oigwapi wan wiyawapi kokto wanji sam opawinge sakowin sam sakpe hehan Makoapta Oinajin Awanke na Oglala Tomniciye ki kagapi kun he hecena najin kte.

Wowiyukcan nunpa.

Makoapta Makosica Oinajin ki hel Itokagatanhan Oinajin ki he Makoapta Oinajin Wawanyanke na Oglala Tomniciye okinikiya iyankinyapi kte. Makoapta Oinajin Awanyanke na Oglala Tomniciye owanjila Itokagatanhan Oinajin tawoyuha na tilehang omani towoilake nakicijinpi iyangkiyapi kte. Makoapta Oinajin Awanyanke ta woose na woahope na oskinciye wowapi hena hecena najin kte nahan nakun oinajin ki le kagapi wostanpi na Oglala Tomniciye tawoowe na tawokunze hena hecena najin kte. Wiyawapi kokto wanji sam opawinge sakowin sam sakpe kun hehan Makoapta Oinajin Awanyanke na Oglala Tomniciye ki Wowasi Oigwapi wan kagapi kun he wotakukiciyapi kitokeca canke piya kagapi. Hecena Makoapta Oinajin Okolakiciye na Oglala Tawokicunze ki iyohila Itogatanhan Oinajin he mazaska na wowasi kicunpi na iyankiyapi kte.

Wowiyukcan Yamni.

Oglala Tawokicunze ki Makoapta Makoce Oinajin hel Itokagatanhan Oinajin ki he iyangkiyapi kte na Makoapta Oinajin Okolakiciye ki ins wawopika wookiye kicunpi kte. Oglala Tawokicunze ki iyunkala oinajin iyankiyapi kte, na ki wookiye na woyuha iyangkiyapi na tilehang omani tawoilake hena otunhanpi kte. Itokagatanhan Oinajin kile Makoapta Oinajin Okolakiciye kicicaya piyakagapi na ins kinunkanya oinajin lecala eglepi yunkan le wowiyukcan ki woilagye okihipi kte. Tuktozna keeyas, Makoapta Oinajin Okolakiciye tawoowe na tawokunze tawowaske ki hena hecena hinkte. Itokagatanhan Oinajin ki Makoapta Oinajin Okolakiciye hecena opa na ins okiciya iyangkiyapi heca kta heci mazaska okicanye ki kahnigin kte.

Wowiyukcan topa.

Milahansk Tawokicunze ki Itokagatanhan Oinajin ki le Makoapta Maksica Oinajin hetan woiyunkiye ikikcu kte na, Makoapta Oinajin Okolakiciye tawowasi woiyunkiye nakun ikikcupi kte na makoce ki Oglala Tawokicunze ki napiyuzapi kte. Itokagatanhan Oinajin ka ki oyate toinajin/Wopatan opaspe kahya inyangkiyapi na ins tokel Oglala Tawokicunze ki kahnigapi kta heci, Oyate tawokicunze na wostanpi optapapi kte, Na makoce na Oglala oyate na makikceya tawoyuha hena aiyacinya kagapi kte. Oglala oyate ki wopika wookiye ba mazaska hena iyowajapi kte.

Ablezapo: Wowiyukcan topa ki le kahnigapi ehantan, Waaokiyaipi Ikceka wanicin kte ecin Itokagatanhan Oinajin ki Makoapta Oinajin Okolakiciye hel hehan opa kte sni. Hecetu yunkan, woyuha awanyankapi na tilehang omani taosukanlyuze lena opa kte sni.

If the National Park Service remains involved in the management of the South Unit, the next decision is, “what should the goals be for resource management and visitor use?” The matrix below reflects four different approaches that could be taken to manage cultural and natural resources and provide for visitor experiences in the South Unit.

Resource Management and Visitor Use Options

Alternative A: No Action	Concept B	Concept C	Concept D
The No-Action Alternative provides a baseline for evaluating the changes and impacts of the other (action) alternatives. Under Alternative A, the National Park Service would continue to manage the South Unit as one of two units of Badlands National Park. All the laws, regulations and policies pertaining to units of the National Park System would remain in effect, as would the specific enabling legislation that established the park. In addition, the 1976 Memorandum of Agreement between NPS and the Oglala Sioux Tribe would remain in effect. Operations as they currently exist would continue.	In this concept, visitors would be encouraged to explore the South Unit and take advantage of expanded opportunities there to discover paleontology, geology, Lakota history, and land management. Guided tours into the backcountry, as well as individual opportunities for hiking and camping, might be offered. Wayside interpretive signs would be added along roads and trails.	The focus in the South Unit would be to protect the natural environment and preserve cultural resources through resource management and education, while providing a range of appropriate visitor uses. Parts of the park would be closed to the public to protect resources and allow research. Access to some areas would be limited, and visitor experiences would be concentrated in a few areas.	Under this concept, the South Unit management would focus on interpreting the history of the Sioux Nation and Lakota people, as envisioned in the park’s enabling legislation. Interpretation and education would center on the history, culture, and language of the Oglala Lakota as well as on the history of the Sioux Nation, in both pre- and post-European contact times. Natural resources would be managed in a manner that supported the indigenous philosophy of ecological stewardship, including the reintroduction of native species important to Lakota culture.

Ungna Makopta Oinajin Awanyanke ki ecena Itokagatanhan Oinajin iyankiyapi hel opapi kte ehantan hehanl wowiyungeki wan ayuptapi kte ki he “Woyuha Wakiyapi na Tilehang Omani tawostanpi hena toketu kte hwo?” Lel hukuta oiyaye icitokeca tob pazopi yunkan lena Itokagatanhan Oinajin hel Lakol ounye na makiceya woyuha awawanyankapi na tilehang omani tawoikiksape hena iyangkiapi kte. kte.

Woyuha Waakiyapi na Tilehang Omani Tawoilake Toktokeca

Wowiyukcan A: Wayutokecapi Wanice	Wowiyukcan B	Wowiyukcan C	Wowiyukcan D
Wayutokecapi Wanice Woiwanyanke ki le wayutokecapi na waiwoto hena iwayankapi kta ca oagle kahya he. Woiwanyanke ki le iyohlate Makopta Makosica Oinajin itimahel oinajin nunb han yunkan Itokagatahan Oinajin ki hecena Makopta Oinajin Awayanke ki iyangkiyapi kte. Makopta Oinajin Okolakiciye tawoope na woahope na oskinciye wowapi hena hecena inyan kin kte na nakun oinajin ki le kahniyapi kun he wokunze ki ecena iyankin kte. Wowasi Oigwapi wan wiyawapi kokto wani sam opawinge sakowin sam sakpe kun hehan Makopta Oinajin Awanyanke na Oglala Tomniciye ki kagapi kun he hecena iyankin kte. Lehanl woecon iylagyapi hena hecena iyankin kte.	Le opaspe ki tilehang omani ki Itokagatanhan Oinajin ki le wayukcanpi kta wicayaecapi na ehankehan wamakaskan hohu wopapsi na maka ounye wopasi na Lakota ehanni wooyake na makoce woakiye lena ilagye kte. manitu hecaya wawanyang omani awicayapi na nakun omanipi na iglakapi lena ungnagan eglepi kte. Yuaslayaicu wasabglepi ocanku oyasin paslatapi kte.	Itokagatahan Oinajin ki lel wasabgleyapi wan yuhapi ki he woyuha waakiye na wounspe iyohlogya makikceya ounye awanyankapi na oyate tounye ipatanpi, kohan tilehang omani ikiyapi woiwake wicakihapi kte. Woyuha ipatanpi na wopasi tantanhan oinajin ki hankeke natakapi kte. Oinajin hankeke oiyaye wasuyapi kte, na tilehang omani tawawoiksape kte ki inagnala Labyapi kte.	Le wowiyukcan ki iyohlate Itokagatanhan Oinajin tawoakiye ki Lakota oyate tawooyake ki wasabgleyapi kte, ecin Milahanska tawokunze ki. Oglala Oyate na Oceti Sakowin Lakota tawooyake na tounye na tawoglake hena yuajajapi na wounspe ki lena coginyapi kte, Wasicu atawicayapi itokab na iyohakab. Makikceya woyuha ki lena Ikce Wicasa Maka Awanyankapi wicotawacin apatanpi kte, Makiceya ounye ocaje ota Lakota ounye ki otancankiyapi ki hena piya akupi kte.



Schedule for the GMP Process

Step	Time Frame	Planning Activity	Public Involvement Opportunities
1	Completed	Initiate Project The planning team assembles and begins to identify the project's scope, customize the planning process, and establish contacts with participants.	
2	Winter 2007–Spring 2008	Define Planning Context and Foundation The team examines WHY Badlands National Park was established and affirms purpose, significance, and presents preliminary concepts to the public in Newsletter #1. Team members collect and analyze relevant data and public input.	<ul style="list-style-type: none"> • Read Newsletter #1. • Send us your ideas and comments. • Come to public meetings and share your ideas.
3	Summer 2008–Winter 2008	Develop and Evaluate Alternatives. Using staff and public input, the team explores WHAT the South Unit's future could look like and proposes a range of alternatives in Newsletter #2.	<ul style="list-style-type: none"> • Read Newsletter #2. • Send us your ideas and comments. • Come to public meetings and share your ideas.
4	Spring 2009–Summer 2009	Prepare and Publish Draft Document <i>A Draft General Management Plan / Environmental Impact Statement</i> is published. The draft document describes the alternatives and impacts of implementing each alternative. Based on the impacts and public input, a preferred alternative is identified in the document.	<ul style="list-style-type: none"> • Read the draft document. • Send us your ideas and comments. • Come to public meetings and share your ideas.
5	Fall 2009	Revise and Publish Final Document The team will analyze comments by agencies, organizations, and the public, revise the plan, and distribute a <i>Final General Management Plan / Environmental Impact Statement</i> . The final plan is approved in a published <i>Record of Decision</i> .	<ul style="list-style-type: none"> • Read the final document, including responses to substantive comments and official letters.
6	Winter 2009	Implement the Approved Plan After the "Record of Decision" is issued, begin implementing the plan as funding permits.	<ul style="list-style-type: none"> • Stay involved throughout implementation of approved plan. Let the park know what you think.

We Are Here

Waaokiyapi Ikceka Woecun Oaye Otakipapi

Ca	Woecun Wasabgletunpi	Waaokiyapi Wicohan	Oyate Opapi Paganwicakiyuzapi
wanji	Yustanpi	Woecun iyayeyapi kte. Waaokiyapi opaspe ki kiwitayapi na wokicunze iyekiyapi kte na waaokiyapi oaye aiyopteya kagapi na opapi hena owoglake kagapi kte.	
Nunpa	Ptanyetu kokto nunp sam sakpe - Wetu kokto nunp sam sakowin	Waaokiyapi Cankahu na Oagle Yuajajapi Waaokiyapi ki Makopta Makosica Oinajin takuwe owahegleyapi na tawocunze na takukapi hena yatanzapi kte na wowiyukkan tokeya hena woyatanin wowapi un oyate ki wikipazopi kte. Waaokiyapi opaspe opapi ki tawoiyacine hceka na oyate tawowiyukkan mnayapi na iwanyakapi kte.	<ul style="list-style-type: none"> • Wotanin woapi yawapi kte. • Nitawowiyukkan na woeye hena hiyuunyakiyapi kte. • Oyate ki mniciyapi canna yaupi na wowiyukkan nitawa hena yunayeunyakiyapi kte.
Yamni	Bloketu kokto nunp sam sakowin - Waniyetu kokto nunp sam saglogan	Wowiyukkan Toktokeca Akiyapi na Iwanyankapi kte. Wakiye ki wowasi na oyate tawowiyukkan hena un tokata Itokagatahan Oinajin ki tokel iyankin kte ki iwanyankapi na Wotanin Wowapi icinunpa hel woakiye toktokeca yuataninpi kte.	<ul style="list-style-type: none"> • Wotanin woapi yawapi kte. • Nitawowiyukkan na woeye hena hiyuunyakiyapi kte. • Oyate ki mniciyapi canna yaupi na wowiyukkan nitawa hena yunayeunyakiyapi kte.
Topa	Wetu kokto nunp sam saglogan - Waniyetu kokto nunp sam saglogan	Ihanhan Wowapi Yuwinoyapi na Yublecapi. Waaokiyapi Ikceka / Makikceya Ounye Waiwoto Woyakapi toka kagapi oyublecapi kte. Ihanhan wowapi ki he wowiyukkan iyohila ilagyapi kta tka icitokeca na waiwoto kte hena oyake. Waiyapi na oyate woeye mnayapi yuncan etan wowiyukkan wan ihanhan kahnigapi ca iyekiyapi kte.	<ul style="list-style-type: none"> • Toka kahnigapi wowapi lawapi kte. • Nitawowiyukkan na woeye hena hiyuunyakiyapi kte. • Oyate ki mniciyapi canna yaupi na wawiyukkan nitawa hena yunayeunyakiyapi kte.
Zaptan	Ptanyetu kokto nunp sam saglogan	Wostanpi Wowapi ki piyakagapi na Oyublecapi. Waaokiyapi opaspe ki okolakiciye na oyate tawoeye hena iwanyankapi kte, na piya kagapi na Waaokiyapi Ikceka / Makikceya Ounye Woyakapi ki he iyaza kpmnipi kte. Waaokiyapi awostanpi ki iyopteyapi na wostanpi wowapi wan el owapi kte.	<ul style="list-style-type: none"> • Ehanketa wostanpi wowapi lawapi kte.
Sakpe	Ptanyetu kokto nunp sam nappcinyun ka	Waaokiyapi Awostanpi ki ilgyapi kte. Wostanpi Wowapi oyublecapi iyokab, waaokiyapi ki wana ilagyapi kte.	<ul style="list-style-type: none"> • Waaokiyapi yustanpi ilagyapi he icunhan opeiciyapo. Tokel wilukkan ki oinajin ki iwahowicaypo.

Wana lel unhipelo.

We Want To Hear From You Ho Naunihun Uncipelo

In this phase of the GMP process, we are asking you to help us develop preliminary alternative concepts for how the South Unit may be managed during the next 20+ years.

We encourage you to comment electronically through a link to the park's website at www.nps.gov/badl

You are also welcome to mail comments directly to the park at
**Superintendent
 Badlands National Park
 P.O. Box 6
 Interior, SD 57750**

Please include your mailing address if you wish to receive future documents.
 Your comments would be most helpful to us
 if we receive them no later than

APRIL 11, 2008

We plan to hold public meetings in Wall, Rapid City, and on the Pine Ridge Reservation in late March–early April. The meeting places and times will be posted on the park website and in local newspapers and on radio stations throughout the area.

Before including your address, phone number, e-mail address, or other personal identifying information in your comment, you should be aware that your entire comment — including your personal identifying information — may be made publicly available at any time. While you can ask us in your comment to withhold your personal identifying information from public review, we cannot guarantee that we will be able to do so. We will make all submissions from organizations or businesses, and from individuals identifying themselves as representatives or officials of organizations or businesses available for public inspection in their entirety.

Waaokiyapi Ikceka akiyapi ki le ecunhan letan omaka wikcemna nunp ikipiya Itokagatahan Oinajin iyankiyapi hta ca wowiyukkan toktokeca akiunyanpi cankewooye unnicilapi.

Oinajin ki tawakangli woyakapi ki www.nps.gov/badl yuncan he iyohlogya woeye yakaga oyakihi kte

Woeye oyekiwapi ki hena Waawanglake, Makopta Makosica Oinajin, Wowapi Ognakela Sakpe, Interior, Itokagatahan Makopaspe

Tokata wowapi iyacu kta tacin ehantan wicacaje owapi nitawa ki opekiyapo. Nitawowiyukkan ki lena Tahecapsun Wi wikcemna nunp sam wanji, kokto wanji sam sakowin itokab unkipi ki lila waste ktelo.

APRIL 11, 2008

Oko tokahe icunhan Wall na Mni Luzahan Otunwahe na Wazi Ahanhan Oyanke hena iyaza oyate wicunyuwitapi kte.
 Oinajin tawakangli woyakapi na tiikinyela wotaninwowapi na ikancola hena iyohlogya tohantu na tuktetu kte ki hena iwohounyanpi kte.

Wicacaje wowapi na omasape na wakangli wonahun nitawa opeyakiye sni hanna, ins woeye ki el takunl un iyeniciyapi kta opeyakiye hantan, taku wan slolyayin kte ki he woeye he ataya — wiahoye nitawa koya — ungn oyate yunayewicakiyapi kte.
 Woeye nitawa hel takunl un iyeniciyapi kte ki lena oyuspe unyasipi kte sece, tka awicakeya hecel okihipica sni kte. Okolakiciye na wokamna iyaza woeye patumaye iyeyakiyapi hena iyuha, na tuwa itunkala heca oitanan na ins nawicakijin icyapi hena yutokeca sni oyate wanyankapi kte.

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General Management Plan

Waaokiyapi Ikceka

National Park Service
U.S. Department of the Interior



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