

“Paha Sapa” – American Indian Use of the Black Hills

May 16, 2007

Transcript

SOUND:

Donovin Sprague:

I'm really happy that the Black Hills National Forest Advisory Board has asked me to present this information today. A lot of this pertains to the Lakota and American Indian history [and] use of this area – the black hills and surrounding regions. I wanted to start clear back in the 1780s. At that time, Congress declared that American Indian tribes were domestic and dependent nations. Domestic in that they were not foreign, so they were here. And then dependent – in this case that's been interpreted to be on the U.S. government. So the U.S. government is really the entity that we work with and that's the smoothest area if you can find that mode. Unfortunately, there's a lot of things that happen with other entities (state and tribal) and sometimes those relationships are not developed in a conducive way that help people. So the U.S. government – that's who we report to. This was affirmed by Justice John Marshall in a court case as well - Cherokee Nation vs. Georgia. The tribal law also comes into play with all this. But during that particular time period, I could refer to a lot of different books about this story, but the story that I am going to tell you is all from my own people and my family and what they were doing here at this time. So at that particular time, my great-great-great-grandfathers were being born. One of them was born at Bear Butte at the base there. That was always a good place for the ladies to go when they were ready to give birth, and it was down below there that they would come in there and gather. It was good to be born at the base of Bear Butte. It's still a sacred area. At this particular time period, we rely on oral history (story-telling which is handed down) and also the winter counts which were painted on hides – most important events of the year. So, our legends and stories tell us that we came from the Black Hills - that we came out of the Wind Cave. We know there's been lots of migrations back and forth through the years through here, and we understand all of the politics of the books that come out and say, “well you didn't arrive here until 1740 or something and before that you were in Wisconsin, etc.”

There were lots of movements and we have lots of artifacts here from the coast. We have dentalium shell traded and brought in here in the real early time periods.

We have legends of how Mato Tipula, better known as the Devil's Tower, was created. In that story (briefly), some children were lost from the tribe and this bear started chasing them, and just before the bear caught them they prayed to this rock. The rock sprang up and formed the Mato Tipula, which was the Bear Lodge. The children were up on top and the great eagle came down and brought them to safety later. So everybody said that the big bear clawed the sides and put the formations in there, but then bears can't get that big. But the moral of the story, or the whole theme behind it, was that we knew that the ground rose. Geologists studied the formation there and that's what they know too. They know that the ground rose up. So, in our stories we have the race track around the black hills of the area over here on 79-Hot Springs. I was just on that racetrack the other day and it's kind of the humpback range around there. We have lots of stories about that that go way back. My family story goes back way before homesteading days. In the late 1700s, one of my grandfathers was born in France, and on my Lakota side (my grandfather on the other side) High Backbone was born at Bear Butte. So that's my Lakota name – I don't know where "Donovin" and "Sprague" comes from. I think that's Irish or something. But my Lakota name is "Cankahu Wankatuyu," and that means "High Backbone," so it's the neck of the buffalo – it's the hump on the buffalo. My grandfather's father and son were known as Chief Hump from the Crazy Horse family. And the first one is the uncle, mentor, and instructor for Crazy Horse. So we still make our bows the same way that they were made and so there are certain things like that that we continue to carry on from generation to generation. The first time they started recording some of our own family history here that appeared in at least books and in print was when Lewis and Clark arrived on the Missouri River. He met all of our family at Fort Pierre. One of the people they wrote quite a bit about was a man named Black Buffalo. And Black Buffalo was probably most notorious for... well, in summary there's more to the story, but he wanted to take one of the boats that Lewis and Clark had in exchange for safe passage, and they call that "bad humor island" down there by Fort Pierre because they thought that the Lakota were in bad humor that day because they wanted to take that boat. It had candy and goodies and things they were going to give to up-river tribes, but anyway they recorded all about Black Buffalo and how this maybe-war was merely touched off and then they pushed off on the bank and spent the winter with the Mandans with whom they had peaceful relations.

So this early part here is one of the maps although there is a Siouyan speaking in North Carolina and I'd like to welcome our guests from there. So everybody wonders about that. We had a known history in the great lakes region. The people followed food and there were climatic changes and people didn't stop at the state lines and say, "well this is Minnesota, I'm not going in here." When the buffalo went, they took off. So then we did have a long history here in Minnesota too, which this shows. And finally there is a recorded time period in about the 1730s that the Lakota Bands, of which there are seven, each came out on the creek because they needed water and what little timber there was, and so they settled out on these creeks in South Dakota. So I wanted to put together... everybody says like, "Sioux" - that's the Naddowisi-eg Sioux or Chippewa or Ojibwe word which means "hated foe" or "snake" or "enemy." So you won't find the word "Sioux" in our language. It is Lakota, Dakota and Nakota. So I'll explain the Lakota here of which there are these seven bands. I put the interpretation of the Lakota word. We have the Oglala's - they are largest band at Pine Ridge. Sicangu are the "burnt thighs," and they are at Lower Brule and Rosebud - a lot of people forget the Lower Brule part there. The historians refer to them as the "Brulé." So what you have is historians injecting French words in there too which confuses researchers. And then you have the Minnicoujou, which is my band. That's at Cheyenne River. Siha Sapa means "Black Foot" and is at Cheyenne River. Itazipco - "without bows" - at Cheyenne River. Oohenumpa - "two boilings" or "two kettle," also at Cheyenne River, and then Hunkpapa at Cheyenne Rock. So there are three groups under which we could say are Sioux or whatever. I underlined this here: that they speak the Lakota dialect, which if you say, "very good:" lilawasté. A Dakota speaker would say, "dinawasté," with a "d" and a Nakota speaker would put an "n" under there and say, "ninawasté." These are basically eastern South Dakota, Minnesota, a few in Iowa, and the Santee over in Nebraska. The Nakota are the smallest - Yankton and Yanktonai.

Some of the old star maps that came in when our people surrendered had these star maps of the Black Hills and regions and sacred areas and one of them was tied into this thing we called the constellation -- "Tayamni" up there. But all of those corresponded into sacred areas in the black hills and movements were done into Bear Butte at certain times of the year. Inya Kara - and really, "Kara" should be "Kaga." That's a misspelling because there is no "r." They put in Inya

Kara, but it should be “Kaga”. That’s another thing - it’s hard to talk about our history in a short period of time because suddenly it drops into the whole universe and then you’re into star knowledge and all these movements, but just one thing I’ll just say to give you an example: it’s called the hand that comes up and I think it’s “Regal” or something – I don’t even know how to say some of those astronomical words and constellations. But it makes its appearance around November and it comes up and the stars are on there and when that appears then that was always the time for us to do the sun dance and prepare for the most important Lakota religious ceremony and then it disappears at April as it leaves the sky. They didn’t really know if the sun dance was successful when they did that until its reappearance again. Everything was based on star knowledge. These are just examples from that. When it’s in the constellation they call Dried Willow, they would be in the winter camps in Nebraska and western South Dakota. Wicincala Sakowin (“Seven Little Girls”) - when it’s at Harney Peak they would be welcoming back the thunders. And these would be solstice things too. Solstice is real important. June 21 - that was always solstice for Sundance - and so nobody ever wrote about this, but when Custer made his attack he came in on one of the biggest religious ceremonies there ever was because all the people came together for that. It was like June 25, because it goes about four days. They never gathered like that - the grass would not sustain such large groups. Then here’s Reynolds Prairie in mid-May and over at the Bear Lodge for the solstice.

Values are very different for Lakota than European and a lot of people have put together differences and probably I’ll just use one – Cooperation vs. Competition. I kind of learned that when I go to the European schools when I leave the reservation. You have new things you’re trying to get ahead of the next guy. I remember in track at home, we had this guy who set the state record for two-mile and one-mile, and he hated to beat anybody locally. So he would run good enough to barely win at the end, but when he went to big track meets, boy - he just about lapped everybody and he set the state record. One of my friends from Mobridge just came to work with me recently and he’s older than I am and he’s still got the mile record over at Mobridge and it was set when he was a freshman. After that he had some problems with the coach or school or whatever, and they wouldn’t let him run but he still has a mile record over there. So, our values are bravery, generosity, respect, wisdom – that’s part of our circle there. But what this does when you operate all the time in different worlds, it can cause stress when

you're back and forth. So probably our people are known as more nonverbal than verbal, and I actually gave a little talk one time where I utilized all these values that I didn't grow up with and I was running around and I was getting right in everybody's eyes and getting feedback. It was kind of a role playing thing just to see how people felt with that.

Here's some more on the star knowledge – the actual map. They treasured these maps and they were on hides – they were rolled up. One was an earth map and the other one was a star map and it corresponded. See, everything on earth is up in the sky in the heavens. That was the meaning behind that. They didn't know why those maps were so important to our medicine men – they thought they were just artifacts. This explains some of the sacred areas there. Here's where I mentioned Kaga, Mato Tipula, Buffalo Gap (where the buffalo came in), Bear Butte, Old Baldy...

This is how our winter counts were drawn on hides to record our history. This one here, "Horses died off on this year..." I guess that's like a lot of snow up there weighing the branches down. This one here, "1866," refers to the federman fight. Over on the other side - the one in the corner - is the death of my great-great-great-grandfather, the one that was born in Bear Butte – High Backbone. He was killed in a well-documented fight. Crazy Horse was there and it was over there in the Wind River Mountains in a conflict with the Shoshone. There are lots of stories about that that's been written, but we know the story of what really happened with that whole fight and so these are personal stories that have been handed down. These were the most important events of the year that took place. I think up there at 1868 – "They traded many mules" - that was the Fort Laramie Treaty. Here's some other ones – "Crazy Horse is killed."

The Treaty Period, you'll have that... Treaties started in the colonial era - 1600-1775. Our most important treaties here were in 1851, Fort Laramie, and 1868. Those are the ones that pertain to this particular area. I worked in the south too. 1968 was a big treaty year. They were making treaties with the Navajo and also some of the southeastern tribes. So basically, these were treaties of removal and all of the treaties – I teach American Indian Law also - and every single treaty was broken by the United States. There wasn't one that was not broken. So that's a timeframe of all of that. This here shows all of the boundaries that were set up with the Fort

Laramie Treat of 1868. The first '51 treaty was basically a peace treaty just identifying other tribes in the area – the Lakota – and that they should all get along and things like that... general boundaries of where they are at. But the '68 treaty is the one of substance that is still drawn on today. There are two real key clauses of the treaty. This was that the eastern boundary of it be the east bank of the Missouri river, thus you have all of the water rights. Then you have people saying, “Well in that case, we own the rights of the water.” So that’s been something that’s been challenged and contested. The U.S. government is usually pretty favorable with our tribes in the area of water rights, historically. The winter’s doctrine from the early 1900s and from then on has emphasized a need for American Indian people to use the water. So then the boundary continues. This middle section is western South Dakota and we’re right over here in the Black Hills. The Missouri river goes up, and up on the top it becomes the Yellowstone River, and down here it becomes the Powder, and down here it becomes the Platte. So really it is kind of like one big circular waterway. So the first lands that were actually taken... the plan is to put the people on reservations. The first taken would be this unseeded territory and they basically took that and they said that the hump was no longer justified with the buffalo being depleted and all that. So that would be the first land that would be taken.

The next time period, of course, we had the discovery of gold in 1874 in the Black Hills and so there was a push to take the Black Hills. The most important clause of this treaty is in section number 12, and in section 12 there’s what is called the “three-quarter clause” – the famous “three-quarter clause” in American Indian law. It said that they had to have three-fourths of the adult signatures of the tribe, and I think that they only got about maybe 10%. The commission broke up and went back and they couldn’t get that, and they could see that they were not going to get the Black Hills that way. So then what happened was that treaties ended in 1871, thus our people say that the 1868 was before that and was in effect, and in 1871, congress said they would no longer make any treaties. They wouldn’t be known as treaties, so what they called them now was going to be agreements. So that’s why it says the agreement of 1876, but it’s a real misnomer because it was no agreement on behalf of the tribes at all. In fact, what happened was it was just passed as an act of congress, which everyone knows what an act of congress can do. So they drew a line here basically around the 104th meridian, and what it does is conveniently chops off the Black Hills right there. This was the land that remained over here to the east bank

again. I have a lot of information on even why this boundary goes out like that in our stories. There's people out there that are important ancestors. From here, the allotment of land was given on each reservation. 160 acres would be given for the General Allotment Act and there are other conditions like you would get a quarter section if you were a single parent or stuff like that. After everybody had their sections of land, all of this land was leftover. Everybody's got their land and this is what is left over. So then think of future generations being born or whatever, this land was opened up for homesteading here. So with the homestead act of the early 1900s, someone could come in and just like that get a quarter section land for having a school house or something like that.

A lot of people wonder about the Pine Ridge Reservation - I'll use that as an example. That's just names that were attached later, just like "Sioux." Originally, Fort Laramie was the first fort over here. This was kind of like the main watering hole going west. And then the Bozeman trail would come up through here to try and protect miners who were mining in Montana. The Red Cloud agency was right here first - the number one. The number two location - that's where it's at today - Fort Robinson. And the third time, not too many people realize it was clear over on the Missouri River. The fourth time it moved, it became the Pine Ridge Reservation. The Spotted tail went through four moves like that too and became the current Rosebud. And at that time, Nebraska was also becoming a state, so it's like, "well it's easy to push them into Dakota territory and then we won't have an Indian Affairs Office to worry about I guess."

Through this territory - you might say our "hay day" or whatever of our people - this was all our territory that you can see in there - clear over to Minnesota, part of Iowa, and at least a good half of Nebraska - Pawnee. A lot of these had historic uses in the black hills too. The Cheyenne, Arapaho, Utes, Ponca, and Pawnee. I went to the Kiowa museum in Oklahoma and when you walk in there you see Bear Butte right in there - it's very sacred area. Not to mention the Crow, Cheyenne, and the Mandan, Orikowa, Madasa - three affiliated tribes. This area too was occupied by our people and during this hay day this was going to end in 1877 with some surrenders, and it takes in half of Wyoming and it takes in a bigger chunk of Montana up there and goes clear into Canada. So you think of an incredible amount of territory here that was defended. And the buffalo - wherever the buffalo went, that's where our people went. Our camps

were all over. I said, "Hump was born over here and it's on the Missouri River where Lewis and Clark came in."

This gets into some of the early reservation setups. These are my people up here. This one says, "Hump's Village" and "Big Foot's Village." Big Foot is from our family too – we're all on the mother side of Crazy Horse, so it goes back to a man named Black Buffalo that Lewis and Clark met and his two wives. One wife goes into all the Hump family and the other one goes into the mother of Crazy Horse – Rattling Blanket Woman was her name. Her brothers were Big Foot, SiTanka, Touch-the-Cloud – the seven-foot-tall body guard – sometimes called body guard of Crazy Horse. But if you read the signs at Pine Ridge, the little highway markers down there - those green ones - all say Hump was his body guard. But they were body guards to each other.

This is what the reservation would diminish to up in our area – South Dakota and a lot of people don't realize that California has the most of any – over 300 - but they are called "rancheria," like a Spanish term. Then they are split up too – this is jumping ahead a little bit – but they will say "Aberdeen? I didn't know that was in Nebraska." Or, "Albuquerque, Colorado? I think somebody got their maps messed up."

This here is present day. This is about 1990. What this is is a Bureau of Indian Affairs map and our region is the Aberdeen office and they control the affairs for Nebraska, North Dakota, South Dakota, like that. This is the Albuquerque region here for those affairs – Anadarko, Oklahoma -- because of the large number of Native Americans has two: Muscogee and Anadarko. But when they refer to the Aberdeen area there, that's us.

This here is a ranking. This is a little bit dated now, but one point I wanted to make out is that the Navajo for years – or Diné is their name – they were always by far the largest tribe of any, but then when the Cherokee nation relaxed their blood quantum, which typically is one-fourth to be federally recognized and enrolled – one-fourth degree. Well, they lessened that and so overnight they became the largest tribe in America. So, they have people who could be 1/64th and things like that. They trace to a common ancestor on their rolls and if you can trace to that, then

you can be enrolled. But on this, just recently the Choctaw, that book that I completed, just passed our people. And this continues on, you have all that...

This is Black Buffalo's son, who later, John Catlan came up -- he's the artist. If it hadn't had been for Catlan, we wouldn't know what our family members looked like back then. This is 1832 and George Catlan again recorded all this stuff. Like it says down here, he's the head chief of the Minnicoujou. And what he did was he put on demonstrations out there for them. This caption says he could run down a buffalo on foot and drive an arrow into its heart. He used to dog them too, like bull dogging, only a buffalo -- that'd be a handful. But actually, he met his demise up at Slim Butte and he was dogging a buffalo when that happened, so he's up there but these are unmarked areas too. We know throughout this whole region where our people are resting today.

This is one of his sons here. They are coming off this second wife of Black Buffalo. This is Touch-the-Cloud -- the seven-foot-tall body guard. In Oregon, I have two nephews that are 6'10/6'11. Every other generation seems to get his height, so then they have good basketball teams. My nephew, I took a picture with him over there in Spearfish this spring and he's still growing. I think he's 6'9 and it looks like I'm sitting down. His brother, SiTanka, is Big Foot but this here is my great-great-grandfather. There are no pictures of the first Hump who was born at Bear Butte, so the historians have them all confused because there's father and son, so they had the first Hump fighting at the Little Bighorn in 1876. Well, if you refer back to our winter count, that was 1870. He died six years before it happened, so if a historian would just look at those winter counts they could get that. But what they don't know is that there was a son and it was him. This picture is at the Little Bighorn Museum. If you ever go in there it is one of the only pictures they have. So this would be my great-great-grandfather, which I carry their names. The Little Bighorn cropped out the ladies so it's just his picture there. But he fought right on the Custer Hill at the Little Bighorn with Crazy Horse there. So we have a whole story of what happened right there and also I have a book too that is kind of looking for a publisher, but it's called, "Hump and Crazy Horse."

We've got one of Custer's horses too and a lot of people didn't know where that went and we have the whole story with that and I told that story when they had me at the Little Bighorn. I was speaking on June 25th anniversary and the curator took me downstairs and found these records and their records matched our family story, only they said, "Who is Little Crow? Our records show that Little Crow got one of Custer's horses as a war trophy," and it was Hump's brother whom I have a picture of – Little Crow. And he was wounded – shot in the left leg on the Calhoun Hill right next to the Custer Hill. It was then that Little Crow came and either brought him one of Custer's horses or was riding one himself. But they went to Canada after that and that horse went up there. Then I kind of got interested and I did a lot of research on horses of Custer and stuff like that.

Multiple wives were common. I often get a little flak from that sometimes, but Hump had five wives and these two were sisters. I was like, "well, he kept it in the family anyway." But multiple wives were important because they enhanced the status of a Chief. They had a lot of giveaways and food preparation and the women were doing this and they had a lot of voice on the council too. It was like, "well you better vote this way or if you came home (this woman owned everything in the tepee – the lodge and belongings) and so if a man came home and his stuff was outside then that wasn't a good sign. You're out the door. On his hat band there it's got his name, Hump, and it's also referred to/translated to "buffalo hump." The picture was taken in 1879 by the western photographer L.A. Huffman. My grandfather came in to surrender with Sitting Bull in Canada and he came into Fort Keel and it was there in Montana that they took this picture here.

This is a picture from 1891. That's my grandfather there and he didn't speak English so in Washington... we are related to this guy too – Andrew Traversie, but he was interpreting for my grandfather, and what he was doing was speaking out about allotment. He was a great opponent of allotting land or taking anything in the black hills. I could tell you about the Fort Laramie Treaty and how it was a real important document, but if I go to reservations today they'll say, "Well, this person's from a treaty signing family, treaty signer, treating signer..." Well, these guys were nowhere to be found. Crazy Horse, Hump, and Touch-the-Cloud -- they would not come in to any of those. And by showing their disapproval of it, they said that the ones who go

in there where they hang around the fort. They represented the final people that held out until the very end of our people. There's a great document of pages and pages of my grandfather's testimony that they sent me from the Smithsonian, all of him opposing the allotment.

This picture I put in because this is my great-grandfather, Felix Benoist. The name was Benoit—it was French. But his father was full French and then his father had married full Lakota, and then he married full-blood Lakota. But he was a Hampton graduate and in 1877 he was at the Hampton Institute in Virginia. So we had people over there at that time and the great stories that we have from Felix is that he was an agency interpreter. He spoke Lakota and he was the interpreter between his relative, Big Foot – Sitanka - and Colonel Sumner right before Big Foot went to Wounded Knee where he would be killed in the wounded knee massacre. So we have the whole story of what transpired between that. So the name was Benoit – French – and then they called him Benway and today they put an “s” in there for some reason – Benoist. But my grandfather he went by Benway. He spelled it out just the way it sounds, “Benway.”

These guys here are all on the other side of Hump – there are three greats: great-great-great-grandparents. And this guy is French too so he was born in the time period of the late 1700s. This guy is Fred Dupree and he is in the South Dakota Hall of Fame for saving our buffalo from extinction and his wife is Good Elk Woman and Pete up there - their grandson. So what Fred did (and my hometown is named for our family there – Dupree - on the reservation), Fred captured these buffalo when they were calves and protected them here. They were out north of here and they brought him in and raised them and the buffalo were extinct at that time – they were all gone – depleted. So Fred passed away and one of his sons settled his estate and sold his buffalo to a man called Scottie Philip (who the town of Philip is named for). And then Scottie put those in Custer State Park. So through Custer State Park, that's what built all those up. I know that it wasn't that long ago that they knew the Scottie Philip part of it, but they didn't know the other part where the buffalo really came from and so I have some awesome pictures of our family members and they have full-grown buffalo hooked up like a team of horses to a wagon. Scottie had a real short life and I think he died young of a heart attack. One of Fred's son-in-laws was in the legislature, and Scottie was too, and that's how he learned about Fred. These French men who came in, like Felix and them, when soldiers came here to fight our people, they were already

married into the tribe and had children, and they went in arms against the U.S. because this was their family.

This is present-day urban centers here on this map. Just to let you know that Rapid City is considered a major American Indian center by population. Our people are very interested in events of the black hills and the area, but some of the politics and laws have kind of tied our hands somewhat in areas where we can't function and operate all the time, but Rapid City would be the third largest reservation if it were a reservation. Pine Ridge is the largest, and then Rosebud, and then close behind Rosebud is the urban area of Rapid City. These are just some notes on contemporary statistics.

Congress had issued an ultimatum that our people had to all come into the reservation or be declared hostile and at war with the U.S. That was January 31 and they didn't come in, so they sent soldiers out and our people were over in Montana and the Bighorns and the Wyoming area in the Tongue River, Powder River, and some of this was being settled so they were moving further away. At that particular time, there were five surrenders. First of all, the Battle of the Rosebud had happened and then the Little Bighorn – famous battle and victory, our greatest victory... and then after that is when the surrenders came in at 1877 in May. In a two-week time period, the five last ones to surrender were Crazy Horse (they didn't want these five people to be together at all, so they split us up like that – and that's the way the reservations see it too – they split us up so that we cannot come forward in a unified voice), Crazy Horse was put at Fort Robinson (Camp Robinson then), Touch-the-Cloud from our family went to Spotted Tail agency, and my grandfather Hump would be the second one – surrendered to General Miles and became a scout for about a year and a half. And then he decided to go back to not being a scout, and went to Canada. So then he has a second surrender. The fourth one was Dull Knife of the Cheyenne. And the wives of Hump are Cheyenne – we are Cheyenne too. But Dull Knife went to the Oklahoma removal and he would run away and come back. The fifth man was Lame Deer and he was killed right there in the blocked surrender.

Question & Answer Session

1. “Can you tell use about the two offices in Rapid City that deal with allotting American Indian lands?”

That would be, I'd imagine, through the Bureau of Indian Affairs and they do just the studies to see which areas could possibly be repatriated and that sort of thing and it's mostly just studies and from there the Bureau of Indian Affairs has to approve all of that. So there's a lot more meetings involved with that. The land is always in federal trust of any of our land that we do have.

2. In 1875, the treaty commission offered \$6 million to the Sioux for land, but it was refused. Isn't that money still sitting there somewhere?

Supposedly it's supposed to be in a bank in Washington, and with interest it's supposed to be over \$700 million the last I heard. But the Court of Claims was established in 1946, so before that they couldn't make any claims to even losing it. So in '46, tribes all over America started saying, “Okay, I lost this and I am formally making a claim.” But the Court of Claims was based on money – monetary - but the tribes didn't want that. They wanted land is what they wanted. So that's the reason it's been refused. There was a case where a chairman from the Yankton Sioux tribe was willing to accept that a few years back and that got the whole nation talking, like what happens if he accepts it? Do they make us all accept it? Well, he lost his next term in office and voted him out so that kind of ended that. But these are things that are going to be coming up in a few years and in different generations. There's going to be major things that happen. It's happened all across Indian country that we know of – big changes in ownership, maybe loss of American Indian land, maybe gaining.

The house pueblo – 1970 or so – they received their sacred Blue Lake which was a really landmark event.

3. Are there certain areas in the Black Hills that are considered sacred?

Yeah, generally a medicine man will tell you that the whole Black Hills is sacred, but then there are those areas that remains are, there are petroglyphs, historic places, and different areas like that. There are even places of separate prayer and so it's good to know those places too, especially before you start developing or something like that. And then pretty soon you're going to have a lot of opposition and nobody knows why. They think, "Well, the natives are just being ornery."

4. Are these places available to the public? How does anyone know of them?

We have those all mapped. I should try to get a map. The creeks and all of that were all named Lakota first – so that's the key in interpreting that map. I'd like to see it translated into today because I can tell where those rivers are and all that, but I know that the Cheyenne River Tribal Preservation Office has one. Those names came about from our pipe carrier. It's in the 17th generation – the white buffalo pipe. One of the keepers of that made names for all of those.