



Flandreau Santee Sioux Tribe Monthly Newsletter June 2021

*Wazusteca Sa Wi -June – Moon of when the
wild strawberries turn red .*

Diversity to bring unity Friday night



A committee of people have helped plan and put together Flandreau Fridays. They include (front left) Brittany Ho and Bret Severtson; and (second row) Emily Firman Pieper, Leah Dailey, Kim Hansen, Gabby Giles, Jessica Rubenstein and Letishia Kelley. Not pictured is Jessica Hovland.

It's Flandreau Fridays this week

June 25th

Flandreau Santee Sioux Tribe Newsletter is a monthly publication by the

Flandreau Santee Sioux Tribe.

Digital photos or sending other original files is encouraged.

Deadline for submission of material is

5 work days before the 15th of each month

Flandreau Santee Sioux Tribe

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If inaccurate or otherwise inappropriate information is brought to our attention, a reasonable effort will be made to print a correction in the next month newsletter. We reserve the right to omit submissions if it is felt that the content or subject matter is inappropriate.

NEWSLETTER SUBMISSION

GUIDELINES:

All information submitted for newsletter must be received 5 (five) working days before the 15 of each month. We cannot guarantee inclusion of any submissions after that date in that month's newsletter. Submissions must be made in typewritten (or computer generated) format. They can be submitted directly to Marcie Walker in hardcopy, on disk or via email at:

marcie.walker@fsst.org

The FSST reserves the right to edit submission for content and clarity when appropriate. Additionally, submissions not of a time sensitive nature may be delayed for next month newsletter

A new downtown event this Friday will bring together, food, entertainment, crafts, games and people of all cultures who live in Flandreau.

Flandreau Fridays celebrates the community's diversity and is an idea launched by resident Brittany Ho, who wanted to have something that everyone in town could feel comfortable attending. Ho developed the idea during a year-long leadership and community building program called South Dakota Change Network. At the end of the experience, she wrote an application for a Bush grant to pay for the summer event.

"It's all coming together," Ho said. "Everything is set in place, and I feel it will be a great event.

I'm hoping it's a great turnout."

This year, the celebration will be just one night, but next year, she and a committee of several other local residents, plan to make Flandreau Fridays a monthly event for June, July and August.

Flandreau Fridays will have participation from people of Native American, Hispanic, Filipino, Caucasian and other backgrounds that influence the community.

The celebration starts at 5:30 p.m. with kids booths, food, vendors and performers. A group of bagpipers will provide pre-event entertainment beginning at 4:30 p.m. Second Avenue will be closed from west of the intersection of Wind Street to the bakery and small city park for the event area.

Here's a guide to what's happening:

Food

Booths will include Annie's Eggrolls and El Rinconcito restaurant. In addition, the restaurants mostly in the area of Wind and Second will be open, including Fajitas, the Flandreau Bistro & Roasterie and The Hunkake Café, along with Mad Mary's Steakhouse.

Performers

Jackie Bird, a Native American hoop dancer, the local music group Advent Capelle, Mexican Azteca dancers and the Flandreau City Band will entertain those in attendance from 5:30 p.m. to 9:30 p.m. While the entertainment is free, there is an \$8 charge for the street dance, which is a 21 and older event. That will be held on Wind Street.

Booths

Several crafters and local groups will sell everything from beaded crafts to cards to ribbon skirts. The Pleasant Valley Colony will bring items in to sell, and Messiah Lutheran Church will sell lefse made by its members.

Moody County 4-Hers also will have a booth with a game about dairy and will give away pizza certificates as prizes. A Native American artist from Sioux Falls, who paints on canvas, also will have a booth.

Bring the kids

Flandreau's boys and girls' basketball teams will teach children traditional Dakota hand games and will paint a two-sided mural during the evening. One side will be a circle of hands with different skin tones, while the other will be a map of South Dakota with Flandreau marked with a star quilt.

Kids also will enjoy pinatas, canvas coloring, fishing for magnetic fish, cotton candy, face painting.

Seating and shade

People are welcome to bring their own chairs to sit in when they are watching the entertainment, and Ho said there also will be a tent with metal chairs under it for shade and rest for older people. Some picnic tables also will be available.



FLANDREAU SANTEE SIOUX TRIBE | 59TH ANNUAL

WACIPI

JULY 16-18, 2021

FREE ADMISSION | DAY PAY FOR DRUMS AND DANCERS

EYAPAHA BUTCH FELIX
ARENA DIRECTOR CHASKE LEBLANC
COLOR GUARD GORDON WEST POST
HOST DRUM TBA

GRAND ENTRIES FRIDAY 7PM
SATURDAY 1PM & 7PM
SUNDAY 1PM

FLAG RAISING FRIDAY 9AM
SATURDAY 9AM
SUNDAY 9AM

REGISTRATION OPEN FRIDAY 4PM
OPEN SATURDAY 10AM-1PM

PRINCESS CONTEST MISS FSST
JUNIOR MISS FSST

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TO BE ANNOUNCED

MEALS PROVIDED SATURDAY & SUNDAY

LOCATION NORTH OF FLANDREAU OFF HWY 13

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NO ALCOHOL, DRUGS, OR WEAPONS. SECURITY
WILL BE PROVIDED. FSST IS NOT RESPONSIBLE
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NO DRUM HOPPING NO DRUM GROUPS LESS THAN
5 SINGERS

ATTENTION ALL WACIPI PARTICIPANTS: DRIVERS, DRUM GROUPS, SPECTATORS, AND ATTENDEES: THE FLANDREAU SANTEE SIOUX TRIBE HAS ENACTED TITLE 24 OF THE TRIBAL LAW AND ORDER CODE ENTITLED "SEX OFFENDER REGISTRATION ORDINANCE". THE ORDINANCE PROVIDES THAT CERTAIN INDIVIDUALS WHO ARE CONVICTED OF REGISTERABLE SEX OFFENSES ARE REQUIRED TO NOTIFY THE FLANDREAU POLICE DEPARTMENT OF THEIR RESIDENCE. IF YOU HAVE ANY QUESTIONS REGARDING REGISTRATION OR THINK THAT YOU MIGHT NEED TO BE REGISTERED, PLEASE CALL THE FLANDREAU POLICE DEPARTMENT AT 605-997-5650.

FIREWORKS
SATURDAY AT DUSK



“My Name: “Is Meth”

I destroy homes, I tear families apart, take your children,
and that's just the start.

I'm more costly than diamonds, more precious than gold,
The sorrow I bring is a sight to behold.

If you need me, remember I'm easily found,
I live all around you - in schools and in town

I live with the rich; I live with the poor,
I live down the street, and maybe next door.

I'm made in a lab, but not like you think,
I can be made under the kitchen sink.

In your child's closet, and even in the
woods,

If this scares you to death, well it certainly
should.

I have many names, but there's one you
know best,

I'm sure you've heard of me, my name is
crystal meth.

My power is awesome; try me you'll see,
But if you do, you may never break free.

Just try me once and I might let you go,
But try me twice, and I'll own your soul.

When I possess you, you'll steal and you'll lie,
You do what you have to -- just to get high.

The crimes you'll commit for my narcotic charms
Will be worth the pleasure you'll feel in your arms, your
lungs your nose.

You'll lie to your mother; you'll steal from your dad,
When you see their tears, you should feel sad.

But you'll forget your morals and how you were raised,
I'll be your conscience, I'll teach you my ways.

I take kids from parents, and parents from kids,
I turn people from God, and separate friends.

I'll take everything from you, your looks and your pride,

I'll be with you always -- right by your side.

You'll give up everything - your family, your home,
Your friends, your money, then you'll be alone.

I'll take and take, till you have nothing more to give, When
I'm finished with you, you'll be lucky to live.

If you try me be warned - this is no game,
If given the chance, I'll drive you insane.

I'll ravish your body, I'll control your mind,
I'll own you completely, your soul will be mine.

The nightmares I'll give you while lying in bed,

The voices you'll hear, from inside
your head.

The sweats, the shakes, the visions
you'll see,

I want you to know, these are all gifts
from me.

But then it's too late, and you'll know
in your heart,

That you are mine, and we shall not
part.

You'll regret that you tried me, they
always do,

But you came to me, not I to you.

You knew this would happen, many times you were told,
But you challenged my power, and chose to be bold.

You could have said no, and just walked away,

If you could live that day over, now what would you say?

I'll be your master, you will be my slave,

I'll even go with you, when you go to your grave.

Now that you have met me, what will you do?

Will you try me or not? It's all up to you.

I can bring you more misery than words can tell, Come
take my hand, let me lead you to hell.”

– shared from social media/Facebook



US Army to return remains of ten Native American children to families



Postcard showing students guarding the main entrance, Carlisle Industrial Indian School, Carlisle, PA, circa 1905.

By Alanna Elder Carlisle, PA – WITF/NPR – May 14, 2021 – The remains of 10 children who died at Carlisle Indian Industrial School in Cumberland County between 1880 and 1910 are slated to be exhumed this summer. Aleut family members will return the remains of one child to Saint Paul Island in Alaska, and Rosebud Sioux descendants will take nine children back to a tribal veteran’s cemetery in South Dakota or to private family plots. The Office of Army Cemeteries Director Renea Yates said the disinterment was postponed last year due to COVID-19, and she expects the project to continue next year or in 2023. “The Army’s committed to returning these children if the families desire having them returned to their ancestral lands, so we stand ready to support them with that,” Yates said. She said family members will be present throughout the process, which is scheduled to begin June 14 and expected to last about a month. The Army will require everyone on site to be vaccinated against COVID-19.

The Federal Register from April 2, 2021 lists the names of the children to be returned: “Sophia Tetoff from the Alaskan Aleut; and from the Rosebud Sioux: Lucy Take the Tail (Pretty Eagle); Rose Long Face (Little Hawk); Ernest Knocks Off (White Thunder); Dennis Strikes First (Blue Tomahawk); Maud Little Girl (Swift Bear); Friend Hollow Horn Bear; Warren Painter (Bear Paints Dirt); Alvan (Kills Seven Horses); Dora Her Pipe (Brave Bull).”

Carlisle's was the first of the U.S. government's boarding schools designed to forcibly assimilate Native American children. It opened in 1879 and housed more than 10,000 children over its history before closing in 1918. Children were forbidden from speaking their native languages and experienced harsh conditions that sometimes led to disease. More than 180 children were buried in the cemetery. Historian Barbara Landis wrote an essay debunking ghost stories surrounding a Rosebud Sioux child whose name translated to Take the Tail and who died within months of her arrival in Carlisle. Her name was changed at the school to Lucy Pretty Eagle and later used in a children's historical fiction book as part of the Scholastic series, Dear America. Landis and a group of nonnative and native women wrote a review pointing out stereotypes and inaccuracies in the book, including its depiction of Lucy Pretty Eagle. "She was not this ghost story," she said. "She was a little girl who passed away far away from home under horrible circumstances and her remains were never returned to her home community." Take the Tail's remains are among those of eight children being returned to Rosebud Sioux family members this year.

The remains of some children who died at the school were sent home, while others were buried in communities where they had been sent to work as teenagers, according to Landis. She said the so-called "outings" were unique to the Carlisle school. Landis wrote that although Take the Tail was the 32nd child to be buried at the school, her grave was the first to be relocated when the original cemetery was moved to a new location on the property in the late 1920s. "The United States literally tried to erase that cemetery by moving it to a small area at the very back gate of the Carlisle Barracks," she said. The former school buildings and grounds are now part of the U.S. Army War College. When the Army changed its security procedure after the 9/11 attacks, Landis said, the cemetery became one of the first things people would see entering the Carlisle Barracks. The relocation has presented challenges during disinterment. In 2017, the first year that remains were exhumed and returned to descendants, anthropologists discovered one of the graves was marked incorrectly. "It could always happen once we open the location," Renea Yates said. "That's why there's extreme diligence used." Anthropologists analyze the remains to ensure the age and sex matches that of the child in the records. In 2018, the Army returned the remains of three students to their surviving family members. In 2019, six children were returned. Yates said family members request exhumations from the Army, which works to identify the gravesites. Tribal Historic Preservation Offices research the children's genealogy and the histories of their experiences at the school. Dickinson College hosts a library of documents to support such re-search.



Carlisle Indian Industrial School

The story of the Carlisle Indian Industrial School begins with a brief introduction to its founder. Richard Henry Pratt spent eight years (1867-1875) in Indian Territory as an officer of the 10th Cavalry, commanding a unit of African American "Buffalo Soldiers" and Indian Scouts. During this time, he was stationed at Ft. Sill, OK, 60 miles east of the site of the Battle of the Washita where Black Kettle (Cheyenne) was killed in 1867.

Pratt came into contact with Kiowa, Cheyenne and Arapaho who had been placed on reservations in the area of the Red River near what is now the Texas and Oklahoma borders. He, his scouts and freed slave soldiers, participated in the many campaigns to keep the Indians on the reservations and away from the encroaching settlers. But Cheyenne and Arapaho warriors continued with their raiding parties in search of game and buffalo. Scant provisions and lack of supplies on the reservations made it impossible for the Indian people to thrive, forcing such raids.

Constant complaints about inadequate government rations brought no relief. After filing numerous reports describing rancid beef, inferior and diseased livestock, poor grains and lack of provisions, Pratt developed a distrust and loathing of the Bureau of Indian Affairs (BIA) which endured throughout his military service. This deep hostility began while he was administering supplies on the reservations and eventually led to his resignation as the superintendent of the Carlisle Indian School in 1904.

Frustrated by unsuccessful attempts to 'bring in' the most recalcitrant of the 'hostiles', the United States instituted a plan to incarcerate them. In April, 1875, seventy-two warriors from the Cheyenne, Kiowa, Comanche and Caddo Nations, were rounded up for exile to St. Augustine, Florida. There they would be held hostage in exchange for the ransom of the good behavior of their kinfolk with Richard Henry Pratt as their jailer. These men were shackled and transported by rail to Ft. Marion Prison far from their homelands to a hot, humid climate unfamiliar to them.

Shortly after their arrival, Pratt removed the prisoners' shackles, cut their hair and issued them military uniforms. The Indians were expected to polish their buttons and shoes and clean and press their trousers. After a time, they were organized into companies and given instruction in military drill. Eventually, their military guards were dismissed and several of the most trusted Indian prisoners were chosen to serve as guards.

Local women, curious about these prisoners, volunteered to teach them to read in exchange for archery lessons. The Indians were given art supplies to illustrate on paper, their early days as buffalo hunters. With colored pencils, they drew many beautiful pictographic ledger drawings, over a thousand of which survive today. They collected, polished, and sold sea beans as trinkets. They were eventually given the freedom to leave the fort unchaperoned and some found employment as day laborers in the neighboring communities.

St. Augustine in the 1870's was the vacation spot of choice for New Englanders traveling by steamboat down the East Coast. Here Pratt came in contact with several benefactors who expressed an interest in the welfare of the Indians who were beginning to resemble white men. During this era, Pratt's philosophy of Indian education began to take shape.

Quaker and missionary reformers explored new methods to 'civilize' the Indians. They were uncomfortable with extermination policies and began to formulate ideas of assimilation. These methods appealed to Pratt, who was already experimenting with his Ft. Marion charges. He agreed that to 'civilize' the Indian would be to turn him into a copy of his God-fearing, soil-tilling, white brother. By the end of their term of incarceration (1878), Pratt had convinced 17 prisoners to further their education by enrolling in the Hampton Institute in Virginia.

Hampton was founded in 1868 by Samuel Chapman Armstrong. It was a government boarding school for African-American children designed to educate by training "the head, the hand, and the heart". Its goal was to train and return them to their communities to become leaders and professionals among their people. This fit Pratt's developing philosophies about assimilation, with the exception of returning to community. He began to formulate a model similar to Hampton - but exclusively for Indians.

In an address to a convention of Baptist ministers in 1883 Pratt wrote: "In Indian civilization I am a Baptist, because I believe in immersing the Indians in our civilization and when we get them under holding them there until they are thoroughly soaked." So Pratt began his aggressive and relentless quest for a school of his own to begin his work. He lobbied Washington; he contacted his wealthy supporters in the East and convinced the powers that be that his experiment would be a success. He would take Indian children from the reservations, remove them to a school far away from tribal influences, and transform them.

RECRUITING THE FIRST STUDENTS

By mid 1879, Pratt had secured the permission of the Secretary of the Interior, Carl Schurz, and Secretary of the War Department McCrary to use a deserted military base as the site of his school. Carlisle Barracks in central Pennsylvania was chosen. It was a former cavalry post that had been closed after a petitioning campaign by the local community found the Sunday parades disruptive to their church going activities. Sensing potential trouble from the townspeople, Pratt approached the town fathers of Carlisle for approval for his school and was able to get the support of the community which provided him with favorable petitions.

In September 1879 - Pratt, accompanied by Miss Mather, a former teacher and interpreter from St. Augustine, headed to Dakota Territory to recruit the students he had been instructed to enroll in his new Carlisle school. These were to be children from Spotted Tail's Rosebud reservation and Red Cloud's Pine Ridge Agency. Pratt's instructions were to recruit 36 students from each reservation.

He arrived at Rosebud first to meet with Spotted Tail, Milk, Two Strike and White Thunder. Spotted Tail was skeptical. He was reluctant to send his and others' children to be trained in the ways of the men who had violated their treaties and trespassed in their Black Hills. But Pratt was persistent and urged Spotted Tail to reconsider, using the argument that had his people been able to read the white man's words, the treaties would have been better understood and such violations might not have occurred.

Pratt illustrated the problem of communicating such important decisions by insisting they could not speak in confidence, just the two of them - owing to Spotted Tail's inability to speak the white man's language. It was necessary for an interpreter to translate the words spoken, and perhaps the interpreter was not truly conveying the real meaning of their words. It seems not to have occurred to Pratt that had he been able to speak the language of Spotted Tail, greater understanding might have taken place.

Pratt also predicted that no matter what happened, the white man would keep coming and coming and that Spotted Tail's people must "be able to meet him face to face and take care of themselves and their property without the help of either an interpreter or

an Indian agent." Spotted Tail consulted with his tribal headmen and after a long time, returned with his consent. "It is all right. We are going to give you all the children you want. I am going to send five, Milk will send his boy and girl, and the others are going to send the rest."

After persuading Spotted Tail, Pratt headed west for Pine Ridge. There he met with Red Cloud, American Horse, Young-Man-Afraid-of-His-Horses and other leaders. He told them of Spotted Tail's consent and got the approval of the Pine Ridge head men. Red Cloud had no children to send, but sent a grandson. American Horse sent three children. All in all, 82 children from both agencies were sent to Carlisle after medical examinations determined their fitness.

While Pratt was securing the children from Dakota, two of his former prisoners were recruiting potential students from their nations. Both Etadleuh (Kiowa) and Okahaton (Cheyenne) agreed to find more children to send to the first off reservation boarding school for Indian children.

Luther Standing Bear was among the first wave of students to travel to Carlisle. He described the journey east in his book, "My People, the Sioux". He talked of traveling on a moving house - his first experience on a railroad car. As they pulled into stations along the way, crowds of curious people peered into the trains, anxious for a look at these 'wild' children. Pratt had telegraphed Chicago of their stopover and the newspapers had publicized the journey. This was only three years since the Battle of the Greasy Grass in which Custer had been killed.

The group arrived at Carlisle in the middle of the night, October 6, 1879. They stepped off the platform to be greeted by hundreds of townspeople, welcoming them and accompanying them to the army post. But when Pratt, Miss Mather and the children arrived at the empty military post, tired and hungry, there were no provisions awaiting them. No bedding, no food, no clothing - none of the requested necessities. Once again, Pratt had been thwarted by the BIA. The children slept on the floor in their blankets.

SCHOOL LIFE

Teachers were waiting at the school to begin their work. Pratt had hired a full complement of staff, both for academic and industrial instruction. They had been carefully selected and were ready to begin as soon as the children arrived. Pratt left immediately to collect the second wave of students - the Cheyenne and Kiowa recruited by his former prisoners. During his absence, Mrs. Pratt and several teachers took charge of the children to begin the process of assimilation. One of their first responsibilities was to hire a barber to cut the children's long hair. For the Lakota, the cutting of hair was symbolic of mourning and there was much wailing and lamenting which lasted into the night.

Upon arrival of the second wave of Cheyenne and Kiowa children, the requested provisions had still not arrived but for the least important item - an organ. The children were housed in dormitories and classes began immediately. The school was structured with academics for half day and trades, the other half. Half the group learned reading, writing and arithmetic in the mornings, and carpentry, tinsmithing, blacksmithing for the boys, or cooking, sewing, laundry, baking, and other domestic arts for the girls in the afternoons. The other half learned their trades in the mornings and academics in the afternoons. School life was modeled after military life. Uniforms were issued for the boys, the girls dressed in Victorian-style dresses. Shoes were required, as no moccasins were allowed. The boys and girls were organized into companies with officers who took charge of drill. The children marched to and from their classes, and to the dining hall for meals. No one was allowed to speak their native tongue.

Discipline was strictly enforced - military style.

There was regular drill practice and the children were ranked, with the officers in command. A court system was organized in the hierarchical style of a military justice system, with students determining the consequences for offenses. The most severe punishment was to be confined to the guardhouse. The old guardhouse, built by Hessian prisoners during the Revolutionary War, still stands.

An ambitious printing program was developed at the school and the school newspapers were popular among the local folk, available at the post office and by subscription throughout the country. This became a small source of income to supplement funding by the government which was always inadequate. The publications also provided Pratt with a platform from which to publicize his experiment and perpetuate his views on education.

Funding was also secured from the benefactors who had tracked Pratt's activities since his days at Ft. Marion. Among his supporters were former abolitionists and Quakers who were eager to be involved in his success and who often visited the school. They were treated to special programs - concerts and dramas, written and performed by the students. Brochures for these programs were printed at the school and publicity for special programs were spread via the school newspapers.

ADJUSTMENT AND RESPONSE

Zitkala Sa (Dakota) wrote about her early experiences after arriving at a boarding school in Indiana. She described the trauma of having to wear hard, tight fitting shoes and confining dress instead of moccasins and loose shift. She tells about hiding under her bed trying to escape the strict matron's domination and how the matron and the other girls tried to find her. It took her some time to adjust to her new school life. But she did, became an accomplished writer and the darling of the New England literary circle in the late 1800's. She taught at the Carlisle school for a few years, but didn't see eye to eye with Pratt. After some of her works were published, Pratt used the school newspapers to publicly criticize her for her story, "The Soft-Hearted Sioux", in which a young man returns to his reservation unable to effectively participate in tribal life after his exposure to the boarding school experience.

The earliest newspapers featured letters from the students written to their families back home. In September 1882, "THE SCHOOL NEWS" printed the following from Harry Shirley to his father:

"A HAPPY LITTLE CADDO BOY WHO CAME LAST MONTH, WRITES HIS FIRST LETTER HOME. My Dear Father: - I thought I would write you a few lines and I like the place very much and there was one Negro boy got killed on the railroad and we have a very nice farm and cold water to drink and would send my Bow and arrows and how is my little pony getting along I would like to know how are you getting and would please send me some money and we have a great many boy and is great many girls and the boys have a small house I wish they play the band and I have a bed to myself. And I am coming home in two years from now if Capt. Pratt will let me and how are you getting along with the big house and will you tell me in your letter when you write and we got at Carlisle on Thursday and when we got here I did not like the place but since I have being here two or three days I have got used to the place and I like it very well but when we got I felt very home sick and be sure and send my bow and some spike arrows. And we go to church every Sunday. And I have a blue suit to where and there was one Shyenne boy shot himself with a pistol and how is Mrs.Cornet folks getting along Mr. and Mrs. Blankshiy folks getting and the boys have a nice green lawn in which play Kicking a football and how are you getting along with your stock."

Pratt lobbied politicians for support for the school. He often visited Washington or entertained dignitaries at Carlisle. One of his early supporters was Senator Henry Dawes, author of the General Allotment Act, the US government policy which resulted in the loss of more than 40% of tribal lands. Pratt's assimilationist policies for education for Indians coupled with Dawes' checkerboarding allotment legislation formed a perceived potential solution for the "Indian Problem" of the late nineteenth and early twentieth century.

In addition to the academic and industrial programs, music and art classes were taught at Carlisle. According to Standing Bear's book, *My People, the Sioux*, when the first students were given paper and pencils, they pulled their blankets over their heads and began to draw pictographic images depicting their lives as they remembered from their days on the plains. These drawings represent the imagery of buffalo hunting, courting ceremonies, special ceremonies and everyday village scenes. There are three Harry Shirley drawings among these drawings.

This is the same Harry Shirley (Caddo) who wrote the letter home asking about his little pony. About 50 of these early drawings are extant.

Music was also an important part of the Carlisle curriculum. Every student took music classes and many received private instruction. A band leader was hired, and the Carlisle Indian School band became a popular parade addition. The band performed at football games and traveled to expositions and competitions. It was featured at every Presidential Inaugural Parade during the life of the school. Dennison Wheelock (Oneida) became the first Indian band leader and after his tenure, his brother James took up the baton.

Choral music was also encouraged and soon the school had several choirs. Regular "entertainments" were held at the school. Visitors were often treated to musical performances and some old-timers still recall the Indian School concerts.

In 1900, Richard Pratt surveyed his teachers and asked them to compare their students to the non Indian students they had taught before coming to Carlisle. Their comments were published in the February 1900 issue of "The Red Man" (school paper). Among these comments: "...they have been systematically taught self-repression. They are also close observers and render nature with truth; Miss S. commends the Indian's 'true eye', also regards them as 'more patient and painstaking than white children.' She was struck at first with the marked stillness, the 'reposeful feeling' in a room full of Indian pupils. In the natural sciences, and in civil government - a favorite study - they are more at home. Miss W., teacher of the Juniors, declares that her pupils show superior ability in solving for themselves problems in physics and physical geography. She thinks that, 'with sufficient training, some will be found to have special gifts for original research.' Discipline is universally admitted to be easier than in white schools.. This may be explained partially by the fact that here the children are under continuous discipline, from which there is no appeal. The problems quite different in a reservation day school. The easier control was attributed by some, however, to the Indians' 'patience' and 'lack of nervous irritability,' while others thought 'they are more in earnest than the average white child - they really want to learn.' It was Prof. B's opinion that while we found here many unevenly developed characters and strong idiosyncrasies, owing to a lack of systematic home training, yet 'he had seen more genuine beauty of character among these Indian children than among any others he had ever known'. 'They seem', he said, 'to be remarkable keen judges of human nature. I believe that we have lost some things by civilization - among them this native unconscious keenness. I do not suppose they formulate it to themselves at all, but instinctively, as it were, these children seem to size you up with wonderful quickness and accuracy'. 'If they possess one quality', he added, 'that is all but universal, among them and in which they are our superiors, it is that of personal dignity'.

Several of the teachers found that the older girls were self-conscious and embarrassed by the presence of the boys. It was on that account, said one, that the boys excelled in recitation, while the girls usually did better written work. It is hard work to persuade an Indian girl, in school for the first time, to stand up and recite at all in a class with boys. It is contrary to all their ideas of modesty and propriety. Miss S., who teaches vocal music, says that 'the Indians have a strong sense of rhythm, but are deficient in ear. The male voices are rather better than the female, and there is an unusually large proportion of tenors, owing, perhaps to the habit of singing in unison, with the men singing falsetto, in tribal music.'"



Pine Ridge Sioux children of American Horse and High Wolf: Bear Don't Scare, Lone Hill, Singer, Frank Twiss, Daisy Glade, Lucy Day, Mary Bridgeman

Courtesy of [Rutherford B. Hayes Presidential Center](#)

Maggie, a Sioux girl, dictated this letter to an interpreter for publication:

"Carlisle Barracks, PA, Jan. 24, 1881.

My dear father: AMERICAN HORSE:- I want to tell you something, and it makes me feel very glad. You tell me that my brother is married and that makes me feel very glad. My cousins, and brothers, and I are all very well, at this Carlisle School. We would like to see you again. I am always happy here, but lately I sometimes feel bad, because you tell me that my grandfather is getting very old. Tell me how my brothers are. I would like to see my brother's wife's picture. Tell my brother Two-Dogs to write to me again. Miss Hyde's father died two weeks ago, and I am very sorry. I remember all of my friends. If you don't answer my letter soon, I'll feel bad. I don't always answer your letter soon, but it is because I can not write. As soon as I get so that I can write myself, I will write as often as I can. Tell Brave Bull that Dora (Her Pipe) has been a little sick, but is most well now. Tell if my grandfather is well. If he gets sick tell me. You wrote to my cousin Robert and told him that you had a house to live in, and lots of pigs and cows and such things, and I was very glad. You've got a white man's house to live in now and I am anxious to learn all that I can, so that I can come home by and by and live with you. I hear that they have a big school out there and it makes me very glad. If you can, come again, and tell me if you can come again, when. I want to tell you that some more girls and boys came here. Twenty-five. Fifteen of them are girls. There are a great many of us here now, and Capt. Pratt is very kind to us. That is all I want to say now. Give my love to all of my friends. Your daughter, Maggie Stands-Looking."

Maggie Stands Looking was among the first wave of children brought from Rosebud. She was the daughter of American Horse. According to Pratt in his book, "Battlefield and Classroom," Maggie had difficulty adjusting to the demands of her new lifestyle at Carlisle. She once slapped Miss Hyde, the matron, when Hyde insisted that Maggie make her bed every day and keep her room clean. Instead of retaliating, Miss Hyde stood her ground and Maggie acquiesced.

THE OUTING SYSTEM

Like most of the Carlisle students, Maggie was enrolled in the Outing Program. [See 1907 Outing Contract, between student William Peters (Chippewa) and patron, Isaiah Gible.] Instead of returning the Indian children to their families during the summer months, the detribalizing process was continued by placing them for hire with non Indian families. After her arrival to her country home, Maggie wrote this letter to the Superintendent:

"Dear Captain Pratt: What shall I do? I have been here two weeks and I have not bathe. These folks have no bath place. Your school daughter, MAGGIE STANDS LOOKING"

Pratt advised her to do as he had done on the frontier...[after] filling a wash basin with water and "rubbing myself well, have had a bath that made me feel as good as jumping into a river." He signed his letter - "Your friend and school father," R.H. Pratt.

Pratt often referred to himself as the school father. He wrote in the June 16, 1893 Indian Helper: "George Kirochuma writes that he has a very nice country home and that the 'folks are all kind to me all the time.' Mr. R. with whom George lives says he cannot spare him to go home, and George feeling that he is in a place where he is wanted says he does not want to go. This is the secret of the solution of the Indian question, and there is no other."

For the farmer, businessman, or craftsman, the Outing System provided a source of cheap labor in the home and on the farm. Some children remained with families year-round and went to the local public schools with their non-Indian siblings. This, to Pratt, was the ultimate means of acculturation.

"SOMETHING NOBLER AND HIGHER"

Pratt was driven by his strong desire to see the Indian become an imitation of the white man. This article from the March 18, 1898 school newspaper, the "Indian Helper" embodies Pratt's assimilationist philosophy. This is his response to a letter asking for Indian stories:

WANTS INDIAN STORIES "'I am inclined to say that the 'HELPER' is a good little paper, but I would think it would interest its readers more if at least one of the inside pages contained some interesting stories or would describe the Indian a little better by telling how he is tamed and brought up,' writes one of our Eastern subscribers. We thank our friend for his interest and kindly suggestion. The author of the letter evidently has the idea of Indians that Buffalo Bill and other showmen keep alive, by hiring the reservation wild man to dress in his most hideous costume of feathers, paint, moccasins, blanket, leggings, and scalp lock, and to display his savagery, by hair lifting war-whoops make those who pay to see him, think he is a blood-thirsty creature ready to devour people alive. It is this nature in our red brother that is better dead than alive, and when we agree with the oft-repeated sentiment that the only good Indian is a dead one, we mean this characteristic of the Indian. Carlisle's mission is to kill THIS Indian, as we build up the better man. We give the rising Indian something nobler and higher to think about and do, and he comes out a young man with the ambitions and aspirations of his more favored white brother. We do not like to keep alive the stories of his past, hence deal more with his present and his future."

Pratt is often quoted as saying "Kill the Indian, save the man".

Of the 10,000+ Indian children who attended the Carlisle school over its 39 year life span, most returned to the reservation. Some of the returned students, much to Pratt's dismay, joined Buffalo Bill Cody's Wild West Show. Pratt disliked the Wild West shows and was upset that he was forced to share exhibition space with Cody at the Columbian Exposition in 1893. Proud of the fine displays recognizing the stellar accomplishments of his Indian students, Pratt railed against the exploitation of Indians for show.

Enrollment at the Indian School began to swell as more and more nations' children were recruited. The original group of 82 grew to yearly averages of 1,000 students, necessitating more living and classroom space. The students built an administration building, a gymnasium for athletics, shops for the industrial training, and a chapel for worship on the grounds.

A cemetery was also needed.

The Carlisle Indian School Cemetery

At the Carlisle school, as on the reservations, the health of many Indian people was in peril particularly after European contact. Some students were stricken with tuberculosis or smallpox. Others could not cope with the severe stress of separation from family and tribe. Most of the children who became ill were sent back home to their families, but some did pass away at the school and are buried there.

From Luther Standing Bear's book, *Land of the Spotted Eagle*, we hear the stories of an Indian informant who wrote about the deaths at Carlisle. He wrote about the responsibilities of a challenged youth, determined to make his family proud by braving the unknown, anticipating the possibility of never returning. His fears may have been exaggerated in their concerns about being killed, but the dread faced by his relatives and friends back home were realized in the numbers of Rosebud Sioux children buried in Indian Cemetery at Carlisle.

During the first five years of the Carlisle experiment, at least ten burials were of deceased children enrolled from Spotted Tail's Rosebud Agency. Three of the girls and two of the boys had traveled to school with the fifteen-year-old Luther. Their ages ranged from twelve to eighteen years. Two of these children who had arrived October 6, 1879 also passed away on the same day – fourteen months later.

"It was a sad and mysterious coincidence by which two of our pupils were taken from us by death on the night of the 13th of December, both of them being from the same agency and the same band of Sioux.

ERNEST, Chief White Thunder's son, was sent to the hospital in October to receive treatment for a slight sore throat. The applications being disagreeable he would not submit to them. He rejected not only medicine but nourishment, so that he became so weak and exhausted that when toward the latter part of his illness he was willing to recover, the most strenuous efforts proved powerless to save him. He was the only son of his father who was most anxious he should become an educated, useful man.

MAUD, (Little Girl) the daughter of Chief Swift Bear, was a bright, impulsive, warm-hearted girl, much loved by her school mates. She came to the Training School suffering from diseased lungs, and so had not strength to resist pneumonia which seized her. She was the first girl to die here, and the first Sioux out of more than ninety connected with the school.

Funeral services were conducted by Professor Lippincott, and the double burial is one which will never be forgotten by those who witnessed it.

EADLE KEATAH TOH., Vol. 1 No. 3, p. 3. December 1880.

White Thunder was among the very first tribal head men Pratt visited to recruit children. The chief agreed to send a son and daughter to Carlisle, as did Milk, Spotted Tail, and others from the first group from the Rosebud. Pratt's letter of December 13, 1880, to White Thunder informing him of his son's illness, contradicts the obituary published after the boy's death. In the letter, he assured the father that the boy had been fortified with good food and that Ernest's friend, Robert American Horse, was stationed at his side to care for him.

Two days later, Pratt sent the following letter to Chief White Thunder:

My dear Friend,

Yesterday when I wrote you I told you that I would write to you when we buried your son and tell you all about it because I know you want to know that we did what was right.

I had them make a good coffin and he was dressed in his uniform with a white shirt and collar and necktie. He had flowers around him that some of the ladies brought for the white people love to get flowers for their friends who are buried. Six of the Sioux boys who were Ernest's good friends carried the coffin into the chapel and then the people sang about the land where people's spirits go when they are dead. The minister read from the good book and told all the teachers and the boys and girls that some day they would have to die too. He told them they should think a great deal about it and they must be ready to die because none of the teachers or scholars could tell when the time would come for them to die.

Then he prayed to the Great Spirit we call God. He prayed for you and for the other friends of your son that the Great Spirit would take away all your sorrow.

Then they let all the boys and girls go and look once more at their friends, because Chief Swift Bear's daughter had died on the same night that your son did, and we buried them at the same time.

The teachers and boys and girls cried a great deal because their hearts were sad. After that all the people walked down to the graveyard slowly and then put the coffins in the graves and the minister said more words and prayed again to God and then we filled the graves up, just the way our people always do.

My friend my heart is heavy when I write to you about your son but I want you to learn about the good book and what it says. That was the best thing we taught your son while he was alive.

I shall not forget you my friend, and I hope your heart will always be good toward me.

I look upon this detachment of children away from your people somewhat as you would look upon a party sent out to gather a quantity of buffalo meat or even sent out to make war upon some other people or to capture horses from some other people. You know how that is, my friend, how that very often there are some who never come back and such is the course of things in this life. We must expect death to come to some of us in a good cause as well as in a bad cause.

I find that I have two pictures of Ernest which I think you will like to have.

Your friend,
R. H. Pratt,
Lieut.

Despite his passing in December 1880, Ernest White Thunder's photograph continued to be advertised for purchase in the April 1881 Eadle Keatah Toh.

The deaths of the relatives of Swift Bear and White Thunder on the same day, were of particular concern back home at the Rosebud Agency. Illnesses contracted at boarding schools, or brought to school from home communities were the typical communicable diseases so prevalent at the boarding schools: tuberculosis, trachoma, measles, pneumonia, mumps and influenza. "Every off-reservation school had its own graveyard."

Of the 192 native American Indian children buried in the Carlisle Indian School Cemetery from more than three dozen nations, the Apache represent the greatest number.

When Geronimo was arrested and sent to Ft. Pickens, Florida, the Chiricahua Apache women and children were sent to St. Augustine to the Ft. Marion prison. Conditions there were unspeakable. Food was scarce, disease rampant, and there was terrible overcrowding.

In 1886, Pratt traveled to the fort and chose 62 of the older Apache children to be removed to Carlisle. Many of these children were sent to Pennsylvania against the wishes of their grieving parents, who protested their departure, trying to hide them. Asa Daklugie was among this group along with the sons of Chatto, the scout who had helped General Crook convince Geronimo to surrender. Geronimo's son, Chappo was also sent with these children. One-fourth of the graves in the Carlisle Indian School cemetery hold the remains of these Apache children. Chatto's son Horace is among them.

Geronimo visited Carlisle en route to Washington for the inaugural parade of Teddy Roosevelt in 1905. He and head men representing several nations - American Horse and Hollow Horn Bear (Lakota), Little Plume (Blackfoot), Buckskin Charlie (Ute), and Quanah Parker (Comanche) rode on horseback through the streets of Carlisle, dressed in regalia. These six men addressed the students of the school, with Geronimo speaking the following words recorded in the "Carlisle Arrow", March 9, 1905:

"My friends: I am going to talk to you a few minutes, listen well to what I say.

You are all just the same as my children to me, just the same as if my children are going to school when I look at you all here. You are here to study, to learn the ways of white men, do it well. You have a father here and a mother also. Your father is here, do as he tells you. Obey him as you would your own father. Although he is not your father he is a father to you now.

The Lord made my heart good, I feel good wherever I go, I feel very good now as I stand before you. Obey all orders, do as you are told all the time and you won't get hungry. He who owns you holds you in His hands like that and He carries you around like a baby. That is all I have to say to you."

Chiricahua Apache's from Geronimo's band as they arrived in Carlisle in 1887 and after the assimilation process began to take hold.



Hugh Chee, Bishop Eatannah, Ernest Hoguee, Humphrey Escharzay, Samson Noran, Basil Ekarden, Clement Seanilzay, Beatrice Kiahtel, Janette Pahgostatam, Margaret Y. Nadasthilah, Fred'k Eskelsejah. November 4, 1886



Samson Noran, Fred'k Eskelsejah, Clement Seanilzay, Hugh Chee, Ernest Hoguee, Margaret Y. Nadasthilah, Humphrey Escharzay, Beatrice Kiahtel, Janette Pahgostatam, Bishop Eatannah, and Basil Ekarden. Four months later

Gov. Noem launches website for Medical Cannabis program

Pierre, SD – June 17, 2021 – Today, Governor Kristi Noem, along with the South Dakota Department of Health and the South Dakota Department of Education, launched medcannabis.sd.gov, a website to answer questions and provide information about the upcoming medical cannabis program set to take effect on July 1, 2021. “One of my jobs as governor is to make sure that the will of the people and all constitutional laws are enforced,” said Governor Kristi Noem. “I want South Dakota to have the best, most patient-focused medical cannabis program in the country. I’ve heard from people who are hurting and are hopeful for relief. My team is 100% committed to starting this program as quickly and as responsibly as possible for South Dakota.” Medical cannabis will be legal on July 1, 2021, after the voters of South Dakota passed Initiated Measure 26 in November 2020. The medical cannabis program is on schedule. The Departments of Health and Education are creating and will operate the new regulatory program to ensure the safety of patients, students, and the public in this new industry. “We are working hard to streamline the process to get medical cards out to people,” continued Governor Noem. “Other states have made mistakes that we do not want to repeat, so we have been careful in our approach.” In conjunction with the website, Governor Noem also launched a new public service announcement (PSA) to tell the people of South Dakota where they can find more information about the medical cannabis program.

Biden invests add'l \$1.8 billion in Indian country

Indian Country Today – June 16, 2021 – Late Wednesday afternoon, as President Joe Biden began returning stateside from his trip to Europe, his administration announced an additional \$1.8 billion investment in Indian Country as part of the American Rescue Plan Act.

This money is in addition to the \$4 billion announced earlier this year.

The funds will be allocated for investments in strengthening the public health workforce in Indian Country, supporting mental health and substance abuse prevention and treatment and continuing efforts to detect and treat COVID-19 as well as addressing facility and equipment needs related to the pandemic.

PaaWee Rivera, Pojoaque Pueblo, serves as a senior advisor and tribal affairs director in the White

House office of intergovernmental affairs. During tribal consultation, Rivera said tribal leaders spoke of these areas as places where resources are needed and that bringing an end to the pandemic goes beyond administering vaccines.

“There’s also the public health and mental illness aspect of being in a pandemic and having to really make sure that tribal citizens and folks who have suffered the impacts of the pandemic are being cared for after the pandemic so that’s what I think was a really critical piece of this as well,” Rivera said.

In a statement, Acting Indian Health Service Director Elizabeth Fowler said the additional funding is critical.

“Investing in our workforce and providing our team with the facilities,

equipment, supplies, and funds they need is absolutely critical to ensuring our ability to fulfill the IHS mission of raising the physical, mental, social and spiritual health of American Indians and Alaska Natives to the highest level,” Fowler said, Comanche and descendant of the Eastern Band of Cherokee Indians.

The White House breaks down the additional funds as:

\$240 million for public health workforce activities

\$420 million for mental Health and substance abuse prevention and treatment

\$500 million to detect, diagnose, trace, monitor, and mitigate COVID-19 infections

\$600 million for COVID-19-related facilities activities

SD Democratic Party rejoices as Juneteenth becomes federal holiday

Sioux Falls, SD – June 18, 2021 – Thursday, President Joe Biden signed into law the recognition of the holiday that acknowledges June 19, 1865 as the day Union soldiers brought the news of freedom to enslaved Black people in Galveston, Texas, 2 ½ years after President Abraham Lincoln’s Emancipation Proclamation had freed slaves. The South Dakota Democratic Party (SDDP) congratulates the organizers of the Sioux Falls Juneteenth Celebration on the newly recognized federal holiday. Sioux Falls will host their annual Juneteenth Festival, Saturday, June 19, 2021, 10 AM to 4 PM at Terrace Park West. “It is rare these days to see such nonpartisan support for a bill. Juneteenth National Independence Day is an important step in acknowledging America’s past inequalities and celebrating the freedom of those enslaved during a tragic part of American history. We couldn’t be more excited about this step in the right direction. This shows how far we have come as a nation.” - Randy Seiler, Chair, SDDP

During the 2021 legislative session SB 89 was brought to Pierre by Senator Reynold Nesiba to make Juneteenth a South Dakota state holiday. It was deferred to the 41st day, killing the bill in the Senate State Affairs committee. Another bill, SB 71 was brought to create a working holiday acknowledging the holiday but was defeated by a House vote. “Juneteenth is America’s holiday. It recognizes and celebrates the full realization of the Emancipation Proclamation and the end of slavery. At the same time, this holiday implicitly acknowledges that this immoral institution was foundational to our nation’s development. The United States remains a work in progress striving toward ‘a more perfect union’ and aspiring toward ‘liberty and justice for all.’ The Juneteenth holiday embraces this tension.” - Reynold Nesiba, Democratic State Senator Sioux Falls community organizers Establishing Sustainable Connections have been putting on this celebration and deserve credit for Thursday’s action by Congress and the Biden Administration. Their commitment and hard work, in coordination with other events across the country brought this federal holiday to fruition. The South Dakota Democratic Party would like to congratulate them on this achievement. The South Dakota Young Dems and Minnehaha County Democratic Party will celebrate by registering new voters and helping update voter registration from our booth at the festival throughout the day. “What better way to celebrate freedom and the end of slavery than making sure everyone is registered to vote and their voice is heard. This is another step toward unity, togetherness and being mindful of our American history. It’s historic.” - Nikki Gronli, Vice Chair, SDDP



JUNETEENTH

154th Annual SWO

Wacipi



Adult Contest

\$1,500, \$1,200, \$1,000, \$700, \$500

Golden Age - (55 & Over)

Men's Traditional - Fancy/Grass

Woman's Traditional - Jingle/Fancy

Jr Men's (18-34 yrs.)

Sr Men's (35-54 yrs.)

Traditional - Grass - Chicken - Fancy

Jr Women's (18-34 yrs.)

Sr Women's (35-54 yrs.)

Traditional - Jingle - Fancy

Teen Contest

\$500, \$450, \$400, \$350, \$300

Teen Boy's Fancy, Grass, & Traditional

Teen Girl's Fancy, Jingle, & Traditional

Junior Contest

\$300, \$250, \$200, \$150, \$100

Boy's Fancy, Grass, & Traditional

Girl's Fancy, Jingle, & Traditional

Tiny Tots

Will receive day money

Denise One Star Women's Jingle

18+ Women's Jingle Dress Special

"Giving Back to the Circle"

Sponsored by the One Star Family

\$1,200, Buckle, Jacket, Star Quilt

\$1,000, \$800, \$600, \$100

Ray Shepherd Grass Dance Special

Sponsored by Darwin James, Wilma & Brenda King,

Brandon Shepherd, Anjelo Shepherd,

Coblyn & Raylynn Shepherd

\$1,000, \$800, \$600, \$400, \$200

Women's Jingle

Committee Special

Honoring Norbert & Bonnie Bellonger

& All Covid Survivors

Lakota Iron Shell Clairmont

Men's 18+ Grass

Lakota Iron Shell Clairmont Memorial

\$1,000 \$800, \$600, \$400, \$200

Plus Star Quilts

SWO Princess

Blossom Tiomanipi

Teen Girls Jingle Dress

\$700 \$500, \$300

SWO Junior Miss

Maylee Bravebull

7-14 Girls All Categories

\$200, \$100, \$50

Plus Star Quilts

Other Specials TBA

Powwow Committee not

responsible for cancelled specials.

July 2nd, 3rd & 4th, 2021

Winfield Thompson

Wacipi Arbor

Agency Village, SD

Master of Ceremonies

Vince Beyl, White Earth, MN

Jerry Dearly, Minneapolis, MN

Arena Director

Rusty Gillette, Bismark, ND

Moccasin Tournament

\$1,500, \$1,200, \$1,000, \$700, \$500

Jerome Renville (605) 419-0018

5k Walk/Run

Registration @ 7AM

Starts @ 8AM on Saturday

Sponsored by

SWO Health & Fitness Center

Diabetes Prevention Program

For more info contact (605) 698-3922

Softball Tournament

For more info contact

JC Crawford (605) 419-1114

Horseshoe Tournament

July 3rd Memorial Park

Benji Thompson (605) 237-2957

Bean Bag Tournament

For more info contact

Diabetes Center

Vendors

Space is limited - First 10 Registered Vendors

For more info contact:

Jerry Eastman (605) 419-1031

Grand Entry

Friday 7PM

Saturday 1PM & 7PM

Sunday 1PM

Registration

Opens Friday

Closes @ Noon Saturday

Singing Contest

\$7,500, \$6,000, \$5,000, \$4,000, \$3,000

Singing Judge

Calvin "Beaver" Campbell, Prairie Island, MN

Non Contest Drum Split

Must have 5 singers

Admission \$5/Weekend

5 & Under FREE/55 & over FREE

Feed

Saturday & Sunday

Sponsored by

Dakota Magic Casino

&

Dakota Sioux Casino

Flag Raising Daily

All veteran groups welcome

Contact Geri Opsal (605) 698-3388

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24 HOUR SECURITY NO ALCOHOL/DRUGS, FIREWORKS OR FIREARMS ALLOWED.

Chairman - Delbert Hopkins Jr.
Vice Chairman - Lisa Jackson
Secretary - Myrna Thompson
Big Coulee - Lydia "Suzie" Amos

Old Agency - Floyd Kirk Jr.
Enemy Swim - Dallas Owen
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Darwin James - (605) 268-3742
Darell Decoteau - (605) 924-0131
Jerry Eastman - (605) 419-1031
Kathleen Johnson - (605) 419-4311



Flandreau Santee Sioux Tribe

P.O. Box 283 Flandreau, SD 57028

Ph: (605) 997-3891

Fax: (605) 997-2490

TO: ALL FSST STAFF

FROM: TRIBAL HUMAN RESOURCES DEPARTMENT

DATE: June 17, 2021

SUBJECT: ADMINISTRATIVE LEAVE

In recognition of Juneteenth (June 19th), the Tribal Administrative offices will be closed Friday June 18th, 2021. Congress has passed a bill to make Juneteenth, or June 19, a federal holiday commemorating the end of slavery in the United States on June 19, 1865.

Throughout history, Native Americans and African Americans had many interactions as parallel-oppressed communities. Before the jump-start of the Atlantic slave trade, European settlers enslaved many Native Americans, and major European-held colonies such as Virginia and South Carolina enslaved thousands of Native Americans in the late 1600's through the 1700's with the occurrence of enslavement continuing into the 1800's. Africans held in slavery replaced Native American enslavement and eventually most if not all Native Americans were forced off their traditional land and forced to move westward. There are many examples of this forced removal, but one of the most famous was the Trail of Tears that forced the Cherokee nation and other tribes to move westward to present day Oklahoma.

While the history of President Abraham Lincoln's Emancipation Proclamation of 1862 to abolish slavery and the approval of the execution of our own Dakota 38 +2 on December 26, 1862 is bittersweet, we honor the liberations and freedoms of all people of color and will continue to celebrate with them.

Native Americans to Feds: Own up to America's Indian School History

By Cecily Hilleary Washington, DC – VOA – June 16, 2021 – In late October 1912, 15-year-old Agnes White, left her home on the St. Regis Mohawk reservation in northern New York to begin five years of vocational training at the Carlisle Industrial Indian School in Pennsylvania. She would never see home again. Records show White spent only a year in the classroom. The following May, she was farmed out on the first of four work details as a servant in white households. That fall, a Philadelphia surgeon operated on her eyelid to correct a malformation caused by trachoma, a highly contagious eye infection that was epidemic throughout the boarding school system and a major public health concern. A year later, on a third “outing” as a domestic, her employer reported that White was having trouble breathing, owing to the “heavy air.” In September, just two weeks into her fourth outing, Agnes died of appendicitis. White is one of a few students whose remains were shipped home to family for burial. At least 200 others were buried in marked or unmarked graves on Carlisle grounds. The recent discovery of the remains of 215 Indigenous students in a mass grave at the Kamloops Indian Residential School in Canada has refocused attention on the fate of students like White and thousands of other Native American children who were seized from families and sent to remote boarding schools, never to be heard from again.

Some ran away and created new lives. But the majority died of infectious diseases that flourished in crowded dormitories at Carlisle and hundreds of other boarding schools that operated between 1879 and the 1960s. Making matters worse, schools often sent the sickest children home to infect families and communities. “As a result of that, how can you even begin to figure out numbers?” said Preston S. McBride (Comanche descent), a postdoctoral fellow in Native American Studies at Dartmouth College in New Hampshire. “It’s obvious that you can’t, and that ultimately, any accounting of the true demographic impact of boarding schools is going to be inadequate.” Odors, flies U.S. Army General Richard H. Pratt established the first federal off-reservation boarding school aiming to “transfer the savage-born infant to the surroundings of civilization” and inspire Native loyalty to the U.S. flag.

Hopi fathers imprisoned at Alcatraz, January 1895, after resisting government efforts to remove their children to off-reservation boarding schools. It wasn’t long, however, before word began to spread that students were dying at school. Families who resisted sending their children faced punishment: In 1894, for example, 19 Hopi fathers were imprisoned for a year on Alcatraz Island. Historian and author David H. Dejong writes that in 1903, Indian Affairs Commissioner William Jones ordered the first survey of Indian health, and when finding that conditions at the schools were worse than Jones imagined, he directed schools to conduct health screenings on prospective new students and to clean all dormitories. But mortality rates continued to climb, and in 1922, Indian Affairs Commissioner Charles Burke called on the Red Cross for help. Florence Patterson, a nurse who had served in World War I, surveyed several Southwest and California reservations and boarding schools.

Her descriptions of boarding school conditions were shocking. “The toilets ... consisted of a long trough, which was supposed to be flushed automatically at regular intervals,” she wrote of the Fort Yuma boarding school. “They were ... found to contain no water and not to have been flushed for some time. The odors were obnoxious, and the flies plentiful.” She described dark and gloomy dormitories with “little ventilation and practically no sunshine,” insufficient diets and exhausting hard labor, concluding that these enabled, rather than prevented, the spread of tuberculosis.

By 1928, matters had not improved, according to the Meriam Report, which described the impact of federal policy on Indians. “The prevalence of tuberculosis in boarding schools is alarming,” it read, blaming overcrowding, poor diets and grueling labor. McBride places much of the blame on U.S. lawmakers. “Ultimately, a good portion of disease and death in these institutions was the result of underfunding by Congress for decades and decades,” McBride said. “The federal government blamed tuberculosis on indigenous bodies, rather than conditions in the schools that contributed to the spread of disease”.

Deliver the truth Research has shown that many of the health and social problems facing tribal communities today are the result of historic trauma and unresolved grief. Christine Diindissi McCleave, a citizen of the Turtle Mountain Ojibwe Nation and CEO of the Native American Boarding School Healing Coalition (NABS), has made

it her mission to find out who these children were and what happened to them so communities can heal. It is a daunting task. Today, records are scattered in government and church repositories across the country. In 2016, the NABS joined a coalition of advocacy groups to submit a Freedom of Information Act request to the Bureau of Indian Affairs (BIA), asking for names and locations of all boarding schools, enrollment lists, student deaths and burial locations. As VOA reported in 2017, the BIA asked for extra time but failed to follow through, and closed the case without notifying the NABS. McCleave said the BIA reopened the request, but she has heard nothing since.

it her mission to find out who these children were and what happened to them so communities can heal. It is a daunting task. Today, records are scattered in government and church repositories across the country. In 2016, the NABS joined a coalition of advocacy groups to submit a Freedom of Information Act request to the Bureau of Indian Affairs (BIA), asking for names and locations of all boarding schools, enrollment lists, student deaths and burial locations. As VOA reported in 2017, the BIA asked for extra time but failed to follow through, and closed the case without notifying the NABS. McCleave said the BIA reopened the request, but she has heard nothing since.

“We are now focused on finding the records ourselves,” she said. “So far, we have identified 367 boarding schools and located records for 142 of them. That’s only 38% of what’s out there.” VOA’s request for comment from BIA was unanswered at the time of publication. In 2008, Canada established a Truth and Reconciliation Commission to document the history of its residential school system and acknowledge its impact on Indigenous communities. McCleave hopes the U.S. will do the same. “This country has a lot of things to face that it’s not facing,” she said. In late September 2020, U.S. Senator Elizabeth Warren and then Congresswoman Deb Haaland, a citizen of the Laguna Pueblo, introduced the Truth and Healing Commission on Indian Boarding School Policy in the United States Act, which calls for a national commission to investigate and document the Indian Boarding School Policy and acknowledge the trauma inflicted on generations of Native families.

In an editorial June 11 in The Washington Post, Haaland, now Interior secretary, cited her family’s experience in boarding schools, asking that survivors and families be given a chance to tell their stories. “Though it is uncomfortable to learn that the country you love is capable of committing such acts, the first step to justice is acknowledging these painful truths and gaining a full understanding of their impacts so that we can unravel the threads of trauma and injustice that linger,” Haaland wrote. (Editor’s note: Secretary Haaland’s opinion letter was published in last week’s Sota and is available online as well as the past two decades of the Tribal newspaper.)





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Court rejects Judicial activism, upholds Denial of Noem's Rushmore Fireworks request

Dakota Free Press – June 3, 2021 – It was clear from the beginning that Governor Kristi Noem and her out-of-state Republican attorney general friends had no grounds for suing the National Park Service and Secretary of the Interior Deb Haaland for denying her request to hold another campaign-fireworks show at Mount Rushmore this July. Yesterday, Judge Roberto Lange agreed and declined to contravene the National Park Service's authority in favor of one woman's vanity. Judge Lange opened his 36-page ruling with a more honest argument for a good Independence Day celebration to bring the country together than any of

Governor Noem's slickly self-serving propaganda: A fireworks display at Mount Rushmore on July 3, on first blush, seems like a good way to celebrate the Independence Day weekend. This country could use a good celebration of its foundational principles of democracy, liberty, and equal protection of law, after a pandemic that has disrupted society and business and has killed nearly 600,000 United States citizens to date, after an insurrection and physical incursion of the United States Capitol while Congress was convening to certify the outcome of the presidential election, and after this nation has become so sadly divided by the politicization of so many issues,

likely to include even the outcome of this case. The United States would benefit immensely from greater unity in its efforts to continually form a more perfect union [Judge Roberto Lange, U.S. District Court of South Dakota, Opinion and Order Denying Preliminary Injunction Motion, Noem v. Haaland, 2021.06.02, pp. 1–2]. *** But even that noble patriotic sentiment, never mind Noem's petty partisan attention grab, cannot take precedent over the rule of law and the proper separation of powers:

However, this Court is not called upon to determine whether such a fireworks display is a good idea. It would be improper judicial activism for this Court to disregard settled law establishing the arbitrary and capricious standard for review of the fireworks permit denial and to mandate issuance of such a permit [Lange, 2021.06.02, p. 2]. ***

To support this legal position, Judge Lange points to one key line in the Special Use Permit NPS issued for last year's show: "Issuance of this permit is for the current year 2020 and does not mean an automatic renewal of the event in the future." Governor Noem premised her suit on the claim that "I have the contracts" and that the federal government had issued a multi-year agreement. That claim appears to be flatly counterfactual. The feds and tribal intervenors actually lost two of their three arguments. Judge Lange rejected defense arguments that the court had no jurisdiction in this matter and Noem had waited too long to challenge the NPS ruling in court. But all the defense needed was its third argument, that in denying Noem's fireworks request, the Park Service exercised its Constitutional authority as delegated by Congress. Lange notes that Noem made this argument in her initial complaint, then dropped it in her motion for preliminary injunction. "As it turns out," writes Lange, "the State's non-delegation claim finds virtually no support in existing law, which perhaps explains why the State did not argue it in briefing."

The only way to reverse the Park Service's constitutional exercise of its statutory mandate to "regulate the national parks with the goals of conservation of the scenery, natural and historic objects, and wildlife in order to preserve them for future generations" would have been to demonstrate that the Park Service's denial of the Rushmore fireworks permit was "arbitrary and capricious." Judge Lange notes that long-standing precedent tells the courts to be "highly deferential" to the judgment of agencies exercising their statutory authority: It is not the court's job to consider "whether a regulatory decision is the best one possible or even whether it is better than the alternatives.... Rather, a court must restrict its analysis to whether the agency's decision was based on relevant factors and was a clear error of judgment.... As part of this limited inquiry, a court should examine whether the agency offered an explanation for its decision that runs counter to the evidence before the agency, or is so implausible that it could not be ascribed to a difference in view or the product of agency expertise.... At a minimum, an agency must provide "a satisfactory explanation for its actions based on relevant data."... Although courts cannot "supply a reasoned basis for the agency's action that the agency itself has not given,"... courts should "uphold a decision of less than ideal

clarity if the agency's path may reasonably be discerned," ... "If an agency's determination is supportable on any rational basis," then a court must uphold it... [citations omitted; Lange, 2021.06.02, p. 23]. *** Judge Lange says all five of the reasons the Park Service gave back in March for denying the Rushmore fireworks request—coronavirus concerns, tribal opposition, pollution and wildfire risk, restrictions on Rushmore visits, and construction projects—had rational and plausible bases. To the fifth reason, delay of construction projects, Judge Lange notes that the Park Service is reasonably trying to avoid the repeat of costly damage done by last year's fireworks show: In 2019, the NPS began an extensive construction project at the Memorial including replacement of the plaza paver walkway system through the Avenue of Flags, with a widening of the existing walkway. The 2020 event caused damage from too much weight on concrete that had not cured long enough. The cost of replacement concrete is estimated at \$60,000 and work is ongoing presently with concrete to be replaced in June. A repeat of the same damage to the newly poured concrete could occur from a onetime gathering of some 7,500 or more people at the Memorial.... Under §1.6(a), a worry about repeating a construction project multiple times is a "management responsibility," and §2.50 supports permit denial where the activity would "[c]ause injury or damage to park resources." The concern about disruption of the construction is rational based on the damage to the concrete cause during the 2020 event and thus not implausible [Lange, 2021.06.02, p.

Judge Lange ultimately concludes that the state has some legitimate short-term interest in throwing a party and getting some publicity to boost its tourism industry, but those short-term gains from 15 to 30 minutes of fireworks are balanced by the long-term interests of protecting Mount Rushmore, tribal relations, and the forest. We may argue about the balance of those interests, but Judge Lange recognizes that the Park Service has offered a rational assessment of those interests and that the Court has no legal basis on which to reject the Park Service's rational assessment and rational denial of a permit for Rushmore fireworks. Noem is already squawking that she'll spend more of our taxpayer dollars on her private lawyers to appeal Judge Lange's sound ruling and fight for fireworks in 2022. Bob Mercer reported last week that the Noem Administration hadn't issued any request for bids for the Governor's deeply craved fireworks show at Mount Rushmore. Last year, Mercer reports, the Department of Tourism issued its request for bids on Rushmore fireworks on February 14 and required responses by March 13. That timeline and Noem's failure to follow it this year suggest that she knew all along there wouldn't be a

show and that the only fireworks would be the duds she set off in court and the media attention she'd get for it. Her noise about appealing Judge Lange's ruling show she's mostly interested in extending her courtroom and media pyrotechnics for as long as she can to stay in the news and promote her campaign, be it her 2022 gubernatorial campaign or her 2024 Presidential campaign.



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'Unthinkable' discovery in Canada as remains of 215 children found buried near residential school

Kamloops, BC – May 28, 2021 – The gruesome discovery took decades and for some survivors of the Kamloops Indian Residential School in Canada, the confirmation that children as young as 3 were buried on school grounds crystallizes the sorrow they have carried all their lives. “I lost my heart, it was so much hurt and pain to finally hear, for the outside world, to finally hear what we assumed was happening there,” said Harvey McLeod, who attended the school for two years in the late 1960s, in a telephone interview with CNN Friday. “The story is so unreal, that yesterday it became real for a lot of us in this community,” he said. The Tk'emlúps te Secwépemc community in the southern interior of British Columbia, where the school was located, released a statement late Thursday saying an “unthinkable loss that was spoken about but never documented” was confirmed. “This past weekend, with the help of a ground penetrating radar specialist, the stark truth of the preliminary findings came to light -- the confirmation of the remains of 215 children who were students of the Kamloops Indian Residential School,” said Chief Rosanne Casimir of the Tk'emlúps te Secwépemc

community. “To our knowledge, these missing children are undocumented deaths,” she said in the statement. For decades, McLeod says he and former students like him would wonder what had happened to friends and classmates. “Sometimes people didn't come back, we were happy for them, we thought they ran away, not knowing if they did or whatever happened to them,” said McLeod, who now serves as chief of British Columbia's Upper Nicola band. “There were discussions that this may have happened, that they may have passed,” he says adding, “What I realized yesterday was how strong I was, as a little boy, how strong I was to be here today, because I know that a lot of people didn't go home.” The Kamloops Indian Residential school was one of the largest in Canada and operated from the late 19th century to the late 1970s. It was opened and run by the Catholic Church until the federal government took it over in the late 1960s. It closed permanently about

a decade later and now houses a museum and a community facility with both cultural and memorial events. Community leaders say the investigation will continue in conjunction with the British Columbia Coroner's Office and that community and government officials will ensure the remains are safeguarded and identified. Chief coroner Lisa Lapointe issued a statement saying that her office is early in the process of gathering information. “We recognize the tragic, heartbreaking devastation that the Canadian residential school system has inflicted upon so many, and our thoughts are with all of those who are in mourning today,” she said. In 2015 Canada's Truth and Reconciliation Commission released a report detailing the damaging legacy of the country's residential school system. Thousands of mostly indigenous children were separated from their families and forced to attend residential schools. The report detailed decades of physical, sexual and emotional abuse suffered by children in government and church run institutions. ‘Horrific chapter in Canadian history’ “The news that remains were found at the former Kamloops residential school breaks my heart - it is a painful reminder of that dark and shameful chapter of our country's

history. I am thinking about everyone affected by this distressing news. We are here for you,” Canadian Prime Minister Justin Trudeau tweeted Friday. In an interview with CNN, Carolyn Bennett, Canada's minister of Crown-Indigenous Relations, says this revelation speaks to all Canadians about a “very painful truth” and a “horrific chapter in Canadian history.” “This was the reason why five of the calls to action of the Truth and Reconciliation Commission wanted us to deal with the missing children and the unmarked graves because they knew there was much more than what they had been able to ascertain at the hearings,” said Bennett. The commission recommended 94 calls to action as remedy and healing. Indigenous rights' groups says very few of them have been acted upon, including the need for health and educational equity between indigenous and non-indigenous children.

In 2019, Trudeau said he and his government accepted the harm inflicted on indigenous peoples in Canada amounted to genocide, saying at the time that the government would move forward to “end this ongoing tragedy.” McLeod says the residential school system scarred generations in his family and the abuse he suffered at the school in Kamloops terrorized him, his family and his classmates.

“The abuse that happened to me was physical, yes, was sexual, yes, and in 1966 I was a person that didn't want to live anymore, it changed me,” said McLeod, comparing the trauma he suffered to that of a prisoner of war. He says he entered the school in 1966 along with most of his siblings. “Seven of us went at the same time, same school that my mum and my dad went to, there wasn't an option, it was a requirement, it was the law. And I can only imagine what my mom and my dad, how they felt, when they dropped some of us there knowing what they experienced at that school,” he said. As was documented by the Truth and Reconciliation Commission, many of the children in residential schools did not receive adequate medical care with some dying prematurely of diseases like tuberculosis. The commission estimates that more than 4,000 children died while at residential schools over a period of several decades, but the final commission report acknowledges it was impossible to know the true number. McLeod says this week's discovery at his former school has already helped community members he knows discuss the abuse they suffered and the inter-generational trauma it has caused. He says he would like to be engaged in healing and now wants to avoid pointing fingers or blame. “I have forgiven, I have forgiven my parents, I have forgiven my abusers, I have broken the chain that held me back at that school, I don't want to live there anymore but at the same time make sure that the people who didn't come home are acknowledged and respected and brought home in a good way,” he said.



The former Kamloops Indian Residential School is seen on Thursday, May 27, 2021. The remains of 215 children have been found buried on the site of a former residential school in Kamloops, B.C. THE CANADIAN PRESS/Andrew Snucins



Harvey McLeod attended Kamloops in the late 1960s. He said the school scarred generations of First Nation members.



A childhood photo of Harvey McLeod, at left.



Prairie Doc® Perspectives -

Did you Get the Message?

By Andrew Ellsworth, M.D.

We all know the feeling. You ate too much, and now your stomach is letting you know about it. Or maybe you ate some junk food, and now you don't feel well. How is it that another slice of pizza one moment seems like exactly what we want, but later we realize it was not what we needed?

In the simplest of terms, it comes down to hunger and cravings. The message for hunger is initiated by the body. When our stomach is empty, and our blood sugar and insulin levels begin to drop, our bodies release the hormone ghrelin and send it to the hypothalamus in our brains resulting in a desire to eat. Cravings, however, are entirely controlled by our brain. Fatty and sugary foods help release feel-good opioids and dopamine in our brains. The message in this case is a misapplied sense of reward.

Our bodies, especially the gastrointestinal system, respond directly to what we put into them. Many common problems like abdominal pain, heartburn or reflux, constipation, and diarrhea are often directly caused by our diet. Other conditions like irritable bowel syndrome and Celiac disease can also be treated by a change in

diet. Cutting down on processed meats and processed carbohydrates may help decrease your risk of colon cancer.

Thus, when it comes to filling our hungry stomachs with healthy options, there are ways to overpower the feel-good cravings from our brains. First, turn off the TV. Plenty



of studies have shown we eat more than we ought to with the TV on. That goes for your phone, too. Second, slow down. Savor your food. Give your body time to send the signals from your digestive tract to your brain that you've had enough. Third, drink water while you eat. Room temperature water is best for digestion. Also, we often misinterpret being thirsty for being hungry. Having a glass of water before you eat can help satisfy your thirst and help you eat less. Fourth, eat with someone in person, via Zoom or phone call. When you eat with someone you are more likely to make healthier choices and eat slower.

Our bodies know what is good



for us. We just need to understand the messages. Next time you have a craving, or think you feel hungry, rather than automatically eating more, take time to assess your situation. If you discover you are tired, stressed, sad, angry, or lonely, appreciate your new self-awareness and explore behaviors other than eating that could better satisfy your needs. If what you are feeling truly is hunger, give your body what it really wants: a healthy diet.

Andrew Ellsworth, M.D. is part of The Prairie Doc® team of physicians and currently practices family medicine in Brookings, South Dakota. For free and easy access to the entire Prairie Doc® library, visit www.prairiedoc.org and follow Prairie Doc® on Facebook featuring On Call with the Prairie Doc® a medical Q&A show streaming on Facebook and broadcast on SDPB most Thursdays at 7 p.m. central.