U.S. DEPARTMENT OF THE INTERIOR

"THE ROAD TO HEALING" TOUR

ROSEBUD SIOUX TRIBE

TRANSCRIPT OF

TRIBAL CONSULTATION

Held at:
Sinte Gleska University
Student Multipurpose Building
101 Antelope Lake Circle
Mission, South Dakota
October 15, 2022

STENOGRAPHIC COURT REPORTER: ELIZABETH H. LUNDFQUIST
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WHEREUPON, the following proceedings commenced at 10:31 a.m.:

KEITH HORSE LOOKING: I want to say good morning. Welcome, everybody. At this time, I'm going to call all our singers for the Flight Song. (Speaks Native language.)

(Whereupon, singing commenced.)

KEITH HORSE LOOKING: Veterans' Song.

(Whereupon, singing commenced.)

KEITH HORSE LOOKING: At this time, ladies and gentlemen, we call upon one of our spiritual leaders, Richard Moves Camp, for a morning prayer.

RICHARD MOVES CAMP: (Speaks Native language.)

(Whereupon, singing commenced.)

KEITH HORSE LOOKING: I'll turn it over to the veterans. Post your colors.

(Whereupon, the flags were placed.)

KEITH HORSE LOOKING: Thank you, all.

Please be seated. At this time, we're going to turn it over to our president of the Rosebud Sioux Tribe, Scott Herman.

PRESIDENT SCOTT HERMAN: Good morning, everyone. I'm Scott Herman. I'm the president...
of the Rosebud Sioux Tribe.

Great to see everybody here today. It's a very beautiful morning to have a historical event like we're having today.

First of all, I want to give a big shout-out and thank-you to all of the people that put this together. It took a lot of work to organize.

Joaquin Gallegos, Secretary of the Interior's Office, my office staff, Kristin Thin Elk, Dolores Barron, Leonna Black Bear, Ellie Larvie Kills In Sight, Roger Crow Eagle.

They all played a big part in getting everything together. They were bustling around at the last minute to do all the details.

I'd like to thank Marcina Woka Nazo Venture Program (phonetic) for their part in all of this and, of course, the singers from the elementary, Rosebud Elementary Singers.

Brian, you did a really good -- you do a good job with your singers, and thank you very much. We really appreciate it.

Today is a historical event for everybody here, and I want to start out by reading the -- how this came about and, basically, reading the
letter that I received, a Dear Tribal Leaders Letter, from the Secretary of Interior's Office requesting that we have this event here today as part of her -- her boarding school initiative. I'll read that, and so everybody has a clear understanding of what we're here to do today and how things are going to proceed from here.

After that, I'll have my colleague, Russell Eagle Bear, give a brief history of how this all got started; and then, we'll give the introduction to the Secretary of Interior. And I'd like to read her bio, as far as -- so everybody knows who she is and what she's all about.

I'll start out with the letter that I got from -- the Dear Tribal Leaders Letter I got from the Secretary of Interior's office and -- on -- it was on September 26th.

In June of 2021, she says she launched the Federal Indian Boarding School Initiative at the U.S. Department of Interior to highlight the troubled history of federal Indian boarding school policies and their legacy for Indigenous people.
However, to address the generational impact of the federal Indian boarding schools to promote spiritual and emotional healing in our communities, we must acknowledge and shed light on the unspoken traumas of the past.

In May of this year, Assistant Secretary of Indian Affairs Bryan Newland released volume one of the investigative report, as called for -- as part of the Initiative.

Volume one of the report lays the groundwork for the Department's continued advancement of the Initiative in coordination with sister agencies.

To build on this work, she launched The Red Road to Healing -- "The Road to Healing," which will serve as a year-long tour across the country to provide survivors of the federal Indian boarding school system and their descendants an opportunity to share experiences.

This is the third stop on this historic tour: In South Dakota, "where Assistant Secretary Newland and I will visit.

"I would invite your survivors from your community and the survivor families to join on the following date and time," and that's why
we're here today.
The opportunity to attend and participate in this day will help inform the federal government about subsequent work for the Initiative, and it will also provide the platform for stories to be heard.
A court reporter will be on-site to transcribe the event. We expect to limit press access to the first hour of the event so that those who need privacy are afforded the opportunity to participate without the media being present.
This burden of reliving this painful past will be immensely difficult for Indigenous families, including my own, who carry this trauma.
Trauma-informed support will be available on-site. We will also connect survivors and their families with follow-up support, as requested. This is from the Secretary of Interior, Deb Haaland.
Again, it's a great honor to be here to host this, to be asked to host this kind of event. Hopefully, we all continue to be able to heal from these kind of traumas.
I'm going to ask my colleague, Russell Eagle Bear, to come up and give a little history on how this began.

RUSSELL EAGLE BEAR: (Speaks Native language.) All my relatives, I know it. When you have a federal agency that comes, you know, they, kind of, have their own agenda. They want to do things their own way.

But they are in Lakota Country, and so I really want to thank our young people that sang these songs.

And they're learning the songs of our ancestors and following the ways of our people, which is very important to us.

And we recognize the akichita, the warrior, and the warriors of the past. They are the reasons why we are here today: Because they protected our ancestors and relatives.

And we are so thankful that our warriors decided to come and posted their flags to help us and to protect us continuously.

These are things that we do here as a tribal nation and, sometimes, you know, we forget to do these things.

But we're honored that all of you come
and are here today, if just for the hearing on boarding schools.

But, years ago, we started a movement here. Our kids did; our youth did. They went to President Barack Obama's Invitation for Youth and to create youth leadership.

And our people went. Our young people, kids, went there. And, on their way back, they stopped at a place called Carlisle, Pennsylvania, one of the very first boarding schools in this nation, and they found our relatives buried there.

And we asked the Department of the Interior to help us to do history, to be able to find those relatives or descendants of those ones buried.

They came to Tribal Council and asked, "We want to bring our youth home from Carlisle," because, at that time, where Carlisle is, it's not a very good place to have a burial site.

And so, they came with a Resolution to Tribal Council, and Tribal Council approved their request. So we started a movement in securing data; information.

And we worked very hard. With little
help from the Bureau, mind you, because they say, "We can't help you because all of our records are stored in Kansas City someplace, in a depository."

And so, we had to do our own research, and we had to go to Carlisle a few times. And then, not knowing that it was an active military post and the United States government, especially the Army, are exempt: Exempt from national laws; exempt from different -- they can do just about anything they want. We found that out the hard way.

So we came back, and we asked the Department of Army for a government-to-government consultation, and we brought them here at our casino, and we started that movement.

And it was -- it's really been hard to accomplish something that our youth wanted to do. And we even went four years with no kind of assistance from anyone, even the Department of Interior, because of the president that -- that was elected.

But it was a good time. It was a good learning experience on how government works, and it was experience for our youth.
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<td>all their research. During their finding-out, we</td>
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<td>had many people helping them with that research.</td>
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<td>Carlisle and recovered nine of our youth that are</td>
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<td>whole gym was standing-room only, because our</td>
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<td>people care. They care for those relatives that</td>
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<td>were gone for 142 years.</td>
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<td>They were thankful that we were able to</td>
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<td>start that healing process for those ancestors</td>
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<td>and even for us today, as they put us on</td>
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<td>reservations in these little square sections; and</td>
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<td>still being dictated to because of the funding;</td>
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<td>because they can only do this, they can only do</td>
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<td>But we survived all of that. Many of us</td>
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<td>went to boarding schools. We went to parochial</td>
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<td>schools, you know.</td>
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<td>on our behalf, as a tribal nation, to look at the</td>
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Discovery -- oh, what do you call it -- Doctrine of Discovery. That's, kind of, been a hot topic in Canada, and it should be here, too, today.

And so, we want them to look into that. Let them do the research, because they have the resources and the funding and the personnel.

There are many things that our tribal nation want us to do. We -- we are -- each reservation is experiencing different things.

But, today, we want that start of that process, of that healing, and that we need to move forward in a good way; in a positive way.

And that's what we want to do as tribal nations: To be able to talk to the Department of the Interior.

And we're really, really fortunate that we finally have a Native, someone of our blood, to be able to be head of that.

And I know she's got tremendous amount of work ahead of her, especially with all these tribes throughout the nation wanting audience with her.

So we're really fortunate that she comes here today to start that healing process among our nation and remember the past, but in a good
way, and remember those leaders that asked, especially in Carlisle.

We have Chief Swift Bear, Chief White Hunter, Chief Spotted Tail. Back in 1882, they asked the return of our kids from Carlisle.

They say they sent a letter to the Commissioner of Indian Affairs, saying, "Please send our kids back, even if they're gone. Bring them home so that we can grieve for them and that we can do appropriate ceremonies for them, and that we can bury them in our country."

Well, Commissioner of Indian Affairs never honored that request. And a year and a half ago, in July, we accomplished that for those people, those families that wanted their relatives to come home. So, we did that.

And a lot of our youth that are passing out water and coffee and -- they're all here today to help us continue this healing process that we all need as a tribal nation.

So I can go on all day, but I see the Department of the Interior is looking at me. And so, I'm going to give them the mic.

But this is their meeting, this is how they want to do things, and we're going to turn
it over to them.

And they will -- they will explain to you how the process is going to happen for you to give testimony.

And I believe we set some rooms aside if you want to do it privately. And if you do not want the press here when you're speaking, let them know that because there is protocol, there is respect that we, as Lakota people, follow. And I hope that they do, also.

And I'm hoping that they have somebody to interpret, especially for one of our elders that may wish to speak in Lakota, and to be able to translate it.

These are things that we just, kind of, put out. That's our protocol here. But today, we're going to follow their protocol.

And so, we're going to turn it over to them. So, thank you. Pilamaya (speaks Native language).

PRESIDENT SCOTT HERMAN: Now, I'd like to read Secretary Deb Haaland's bio. Like I said before, we really want to know where she -- who she is and where she comes from.

Secretary Haaland grew up in a military
family. Her father was a 30-year combat Marine who was awarded the Silver Star Medal for saving six lives in Vietnam. And her mother is a Navy veteran who served as a federal employee for 25 years at the Bureau of Indian Affairs.

As a military child, she attended 13 public schools before graduating from Highland High School in Albuquerque. As a single mother, Secretary Haaland volunteered at her child's preschool to afford early childhood education. Like many parents, she had to rely on food stamps at times as a single parent; lived paycheck to paycheck; and struggled to put herself through college.

At the age of 28, Haaland enrolled at the University of New Mexico, where she earned her bachelor's degree in English and later earned her juris doctorate from UNM Law School. Secretary Haaland and her child, who also graduated from the University of New Mexico, are still paying off student loans. Secretary Haaland ran her own small business, producing and canning Pueblo Salsa;
served as a tribal administrator at San Felipe Pueblo; and became the first woman elected to the Laguna Development Corporation Board of Directors, overseeing business operations of the second largest tribal gaming enterprise in New Mexico.

She successfully advocated for the Laguna Development Corporation to create policies and commitments to environmentally friendly business practices.

Throughout her career in public service, Secretary Haaland has broken barriers and opened up the doors of opportunity for future generations.

After running for the New Mexico Lieutenant Governor in 2014, Secretary Haaland became the first Native American woman to be elected to lead a state party.

She is one of the first Native American women to serve in Congress. In Congress, she focused on environmental justice; climate change; missing and murdered Indigenous women; and family-friendly policies.

Secretary Deb Haaland made history when she became the first Native American to serve as
a cabinet secretary. She's a member of the Pueblo of Laguna and a 35th-generation New Mexican.

With that, I would like to introduce and welcome Secretary of Interior Deb Haaland.

SECRETARY DEB HAALAND: Thank you, everyone. Thank you. Thank you, thank you so much. It's an honor. It's a true honor for me to be here. Thank you.

Before I speak or give my remarks, I would -- I've asked Wizi to come up and give some remarks first. So, thank you.

PRINCIPAL DEPUTY ASSISTANT SECRETARY

WIZIPAN GARRIOTT LITTLE ELK: (Speaks Native language.) Good morning to each and every one of you, with a good heart. It's good to see everyone.

It's good to be here in our homeland and to be here in my own community, and that makes my heart happy.

But I'm also -- my heart is also very sad because of the things that we're going to hear today and the things that we're going to talk about.

And that, as part of this journey, it's
important to remember that we: As Lakota and as other Indigenous people, we're still here.

And we can go through anything. Nothing can harm us. We can survive anything. Our ancestors survived it, and they passed it onto us.

I don't have to discuss our history, but it's worth noting that, you know, first, they came and took our buffalo; and then, our land was taken; and then, our children; and then, our traditional form of government; and then, our religion and spiritual practices were outlawed.

And we survived all of that. And the road, the journey to healing, is a long one, and every journey begins with one step. And many have been on that journey and have been carrying the torch for a long time.

And, as the federal government, this report, under the leadership of Secretary Haaland and Assistant Secretary Newland, are formally guarding that journey.

And, you know, it's going to take a while. You know, nothing is going to -- it's going to take many years. But, you know, this is the process to go on-record with their report.
I have the honor and privilege to work with them. They're -- you know, as everyone knows, my family lives here in Rosebud, and I go back and forth. I work mostly in D.C.

And I wouldn't do that, I wouldn't make that -- the sacrifices of the things which are important to me, which is time with my family and my children and all of you, if I didn't believe in these two. So, thank you.

Bryan: Bryan's like a brother, and we've known each other for a long time. And Secretary Haaland is one of the most inspiring people in the country.

And so, it's an honor and privilege to serve with them, and it's an honor and privilege to just be here today and to bare witness to everyone's stories.

One thing that was mentioned: In addition to, you know, the trauma-informed healing spaces, we also have our traditional leaders and traditional medicine men and cultural experts over here.

And so, if anyone would like to -- needs help, and they want to do it and talk to somebody in the traditional way, they're over here (speaks
Native language), and others here to talk and to be there.

And just remember to drink water, smudge, say a prayer, and to make sure that you're taking care of yourselves as we go through the day.

So, with that, it's an honor and privilege to turn it over to Secretary Haaland, who is one of the most inspiring leaders in the nation. Thank you.

SECRETARY DEB HAALAND: Thank you so much. I should have introduced him as the Principal Deputy Assistant Secretary, because that's what he -- that's his title.

And I have such an enormous amount of respect for Wizi, and I know that we wouldn't be doing all of the things we're doing without his leadership, guidance, assistance, and just his wonderful heart. So, thank you, Wizi. I'm really honored to serve alongside you.

Thank you, President Herman. Thank you to the tribal leaders who are here, also, with us this morning.

And to some of my dear friends who I see in the crowd here, thank you for being here. I'm
so happy.

Thank you to the singers and their teacher, who -- it just -- it's such a joy to see that dedication.

And I know that I, myself, and my family and our people at Laguna and other Pueblos in New Mexico were also products of the assimilation era.

And I feel like I'm here because my grandparents and their parents protected our traditions and ceremonies for me, so I'm very happy to be here.

Thank you, Director Dearman, for also making the trip and being here with us. (Speaks Native language.)

Greetings and good morning, everyone.

Thank you for the beautiful blessing, for all of the words that have been spoken so far this morning, as we embark on this journey together.

It's a tremendous honor to join all of you on the ancestral homelands of the Lakota people. I am not going to take up a lot of time, but -- because I'm really here to listen to all of you. Your voices are important to me, and I thank you for your willingness to speak.
Federal Indian boarding policies -- school policies have touched every Indigenous person I know. Some are survivors, some are descendants, but we all carry the trauma from that era in our hearts. My ancestors endured the horrors of the Indian boarding school assimilation policies carried out by the same Department that I now lead. This is the first time in history that a United States Cabinet Secretary comes to the table with this shared trauma, and that's not lost on me. I'm determined to use my position for the good of our people. I've launched -- thank you, thank you. I've launched the Federal Indian Boarding School Initiative last year to undertake a comprehensive effort to recognize the legacy of boarding school policies with the goal of addressing their intergenerational impacts and to shed light on the traumas of the past. To do that, we need to tell our stories. Today is part of that journey. Through "The Road
to Healing," our goal is to create opportunities for people to share their stories, but also to help connect communities with trauma-informed support and, overall, to facilitate the collection of a permanent oral history.

South Dakota is the third stop on "The Road to Healing," which is a year-long tour across the country to provide Indigenous survivors of the federal Indian boarding school system and their descendants an opportunity to make known their own experiences.

I want you all to know that I am with you on this journey. I will listen, I will grieve with you, I will weep, and I will absolutely feel your pain.

As we mourn what we have lost, please know that we still have so much to gain. The healing that can help our communities will not be done overnight, but it will be done.

This is one step among many that we will take to strengthen and rebuild the bonds within Native communities that the federal Indian boarding school policies set out to break. Those steps have the potential to alter the course of our future.
I am grateful to each one of you for being here this morning, for stepping forward to share your stories. I know it's not easy. I will now turn the floor over to Assistant Secretary Newland, who will outline today's agenda. And, again, thank you all so much for being here.

ASSISTANT SECRETARY BRYAN NEWLAND: Aaniin boozhoo. Good morning. (Speaks Native language.)

My name is Bryan Newland. I serve as Assistant Secretary for Indian Affairs here at the Department of the Interior. I'm honored to be here at Rosebud today.

It's been a long time since I've had a chance to visit my brother Wizi's homelands here, but I've always enjoyed coming out here and it's an absolutely beautiful day to be here with all of you. And, of course, thank you, Madame Secretary, just -- for everything.

I want to thank everybody who took time out of your Saturday to come join us today. I know that, as we get later in the year, these beautiful days get fewer and further between, so it's an honor to us that you took your time to be
with us today.

Yesterday, the Secretary and our team had an opportunity to visit the memorial at Wounded Knee with President Herman and others, where we know that the United States Army killed many unarmed Lakota people.

You know, it was a very moving event and, of course, that is just part of a legacy in this country of the federal government doing things to Indian people.

And, of course, we know that one of those was the federal Indian boarding school policy, which began in the earliest days of this country with the express purpose of forced assimilation of the Indian people through our kids as a way to, also, take lands from Indian people.

And we know that, here, in South Dakota, there were 31 federal Indian boarding schools, including the Bishop Hare Industrial School, which is just -- I can see it through the window here across the field.

As we keep investigating the federal Indian boarding school system and bringing about your experience at specific schools and the
overall system, it paints a history that records can't fully provide.

In addition to hearing from you, our next steps include identifying marked and unmarked burial sites across the federal Indian boarding school system, and also identifying the total amount of spending and federal support for these boarding schools.

We encourage people to raise other considerations that you think we need to make, based on your experiences.

I want to acknowledge a number of people here. First, I want to thank the Department of Health and Human Services and Indian Health Service colleagues who are here today, supporting this event.

I know the new IHS director, Roselyn Tso, was intending to be here, but I think travel delays have prevented that.

We also have the BIE Director Tony Dearman with us. Give us a wave, Tony. Thank you. He has played an important role in this effort in ensuring that our communities have an education that integrates our cultures and have been leading -- he's been leading efforts on language
revitalization.

We want to make sure that federal Indian education programs don't ever resemble anything close to what they did in our history.

I also want to thank President Herman and the Rosebud Sioux Tribe for hosting us today and this conversation that is long overdue.

We wish that we could visit every single tribal community and hear from every single person.

We know that -- please know we're trying our best to get to as many places as we can and hear directly from you on this, and I appreciate the Rosebud Sioux Tribe making this space and this day available.

I also appreciate our youth singers who are here, and many of your community youth who are leading the way in repatriating remains of children in faraway places, like Carlisle, so they can finally come home.

Along with the -- I also want to acknowledge the research of Dr. Running Bear, who is reinforcing the work that we're doing through this Initiative; and also acknowledge Sinte Gleska University, for helping us host this
We also appreciate all the tribal leaders who have come here from all across Indian Country today to express support for the survivors in your communities. I see Harold Frazier, President Killer -- any others here today? I don't want to go through the list because I'll leave a lot of folks out, but I appreciate you making the trip. So, for today, I just want to share a few points to guide our conversation. First, this is an opportunity for survivors of federal Indian boarding schools to tell their story. And so, I will kindly and respectfully ask that we give space first to people who attended boarding schools to share their stories with us. Other folks who wish to provide us with a statement, including tribal leaders, can do so by sending email to the addresses that -- email address that's on the information sheet we've passed out. We appreciate everybody who makes space for survivors and their relatives to share their stories of experience at federal Indian boarding
If you want to make a comment today, please raise your hand. We've got some mic runners here who are going to take the mic around.

I see one here; there's a few in the back row. We'll get to this. Just let me finish the housekeeping. We'll get to it.

When you make a comment, we just ask that you state your name; your tribal affiliation; and the name or names of the Indian boarding schools you want to speak about today. We're going to try to make sure we hear from as many people as we can.

Please note that, because one of our objectives in this boarding school initiative is to tell the story to the American people and the world, that we have invited the press to join us on this tour.

We also know that many survivors and people don't want to speak in front of the media, so the first hour of our listening session today, we will have members of the press here.

We'll take a break; we'll excuse them from the room; and then, we'll continue for folks...
who want to share without the news media covering your remarks.

Also note that we are recording all of these sessions with a court reporter who's making a transcript and, if asked under federal law, we may have to make that publicly available.

We want to hear from as many people as possible. Our time is limited. We plan to stay here throughout most of the day into the late afternoon.

And, at some point, in the late afternoon, we'll have to leave, and I'll give plenty of warning when that's going to happen.

We just ask that, if you're going to speak -- we don't have a time limit on your speaking, but just ask that you be respectful of the time that we have and others who want to speak today.

I'm going to encourage people to take seven to ten minutes with their comments. Again, I know some folks will take longer to share what they came to share.

But, at a certain point, I may interject and ask people to make additional comments in writing so we can hear from other speakers.
And I will do that with respect, without intending to silence people, but it's to make sure we can hear from as many people who've come today as possible.

We know this conversation involves difficult experiences and traumatic experiences. That's why we've partnered with IHS and the tribe to have trauma-informed support available onsite. If you feel that you need that, please see an attendant outside the classrooms next to the gymnasium if you'd like to talk with a licensed therapist.

Or, as Wizi said, we have traditional healers and practitioners with us, as well, who can assist you, if you'd like. And we will also work to connect you with follow-up care, as needed.

So I ask that everybody here please take care of yourselves and those around you. There is water available if you need it. We're here to have a healing space and to begin this journey. And for those of you who came to speak today, I want to extend my gratitude to you, not as Assistant Secretary, not as any formal official, but as just a guy from my rez, the Bay.
Mills Indian Community, who is also a descendent of boarding school survivors.

None of you are alone. None of you are alone. This system has affected all of us. And we're here alongside you, with you, so that we can start to heal together. So, I want to say, "Miigwech."

Thank you so much. We are going to stop speaking to you and hear from you. We are going to, then, try to prioritize elders and survivors first, and we'll stay as long as we can today.

Thank you.

RUBY LEFT HAND BULL SANCHEZ: Hello. My name is Ruby Left Hand Bull Sanchez. (Speaks Native language.) I was born in 1958, and I was put into boarding school in 1963, at five years old.

I was taken from my mom by tribal police and a priest. And she told me that, if I didn't -- if she didn't let me go with them or let them take me, then all the other kids -- she would go to jail, and all the other kids would be gone, also.

And I found out after this, after I talked to her. That's part of my healing. So I
went to St. Francis Mission since five years old. And it was a mission school all the way till it changed into an Indian school. And to 12th grade, I got a 4.5 GPA average. At five years old, when I -- I have a witness that seen me standing -- my witness was standing in line with my older sister.

And, it happens. There's lines. There's older people -- older kids and the younger kids.

So she was standing in line to go to lunch -- to breakfast, and the witness said -- told my daughter that they heard someone screaming.

They turned to that way to look, and my sister said, "That's my little sis. That's my little sis."

And she turned, and she seen -- they seen a nun grabbing a sponge with lye and shoving it down this girl's throat.

"Chin, chin Ina, Ina, Ina," and she pushed that other girl, and that little girl fainted, and the nuns drug her away.

And my witness said -- when my daughter met her, she said, "I have a poem about this
girl. Her name is Little Sis.

And my sister was standing with her, and she said, "That's my little sis."

But in boarding school, you can't go help anybody. They couldn't -- she couldn't help me. So when they drug me away, the witness thought that I died.

So she wrote a poem about Little Sis, and that was me. And my daughter told her, "She's still alive. She's alive."

And so, until I met -- until I heard from the witness, I thought this was all a nightmare in a dream, and I thought I was crazy.

So I asked my older sister, "The things that happened in boarding school, did they happen to you?"

She goes, "Sister, we got it worser than you."

And I couldn't imagine how much more worse they could have had it than I did, because ever since that happened to me with that nun, I can't speak it.

I can't do anything. I can't even try, because it won't come out. Whatever they cursed me with, it's still there.
But my daughter, she's learning, and my granddaughter is learning, so that way, we can get that language. But I am 64 years old. There's no way I can ever get that language. There's no way I could ever talk a full sentence to my daughter and my granddaughter ever again, because it's -- I'm too old.

And one thing is: There's not enough money to get my language back. I lost my heritage. I lost my identity between the white world and the Lakota world. I have to walk that straight line in the middle. And I do it, but it's hard.

And so, I do want recompense. I want apologies; I want our language back; I want our land back. I want everything back.

And I am 64 years old. There was 12 of us. All 11 of us went, except for one child. And all of them died, and there's trauma. And I'm the only one that's speaking out for my sisters and brothers, because I am their voice.

And they were too ashamed. I can only
talk about that one. I can't talk about the sexual -- sexual one. It's too traumatic for children. So, thank you.

Here's my daughter, a descendant.

CANDICE VIGIL LEFT HAND BULL: My name is Candice Vigil Left Hand Bull. I am speaking today on behalf of my mom, because I did not know my mom was a boarding school survivor.

And my whole life, I resented her, because I didn't know Lakota culture and I had to go to school.

And she wanted us to get our education and to be educated and to know who we were in American culture.

And for my whole life, until nine years ago, when my mom started to share her sobriety and her story, I thought, "How did these things happen," you know. And she didn't go into detail.

And I worked in mental health services. And the witness does not want me to use her name or anything, but I can use the story.

I was sitting in a facilitated group, and the survivor shared a poem called "Little Sis."

And after she finished reading this poem, she
said, "If anyone knows this little girl, her name is Ruby Left Hand Bull. And if you know her and if know that she's alive or her family knows who she is, if you could just reach out, anyone in the community, and let me know if she still lives."

I took a really big gulp, because that person was my mom, and I had to hold confidentiality and have the understanding that these things were very traumatic.

To hear my mom cry when we got a picture of her from the boarding school, and her hair's all jagged and her bangs are all messed up, and this side's short, and this side's long -- and I said, "Mom, is this you?"

And she said, "Yes, that is me."

And I said, "Can you tell me about that day?"

And she said, "Not right now."

And I'm just sharing because the healing that is happening in my family is not just my mom's, but it's generational: My mom, me, my children: My daughter, my sons.

And she's teaching us to speak up now and not to be ashamed and not to be embarrassed.
to talk about these things, because we are finding our culture.

And I am proud to say that I'm ashke kyem (phonetic), and that I stand -- and we drove all night long from Denver, Colorado.

And I want to give a special shout-out to Joaquin, because he came to our Denver Indian Center, and he sat there and he told us that they were coming here to our reservation, where this happened.

And I worked all day, and I told my mom, "Well, we got to go."

And she said, "I don't know if I can go."

And we came. And I want to thank you guys, because this is a part of our healing. It's not just a story; it's not just something on the news. It's something that's really traumatic.

And now, I can sit here and talk with her about these hard things. And I'm very proud of her, because this is really hard for all of you: Everyone that this has affected.

Some can speak; some cannot. And I just want to thank you for the opportunity to come to
a place that is very healing for us. You guys are so welcoming here, and I just want to thank you for that.

**ASSISTANT SECRETARY BRYAN NEWLAND:** Thank you so much.

**RUBY LEFT HAND BULL SANCHEZ:** I just wanted to see if the medicine men have an answer for me to speak Lakota again.

**ASSISTANT SECRETARY BRYAN NEWLAND:** I think we -- do we have someone there?

**CHAIRMAN KEVIN KILLER:** (Speaks Native language.) I shake your hand with a warm, good heart.

**My Lakota name's Close to Earth. My English name is Kevin Killer, and I'm currently the Chair of the Oglala Sioux Tribe.**

I want to say thank you to Secretary Haaland, Assistant Secretary Newland, Principal Deputy Assistant Secretary Garriott for having these difficult conversations and sitting through this.

You know, I come from two areas: The Lakota-Kiowa space. I used to -- I was a former state legislator in South Dakota, you know. And I also bring greetings on behalf of
the Charbonneau sisters. I'm not sure if they're here or not, but they're from North Dakota. But, you know, they would come up and actually testify about the same exact things that have been going on.

And we had a different bill that -- you know, where they actually limited the claims of when boarding school survivors could file against, you know, their -- against the people who harmed them.

And, you know, we fought and fought for ten years. Senator Heinrich, Senator Bordeaux over there: They, you know, took up that fight. And it was hard, you know, because we had to sit here.

And so, I understand. (Speaks Native language.) It's hard to see your own relatives and your own elders tell those stories.

And, you know, recently, as the president of the Oglala Sioux Tribe, we actually took steps to enact our own truth, justice: A healing commission. And some of the members are here today.

And I also want to -- and I don't want to take up too much time and space for that, but
I want to make sure that our members get heard today.

And so, I've got Former President Cecelia Fire Thunder. She's going to speak on behalf of some of the groups.

But, again, I want to say thank you so much for being here and just sharing your stories.

And, you know, because there's pain in all this. And the saddest part is that, you know, a lot of these kids: Their only crime was being Native. That's really the only thing that they're guilty of. And it's hard to hear that.

And, you know, being there, the Secretary, yesterday, at Wounded Knee, you know that there were kids there.

You know, that's one of the things that we want to start, is the healing process. So I appreciate all of our (speaks Native language) here and everyone.

So, President, if you want to go ahead and -- yeah, the President is going to share some of the report that we found out on the item.

And I'll be submitting written testimony, as well, so I want to respect that
process. But I want to make sure you get the
chance to speak.

CECELIA APPLE FIRE THUNDER: (Speaks
Native language.) Good morning, my relatives,
and thank you, Secretary Haaland, for coming to
visit with us and hearing our stories.

My name is Cecelia Apple Fire Thunder,
and I went to Holy Rosary Mission from 1953 to
1963.

I am a part of a healing movement for
the Red Cloud Indian School that used to be
called Holy Rosary Mission.

Ms. Irving and I are former students.

We are moving toward hearing the stories of all
of those who are still alive and on the Pine
Ridge Reservation who went to our boarding
schools.

We are recording their stories. They
can talk to us in a microphone so we can record
it; or, if they're willing to, they can submit
audio; video.

I have to share with you the many, many
hours that I listened to the individual stories
of those who went to Holy Rosary Mission.

Holy Rosary Mission, like St. Francis
Indian School, was created by the Jesuits and the Franciscan nuns. One of the most important things I want to share with you is that we, as Lakota people, have the capacity and the opportunity to heal from all of the things that hurt us. (Speaks Native language.)

So I want to share with you our report. And if you want a copy of it, we will share it with you.

Red Cloud Indian School started the Truth and Healing Task Force. They created this movement to start to address our story. Not all stories of all boarding schools are the same.

Thirty-one boarding schools in the State of South Dakota. Some of them were BIA schools, some of them; and many of them are religious-affiliated. How many of you know that already?

So we have Tribal members who left Pine Ridge and went to other boarding schools. They went all over the country, many times.

And today, right now, we still have tribal members who send their children away to boarding schools in Oregon, Chemawa, Riverside.
How many of you know that the boarding school effort is still ongoing? I want to share with you that we had the opportunity for the top Jesuit -- Father Sosa came to Red Cloud Indian School about five weeks ago. Five weeks ago.

Father Sosa represents the Jesuit order, which is the largest order in the Vatican.

Father Sosa came to listen to us. Father Sosa spoke to the community and, in his speech -- and we have copies of it -- he acknowledged the role the Jesuits played in the attempt to erase us. Listen to me: Erase us.

(Speaks Native language.) They did not get rid of us. We're still here. (Speaks Native language.) That's what we need to build our future on.

I want to read to you a letter. Rosebud Sioux Tribe gave Father Sosa a Resolution to take to the Pope at the Vatican, asking him to abolish the Doctrine of Discovery and the 1493 Papal Bull.

The Rosebud Sioux Tribe and our President and our Tribal Council sent a letter to the Holy
Father at the Vatican to step up and acknowledge and let the whole world know the work -- what the Vatican did to all of the Indigenous people on the Western Hemisphere and on the African Continent, to acknowledge that what they did was wrong. And what they did was they hurt generations and generations of people.

Let me read you this letter. Father Sosa told the Rosebud Sioux Tribe, Oglala Sioux Tribe -- Father Sosa says, "I promise you that I will hand-deliver this letter, these letters, to the Holy Father."

So, on September 27th, Father Sosa wrote a letter to Red Cloud Indian School and the Catholic Community. He said:

"On July 16th, I had the honor of meeting with some of the leaders of the Oglala Sioux Tribe and the Sicangu Lakota Council to learn about life on the Pine Ridge and St. Francis."

He said, "I received a letter signed by Kevin Killer and by the -- Philimon D. Two Eagle of the Treaty Council. I promised to give these letters personally to the Holy Father."

"This morning, I met with Pope Francis."
I spoke with him at length about my recent visit to Pine Ridge, about the welcome given to the Society of Jesus by Red Cloud and Chief Spotted Tail, and about Nicholas Black Elk.

"He talked about his experience and about the stories that he heard. I also put in the hands of the Holy Father the two letters that had been instructed to me.

"He listened carefully and expressed gratitude for the letters. He said that many people in Canada and the United States are now participating in a process to discern the best response today to the historical Doctrine of Discovery.

"I shared with Pope Francis my own personal hope that the conquests undertaken with the blessings of Popes Nicholas the Fifth and Alexander the Sixth are forthrightly condemned and that these decrees again be defined as definitely being abrogated, and that the Catholic Church commit to working with others to eradicate harmful messages of these decrees from the civil jurisprudence of today's government."

I'm kind of nervous, can't you tell?

And why am I nervous? Well, because today is a
very important day that we help each other. In conclusion, he said:

"Please, share with the Lakota leaders the news of my meeting with Pope Francis, expressing the Holy Father's gratitude for their letters and my own gratitude for all that they taught me. May we again walk with the Good Red Road together, for we are all relatives."

(Speaks Native language.) Father Sosa said our team here, from Red Cloud Indian School: We are working together not to tell you Red Cloud stories, but to hear the voices of all of those who went to Holy Rosary Mission from the 18-, 1900s to 1980, who were boarders and students. We are recording their stories. We're not only hearing their voices; we're crying with them.

Not only are we hearing their voices, but we're seeing their face as they tell us their story.

Because the only people who can tell you the truth about what happened at their boarding schools are those who are still living with us. And I want to be very clear. Those stories are important. And, like this woman
said, our sister here said, "In my -- in the healing, we're tiospaye."

The only pain that I felt as a little girl was watching my mom and dad drive away when they left me at Holy Rosary Mission.

Because, when they drove away, you know what I felt? They didn't want me anymore. They don't love me. I felt a sense of abandonment.

So, years later, I understood all those emotions and feelings. I was able to put a word to my feelings, and I was able to let it go.

So, today, I want to share with you that we can let those things go. (Speaks Native language.)

The good news is I'll be 76 in two years. Obviously, I got rid of all that pain because I am healthy and well and, most importantly, I get to hear the stories of my colleagues and my relatives, and I get to cry with them.

I get to cry about their losses. I get to cry with them. But, at the same time, I get to help them heal and show them how to heal: How to do it and how to move forward. I want to share that with you.

For ten years, I went there: From first
1 grade to tenth grade. And, most importantly, I want to share with you that I was able to heal and let it go.

And now, it's my turn to help others heal and let it go, and that's what I wanted to do. (Speaks Native language.)

ASSISTANT SECRETARY BRYAN NEWLAND: I would -- I'd like to, just before we continue on -- we'll go for another 40 minutes until our first break, when we excuse the press.

We ask our mic runners: We'd want to prioritize the stories from the experiences from boarding school survivors first, early in the day, and we'll try to hear from as many people as possible.

ROSALIE QUICK BEAR WHIRLWIND SOLDIER: (Speaks Native language.) I talk Lakota and Wasiju mixed together because, in the mornings, they called me a devil-speaking person because I talked Lakota.

So, to be -- not to get hit, I started to talk English. So, I talk Lakota now; when the nuns come, I talk English. So, I have two languages.

But I need to tell something about what
happened to me at the boarding school. We all were playing in a playground, in a play group. And we were all running, and I fell. And all the girls tripped over me, and they fell on me, and they broke my leg, you know. Because everybody fell on me, I broke my leg. So, nobody helped me. Nobody helped me to get me to the infirmary. But the kids that were with me helped me. They dragged me on a chair to the door.

And when the nuns came and took me to the infirmary -- and I was in pain, because my whole bone broke. My leg -- my ankle was swaying. But they put me in the infirmary, and I stayed in there a few weeks. My leg was swollen all the way up to my hip. I couldn't eat. My fever was so high. All that time, it got into my bone, that broken ankle.

But nobody bothered. The nun comes in and touches my head and (speaks Native language). So, I had to walk back. Somebody told my grandpa, so he came, and he took me to the hospital. And it already
damaged my bones in my leg, and that bothered me for the rest of my life. And another thing that happened: I don’t know what I was doing with this girl, my friend. They punished us, and they put us in a cellar where they had pickles.

They made homemade pickles and had them in a cellar with a cement floor, and the walls were cement, and a big old giant door. They threw us two in there, no lights, and they forgot about us. So we ate pickles. I don’t know how many days we were in there, but we ate the dill pickles.

We couldn’t talk; we couldn’t see. My eyeballs were all swollen; my nose was swollen; my lips were swollen. We couldn’t talk to each other anymore, but cry.

We couldn’t breathe, because our throats were swollen. We sat there, and we gave each other -- she told me she didn’t want to die, and she kept crying.

She kept saying, "I’m going to die," and I didn’t know what to do. But I remembered my mom.

(Speaks Native language.) She said,
"Think about the God the Father, and thank him for you being alive."

At night, we say that before going to bed. So, anyway, that's what I said, over and over.

And all of a sudden, somebody opened the door. And it was that nun that put us in there, and she said, "Oh, my God. All this time, you're in here?"

By that time, we couldn't even walk; we couldn't stand up; we couldn't breathe. So I ended up in the infirmary again.

But all my life, I know torture from the boarding school. And I never knew what the love -- the word "love" was.

Never knew. I never knew that. And my folks never said they loved me, because my mom died when I was little. Mom died when I was four, and that's why I ended up in a boarding school.

Anyway, as I grew up, (speaks Native language). Nothing. No pity. Nice? I didn't know that.

I grew up, maybe, just -- they called me dumb because I didn't laugh. I didn't care.
Just to my friends.

Until I met my husband. And you know what he said to me? He said, "I love you."

So I thought, "That's bad," you know? "What does that mean?"

And he said, "I love you for who you are, and I'll love you forever. No matter what, I'll take care of you."

So I said, "Is that what love means?"

And he said, "Yes."

And he did love me. We were married 60 years. I lost him last year. But he was the only one that ever told me about love and about chantkiya. I thought there was no God; just torture and hated.

Sometimes, I'm still -- to this day, I'm quiet. I'll go away from people. But I still can't really feel that love that we're supposed to know as a human being.

But I let it go. I let it go. That was killing me, because of what happened to me when I was little. But I'm old now. (Speaks Native language.)

Listen to me. Now, when I was seven, eight years old, I was (speaks Native language).
I was slow. But that's this thing that we all went through. All that hurt.

But you think about God and Jesus Christ, Wakhan Thanka. Leave it up to him, and all of us can heal.

Because, you know what? He made us. And I didn't know that. I thought -- I thought I was just a -- I don't know. I didn't have no feeling. I don't know how to explain myself sometimes.

But the boarding school was a -- a time that we were like Jews. They shaved our hair. When we get to school -- I had real long braids. They shaved my hair, totally shaved my hair. I had a piece up here like a mass, you know?

And they put powder on us. They put DDT on us, and we'd cough and it would sting. Or they -- the girls -- (speaks Native language) -- puff of smoke, and that dust would go.

But that would be like the Jews. The only thing they didn't do to us is put us in a hot place and gas us. That's the only thing they didn't do.

But we went through what the Jews went through, as Lakota people, and I am so happy to
be here today.

My friend, my best friend, when we were little: I think she was always there, kind of guiding me, because she's the one that introduced -- she said, "Why don't you go over there and talk? Let other people know what you went through."

Because, you know, it bothered me today -- my body -- from that poison that got in my bone. It bothers me. I stagger.

And, anyway, it bothers me, but I'm not going to let that win. I'm going to make it. I'm going to make it, and I'm going to forget the boarding school years.

I don't want to pass that on to my children, my grandchildren. But I always tell them, "You want to -- you see all this horror stuff on TV, real bad? That's how we grew up. That's why we are like we are, forlorn."

But we have our cantkiya. People prayed. (Speaks Native language.) You have one mind; one cord. (Speaks Native language.) That's all we have to do.

But I just wanted to talk, because I'm really thankful this happened. I even -- I'm
even brave to talk now, to let it out.

I had it all packed away like it was my secret. But now, you all know my secret: What they done to me. It wasn't good.

But I want to thank you, and I want to ask Jesus Christ to bless you, all of you here. All of you.

And I hope you all find that love you're looking for. And I thank you very much. (Speaks Native language.)

Now, I -- excuse me, but I didn't introduce myself. My name is Rosalie Quick Bear Whirlwind Soldier.

And my grandfather, Quick Bear, is -- they brought him back from Carlisle. He was one of the kids that was buried over there. That was my grandfather. They brought him back, and they buried him at the veteran's cemetery.

But my name is -- I'm the great-great-granddaughter of Chief Hollow Horn Bear's son, Jay Kills Himself.

He was the last chief of the Rosebud Sioux Tribe, and he could have done something, but he didn't.
And my husband's a chief, too. He's Chief Whirlwind Soldier. And I have his war bonnet, but I don't know who to give it to. But that will come, too. That's who I am. I am (speaks Native language). I tried love.

Every day I talk Lakota at my house. The only one I have is me talking to the wind, because my grandkids don't want to talk Lakota because they say, "Well, what are the white people going to say? 'Hmph, Indian.'"

I must have put that on them, that curse on them. But today, that's going to change. And I want to thank you all for being here and being concerned and showing your love to the ones that are hurt. (Speaks Native language.) Thank you.

RONALD NEISS: I'm going to talk quickly. (Speaks Native language.) Good morning, you all. (Speaks Native language.)

Secretary Haaland, I greet you with a handshake and a warm heart. (Speaks Native language.)

My name is -- my Lakota name is Spotted Eagle Who Helps. That name was given to me in 1992 by the elders at Ghost Hawk Park at a celebration, you know, that Honoring of Elders.
Day, an event that went away that needs to come back. And, you know, so that's my Lakota name. My English name is Ronald L. Neiss. I attended Marty St. Paul's Indian Mission in Marty, South Dakota, from the years of 1961 -- '62 till about '71. I was kicked out in about '71, and I'll tell you the reason why. It's going to give you a history.

I have some stories to tell. I told people from Marty Indian School -- you know, Marty itself, Secretary Haaland: It's out on the prairie. Now, it's around Yankton Sioux Tribe. Oh, but my father's Cleveland Robert Neiss. I live in Rosy Bud right over here, you know.

I live in Rosebud. My mother is Patricia Hopkins from the Yankton Sioux Reservation.

My father laid his spirit nearly 17 years ago, and I try to follow in his footsteps.

My mother, with a little help, you know, dementia and all that, is still with us. She's a blessing. I'm very fortunate, at 66 years of
Now, Marty -- I let people know about Marty. I just found out about this event a couple days ago. RST Communications had a Facebook page. I appreciate RST Communications' short notice.

I did find out Friday, through RST Communications, something about 1,000 pieces of fry bread. I said, "What's that about," you know. On Wednesday, I see something for this.

So, Marty itself: It's down by Yankton Sioux Tribe. Marty Yankton School, St. Paul's Indian Mission, Marty, South Dakota. A religious group, as was pointed out.

A lot of these schools were started to civilize the Lakota people. It was like a lottery system: You were either Episcopal or Catholic.

Seems like the Catholics won, because the majority of them around here are Catholic boarding schools.

Marty Indian School was actually my -- on my mom's side, the land was donated by my great-great-grandmother, White Tallow, to start this mission.
If she had seen what would become and the abuses that would happen, I don't think she would have donated the land. But maybe she had the vision to see that, now, it's changed. The tribe controls it.

If you go by the cemetery, a few of my relatives are buried there. There's a White Tallow Lane. You can see that. That's for my great-great-grandmother.

Maybe she'd seen that good would become of it once the evil left and the religious order evil had gone away.

So, Marty was by itself. It was -- it was down on the prairie. To me, it was the most isolated school.

You have the most isolated Indian school where the abuse was there, also. Holy Rosary was bad, too, but they were close to the community. Marty was out on the prairie.

I think it -- I remember my grandmother got buried. Our kin helped to build that church, that beautiful church; to plant those trees.

So -- and she got the -- I -- so, I did want to -- before I go any further, I want to -- do you have someone from the IHS here? You have
someone here, the medicine people?

Seven years ago, I got vitiligo. I used to be brown, brown as the next person. But vitiligo took my brown, and I turned into a Lakota Powder.

You know, you seen the movie? You know, at least I don't get pulled over at the border towns anymore. I was brown.

So, Pauline Cloud Man: She helped me. She's very understanding. IHS, you have a blessing in Pauline.

She helped me. She explained that you use the melatonin, you know, and what that was. So it has still been a process of discovery for me.

I ask that you all -- you don't see it too much, but they're out there. People, especially kids, I see with white spots. You get the white spots on your hands, it can stretch to your face, you know.

And I ask that you understand and that you pray for them. I don't think it would cost too much to take that away.

But people need help, healing with that, if you're brown like I was and you become this
color.

Everybody has melanin. Vitiligo -- but if you're black or brown, like I was, it's very traumatic.

So try to understand people who are going through that. Don't make side snide remarks about them or tease them. It happened to me, you know.

So I would ask the IHS to put out a brochure. I've been begging for this for years, but it falls on deaf ears.

You know, there's enough people out there that -- you know, that, "What's happening to me," you know, that a brochure would be nice.

Indian -- the Dakota Plains Indian Health Service puts out brochures. I want to see that before I die.

There's -- at least a brochure that helps explain that it's not contagious and, you know, how it does come, so I can tell people.

Getting back to Marty Indian School, I was there from '62 to about '71. I attended Marty Indian School, and so here's my little journey through that.

When you come over that hill -- back in
the day, before the -- it was all by itself. You come over that hill, you see that beautiful steeple, you start crying.
You begged your parents or whoever was taking you, "Please don't take me there. Please. I don't want to go. Please."
When you arrived, you're lined up by the dormitories, by the steel radiators and stuff. The big boys would come in. They worked you over, because they -- it keeps them from crying, too.
And those nuns: They taught -- they looked the other way, because this is -- it wasn't just physical; it was psychological torture. It was warfare against Indian kids. So the littler kids, when they got bigger, they could beat up little kids for crying, and the nuns looked the other way. That was part of their strategy.
Okay. I told Marty Indian School people that couldn't be here. I tried to talk with them, so I hope the press is still listening to this.
When you are -- you have the typical things for most boarding schools, not just Indian
boarding schools.

You lay down like you're -- you're like this, of course, you know (arms stretched out).

And if your hands drop, they hit you with a steel ruler.

But one of the other things is -- see, what many of our people would go through are, you know, called belt lines.

Belt lines: You know, you would -- you know, if you do something bad or deemed bad by the nuns -- this is a boarding school, you know, first to sixth grade -- then you would have to run through a belt line.

See, there's two sides to it. And so, you would have to run through that belt line and through -- either side will get to smack you as much as they could.

They're not supposed to use the buckle, but if they didn't like you or you weren't a member of their little gang or their little clique, they would hit you with the buckle, and the nuns would look the other way. They tolerated it. It was, like, psychological.

If you did something wrong in the eyes of the nuns, see, what would happen is, you know,
if no one owned up to it, then there was pillars.

You would be in your shorts. You would have to go up to that pillar. You would lean against that pillar, and you would get five to ten smacks with that -- with their big, old belt: Bam, bam, bam. You would get done.

You would have to -- then, the little boys would get shoved to the front. You know, shoved to the front, so the bigger boys would be last, because they know the nuns would get tired, so it wouldn't be as bad. Eventually -- you know, so that was part of it.

Myself, one of my experiences: So, in fourth grade -- you're not supposed to use more than four pieces of toilet paper.

If you used more than four squares of toilet paper at St. Paul's Indian Mission in Marty, South Dakota, you would get beat. Not more than four -- four rows.

One time, someone threw a whole roll of toilet paper. A mortal sin. The nuns would say, "That's a mortal sin."

They said it was a mortal sin because someone put a whole roll of toilet paper in the toilet, so we'd get the belt lines.
So, everybody was lined up. They're getting beat. And a member of another little gang, the other little gangs, said, "Neiss did it."

I was a professional altar boy. I was going to be a priest when I grew up. But they -- finally, you know, they kept saying, "Yeah, he did it. He did it. He did it," you know.

The nun -- I was ten years old. I wasn't a little kid no more. The nun said, you know, "Why did you do that?"

She took me over her knee. She had a big, old brush and started hitting me and hitting me. "Why did you do that? Don't lie. You did it, didn't you?"

I said, "No. No, I didn't do it. No, I didn't do that."

You know, I didn't want to admit to it. Wouldn't cry. She said something to make me cry, and she said, "You know, you're worse than" -- she says, "You're like that man who nailed Jesus Christ to the cross."

I said, "No, I didn't do it."

She said, "You're worse. You're Pontius Pilot."
Little girls, from Parcel Post, they got these shoes. They had bows on them, like sandals. They'd all wear them.

I had to wear those shoes for two weeks. Psychological punishment, you know, because I was ridiculed, you know; made fun of.

So, then, the runaways: When you'd run away from Marty Indian/St. Paul's Indian Mission in Marty, South Dakota, what would happen: When you're little, I guess, first through sixth, grade school -- St. Kat's -- it was called St. Katherine's.

It was called St. Kat's. They just tore it down recently. Part of Marty Indian School. Shocked to see it, you know, torn down.

They would take the little boys. The big boys would take the little boys. They would truss them up like you would a deer.

You'd tie them up, and you'd come in, and they would march in. That was through -- you had to line up.

They'd march you, as a little boy, tied up like this. Tied up. And then, they'd end up getting beat, of course.

When you get to seventh, eighth, and
ninth grades, middle school, if you run away, you graduated to the razor strap.

Brother Martin -- you know, it was called the razor strap. It was actually this big, old strap, rubber strap, that barbers would use.

The better ones, you got five. My brother: He got fifteen. He got up to fifteen. I told him. He didn't want to be here -- couldn't be here today. They left -- some still have scars.

I have -- the only time I got it, I said, "Damn."

I was frustrated. I said, "Damn," and I got it beat on me. I got five for saying, "Damn."

This afternoon, I didn't know if my brother Martin would come. Little box -- they'd use the big box for their haircuts, you know. For brother Martin, they used a little box.

We always said -- when we were little, you know, if you cried, you'd get beat. You tried not to cry. If you cried, you're going to get beat up for crying.

When I -- Father Francis, "Meatball,"

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was another mean one. He would torture and beat kids, you know. Once, he knocked me -- I was frustrated, and he knocked me and my desk over.

If somebody was talking, he'd say, "Fee, fi" -- it wasn't me, you know, but -- you know, he'd say, "Fee, fi, fo, fum. I smell the blood of a rummy dumb-dumb. Be he lie or be he dead," he's looking around, you know, "if he don't shut his mouth, I'll surely bust his head."

He hit me so hard that me and my desk went flying, staggering across the room. So, it was across the room, and I had a big desk. I'd always sit in because you might get hit. The only time that I ever ran away, you know, from Marty.

But -- so -- but that's, you know, a part of the whole experience, you know. I've taken up too much time.

I've got a lot here, but -- you know, at Marty Indian School, it really struck -- oh, I got -- why I got kicked out of Marty. Okay.

Oh, wait a minute. If I can backtrack a little bit, because I see my notes. In fifth grade, I was 11, and there was Sister Paul. She took over.
She looked like a linebacker. She could have played for the Green Bay Packers, you know.

She was -- you know, when we'd get into arguments, there was a sewing room you had to go to.

A big, old sewing room with, you know, things like this, with a bunch of sewing machines.

She would invite another nun over, and they would make you fight. They just loved it. They liked the fights.

I was fighting -- there was a couple John Ryans -- I switched their names here -- but he got me.

You know, he wasn't the John Ryan you might know, but he was another one. He was a big guy. He was a grade above me.

I did my best. I was no weakling, you know. I was one of the tough, tough guys. I was no weakling.

I did my best, but he's a year older than me, you know. Big guy. And, you know, a year can make a big difference in the size of a child, you know.

So, he started getting the best of me.
I crawled underneath one of the sewing machines.

So, Sister Paul, the linebacker: She drug me out by my heels, stood me up, and said, "Fight like a man."

So, John: I guess he got tired of hitting and kicking me. He couldn't. He said, "No, I can't hit him no more."

So, I thank God for that till this day, you know.

So I got kicked out because, after Father Francis, Meatball -- we called him "Meatball" -- you know, they had a teacher from, you know, Back East: Mr. McKee.

He hit one of my cousins, Carol Cournoyer. He hit Carol Cournoyer, and -- you know, like this, boom.

So, Carol: On Facebook, I told Carol about the Marty Indian Facebook site. "Carol, do you remember that? Does that bother you?"

She didn't say too much.

When you look at that -- you know, my cousin, Tenashi Bai Cournoyer, became the chairman of Yankton Sioux Tribe.

He came and he whipped Mr. McKee, and he dropped him, because we were getting tired of
being hit. Father started it off by saying --
you know, we said, "We're not going to be hit no
more."

McKee, then, talked to me about a month
later. And I tried to just ward him off but,
eventually, I had to fight him.

I got kicked out. So, I got kicked out
of Marty; otherwise, I would have graduated from
there in '74.

Marty Indian School actually started --
my brother got kicked out about a year later, him
and Loren Zayther (phonetic), because they had
started a Red Power, Red Panthers.

They had met with the -- Meatball was
the head. They asked him. They said, "There
used to be Indian curriculum at this school. You
know, you -- our language was stolen from us; our
culture. Why can't we have a culture class of
Indian Studies in our curriculum?"

And Robby said -- my brother Robby, he's
a -- he became the main guy about next year, Red
Power First. He said, "Your Jesus Christ had
long hair."

So Meatball looked at Robby and said,
"You know, if you would compare yourself to our
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<th>Lord Jesus Christ, you don't belong in this school. Get out.&quot;</th>
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<td>2</td>
<td>And Loren's sitting there, you know, so he said, &quot;And take him with you.&quot;</td>
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<td>So, they both got kicked out that day.</td>
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<td>Robert suffered when he came to Marty Indian School -- I mean, to St. Francis, you know. So I had a lot of relatives that went to St. Francis.</td>
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<td>And -- you know, and I think these boarding schools: They must have had workshops to compare, you know, how they tortured Indian kids -- &quot;well, this works for us; this works for them&quot; -- because I see similarities.</td>
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<td>Those that are suffering -- you know, I know I took a lot of time. But, to me, this day: It seems like I've waited most of my lifetime. My kids -- now my grandkids can learn about it. That's it. Thank you.</td>
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<td>ASSISTANT SECRETARY BRYAN NEWLAND: Thank you so much for sharing. We're going to hear from one more speaker before we excuse members of the press and break for lunch. Before we eat, we'll have a prayer; and then, we'll have lunch, and we'll bring people back in, so --</td>
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Elizabeth H. Lundquist, Court Reporter
lizlundquist@gmail.com
MURIEL ANTOINE: Good morning. Oh, sorry.

ASSISTANT SECRETARY BRYAN NEWLAND: Go ahead.

MURIEL ANTOINE: Good morning. My name is Muriel Antoine. Seventy-two years ago was the last graduating class of Rosebud Boarding School, was my class.

Most of the time that I was there -- we need to remember the positive things. And all the matrons and the dorm people that we had all were Lakotas, so we had good personnel at Rosebud Boarding School, which is where Sinte is built.

And I'd like to take this time to remind us to think in good terms of what's positive for our people.

And a lot of bad things have happened, but there's a lot of good things there, too. And I'd like to thank you for creating this day.

Thank you.

CHERYL ANGEL: Good morning. My name is Cheryl Angel. I'm enrolled here. I was born in the Black Hills, but I went to the boarding school in St. Francis.

And I think the bottom line with everybody's story that's going to come up and
speak is that we weren't treated human.
That's the bottom line. We have folks from Christian institutions who came here and did their best to take away everything.
We had representatives from Spain, England, come here, using the Doctrine of Discovery to treat us less than human; to take our resources; to take our children; to take our water; to dam it up; imprison it.
We had active mines in the Black Hills.
The sacred heart of everything that is. The sacred heart of everything that is.
It means more than any religious institution on this planet. That landscape in the Black Hills: That's the most important thing, because it lives. It has been living longer than us.
The sacred heart of everything that is: The Black Hills of the South Dakota. The water that flows from that is pure. It was pure. It was designed to sustain us for a millennia.
And in the last hundred years, 150 years, mining has come. Greed has come. Without any thought of the people who lived there.
I hear stories of our history that's not taught in school. We were in prison. Our ancestors were imprisoned and treated horribly. Horribly.

Removed from this most sacred place on this northern continent everything that we knew; everything that's going to save us today, the knowledge that's going to save us today.

These institutions, these boarding schools, did their best to remove that from us. So anyone who survived the boarding school, with their language intact, with the knowledge of the ceremonies, with the knowledge of these sacred sites: We need to protect them; we need to listen to them. Their stories are important. Their knowledge is what we need to hear about.

You know, I -- I remember my hair being -- my braids being cut off; put in -- washed like we were dirty; talked to us like we were dirty.

Yeah, I still have pictures. We were dressed in uniforms. They took everything from us and handed -- like the military, handed us this bundle with a towel in it; with soap in it; socks; and a uniform.

All the little girls: We wore tan
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<td>shirts and green jumpers. All the older girls</td>
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<td>wore blue jumpers with white jersey shirts.</td>
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<td>It wasn't what our ancestors wanted for us when they signed those treaties. That's not what we agreed to.</td>
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<td>When they agreed to lay down their weapons -- in peace, mind you. They chose peace -- that didn't make me quiet. That didn't mean let someone rollover you. That's not what peace is.</td>
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<td>The peace that our ancestors were talking about was the natural law, the order that came with following natural law.</td>
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<td>That order came from Creator. He built that, created that for this planet to run without us. All we had to do was follow it.</td>
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<td>Our people have suffered a great disgrace, humiliation, detrimental to all of us. My mother spoke Lakota to us, and you know what she -- you know what the interpretation of all her words were? It was exactly what the matrons said.</td>
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<td>Whatever the matrons said, over and over and over and over, my mom spoke like that to us in Lakota.</td>
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<td>And I didn't want to speak like that. I didn't want to speak those words of the matrons</td>
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that were drilled into our parents.

They didn't treat us good. Oh, yeah.

Bad things happened. Those policies, those churches: They supported genocidal policies.

Everything that happened to us is part of genocide.

These stories that we're telling that are going to come out: They're about how inhumane we were treated, and that's not the stories that are going to heal us.

The stories that are going to heal us are the stories that remember our original stories; our own stories; our creation stories; the stories of the stars; the stories of our heroes; the stories of our men and women who did battle and did miraculous things, saving other people.

Those are the stories that live in our hearts. Those are the stories that identify our culture and our relatives and the strength within all of us.

They're not taught in schools; they're taught by our grandparents. We really need our grandparents now to remember those stories.

When the churches came, they said, "Only
one man gets to stand up in the front, and everybody has to sit down and listen to them."
The same thing in the school: One person gets to stand up; everybody sits down and listens to them.
But that's not sovereignty. Sovereignty is -- means my voice is just as important as my sister's voice; as my grandmother's voice; as my child's voice.
That's sovereignty: When we all get to choose how we're going to heal; when we all share the information of our stories, our history, our culture, our language.
There needs to be a large amount of sharing going on within our communities, and there needs to be a venue and a structure for that.
I want to see a letter from the Department of Interior, the Secretary. I want her to recognize and put it down on paper that what happened to us at the boarding schools was inhumane, and that the United States government is going to be accountable for that agreement with the churches that they made, because that's where it started.
And who else do we have that has such a big voice in this room? Who has the biggest voice of all, according to the United States government? She does, in this room.

You have a huge responsibility to say that the treatment of all of our people was inhumane and genocidal in nature.

And that the stories of our culture, our language, our history: Those are the things that need to be lifted up.

I want a letter that exempts my children from the State. I don't want the State having custody, the DSS.

I want a letter for all of our tribal members that we are exempt from the Department of Social Services; that we are exempt from the state of the education system in South Dakota.

I want that to happen in all states, because we're sovereign. We shouldn't have to be answering to the State Department of Education; the State Department of Social Services.

I want all of the state contracts to end with all of our tribes on this, on our homelands, because we're not ruled by the State. I'm sovereign. I want my children to be sovereign.
I want the mining to be stopped. I want the guardianship, the stewardship of the Black Hills, the most sacred place to all of us here: I want that to be returned to our people, that governance returned.

Can you promise me that, Secretary Department of Interior? Can you say, "I'm going to work on returning the stewardship and the governance of the Black Hills and of all these treaty lands, returned to the people"?

Because that's what I'm here to ask for. Because we have the wisdom, we have the history, we have the culture, we have the language, we have the relationship, we have the stories of how to protect better than the United States; than the Department of Forestry. We have that. That's what I want to hear. That's what I came to ask.

Yes, listen to our stories, but they're all the same. We were treated inhumanely. And yet, we survived.

Why? Because we have our language; our history; our stories. All of that. That's what we need to be protected and remain intact.

And I want to apologize for raising my
voice in front of my elders. This is not how I wanted to present myself. But these words need to be said for our children. These younger children around the drum need to know that they have the answer. They're the solution. All they need to do is hang onto those songs; hang onto our language; hand onto our stories, because we're sovereign. We always have been. It's an illusion that the government has control over us. It's an illusion that this State can come take our children. It's an illusion that the education system has control of our future. Those are illusions. Those are all contracts, and I want them to end. I want them to end so we can be sovereign again. Thank you for listening to me.

ASSISTANT SECRETARY BRYAN NEWLAND: Thank you, thank you. And, at this time, we're going to take a break for lunch before any more speakers. We will come back from lunch, and we'll continue with the listening session. Okay, we're going to have a prayer for the food before we
DUANE HOLLOW HORN BEAR: (Speaks Native language.) I was born on this reservation back in 1949, on the homeland.

I was born at home on 9/11/1949. I recently turned 73 years old. In 1956 through 1969, I spent 13 years at the St. Francis Boarding School.

They asked me to do a meal prayer here, but after listening to some of the relatives, I searched my mind and I searched my heart, and I asked myself, "Do I have the courage to share what had happened to me?"

Yesterday, I joined a lot of young relatives on the buffalo harvest, and I sat with a couple of people.

And I shared with them, and I said, "Is this what" -- I think it was someone named Holly. I don't know if she's here today.

I said, "Is this what Ms. Deb wants to hear?"

And she says, "Exactly."

But through the night, I kept waking up and asking myself, "Do I have the courage to share this?"
In my lifetime, I've been to many places around the world. I went through this boarding school system.

In 1959, when I was ten years old -- in the boarding school system, many of you may remember that are around my age -- in your late 60s, early 70s -- that, on Saturday nights, they would show a movie in the gymnasium for all the school kids and, on Sundays, it was for the public.

But this one Saturday night, many of the kids didn't get to go home, which was me. I don't know where my dad was.

If anybody knows anything about policies and acts between Native peoples -- because we have been put through so many, such as the Relocation Act, which uprooted my family and put us in Chicago, and a job in a factory building tractors was given to my dad.

But, in 1954, when I witnessed a reward given to Native Americans for their participation in World War II, World War I, and Korea -- in my studies, when I learned that my great-grandfather and others that asked this government, "Do not sell this alcohol to our people. It makes us
insane. We cannot handle it."

But, in 1954, President Dwight Eisenhower, he says, "These Native peoples came, and they fought alongside us. They have no business in our wars; but yet, they came and they fought alongside us, and they fought gallantly. We need to reward them. Give them what they want."

What did they want? They want that fire water. So, in July 13th or 17th of 1954, when I was going on five years old, he was legalizing alcohol to the sale of Native Americans.

This homeland skyrocketed to almost 100 percent in the '60s when I was growing up. A reward? A sickness that was given to us.

In that boarding school system there, in 1959, in the dining room, there was going to be a movie that night, and I was anxious to see this movie.

I didn't have the dime to buy that popcorn, but they gave us apples. I cut my apple in half, and I said, "I'm going to chew on this at the movie."

When we were leaving the dining room, Father Dreckman (phonetic) -- many of you remember him -- he began to search us boys to see
1. whether we were sneaking silverware out of the
dining room.

And when he found that apple in my
pocket, he slammed it in the trash can and said,
"I want to see you at lineup."

I hid behind the pillars in the
playroom. Didn't want to make eye contact.
Prayed and hoped that he had forgotten.

But when they blew the whistle -- and
everybody in the first grade to line up the
fastest and the straightest, you get the front
row seats in the gymnasium.

Thinking he forgot, when he called my
grade, I started going to line up. He came down,
and he beat me up. "I told you I wanted to see
you at lineup."

All the kids came into that gymnasium
for their movie. I was taken up to the third
floor, to the high school boys' dormitory.

He went into that room and came out with
a huge, thick paddle, wrapped with that canvas
and some tape.

"Drop your pants and your underwear."
How many did I get? Fifty. For half an
apple.
He wailed on me. Screaming; crying. But he had to get his 50. He literally beat the shit out of me. I didn't go to the movie. I couldn't sit down for days; weeks. My brother told me I was black and blue all across my back. Nothing to help with the pain. He drug me into the dormitory. I don't know what else he did to me.

These are the things that, in the '50s, that, those of us that were in boarding school, for half an apple, we were whipped. I came through that boarding school. I was not academically prepared to succeed in higher education.

The Vietnam War was going strong in the late '60s. That's where I ended up, serving for this country. One year, day-to-day, in Vietnam. Came home. Spent time in Fort Carson, Colorado. My little brother, who was supposed to go to college, joined the American Indian Movement. And we all know, through the early '70s, what was going on here. I was at Fort Carson, Colorado; then, I came home. My little brother said, "What are you
doing? We're doing things. You have to join us."

I says, "I'm in the Army. I'm trying to go to Germany next."

"Well, take me to this AIM rally at Mother Butler in Rapid City."

I listened to a speaker there saying, "You see that drunken Indian man standing on the street corners of today's cities? That drunken Indian man has made a very profound statement, saying, 'I would rather drink myself to death than to conform to live the ways of the white man.'"

Drink yourself to death? Is that the mentality of hate? If that is, I don't want it to be with me.

I went back to the Service, but every time I came into that, there they were: In Custer; they were here at the BIA in DC; and then, when they occupied Wounded Knee.

I stood there, asking myself, "Who in the hell am I? Do I belong to my people, who are being surrounded at Wounded Knee, or do I belong to this man's army, who are pointing those weapons at my people? Who the hell am I? I
belong to my people in Wounded Knee."

I kept leaving the Army until they caught up with me in '74. "You owe us a year and nine months, or you can finish this in prison."

I was court-martialed and sent to Leavenworth, military discipline. This is what happened.

What is going on now today? Back then, the President of the United States: He was either going to get impeached if he didn't step out of office.

We all remember Tricky Dicky and Watergate. When he stepped out of office, Gerald Ford took the presidency, and he gave Nixon a full pardon.

To make it look good, to please the masses, he looked into the prisons and said, "If you are in here because of just that one offense, you weren't where you were supposed to be. President Ford is giving you a full pardon."

The guards laughed at me coming out of the prison, saying, "I don't know what good that document will do you. You'll never -- probably never get to work for the U.S. government."

"You can keep your government. I am..."
going home to my people."

I came home, and I remained here, except to go to school. But I was lost. I was angry.

I was drinking too much. I was smoking too much pot for what Vietnam did to me. I took a delve.

I saw a lot of a humble medicine man who took me in and became my mentor for ten years until he passed on.

I came to him and says, "There is nothing materialistic on the face of this Earth I can give you in return for what you did for me and my family. I'm not a secret one. You talk to the Creator."

He took me up on a hill. "Stay here until I come back for you."

Four days and four nights. The first night, I says, "No problem. I can do this. I just got back from Vietnam, and I know there's no VC in these woods," until I heard that coyote someplace. Fear.

But up on that hill, I found myself. I wanted happiness. I wanted to be happy. Well, what was happiness? What did it look like? What did it feel like?

I had my friends. We had things that
could numb our spirits and numb our bodies. We'd laugh. That was fake happiness. What was real happiness?

I began to sit through the night until the pink, orange, purplish clouds. The sun was coming up.

I got up, and I looked towards the east, and I saw that Morning Star and asked him, "Am I entitled to happiness?"

When that sun came over the horizon and hit my face, I broke down crying through that whole day.

What do I need to do to be happy? I realized I had to forgive. Forgive myself. Then, I realized I had to forgive Father Dreckman.

"When it's your day to go and meet your Creator, you tell the Creator why you had to whip this little Indian boy 50 times for half an apple. I forgive you, Father Dreckman. I forgive you."

Forgiveness. Asking forgiveness. That man I killed in Vietnam: He had a family; maybe he had children.

He was fighting for a way of life that
he believed in. He looked like me. He was brown-colored, like me. And I took his life. Come home angry; lost.
I've been to countries and, lately, I went to Bologna, and the peoples talked about genocide.
This is what we're talking about here, this genocide. How are we going to address the genocide that was imposed on us?
Spirituality. When I came back to my ways and this humble man guided me home, I know who I am.
I spent 25 years in this institution, giving back to my -- the other generations what's rightfully theirs: Their history, their culture, (speaks Native language), their language, their history, their culture.
Then, I moved on to St. Francis Indian School for six years. This year, they gave me a contract, but I said, "My men's report says that I have colon cancer," so I stepped away from being an employee. I'm doing consulting work now.
None of my family, the males, have ever reached 80 years old, and now the fear is in me:
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<tr>
<td>1</td>
<td>Am I going to make 80 years old?</td>
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<td>2</td>
<td>I just turned 73. What do I have left?</td>
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<td>3</td>
<td>What have I been through? And to bring these out.</td>
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<td>4</td>
<td>Relatives, drink water and heal.</td>
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<td>5</td>
<td>(Speaks Native language.)</td>
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<td>6</td>
<td>(Off the record from 12:46 p.m. until 2:18 p.m.)</td>
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<td>7</td>
<td>RUSSEL EAGLE BEAR: We'll kick this off with a prayer; and then, we'll turn it over to our youth counsel.</td>
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<td>8</td>
<td>They have a statement that they want to make, and they also have somebody here to -- one of our young girls is going to sing or render a song, so go ahead. I think we have -- we're ready to go.</td>
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<td>9</td>
<td>And Secret Service are walking around, so don't give up your names right now yet.</td>
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<td>10</td>
<td>KEITH HORSE LOOKING: (Speaks Native language.) At this time, ladies and gentlemen, we're going to go back into our session with a prayer; and then, we're going to go right back to our youth with a beautiful song and dissertation to Deb Haaland and her staff. (Speaks Native language.)</td>
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<td>11</td>
<td>DINESHA BLACK HORSE: (Sings in Native and...</td>
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CHRISTOPHER EAGLE BEAR: You all can be seated. (Speaks Native language.) My name is Christopher Eagle Bear. I'm a member of the Sicangu Youth Council.

Speaking on behalf of the Sicangu Youth Council, we would like to acknowledge all of the survivors, first and foremost. The fact that you are all here shows the continuing story. It shows the strength and resilience you all have been through to get to this point.

And, without you, there would be no us. You survived so that we could fight for our language, our history, and our culture, and so that we could build.

I'd like to acknowledge the United States Secretary of Interior Deb Haaland; and the Assistant Secretary of Interior for Indian Affairs, Bryan Newland; as well as Rosebud Sioux Tribe for hosting this and making it happen for the Great Plains Region.

The history of Indian boarding schools was and is one of the biggest devastating, catastrophic times for Indigenous people, a time...
that would forever change the way we view ourselves; raise our children; and go about our everyday lives.

Everyone in here is a survivor of a boarding school. We may not know it, but our circle of trauma has affected us all in one way or another.

Now, with more of a better understanding, we are able to heal from the hardships that our grandmothers and grandfathers before us had to endure and experience during the times of boarding schools that crossed their lives.

We push for our culture and our language for our future generations so that they're immersed in it, and we go full-circle again.

And what's -- when we started the journey with the repatriation of our ancestors from the Carlisle Industrial Boarding School, we were always guided by spirit; always guided by prayer.

We always made it important to incorporate our way of life, our culture into the repatriation process.

Working together, our prayers were...
answered. Some of our children -- of the
children made it home, pow wow.

And the ones that are still there: We
haven't forgotten them, either. We're going to
go back and get them, as well.

And this is just the first of many
boarding schools that we're going to go to get
them home, because the end goal is to have all
our relatives home.

And it's that strength and power that
the Sicangu Youth Council recognizes. We are the
grandchildren who question and seek knowledge;
the ones that protect our knowledge of elders and
seek the healthy path for future generations.

And if we cannot find one, we'll make one.

We were taught that true politeness was
defined in actions rather than words. We are
Lakota before we are anything else.

I'm sorry. It's taking me back. My
grandmother is sitting right here. I've known
her my whole life, you know. I've never known
the -- why she couldn't share this stuff with us,
you know.

We're lucky to have the survivors that
are here. Their voices are still important.
What they went through still needs to be heard. And I stare at you guys, because someone has to be held accountable for what our grandparents went through. Each and every one of you has a spirit and a kid that goes with that spirit, and this song is for those kids.

(Sings in Native language.) Thank you.

ASSISTANT SECRETARY BRYAN NEWLAND: Okay. Good afternoon, everybody. It's 2:30. We're going to try to go for 90 minutes and see where we're at, if we need a break. And we'll try to hear from as many as we can in that time. And we want to prioritize, make sure we're leaving space to hear from people who are boarding school survivors themselves and their families.

And we're here to listen. Just want to make sure that everyone understands the time constraints and that we're respectful of others who want to speak, as well.

HOLY WHITE HORSE: (Speaks Native language.) My name is Holy White Horse. I'm named after my great-great-grandfather, who was a
I come from war veterans. I come from the No Retreat Group line, so I'm one of the survivors.

I came from Fort Belknap, the Nakota or Assiniboine, and I just want to say that there should be a flag right there on that: Prisoner of war and missing in action. Those are our kids that are missing in action.

One of the things that I've talked about at Indian boarding schools: My grandfather. He came here.

He -- probably at nine years old -- 1898, somewhere around there -- he ran away from Carlisle Indian School. He couldn't speak English, and it took him six months to get home at nine years old.

So, on my mother's side, my grandmother told me, in 1903, when she was five years old, she was taken by the nuns to that one in Great Falls. They beat her up because she only spoke her Native language, Cree.

And so, that's -- the best part of it is they still knew their culture and their language.

My grandmother doctored people and delivered...
17 breached babies until IHS stopped her.

One of the things that I want to say is that, looking at the parochial schools, you know, some of us that are -- you know, our families went.

But, you know, the sad part about it is a lot of us had to watch the priest sodomize our -- so, had to watch our classmates become sexually assaulted.

So that's -- nobody wants to share things like that. I've learned how to be tough, because you couldn't cry. Couldn't do that.

So I think, every time I ran away from the captives, or whatever they called it, one of the things that, when I used to go -- had to -- forced to go to church when you run away -- and then, you know, try to hide that. And it hid for a long time.

And one of the things that I can't stand, as part of the trauma, is people praying in church.

And every time I go to a funeral or someplace or a church, I would be saying -- when they'd be praying, I'd be saying -- I'd be pissed off, you know.
And I still, to this day, feel the same way, is that way, because you get those flashbacks. So that's probably the hardest thing that, I think, anybody could go through. Nobody wants to tell their stories. It's much easier to tell someone else's but your own. So I started drinking when I was in seventh grade. And one of the things that some of us won't do is we won't shoot ourselves; we won't hang ourselves; we won't take pills. But we'll get drunk, and we'll fight. We'll get someone to beat us. That's what we do: Have someone beat us to death, because all you do is fight; drink in the bars. And you get reckless. And so, you end up driving 100 miles an hour. I ran it a few times over 100 miles an hour. The only thing I remembered was the beer and, you know, just that terrible stuff. Then, when I went to Flandreau -- when you got in trouble, they sent you to Flandreau. So I was a good bullshitter, and I convinced my folks that they were going to lock me up, so I went to Flandreau Indian School.
And one of my friends died. I had a lot of friends, and one of the things we done is we wanted to go downtown and buy some liquor. I guess we were about 17.

And one of the things that happened was the officer who was the cop, he was the one that -- we seen him.

And then, we were running, and I ran right into him coming around the corner, from here to you. And he had his pistol drawn, and he said, "Stop, or I'll blow your fucking head off."

And the first thing I thought of was, "Oh, shit. I'm going to hurt Mother if this guy kills me."

I wasn't scared, and so I faced him; I went up to him. And he has this pistol behind -- I think it was a .357 -- behind my head, right, and he slammed me against the car; and then, he handcuffed me so tight that I had welts.

And, you know, I figured he was going to kill me if I did run, but I wasn't scared; I was only more concerned about, you know, hurting my mother.

So, to this day, you know, if somebody threatens me, you know, that flashback comes.
back, and I get pissed off.

And I'm afraid that, if I -- I've been threatened to be killed because I was on the council.

When you deal with sexual assault or something and you stand up for someone, you know, you're going to get threatened.

So that's one of the things that I seen as a -- you know. So I'd say, "Let them son-of-a-bitches come after me."

And Anna, my wife, says, "Jamie, you can't be doing that. This is old school. You've got a grandson to worry about."

"Shit, I can't."

Old school, you know. And that's really hard to -- so you end up being this bad guy in there, you know, and -- because you're just not someone right.

And so, I think, one of the things that we look at is the priests and the nuns, you know, who tell you that you'll burn in hell, you know.

"If you lie, you're going to burn in hell"; or, "If you steal, you're going to burn in hell."

And you hear that all the time, and I didn't believe it, you know. And I got proof,
because I lied in my first confession, so -- I just BSed it, because I didn't believe it. So one -- you know, all that trauma and them telling us that.

And, you know, I lost a sister-in-law on May 1st to domestic violence. She was killed. And, you know, she was -- they were in Blackfeet Country.

And that's what she -- she didn't want to go to hell. Scared, you know. And that really -- when Adam told me that, that really bothered me.

What the hell has the priests and nuns and brothers got to us to make us feel like nothing, like we're just a piece of shit, you know.

And so, that's one of the things that really bothers me is, on my Assiniboine side, you know, my grandfather took us to Sun Dance a long time ago -- five, six years old -- and I was told stories on that side of the family.

And one of the things, you know, when you go, you have relatives come after you in a good way; and then, you have these guys telling her, "You'll go to hell," and that really,
really, really hurts.

There's so many kids at home that I see that are sexually abused -- and, you know, boys and girls -- and it's something that we need to take care of.

We have over 8,000 members of the Nakota and all you people, and our IHS budget -- I mean, six to eight contractors -- it took about five years.

Jim Miller helped us get it, and $348,000. That's only, like, $40 apiece for everybody, you know.

That's not enough. But, you know, I think that's something that I see, is: It's sad that we have to continue this shortfall.

And I just wanted to say that, you know, some of the notes that I have right now is, you know, back in the day, before there was -- like, back in the '30s, around over 5,000 acres that the Catholics stole. They stole it.

They had slave labor with our own people, our kids. And one of the things they done is they had some grain that was fed to the horses, and it spoiled.

They didn't want to send -- feed it to
the horses, so they fed it to the kids. And then, they buried our kids any place they killed them, and that's really sad to see. But they tell me I can't lie or I'm going to go to hell and all this, and they pull worse things than I have ever done.

Myself, I believe it's -- today, these priests and nuns that are trying to cover up, they're accessories to a murder. I'm not a lawyer, but that's how I feel.

So, you know, there's so many things that we really need to look at as far as our own people.

And that, you know, the land transfer, you know, back to our people, must -- it should happen because, you know, by law, they're supposed to give those lands back.

You know, we can't get our family members back that they've murdered, but we could get the land back. We could heal.

You know, trauma: The opposite of trauma is choice, and you need a choice of -- to heal. And that's one of the hardest things that we'll ever go through, is healing.

But it's -- my brother, Jim Miller,
lives in Porcupine, and that school helps me.

He's my brother; he's a combat vet; spiritual leader; and he uses horse medicine, and that's what we need to do.

And I apologize for anything, but I just -- just need a lot of healing myself, and just want you, as our leaders, to help us to heal.

And there's so many of our young ladies here and our young men that -- you know, it made me feel good to see them sing and serve the people.

And that's what we need to do. It's good to see them doing things for people. With that, I thank you, and I appreciate you very much. (Speaks Native language.)

ASSISTANT SECRETARY BRYAN NEWLAND: So, we're going to hear from this woman first; and, I think, we have an elder here next after you, correct.

VIOLET CATCHES: (Speaks Native language.) My name is Violet Catches. I grew up as Violet Holy.

My name, as Violet Holy, are going to contain the records that I have at St. Joseph's
Indian School.

There was a lot of abuse. All different kinds. And one of the worst kinds is the cultural genocide, and that is washing my mouth out with soap. I mean, really washing my mouth out with soap.

And so, I stopped speaking. And I may have been absorbing English, but it wasn't only that.

If I couldn't read any -- a word in English, the nuns took my hand and used a ruler. And back then, in the 1950s, the rulers had a metal insert in them, and they hit you until you bleed. They don't stop.

Or, sometimes, if they catch you doing something, they'll put your thumb as far as you can tippy-toe, and you have to stand there like that.

And that really caused -- you know, they'd do stuff. If you fall, then they come and they spank you. They -- you know, they really mistreat you.

There was a lot of different kinds of abuse, and I'm going to talk about that much of my own abuse, because I'm a voice for my
grandmother.

Her name is Mabel Holy. She survived Wounded Knee. She survived the Wounded Knee Massacre.

They went back to break her with this, because most of the people that survived went back there because that's where the other half of our people were waiting for Big Foot to come back and take us to our own reservation.

And so, I talk like I was there, but I wasn't there. My grandma talked like that, so I'm talking like my grandmother.

So they were going to take us to this new reservation for our own, the Big Foot band. That didn't happen. Instead, they massacred.

So when they were taken back, the children were then taken away. The children, in that time, when they were taken away, it didn't happen right in 1890. It was about 1891, '92.

And they -- my grandfather, my mom's father, and his two sisters were taken to the Sioux San Boarding School in Rapid City, South Dakota.

And, for me, I went through -- I've become very involved with remembering the
children -- well, kind of, the chopping stuff. We cook there.

I volunteer. I do -- you know, I help as much as I can because, in my family, they were looking for my grandmother -- my grandfather -- my mom's dad's sister.

My mother's father was also at the Sioux San Boarding School, but he finished and went home.

And then, his sister didn't come home. Two of them. Their name is Mabel Holy and Julia Holy. We still have not located Julia Holy.

My grandfather passed away not knowing that his sister passed away. He wrote back to the superintendent at the school and the superintendent at the Cheyenne River, and they didn't answer. My grandfather passed away in 1945, not knowing what happened to his sister.

I think that having this kind of trauma, not just the boarding school, my own experience, but my grandmother's and grandfather's experiences, being taken; not only that, I know the stories of when a whole bunch of little kids were taken from families, taken through Philip, and put them on the boxcars. A train took them
away, families crying.

They followed them in wagons to Philip, where the trains waited. And even though they cried, the soldiers there ripped the kids off -- out of their families' arms and put them into that boxcar. This is a story that my uncle told me that he was told when he was little.

So we carry that kind of information, that kind of history. We cannot forget. We always have to remember.

And I think that, knowing this and knowing that we're -- you know, we still need this healing.

But in the process of the healing -- first of all, my crystal -- and I'm sure a lot of people feel the same way -- give us back our land. Give us back the places where these schools were built. Bring our children back.

They were children. We're the children; they're the grandmas and grandpas. Where are they? Where's my Grandma Julia?

I hope someday we find her before I leave. I'm only 72. I don't know how long I'm going to be here, because I'm the last one.

I have an older sister. She's 76 or
somewhere around there, and she doesn't really get involved.

I know she cares, but she has too many grandchildren, so she can't come in and speak like that.

But we need to find our relatives. We need to put -- we need to heal. We need to go on.

But in order to do that, we have to have some kind of restitution. Something that helps us, that we can see.

Like, for example, that Sioux San: Give us all that land back. Let us build memorials. Let us put a memorial going on there.

But help us, you know. Help us get all of our other land back and so that we can, maybe, build healing centers there.

And there's another thing that I've been involved in with our Wounded Knee descendants, and we took this thing about Removing the Stain: Removing all of the Medals of Honor given to the soldiers who massacred our people, my relatives, innocent people -- I'm sorry.

I don't want to leave this world until I know some things will happen. I really
appreciate you coming here and doing this for us. Thank you so much.

TRACY "CHING" KING: I want to stand up here like the priests. The reason why I stand up here, I got cancer in the old hip. I left Vietnam, but Vietnam didn't leave me. Just like the boarding school.

Four days ago, I lost a takoza. You ask any of these spiritual men in here, or any of these spiritual women: There's a four-day thing that you work hard; you keep your word.

I wasn't really supposed to be here. I went up to see my brother; had breakfast in Rapid City. I met a couple beautiful attorneys that work in this.

So the old people will tell you: When somebody feeds you, you should tell them a story. Don't have to be a war story, but you tell them a story in thanksgiving for that (speaks Native language).

I just lost a grandson. I lost him four days ago. So, for me, this is my fourth day. I told the attorneys and my brother.

I kept my word. I worked hard. I prayed this morning and smudged before I came. I
come from (speaks Native language) Porcupine, South Dakota, by way of Eagle Butte.

So when I'm there, you know, there was an old person who took me aside, and he said, "You know, you can become a member of this tribe by either you're married into it, you're hoopla'ed (phonetic) into it, or you're born into it."

So I sobered up 38 years ago. I'm a product of the boarding school. Well, let me put it this way: How many in here had to stand at the altar of their God with a bar of soap in your mouth? Let's see a show of hands. Two.

How many of you men that wet the bed had to wear a dress the next day? Show of hands. How many of you have been through a belt line, and they turned the buckle on you? Instead of using the strap, they turned the buckle on you? I often wondered why my parents had no love. They would either hug you like a football player, or they would come and tell you that they loved you. I never got that.

I never got that, and the reason why was my parents were in a boarding school, too. Same with my grandparents: They were in a boarding school.
So our dad would get us up, march us to the barn, milk cows, feed cows. Every place we went was, "Hurry up. Got to get this done."

So when I started to have children, what the hell did I do? I did the same damn thing. I was raised with the whip. I had to get that out of my system.

You know, this 38 years, for me, has been one hell of a journey. I had to go to PTSD treatment in Palo Alto, California. I had to go to codependency treatment, intense codependency treatment.

My first four years of sobriety was white-knuckling. Pissed off; mad at everybody. My siblings, they all sobered up. They were always talking about, "Let go, let God, easy does it."

I didn't know what the hell they were talking about. So the fifth year in my sobriety, I went to treatment, and I found out what they were talking about.

The hardest part for me, being a warrior and a macho man, riding around, riding bull, I went to work for the U.S. Federal Probation. I worked for them for 17 years. Since
you got all people that are foul clientele that their crime was sexual abuse, incest, man, did I get shaky. I started to sweat. The head -- the -- Dr. Frazetta (phonetic) was running that division at the time. I told him, "You know, Dr. Frazetta, I can't do this." I started crying. I said, "I need help. I need help. That's what happened to me by a priest."

A lot of men don't like to talk about it. When I brought it up within my own circle, my own relatives, "Oh, you don't go around saying that shit."

They tried to cut me off. But if it wasn't for my counseling, my treatment -- I belong to a combat support group in Fort Meade, South Dakota. I go once a month.

Thirty-eight years ago was the first sweat lodge I was ever in in my whole life, so I didn't grow up in the traditional way. I went in that sweat lodge. First and only time that I found myself. At that time, I had five years of sobriety -- oh, no. I had one year -- thirty-eight years of
sobriety — I had three years of sobriety. That fourth year in my sobriety, I tried to Sun Dance. I'm not saying fault is the cure, but what they took from us, we've got to get back. I'm not going to stand up here and -- you know, and talk about the parochial schools, "They're doing this; they're doing that."

But they're all facing it down. They're going to name their school The Dakota 38. How many seen the film "The Dakota 38"? That's what dreams do. That's where dreams will take you.

St. Joseph's is going to change their name to Wanbli Tanka. These Catholic boarding schools were funded by the government for years, so we've got a lot to think about. We've got a lot to do.

The little kids that were singing such beautiful songs, we've got a lot of work to do. You know, when I came in and they were singing, I had a lump in my throat, thinking of my little grandson. My little grandson died, and that's historical trauma at its best.

So, like I said earlier, you know, I didn't know I was going to be here. I got to meet this beautiful young man and this beautiful
Madam Secretary; got to meet these leaders here, spiritual leaders.

So, as a family -- I call you all my family -- I want to tell you that I love you guys, because I love myself. I love who I am now.

It's hard to stand up here and talk. I was watching some of these spiritual leaders.

God, I wish I was young again.

I've got to stay on my ten-and-a-halves and keep moving, you know what I'm saying? So when I do fall backwards, I'm giving myself a self-talk.

But the horrific things that happened to our people, we kind of skipped a generation. Our parents should have been in here.

Thank God this beautiful lady had the balls to come here to do these workshops, to do this thing. Thank God for her.

My grandma and grandpa -- my grandpa was a full-blooded German; my grandma was a full-blooded Nakota.

My grandpa learned the language. He could talk Nakota better than some of these Nakotas that speak today.
They had to go to Fort Yates, North Dakota. We lived in Whitehorse, South Dakota.
We had to go buy bison.
My Aunt Sophie, she disguised herself as a boy for three years to take care of her little brothers.
She disguised herself as a boy to take care of her two little brothers for three years.
That's how much love we had back then and that's what we're striving to do, is to get that love back; to love one another.
So, I kept my word today. I made it here; I worked hard; I got to meet a couple beautiful attorneys.
So I just want to leave you with this:
We still have boarding schools, and you know what one is called? The Department of Social Services, taking our kids.
The other one is the U.S. Federal Court System, because I worked in there as a federal probation officer.
Fifteen years ago, I changed the federal probation system and showed them, "Hey, we have our own way."
I got them back to the sweat. I guess I
showed the guy, the Western Division, how to give one.

The Western probation officers, they had to do a giveaway on file, and they wanted me to orchestrate it. I said, "That ain't my doing. It's your doing. I'll go help you."

That old adage that says you can lead a horse to water, but you can't make it drink. So, I'm here because I promised my sisters and my brother that I'd be here.

I feathered my horse this morning, and I'll ride it for my grandson. That's historical trauma at its finest, that my grandson has passed.

Came up the road with a gun and shot himself. So I have to go back and deal with that.

But I kept my word, Brother. And the reason why I kept my word is because I'm sober. I'm sober.

I want to be a role model to the next up-and-coming generation. (Speaks Native language.)

ASSISTANT SECRETARY BRYAN NEWLAND:

Thanks. It is ten after 3:00. We're going to
try to go for another hour and assess where we're at.

We want to hear from folks about their boarding school experiences. Make sure that you leave that space free.

LOIS DELORES ANTOINE: My name is Lois Delores Antoine. I want to thank you. Every moment of our lives is time passing, and I want to thank you for giving us, all of you, including all of you who are here, the gift of time.

So I want to say to you -- do you have a watch? Do you have a watch? Do not let me talk longer than seven minutes. I respect your gift, and I want to use it respectfully. I am now going to talk.

I went to school here in 1939, 1940, and 1941: Seventh and eighth grade. I was born in 1927. But this isn't about me now.

I'm going to talk about what I felt when these people pulled us out. Remember, everything -- the Creator made us all. We all have the same blood flowing in our veins, and he gave us dominion over this land.

But I want you to remember that this place here, where you're having the meeting
today, used to be -- I think, about over here, was the hospital; next was the home ec room; a little farther down was the residence for the teachers.

Then, beyond that, there was staff buildings and a large auditorium where everybody came to watch movies.

On that side was a great dining hall; where the parking lot is was the boys' dormitory; the school building in between the girl's dormitory and playgrounds up at the edge of the property.

Then, behind was a powerhouse; the laundry room; the garages. But in these buildings, while I was here, many of our relatives served us.

They were the cooks; they were the dormitory attendants; they were the people who watched over us.

If you looked beyond the area of the boarding school, there were wagons parked with tents.

The old campus tents. Not this kind, but the big wall tent. And then, our relatives were sitting out there, I guess hoping for a
glimpse of us.

But, to me, I heard a lot of children's laughter; there was singing. They taught us how to weave. The senior girls wove their own material for their graduation suits.

We were in the home ec building. We learned how to cook, care for children; we learned how to sew. So, it wasn't all bad.

And I left here to go to a Christian girls school, and I'll have to tell you that I loved that place beyond means.

I learned so many things there. I learned how to sing Lakota hymns, and I didn't know what I was singing because I was a nonspeaker.

I remember my friend, Christine Dunham, spoke to me at a meeting in Lower Brule one time in Lakota, and I had been standing beside her, singing away in Lakota.

And, afterwards, she talked to me in Lakota, and I said, "Oh, my dear, I'm sorry, but I don't speak the language."

"But you were just singing it."

And at this school, they taught us how to pray in Lakota; how to sing in Lakota. So I
may be one of the few who adjusted to what boarding schools were.

I had a peanut sister and I had a big sister at St. Mary's. But the thing is -- I don't want to talk beyond buildings -- is that there were many people here with great spirits, And I am a believer that you can wound a spirit as well as the body.

And I felt, kind of, uncomfortable, because I know some -- there was a teacher who taught the sciences, and I wanted to be a nurse at that time.

She taught the sciences, and I'd go to her frequently, and she was like a great aunt to me. She was kind to me; she remembered my birthday.

So, it wasn't all impersonal, or it wasn't all hurting. But I want you to -- are you watching the time?

I want to tell you to tell these people that, with life, I bet, if you go off now, you will find children who are being neglected; who have nobody to look after them at all.

I'm a social worker. I got my master's in social work, and I have seen some pretty tough
Now, I look at this Secretary here, and I honor her because she has kept -- listened to the children, and they're the ones who brought back our relatives from the school in Pennsylvania. And I was -- I belong to the Preservation Committee of the tribe here. I really, I really believe that was a wonderful thing to do. She still recognized her children -- or, the young people who were singing here, serving here. And I look at them, and I think, "There is our future. We've got to listen to them." And I think that the only way we've got to do this is respect people like her, the teachers who are kind. I had a nephew whose father was dying of cancer. His mother ran off with another man to Oklahoma, leaving him in a house by himself with no heat or water or food. So I tried to give him money and help. I wanted him to live with me, but he wouldn't come. And he used to hitchhike to get to school, and then they were going to expel him.
because he did not attend school regularly.

So, you know, I asked if I could meet with the social workers, and I said, "Do you know this young man's father?"

"Well, yeah. They live here in North Mission."

I said, "Do you know him, though?"

I said, "Do you know that he's dying of cancer?"

And I said, "Do you know the mother?"

"Well, no."

So I said, "Do you know that he's practically homeless?"

I said, "Have you ever inquired why he is absent?"

So what we need in this world is more kindness. We need our spirits to be gentle and giving, not count what -- how they hurt us or how they spoke to us.

I have -- I recently had a bad day because my granddaughter spoke harshly to me, went out and slammed the door, and I thought, "She didn't learn a thing about respect from me."

And then, my son came. And I lost two sons within three months of each other and a
grandson who hung himself.

And the sons: One died of -- well, they both eventually died of liver cancer. But one died in December of 2018, and the other in February of two thousand -- the older son died in 2017, and the next-to-the-youngest died in February of 2018.

So I was impacted by great sorrow, and nothing -- I don't know if anything is worse than losing a grown son who was successful and had a lot to live for. But they fought cancer really hard, and I appreciated that.

But the thing is, the spirit we have here today, numerous souls sitting here, waiting to do a kind act, waiting to give somebody a handshake and say, "God be with you."

And, please, keep on doing what you're doing. It's kind to our children. And to our children, I owe the biggest debt of all, because we learn from them.

And my time is up, but I love you all. My spirit goes out to every one of you because I know you're listening because you have children and you have kindness in your heart.

And God be with you all. I believe
strongly in our Creator. I believe in guidance and that we will listen, finally. God be with you.

PAULINE CLOUD MAN: (Speaks Native language.) I will speak English now. We are from the group called Subwunda Owaya Wokaniza (phonetic), and we are survivors of the Indian boarding school at St. Francis.

Now, when I think about it, it's like the Auschwitz of the reservation. It was quite an experience.

Anyway, I'm here to talk about some of the trauma and atrocities that we experienced while we were at the boarding school by the hands of the nuns and the priests in the '50s and '60s. They put me there back in 1956, and I was six, seven years old. And my mother had passed away, so my grandparents put me there. But I have an older sister, and her name is Bernice Andrews, and she got cancer and passed away.

But I wanted to tell what happened to her. It was, like, child labor that was forced on people that were only ten, twelve years old, to run these big machines.
And they had a thing like a presser that they were pressing the nuns' sheets that they slept in.

And so, she was one of them that was running the presser and, somehow or other, she didn't get her hands out fast enough.

And the presser came down, and it was hot, hot, and it just, like, cooked her fingers. They ended up almost amputating her -- both her hands.

But my uncles, they stepped in. They were against it. She was kind of, like, at a burn center for a long time.

And she came back, and she still -- she had regained the use of her hands, but she had scars, you know. The day that she died, she had scars on her fingers.

And there was one young man that was just sleepy. And he had his arm like this to a spinner, and his arm went in, and it just jerked off his arm.

I think he was probably, like, twelve years old, too. So it was -- I always was afraid that they might assign me to something like that, too.
And I remember I had to run this buffer to
buff the floor. And I was too little, and I
couldn't -- I couldn't reach over to turn it off.
So it took off, and it swung me all over the
room.

I was screaming. There was nobody
around. Good thing it didn't start slamming me
against the wall.

So, after that, I ran away. And then,
my grandpa came looking for me, and this other
girl told me that, if I didn't go back, that they
were going to put him in the jail. I didn't want
that for my grandpa, so I went back.

And then, they took us down in -- they
called it, like, a dungeon. And they had this
big paddle stick, and that's what they used on
us.

I don't even remember how many times
they hit us. You know, thank God that it didn't
paralyze us. It was just something else.

But, anyway, I remember when they'd get us
up about 5:30 in the morning and make us all go
to church. Everybody had to go to church.

And some of the students would be so
tired, they'd have their heads on the pew, and
the thing that you kneeled on is -- they called that the pew.

And this nun would have a needle, and she would just stick us if you were slumped over. And thank God, again, that we didn't get hepatitis or some other terrible disease from each other, because she was using the same needle.

And also, the DDT that was used in our hair and such. And the DDT: I started researching it, and I just -- I couldn't do it. It just -- it's a forever chemical, and it goes way in your bones. And you pass it down to your children; they pass it down.

I truly think that that's why a lot of my people have cancer. I'm a cancer survivor. So, anyway.

And then, there was the control that the nuns wanted so bad. They'd pick out a girl, and she'd be the favorite.

And she'd -- she was, like, the spy to the rest of the children and go running back and tell the nuns, and they'd do punishing.

And that girl would be abusive. And I heard stories about one of those girls that
molested some of the other girls.

   Anyway, I think we were lucky to come out of this, kind of, alive. But we're in the group, and we know there's going to be -- we want more documentation from some of the other students, but some of them just -- it's too painful. Too painful. They won't do it. I had a hard time writing, crying at the same time.

   And then, there was an incident, also.

Able Two Eagle (phonetic) was one of the students. I think he was a grade behind me.

   But he had an altercation with one of the brothers or fathers, and he was expelled. So he went into the Service, and he was killed in Vietnam.

   Things, maybe, would have been different for him if the staff -- that staff member didn't physically attack him.

   That's some of the things that I wanted people to hear so we wouldn't have to take this to our graves by ourselves.

   And so, later on, I went to Haskell Indian Junior College, and I got my LPN; then, I got my RN degree from USD.

   And I worked thirty years in the
emergency room and ten years just, kind of, like, all over the hospital.

So, now, I have forty years with his.

But through everything that I went through, it made me kind of furious.

So, I started a group called the Original Descendents of the Battle of Little Bighorn, and to honor our warriors that went to Little Bighorn to battle the Seventh Cavalry.

So there's, like, 300 descendants of the Sicangu. So, every year, we go up there and we do an honoring.

And then, Chief Two Strike and Chief Crow Dog really had a lot to do with starting the Rosebud Fair.

It was about the same year as the battle, and it took those warriors two months to come back; and then, they had a celebration.

That was the first-ever Rosebud Fair.

So, to this day, we're still going with the Rosebud Fair, honoring. My father's dad was Chief Eagle Feather from Parmelee, and on my mother's side was my grandma.

One of my grandmas was Noisy, and Noisy was the eldest daughter of Chief Two Strike.
maybe that's where I became, kind of, fearless. But they were chiefs way before there was even government-appointed chiefs, when the chiefs were the servants of the people. But I would like to present Deb Haaland with one of our t-shirts and turn the mic over to Phyllis White Shield, who is spearheading this group with the boarding school. It won't take me long to read the warriors: Bad Hand, White Buffalo, Crow Dog, White Bear, Eagle Man Survivor, Brave Hawk, Cloud Man, Eagle Bear, (inaudible), White Horse, Coffee, Two Eagle, Ring in the Face, Yellow Cloud, Crazy Horse. Crazy Horse's mother was the sister -- was Henry Big Crow's mother, so they were first cousins. And then, there's Howling Bear, Brave Thin Elk, Bear Shield, Two Strike, Crow Eagle, White Hawk, (inaudible), Thunder Hawk, and Buffalo Horse. We never did identify any relatives named Buffalo Horse, who is our first Indian scout. He scouted the Seventh Calvary for a few days.
And Stands and Looks Back, and also Brave Bird. Thank you for listening to me.
(Speaks Native language.)

ASSISTANT SECRETARY BRYAN NEWLAND: So before -- ma'am, before you speak, just wanted to do a time check here. It's a little after 3:30.

I know our youth drum group is going to sing at 4:00, and that's when, I think, we will wrap up and do our prayers.

PHYLLIS WHITE SHIELD: Okay, thank you.
Well, as a school teacher, I'm pretty used to following a schedule, so I'll try to do that for you.

And (speaks Native language). That's the children of St. Francis Mission Boarding School.

One year ago, I was asked to help put some of the testimonies together for this group. And so, as a teacher and educator, and also a third-generation boarding school survivor, I agreed to do so.

My mother first went to St. Francis Mission Boarding School in 1935, when she was five years old.

She went to the Mission Boarding School,
and she stayed there until she was seventeen years old.

And so, I know, through my mother, her pain and her trauma. And, often, I say to my brother, who -- my brother and I also went to the St. Francis Mission Boarding School, and we'd often sit and we'd talk to each other, and we are just now trying to heal through that process, by listening to others.

And, as an educator and a teacher, I always wonder why; I always wonder how; and I always wonder what we can do to help this coming generation.

Every day, I'm in the classroom. Every day, with sixth, seventh, and eighth graders almost every day, and I can see some of the inherited traumas in our students.

So I want to just briefly say that, in respect, I am a reader, as well as my brother. And, in a recent reading, there's an author -- and I won't mention her name.

She's an author who did some investigations and discovery of the connection between emotions and the vagus, the vagus nerve. What's interesting -- and I found that
this one investigation contrasted well with the traumatic experiences of Native boarding school survivors and the generations affected.

The vagus nerve releases a hormone, the norepinephrine, into the part of the brain known as the amygdala, where the strongest emotional memories and their original reactions are stored.

The more fearful the experience, the greater the surge of epinephrine into the amygdala, and that increases the amygdala's ability to store vivid, more strongly-felt, lasting memories.

They are called viscera reactions or reason. The viscera react subconsciously when memory of a traumatic moment arises.

Often unexpectedly in the amygdala reside -- and I want to say, again -- the amygdala reside the horror stories of our lives, the worst experiences we've had. This is the memory made for people with post-traumatic stress disorder.

The amygdala is at the base of the brain. This part of your brain plays a role in memory, decision-making, and emotions such as fear.
In the respect of research, there are many investigations and discovery regarding horrific trauma, post-traumatic stress disorder, and brain studies.

With compensation, St. Francis Mission Boarding School survivors and their families can investigate and discover the causes of their lives and begin to build a stronger, healthier familial circle and toward future generations.

So, with this, it's just a short study. And I know that, through the day, we've listened to the traumas; we've listened to stories. But, often, we have -- in this 21st century, we have young Native students who are first-generation in technology.

And, in the schools, they know how to use their technology. They're quick; they're smart; they know. So they can research on technology.

We have very intelligent, intelligent Native students. Their spirits are strong, they're vibrant, and they want to learn. So what I'm saying here -- as an educator and also a product of Sinte Gleska University, in which I graduated here at Sinte in 1983, and then
went on to Penn State to earn my master's in administration -- we need to be able to develop the curriculums to help this generation. To help my takozas before I leave this earth, I want to be able to have something that they can understand.

And one of the things is they're curious. They're very curious. They want to know. They want to know why.

The biggest question that one of the students had to say is he said to me, "Ms. White Shield, why did the government have the power to create that kind of trauma? Why did they have that power? Who gave them that power?"

And so, it's absolutely stunning to them to think, you know, with their pen and paper, that they were able to develop objectives of assimilation and acculturation for our great-grandparents; our grandparents. And that, even in my generation, we all know that it wasn't until 1978, with the Indian Religious Freedom Act, that we would be able to say who we are.

So within about, maybe, thirty years, we have been able to, at least, have the confidence
to say who we are so that we can heal. That hasn't been very long ago.

As a teacher, I remember, in 1978, another colleague of mine was putting boarding school issues and the government on bulletin boards. The administration came in and told us to take it down.

So, then, I'm saying, in conclusion, let's develop future curriculum to help our students understand the trauma; understand mistakes, that it's not wrong to make a mistake.

It's to also be able to develop relationships and, most of all, to be able to get along together. Thank you very much.

ASSISTANT SECRETARY BRYAN NEWLAND: Thank you so much.

PHYLLIS WHITE SHIELD: And thank you, Pauline.

ASSISTANT SECRETARY BRYAN NEWLAND: We have our -- we're going to go to our final speaker this afternoon right here.

FEMALE SPEAKER: (Speaks Native language.) I wanted to quickly go through -- I wrote down all my comments so, for the sake of posterity, I can hand this to the team.
I represent here, with my chepashe (phonetic), Judy Carmichael and Faith Spotted Eagle. We represent the fulltime government system.

One of the things to remember is that, when the colonists came in, the land policy and the education policy and the 150 treaties destroyed natural government systems.

So we sit here in observance of the natural government system that the Brave Heart of Lakota icha (phonetic) still exists from it a long, long time ago.

The Dakota word for "ruining things" is wichoichaya woshicha, so the paper we're presenting to you is called The Ruining of the Generations, because that's what the teacher was talking about and that's what was happening: Long-term havoc on our generations.

The koshi (phonetic) of Brave Heart Society gave the Rosebud niantha (phonetic) all-good handshakes for hosting this powerful circle and welcoming all the relatives to continue to heal from the holocaust, and I think we need to remember it was a holocaust that we have suffered on Turtle Island.
We have come as survivors of boarding schools, children and grandchildren. Actions like today will widen the road for healing. Our horrific stories can now come out of the darkness that originated in schools that were birthed by the War Department of this country to wrongly carry out treaty obligations that were construed to be part of the U.S. Constitution through inhumane methods, as you have heard over and over today.

All of our lands were desecrated by more than 150 treaties between our beautiful tribes and the U.S. that included education, and each one of the treaties that were totally unfair, and that's in your boarding school report.

They destroyed our natural Indigenous ways of schooling, which created strong, competent human beings that possessed great civility that is now lacking in our communities.

A relative to me, Ella Deloria, said that the ultimate aim of Dakota life was that one must be a good relative. We have forgotten that, because we have been taught systems of violence. Honorable, courteous, and ready to make personal sacrifices: Boarding schools destroyed
that methodically every day and night for 150 years for our families.

To me, Ella said that, "If you did not belong to a Lakota iche (phonetic), you were no one in the camp."

Today, Indigenous societies barely survive, and we, at Brave Heart, have determined to live long and hard in the way of good relatives, despite the holocaust that injured and killed thousands of our people, many of whom remain in unmarked graves.

As a child of a boarding school ina, or mother, I was deprived of the best of her because of trauma that she could not overcome from the Rapid City Boarding School in South Dakota, and others that followed.

My chuwe, older sister, told me of the terrible day that the Indian police and agents chased my ina, her brother and sister, into the cornfields and dragged them away to Rapid City. She was six years old. That is when the fear began and never ended.

My beautiful grandparents, Louis and Lillian B. Gassman, tearfully followed the children to Rapid City and tried to camp next to
the boarding school.

They were not allowed to, so they settled at Oshkosh Camp along Rapid Creek in Mniluzahan in Rapid City, and lived in a tent village with many other parents, despite the cold winters, out of love.

Eventually, my ina got away to come home to her parents and had my sisters and I and my little brothers, who did not survive.

My ina held it together until she was twenty-eight. I loved hearing my dad say that my ina was real smart.

Sadly, the trauma swarm caught her at twenty-eight, and she began medicating herself through alcohol to shut out the memories, and I was taken from her at a year and a half.

The most important bond in the world, between a child and a mother, was destroyed by boarding school abuse and memories that she shared with thousands of Native children across Turtle Island, children who did not witness healthy parenting, lost forever, which is affecting our communities.

As I grew up, I was surrounded by the stories of rape, molestation, physical and
emotional abuse, isolation, loneliness, starvation, and endless other tortures and deprivation.

The consistent story that I heard was that these precious Native babies began wetting the bed at these schools because of the abuse, and many were forced to stand with the wet sheets over their heads as punishment.

It must have been a cruel nationwide policy carried out by nuns, teachers, priests, and matrons of dorms.

Because of these horror experiences endured by my relatives at Genoa Indian School; Mark -- St. Paul's Indian Mission; Pipestone, Minnesota; Carlisle and Haskell, my father refused to let me go to boarding school, even though many of them were closing.

The horror came into our homes because the hurt could not be healed, and all the violations passed into unilateral violence in what I call red rage, which manifests itself in our communities, and we are destroying each other.

I began to understand how all this unhealed colonial abuse has exacerbated the
violence and rage in our communities.

Although we are still trying to be good, beautiful tribal people, we are injured. We are horribly injured.

That is why we must tell these stories and seek healing, justice, and reparations for these wrongs of the American Holocaust on our people.

In 1994, the Brave Heart Society brought back the Nagi Kicopi Woichun (phonetic) to our circle, the Calling of the Spirit, to help our relatives heal from this 150-year injury that hangs like a black cloud over our people within every village.

As a result of this massive colonial abuse and genocidal policies of the U.S. government -- I can't turn the page -- there is a massive PTSD, or post-traumatic stress disorder, in our communities; and broken and destroyed tribal infrastructure that also has rage in it.

If these disorders cannot be addressed, they manifest into mental disorders. But they can be healed with massive resources to right these wrongs created to destroy Indigenous
people.

Cultural infrastructures must be strengthened and nurtured at every level. They are good medicine.

By the grace of Creator and the pain within us, I began to understand this unhealed stress and became a PTSD therapist.

And I see my cousin-brother, Duane, over there, Hollow Horn Bear. We work together at the VA with injured veterans who have the same affliction that our villages have.

I worked seventeen years with several VA centers because I wanted to understand this affliction that my father had from the schools and, also, the military.

I thank and pray for all these countless veterans, my father, and all the babies who went to boarding school for this understanding of PTSD.

We have traditional methods to heal from these injuries, but they are too numerous to deal with in communities whose traditional infrastructures have been destroyed by genocide.

What is genocide? It is real for us. It is beyond real for my little sister, who was
wrongly placed in a white foster home before the ICWA and was repeatedly raped.

It was beyond wrong for my older sister, who protected me from the predator who got to her.

It was the trickle-down colonial abuse. It is unforgivable that anxiety disorders still run rampant in my cousins and sisters, nieces who were violated at boarding school.

They survived genocide. Genocide is an internationally recognized crime where acts are committed with the intent to destroy, in whole or in part, a national or ethnic religious group.

These acts are in five categories: One, killing members of the group; two, causing serious bodily or mental harm to members of the group; three, deliberately inflicting on the group conditions of life calculated to bring about its physical destruction, in whole or in part; four, imposing measures intended to prevent births, with the sterilizations that happened to us; five, forcibly transferring children out of the group to another group.

As I look around the room, in this safe place -- and it feels good in here; it's like
coming home -- I'm in awe of the miracle of all of us surviving the above things that were done to us.

This is the greatest act of resistance, and I know that our ancestors are here with us today. We stand on their prayers.

Now, the question is: What will the U.S. government do in taking responsibility for this methodically inflicted trauma?

We are here to stay, but we have to have answers. I need to know if every level of our dear relative here that is sitting with us, tozan gib (phonetic), if they also are working to address this problem at the area level; at the regional level, besides yourself. Because you are one person alone with your team up there.

But, as I know, as a PTSD therapist, this affliction is wide, long, and scary in our communities.

And we cannot even do our spiritual ceremonies and good medicine without resources, because we have to have jobs at the same time.

So, I give special thanks to you. I consider you a tozan, a niece, a warrior niece; and your beautiful team up there, Wizi and Bryan.
And we pray for you as you leave this oyate, and we'll continue praying for you because we need an answer.

I worked in Canada for many years, where they paid out $10,000 to each survivor of the residential schools.

It was a really painful process, because they couldn't get the $10,000 unless they told their story.

That was really horrific. But they did get reparations, and I think that's what we need to look at.

We need to look at something that has massive resources where we have mobile health clinics, because mental health is now a big problem in our community. It is very wide and scary. I'm afraid for my grandchildren.

So, thank you. Wopila tanka. I want to thank the Rosebud Sicangu. My grandfather was on the first Tribal Council here. His name was Yellow Thunder Gassman.

There was a dumb agent that registered him at Yankton -- oh, I'd better not say that. Maybe that was smart.

But he registered him at Yankton, even
thought he was Sicangu, so I have Sicangu blood.

So, every now and then, when I get mad, I threaten to come over here and enroll. But I love you all. Thank you. Wopila.

ASSISTANT SECRETARY BRYAN NEWLAND: Thank you. President Herman, I want to thank you and the Rosebud Sioux Tribe and Sinte Gleska University.

And everybody who joined us this morning and today, we appreciate your time. I'm sorry we're wrapping up now.

We've got -- I know our Youth Drum is going to sing for us. We're going to have closing prayers and songs. We can hear from you briefly, ma'am.

PATTI ROMERO: Will the remaining boarding school survivors come up here, please. This area that we're on was a --

AUDIENCE MEMBER: We can't hear you.

PATTI ROMERO: I don't know anything about computers. So, anyway, we are the last ones here today because the other ones apparently testified. And, who else? Is there any more?

Okay, my name is Patti Romero. When things like this go on, I, kind of, like to get
involved and get all the others involved. I mean, that's our support. You know, that's -- they're my support because I live alone, and I have -- I really have no one except them, and they're my sisters and brothers.

And I really want to go on and on and on, but you know what? I remember my Uncle Robert told us one time in a ceremony, "When you guys pray, KISS."

"What?"

"Keep it short, stupid."

"No, Uncle Robert, don't say that. Say, 'Keep it short, sucka.'"

Oh, we used to have so much fun. But, okay. Which --

FRANCES FLOOD HEART: Hello, my name is Frances Flood Heart, and I went to St. Francis and also at Dakota St. Paul's Indian Mission. And then, through here, it was St. Francis Indian Mission.

But I just wanted to say a couple words, that's it, and not take too much of anybody's time.

My sister -- one of my sisters had a baby from one of the priests, and we don't know
what happened to it. It's one of my babies. When I became well, when I had children, I had seven children. They belonged to me. I took care of them, I could love them, I could hug them, I could squeeze them, and I could kiss them. We never had that in boarding school.

But they talked about the Charbonneau girls, and there are nine of them, and they were all abused sexually, mentally, physically.

And both of my sisters: We all went through that at St. Paul's Indian Mission in Marty, South Dakota.

And I love every single one of you who are here and all the ones who came. And I wanted to hear more testimony from the survivors, because that helps me heal. That will help me heal.

I'm not here alone anymore, and I'm not afraid anymore. And I can speak the way I want, I can say what I want, and I know not to be afraid of wasicu anymore.

But we had tunnels in our school that went from building to building. Every time we heard those keys, we knew somebody was coming after us.
And there's a lot of girls and there's a lot of boys at our school that experienced things, and we seen them. And even though we were five and six years old, we couldn't understand it, but we seen everything.

So I just wanted to say that much. And I would like you to pray for everybody, each and every one of us. And pray for our leaders and our babies over there that are singing. They make me strong. And all the spiritual people that are here, thank you. Because, without you, our hearts would still be broken. (Speaks Native language.)

FEMALE SPEAKER: I graduated from a boarding school where our hall matron was Lakota, so I don't have no complaints. I got to see my grandparents, so I don't have no complaints against the boarding school. I survived. My husband was in the Air Force. I became a teacher's aid, I became a teacher, I became a principal, and I became a
great-great-grandmother the last few days, and I thank boarding schools for what they did for me. And I'm sorry for all of the heartache, but there is some great places that help people, and I survived. Thank you.

BEN WHITE HORSE: Hello, my name is Ben White Horse. I'm from the boarding school here. I learned a lot of stuff while I was at the boarding school: I learned how to obey; I learned how to discipline. The way they treated me, to me, it wasn't bad, but it was -- in the long, longer run, it was good because I learned how to be in the Service and everything, so I enjoyed it. And God bless all you guys.

FEMALE SPEAKER: I think I need to say something. I was just going to let it go, but I think I need to say something. First of all, thank you, Secretary Haaland and Assistant Secretary Newland and Wizipan and relatives. I just want to say that my mother, my grandmother, and probably my great-grandmother: All boarding school. My mother went to Pierre Learning
Center -- it was a boarding school back then -- when she was five years old due to the fact that she was assaulted.

And so, the state or the government, somebody -- I don't know who; she didn't say -- took her and sent her over there and left her there until she was thirteen years old.

I went to the boarding school when I was four. I was not -- I was a fluent speaker; I didn't understand English. So, when I went there, it was just a culture shock.

I couldn't eat their food. I was throwing up. I couldn't drink the milk. I was wetting the bed. And so, I remember my sister: They brought her in and had her clean my bed sheets.

I can't remember after that. Being four years old, you don't remember everything; just shots here and there.

I remember going in through the -- over there was the beginner classrooms, so I was there and didn't understand English.

And I remember I needed to go to the bathroom, and I was thinking in my head, "How can I -- how do I tell them I need to go to the"
bathroom? I know I can't go here because there's no slop bucket."

We used to use a slop pail in our home, and we'd go to the bathroom. And, nothing. So I'm thinking, "What do I do?"

And all of a sudden, all of the kids were in line for the bathroom. All in line. And I was standing there, thinking, "I can't hold it anymore."

So there were some boxes over there, so I went over there, and I went to the bathroom. And then, I think it was probably during the time that we were reading those books, "Look, Jane," "Run, Spot," like that. So then, I said, "Uh-oh, look."

That's all I could say to tell the teacher I peed on the floor. And so, a lot of wetting the bed; a lot of throwing up on account of the food; crying.

I wanted to see my sister; I wanted to see my brother. Couldn't do it. They wouldn't let me. So it was just terrible.

And I tell you, this was in September. In December, I don't remember that. Just -- but somehow, I was home.
And little did I find out that they couldn't keep me there, because of what I was doing. And so, they sent me home on a mail truck.

Yeah, so that's my story. But I've got one thing that's been bothering me for years. And this was in -- when I was a -- I think I must have been a seventh grader.

I was good friends with a -- really close friends with a two-spirited guy. I just loved him. He was really nice.

And I don't know what happened, but I just remember this man that ran the boarding school, he took him. And right there, right in front of some of us. (Speaks Native language.) He beat him.

Probably about six years ago, I came here for graduation, and I was sitting up there. There was a lot of people in here, and I was sitting up there and just looking around.

And here, right next to me, was this old man. And that was the man that ran the school at that time.

And, you know what? I wanted to stand up and disrupt this whole graduation that was
going on, because I had to say something. I wanted to give this boy a voice, because he didn't have one back then.

I wanted to stand up and say, "Everybody, this man here is a child-abuser. I seen him beat a two-spirited skinny boy at the boarding school."

I also wondered what -- and then, eventually, I just didn't. I could've. Sometimes, I wished I did.

But I didn't want to disrupt the graduation, either, and that's the thing that really stays with me.

It's sad. Excuse me. But, yeah. I often wondered how he's doing now. I'm thinking he probably passed away or he's in prison or something.

But this man did that to him, and I just want to -- I just feel like he needs to face consequences. So, I didn't mean to talk this long, but I just wanted to share that with you.

MARIE WHITE HORSE: Hello. My name is Marie (phonetic) White Horse, and I came out to the boarding school out here back in -- when I was in third grade.
I've been through a lot of -- when I first got here, I was kind of timid and went through a lot of bullying, and I had to finally -- someone finally got tired of being me and my sister's -- fighting for me, so they taught me how to fight. And, after that, I started sticking up for myself.

But all the abuse I went through was from the matrons at the dorm. They knew my family; they knew who -- where I was from. And some of them didn't like my family, so they took it out on us: Me and my sister.

They were -- that's what bothers me the most. One of them kept pulling my hair. If I didn't cry, she'd keep pulling it; if I cried, she'd keep pulling it.

Now I don't know, when I'm in certain situations, if I should cry or if I should just hold it in.

And that's what's bothering me, and that's what I've been going through ever since. But all the matrons now are dead, so that's what it is.

PATTI ROMERO: Thank you. I guess everybody's telling their history, so boarding
schools have been in my life since my grandfather's older brother, Chauncey Yellow Robe, was taken to Carlisle. And, I guess, he always said, "The only way to beat them is to learn what they teach you."

And so, it was just a matter of time before it came down to us. And I didn't know where I was going and why they were leaving me.

And ever since this flyer came out, I've been crying all week, and I'm trying to find out what I'm not dealing with, so I'm crying. It's -- I don't know. I always try to make the best of everything. I'm a loner. I keep to myself. I don't bother anybody, unless I have to.

But it's kind of hard. You know, this boarding school issue is really hard. I wish that all the other -- I wish that all the other ones stayed a little longer, so then I don't miss them more.

Sometimes, it seems like, a lot of times, I think I'm well, but I don't have anything to do with them. I have to drill to keep from falling apart.
But anyway, I want to thank everybody for coming and sharing, although -- see, I don't know what it is. So, I'm just going to have to leave this here. I've got to get this taken care of.

I've been through all kinds of treatments, and many thought I had it together until this issue came up; and now, I'm just all falling apart again. Thank you.

FEMALE SPEAKER: ( Speaks Native language.)

Today, I just want to share that I'm very grateful that everybody got up here and that we're all supportive of each other.

I, also, am a boarding school survivor. I went to Marty Indian School from K through sixth.

That was painful, very painful, to cry for your mom; not knowing why you had to get out of bed; peeing in bed, every night; getting the wooden paddle; your hands being hit; having to wear these long, old-fashioned boots to share with the world that you wet the bed; being humiliated like that in public; being treated like you were worthless.

And the food that we ate, we were forced
to eat. And being forced to eat food that we didn't like was very difficult.

There's a lot of pain in being forced to pray. I used to wonder why we had to pray so much.

Years later, I realized I was probably praying for those nuns and priests that were abusing us every day.

My great-grandfather went to Carlisle, Pennsylvania, and all of the generations after that were in boarding school. We were forced into it, forced into that way of life.

When St. Francis Indian Mission shut down and they had the priests over there, even though my kids weren't in boarding school, they were sexually abused by the St. Francis priests.

People were upset because they were sent away. I was grateful. These are all the things that -- many of us have stories.

I, myself, happen to be a psychologist, and you would never guess that I have a story, too. But I do.

And I came with my mom. She's here, too. So, I thank you for your time. We
appreciate it.

FEMALE SPEAKER: Since I am the oldest here, I believe, in this hall: Creator God, I ask you to look down on these people who are hurting.

And I want you, who are here, who know how to pray, to pray with me for these hurting souls.

I ask that God forgive the men and women who caused the hurt. I ask those who are hurting to forgive those who hurt them, and we will all pray for you to become healed.

So, Creator God, hear our prayer today. We want this to be a mighty prayer, to go up for all of us here and those who aren't here who grieve, because you have the power to heal.

And, Creator God, we know you listen to us, so listen today and hear us. And you who have ears, repeat the prayer. Heal the injured souls of our people so they can go forward in health and happiness.

All this, in the mighty name of all who keep us. All this, we ask in Jesus's name.

Amen.

KEITH HORSE LOOKING: Okay. At this time,
we're going to call upon our veterans. We would invite you to please stand. We'll retire our staff and our flags and turn it over to the veterans at this time.

(Whereupon, the flags were retired.)

KEITH HORSE LOOKING: Flag Song.

(Whereupon, the Flag Song was sung.)

KEITH HORSE LOOKING: Veterans' Song.

(Whereupon, the Veterans' Song was sung.)

KEITH HORSE LOOKING: Thank you. Can you all be seated. At this time, I'm going to turn it over to Russell.

RUSSELL EAGLE BEAR: We'd like to thank everyone for coming. I'm thankful to all of you who had an opportunity to give testimony.

I know it's a really hard thing, and the only way that we're going to see this through is with prayer and to be able to comfort each other.

But, maybe, this whole testimony business: Maybe, as a result, we'll see something from the federal government.

And I'm hoping and praying in that way so that we can continue the healing process in our own way, and to be able to secure our language and our culture and our way of life.
And so, I know they're pressed for time, and it was -- but it was a good day, because many of you spoke.

But, with that, we wanted to do an honoring before -- before they leave. And we want the Secret Service to close their eyes when we do this so they won't get reported by email.

But, anyway, I want to turn it over to Chairman Scott, and you can have the final word.

And they're sitting right there; say whatever you want.

PRESIDENT SCOTT HERMAN: Again, I want to thank the Secretary of Interior's office. I'd like to thank Deb Haaland, Bryan Newland, and Wizi for coming down.

It's been a long day, and I commend each and every one of you that gave testimony today. It was really interesting to hear all the stories.

And, myself, I had a father that attended boarding school here in this spot, too, as well.

So I've seen some of the things that I have to go through as far as what he had to go through, which he couldn't teach me by being in a
boarding school. So I, too, am affected by the boarding-school era.

So, again, I'd like to thank every one of our guests; everyone who came and gave testimony today.

And may God bless you and love you guys all. And we'll have our little honoring and giveaway. So, thank you.

RUSSELL EAGLE BEAR: I know Chairman Scott and his staff will be presenting, and we also have our Sicangu Youth Council.

They're also going to do a presentation, so maybe you can all come up and do your honoring.

So, maybe, Scott, your staff can come up first; and then, the youth will follow. And, again, thank you for coming.

PRESIDENT SCOTT HERMAN: Okay, I'd like for -- this is probably the only time I'll ever get to boss a special, important person like this around, so I'll ask Secretary Haaland to come up front and center, please. Thank you. Yup.

And the Youth Council, can you come up with the Secretary, and we'll present them with a beautiful star quilt.
I know they can't receive gifts but, hopefully, it goes on her wall back in her office for everybody to admire as coming from the Rosebud Sioux Tribe. Thank you very much, Deb Haaland.

She also has a cape; some shells; and a necklace, also, as a gift. So, hopefully, we're not overwhelming you with gifts. You can wear them all at once. Okay, thank you. Thank you, Secretary.

I'd like -- I guess I'll ask Deb Haaland to come back up. This is from the President's Office. It was special-made probably about last year, when we knew you were coming. So, thank you.

Assistant Secretary, come up front, please. Bryan Newland, we've been on Zoom call many, many times, and have been very pleasant to our people.

We appreciate all that you do for our people here. You always have been a very good person to talk to. He always tells you "yes."

No, I'm just kidding. But, thank you. Thank you, Bryan Newland. We appreciate all your help. Thank you very much.
Okay, we have another star quilt. We're overwhelming you. So we have another one from the President's Office. Like I said, we have many meetings with Bryan and his office. And I got his personal cell phone so, hopefully, he answers for me. Thank you. Thank you, Bryan.

And then, there's another gentleman here, Joaquin Gallegos. He's been calling the shots for the whole event. So he's, kind of, been telling us what to do, so I'm going to tell him what to do right now: Joaquin, come up, please.

Joaquin is the person who, basically, coordinated the whole event. He, basically, told us what's going happen and what we can do and what we can't do, so he's been very pleasant to us.

He's been very -- he's a very nice person. He has a lot of energy. You'd have to, to work for the Secretary's Office. So, thank you very much.

Okay, this is for one of our very own: Wizi. Come up, please. Wizi, we have a lot of respect for you.
You come from Rosebud. You're a very good tribal member, and you do your best for us, and that's all you can do sometimes.

But we do appreciate all your hard work that you do in D.C., and we also appreciate all the work you do back home, too, so thank you very much. We really appreciate you.

Okay, I think that's it. All the gifts are off the wall. So, again, you know, thank you, everybody, for coming.

We'll have our Honor Song, and maybe we can have our last emcee. So, thank you guys very much for attending. Have a safe trip home.

Thank you.

(Whereupon, the Tribal Consultation Hearing concluded at 4:32 p.m.)
COURT REPORTER'S CERTIFICATE

I, Elizabeth H. Lundquist, a stenographic court reporter residing in Sioux Falls, South Dakota, do hereby certify that the foregoing one hundred seventy (170) pages of typewritten material constitute a full, true, and correct transcript of my original stenotype notes, as they purport to contain, of the hearing reported by me at the time and place hereinbefore mentioned.

Dated this 12th day of January, 2023.

____________________________________________
Elizabeth H. Lundquist
Court Reporter and Notary Public
Sioux Falls, South Dakota

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