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MONTANA, NORTH DAKOTA, AND SOUTH DAKOTA  
REGIONAL STATE ADVISORY COMMITTEE

U. S. COMMISSION ON CIVIL RIGHTS  
OPEN MEETING ON INDIAN CIVIL RIGHTS ISSUES IN  
MONTANA, NORTH DAKOTA, AND SOUTH DAKOTA

DATE: September 23, 1971  
TIME: 8:00 P. M. - 10:00 P. M.  
PLACE: Alex Johnson Hotel  
523 Sixth Street  
Rapid City, South Dakota

Reported by: Donald W. Boeding  
Pennington County Courthouse  
Rapid City, South Dakota

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1 REV. BECK: If every one is here, I will  
2 call the meeting to order, and we will continue with our  
3 hearing and call to the table a panel of three participants;  
4 first, Mrs. Muriel Waukazoo from Rapid City, South Dakota and  
5 Mr. Carroll Swan from Rapid City, South Dakota and Frances  
6 Eagle Tail from Rapid City, South Dakota.

7 If those three persons would come to the  
8 table we will hear their statements.

9 MR. SMITH: Would you both state your  
10 name and occupation.

11 MURIEL WAUKAZOO: My name is Muriel  
12 Waukazoo. I am the chairman of the Rapid City Indian Service  
13 Council.

14 KENNETH PROVOST: I am Kenneth Provost.  
15 I am a student at Black Hills College.

16 CARROLL SWAN: My name is Carroll Swan.  
17 I am the director of the Rapid City Indian Service Council.

18 At this time, I would like to advise you,  
19 Mr. Chairman, of the change that has taken place before you.  
20 Mr. Eagle Tail is not here to testify and witness on behalf  
21 of the Rapid City Indian Service Council, but I have invited  
22 Mr. Provost up here because I think he has as much to say and  
23 inform you of as Mr. Eagle Tail.

24 MR. SMITH: That is perfectly acceptable.

25 As I understand, Mr. Swan, you have a

1 statement you would like to make; is that correct?

2 Do you have a prepared statement that you  
3 want to submit for the record?

4 MR. SWAN: Yes, but my secretary has it.

5 MR. SMITH: Would you summarize it orally  
6 for us.

7 MR. SWAN: I would be glad to, but I would  
8 like to do it after Mrs. Waukazoo is finished.

9 MR. SMITH: Does she have a prepared  
10 statement?

11 MR. SWAN: She has notes she will be going  
12 by, and if you want an expanded copy of this, we will be glad  
13 to give it to you.

14 MR. SMITH: Let's start out with Mrs.  
15 Waukazoo and hear what she has to say.

16 MRS. WAUKAZOO: I think a lot of this has  
17 been covered today as far as housing, legal aid and all this,  
18 so I won't go into that, but I will touch on the things that  
19 was missed today such as any athletic field for our Indian  
20 students. We have a American Legion team here, which I never  
21 see no Indians on. There was one time when a Indian went  
22 sour on baseball because one white person said he will not  
23 play because there was Indian on it. This is what has  
24 happened to our Indians on the athletic field.

25 Every year we have Indian students

1 coming on that made All State, but very few of them get to the  
2 top. And in Little League, also, we have our trouble, and I  
3 can just go on and on, but I think the biggest part of the  
4 thing is I am really concerned about the county poor relief  
5 here; not only because our Indian people have problems; it's  
6 our Indians that are married to the whites. We have one man  
7 here who told one white lady, "Why don't you go back and  
8 leave this Indian; I'll pay your transportation back." These  
9 are some of the things that cause the Indian and cause a lot  
10 of our Indian friends a lot of problems.

11 Prejudice is deep rooted in this state.  
12 It comes down from, for instance, like father, like son, but  
13 when I first came to Rapid City here, I had an opportunity to  
14 work for an Indian Center, my husband and I both, and we were  
15 told that we could move in a trailer court where we could be  
16 near this center to help with the activities, so I called the  
17 manager; the manager says, "Yes, come on in, and we will fix  
18 a spot for you," so I went down the next day, and when he seen  
19 I was Indian, he then turned me away. So, then, I went to a  
20 Catholic priest, and I said that I was turned down, so he  
21 called in this man, which was supposed to have been a  
22 christian, and told this Catholic priest -- he said, "I'll  
23 take her out, and I'll find her a place because I cannot let  
24 her in this trailer court because if I let her in, the rest  
25 of the people move out." So, then, he took me to a trailer

1 court -- he stopped at another trailer court, and he said,  
2 "Why don't you go in and ask them," so I told him, "Mr., no,  
3 I got turned down once, and I'll not get turned down again,"  
4 and then I went back and cried. So then a Catholic priest  
5 got up and went to the bishop, and the bishop said, "Have her  
6 move on our ground," so I lived on the ground of this mission  
7 for about five or six years. This same guy who owns the  
8 trailer court is now a active person in the State here, and  
9 it seems to me he's always coming out in the paper downgrading  
10 us, any activity we want to do as far as trying to come out  
11 and more or less do things for ourselves and other Indian  
12 people. He's always written against us, and this is why I  
13 say I don't know how we are going to get away from it because,  
14 like I say, I think it's father like son, some like father  
15 deep roots here.

16 As chairman of the Rapid City Indian  
17 Service Council, every day we have these complaints, and we  
18 do document as many as we can. We do have a referral.

19 MR. SMITH: Would you explain to us very  
20 briefly what the Rapid City Indian Service Council is. What  
21 it does.

22 MRS. WAUKAZOO: The Rapid City Council is  
23 sponsored by the Methodist. We have a director, we have a  
24 secretary and we have a consultant. We did take a lease on  
25 what you call a community hall here that was once run by

1 nothing but a white board, and we fought very hard to get  
2 control of it, and we finally got it, so this is where we are  
3 today. It's run by all Indians.

4 MR. SMITH: As I understand it, you have  
5 been in constant contact with the city regarding the problems  
6 the Indian community has, and have tried to work with the city  
7 government and tried to iron out some of these problems.

8 Is that true?

9 MRS. WAUKAZOO: Yes. We have been doing  
10 that a lot.

11 MR. SMITH: Do you find the city  
12 government by and large has been responsive to the problems  
13 you have confronted them with?

14 MRS. WAUKAZOO: I wouldn't say not really  
15 too responsive.

16 MR. SMITH: You have mentioned you have  
17 received kind of a broad -- a lot of complaints from Indians  
18 regarding various areas. Besides the two areas you have  
19 mentioned, the athletic for the young people and your personal  
20 situation you talked about, what are the areas of complaints  
21 that you have received? What are the most direct kinds of  
22 complaints?

23 MRS. WAUKAZOO: We have a class up at the  
24 school that is supposed to be a Indian culture class, and I  
25 have students coming down there and telling me that the Indian

1 that is teaching them is still calling us savages, so I don't  
2 know where we get by putting this in the school system, where  
3 they are still being taught by Non-Indians and still calling  
4 us savages.

5 MR. SMITH: This is in Spearfish?

6 MRS. WAUKAZOO: This is here in Rapid  
7 City.

8 MR. WHEELLESS: If I may, I would like to  
9 pursue that just somewhat, Mrs. Waukazoo. I am aware of the  
10 involvement of the Rapid City Indian Service Council  
11 community, and I believe that you have programs in all of the  
12 subject areas that we have been talking about today, housing,  
13 education.

14 I wonder if you would very briefly tell us  
15 what are some of the major problems you have in each of these  
16 categories now. You do have operation programs, do you not,  
17 dealing with each of the subject components which involve  
18 your relationship with the official city administration,  
19 school board, school administration, city council, the mayor's  
20 office, et cetera, et cetera. I would like you very briefly  
21 to describe some of the problems you have in trying to  
22 rectify some of these hard core problems that you have, that  
23 you and your organization have in Rapid City in trying to  
24 bring up a solution in some of the crucial problems you have  
25 here.

1 MRS. WAUKAZOO: I think you heard this  
2 afternoon on housing. I was with the housing. I was with the  
3 group that went in. I have seen the conditions, and I have  
4 talked with some of the Indian people. We found houses,  
5 apartments were \$150.00 a month, and these houses were  
6 terrible. There were cockroaches all over the place. The  
7 mattresses were all torn up, and this lady said, "When I get  
8 my welfare check, I have to pay \$150.00, and what have I got  
9 left." She feels like she couldn't stay in the home any more,  
10 and this woman, in looking into her problem, they said, "She's  
11 been the type that goes in the bars and sit in the bar," and  
12 I said, "I don't blame her; I would never want to sober up if  
13 I have to live in a place like this."

14 This is what we have to face every day.  
15 No one here seems to want to do anything for them.

16 MR. DILLON: Mrs. Waukazoo, as far as  
17 rent, you know, paying rent, do you have any conditions where  
18 they, say, require \$150.00 rent and another \$150.00 a month,  
19 anything like this, this kind of problem?

20 MRS. WAUKAZOO: Are you asking do they do  
21 this?

22 MR. DILLON: Yes.

23 MRS. WAUKAZOO: Yes, they do this. It  
24 varies. Just about every other case is just about different.  
25 Some ask for more; some ask for two hundred; some ask for

1 one hundred fifty. They all run differently.

2 MR. SMITH: We have heard testimony this  
3 morning regarding kind of classic cases of policemen,  
4 excessive use of force and things of that nature.

5 Besides misuse of force by police in  
6 Rapid City, what other kind of problems do Indians in Rapid  
7 City have in regard to the law and order systems in terms of,  
8 you know, jail conditions or in terms of excessive fines or  
9 double standards and sentencing and that kind of thing? Does  
10 your organization hear complaints in this area?

11 MRS. WAUKAZOO: I think that is all due to  
12 the lack of employment. A lot of it is people aren't  
13 employed. Lot of these people are picked up every day, you  
14 know, a lot of them aren't guilty of anything.

15 MR. SMITH: Mr. Provost, let me ask you a  
16 question along these lines. You mentioned earlier a term that  
17 you have -- you showed me some articles which you clipped from  
18 papers from surrounding cities and also from Rapid City, I  
19 believe, articles in the paper giving evidence of what the  
20 court sentences were for any specific day, and some of these  
21 reflected sentences handed out to Indians. Without naming  
22 names could you name us a few of the towns, for example, the  
23 name of the paper and the date it comes from.

24 MR. PROVOST: Yes. First, I'd like to say  
25 one thing. I think if we are citizens of the United States --

1 I don't know -- that is a technical point, too, but if we are,  
2 we should have rights as everyone else has, and one of them I  
3 believe is in the Bill of Rights saying we can live where we  
4 want to live. Isn't that right?

5 Okay. How could -- if we have -- one of  
6 our governors said here a while back there is no prejudice  
7 here in South Dakota. So if you find it in the court system,  
8 it seems to me like you are going to find it all over in the  
9 whole state of South Dakota.

10 I have just made some clippings a while  
11 back, and I have been keeping track of it, and I imagine if  
12 you checked every municipal court, you'd find something similar  
13 as I have here. I do have one dated August 11, 1971, Rapid  
14 City Municipal Court. The man's name in all of these cases  
15 you could tell by looking at the names that he was of Indian  
16 descent. I will not read the name, but every one goes  
17 something like this: Jail sentence, \$50.00, \$20.00, and so  
18 forth, whatever it is. Thirty days in jail, all suspended on  
19 condition defendant remain on good behavior and leave Rapid  
20 City for one year, and so far Hot Springs, just about every  
21 time you pick up the paper, you read about Hot Springs.  
22 Pierre, just about every time you pick up the paper, there is  
23 one from Pierre. This is where the lawmakers live. And  
24 Deadwood and Hot Springs. I have a book at home that I can  
25 get on quite a few more. Just from memory, I know Mobridge,

1 McLaughlin, all towns in South Dakota, but mainly where they  
2 kind of fringe the reservation.

3 MR. SMITH: Can you ever remember seeing  
4 an account similar to this, of a white being fined and being  
5 suspended on the condition that he leave town for a year?

6 MR. PROVOST: I have not seen any. When  
7 people get in a spot like this, they like to say, "Where is  
8 your proof," and lot of times we have to say, "We have no  
9 proof." What the white society usually calls proof is black  
10 and white. I'll not say anything I cannot prove. I also know  
11 of in the school system in Rapid City of an Indian who has a  
12 degree. He wanted to apply for a job that was open. He was  
13 refused the position, and I believe very strongly that it was  
14 because of the color of his skin, and this I can document,  
15 and I am not talking just to, you know, have somebody hear me  
16 or anything like that.

17 And, also, there is a letter to the editor  
18 of a tourist that went through here a while back, and this was  
19 in the Rapid City Journal, dated August 2nd, 1971, where he  
20 said he observed and surveyed an Indian family that were not  
21 served solely because they were Indians. They had to go  
22 elsewhere to be served. This is right here.

23 MR. WHEELLESS: Mr. Provost, I believe you  
24 are a former director of the Black Hills State, am I correct?

25 MR. PROVOST: Yes, sir.

1 MR. WHEELLESS: I believe the Rapid City  
2 was within the jurisdiction of your responsibility?

3 MR. PROVOST: Yes, sir.

4 MR. WHEELLESS: I wonder if you could briefly  
5 state some of the experiences that you have had in some of the  
6 schools here in getting cooperation with the students and  
7 school administration. Are they cooperative? Do you have  
8 any problems with them?

9 MR. PROVOST: I never really ran into too  
10 many problems because I think one of the things is if you have  
11 got a title or something, you walk around looking important,  
12 people tend to turn-around and smile at me. I don't know what  
13 that's got to do with it, but we worked with high school kids,  
14 and a lot of them felt that they weren't getting a fair deal,  
15 a fair shake in their own way, and we listened to them, and  
16 we sympathized with them, and we tried to encourage them to  
17 finish high school and enroll in college, but many of them  
18 have come to me and told me that, you know, the problems that  
19 they have run into in the schools, such as being left out of  
20 everything. I pointed this out at the Rapid City school  
21 system two years ago. Well, they told me up here, the  
22 counseling division, that they treated every student alike.  
23 So I asked them, "How could you do that," and they said that  
24 it didn't make any difference to them whether they were black,  
25 brown, green, red or what, so I said -- just about that time,

1 two years ago, the list of kids that were selected to go to  
2 Boy's State came out, and there wasn't an Indian on there, so  
3 I just took the paper, and I said, "Now, here's an example of  
4 treating every one alike." The Indian gets left out in the  
5 shuffle, and this is what happens all the way through. If  
6 they try to treat every one alike, the Indian gets left out  
7 because he doesn't have the academic credentials. He's not  
8 one of the town daddy's sons. Because he doesn't have the  
9 right clothes on his back, and no money in his pocket. That  
10 is what I was thinking about, really, having something to say  
11 about the education of especially minority groups such as the  
12 Indians. It's idealistic to think that we should all go to  
13 school and get all kinds of degrees, but how to do that --  
14 you first should have something going for you at home; such  
15 as, your parents should have a job if they want one, and this  
16 has not been the case here in Rapid City or any place in  
17 South Dakota that I think -- they don't want to hire Indians.  
18 I don't know why. I got good ideas but again it's opinions,  
19 so I can't state them, but I was thinking if this organization  
20 had any teeth in it at all, if they could do something -- the  
21 thing that worries the anglo person that controls the purse  
22 strings is the dollar, and if this organization could somehow  
23 threaten that dollar, such as through government contracts as  
24 being withheld, then I think there would be more minority  
25 members hired, and then their children perhaps would have a

1 chance of going to school.

2 MR. WHEELLESS: One more question. I would  
3 like to direct it to Mr. Swan if I may.

4 Mr. Swan, as the program director of the  
5 Rapid City Indian Service Council, I wonder if you can briefly  
6 state some of the problems that you have had particularly in  
7 the informing area in trying to get the Indians employed in  
8 business establishments. I would also like, if you will,  
9 state very briefly how many federal contractors are in this  
10 area, what have their employment status been with respect to  
11 minority employment, and in general what has been your  
12 experience in the whole area of employment in trying to get  
13 the minorities employed.

14 MR. SWAN: Okay. As far as federal  
15 contracts directly in the area, we have approximately three  
16 federal contractors -- I don't know what kind of contractors  
17 they are -- defense contractors.

18 We have Control Data Corporation, C. P.  
19 Clare, and the Base I hear there are federal agencies  
20 contracting with local people here in Rapid City. As far as  
21 for the Base I think the improvements out there are being  
22 made by the United Sioux Tribe Employment Division. Mr.  
23 Red Wood is breaking down, oh, stereo type images that the  
24 military has of the Indian.

25 C. P. Clare, as far as my knowledge, has

1 some bad instances with some Indian people, but it takes hard  
2 work with these companies to continuously keep encouraging  
3 them to hire Indians to eventually maybe start hiring three  
4 or four permanent Indian people on their staff. I feel like  
5 there is not enough advances made with these federal agencies.  
6 With all the federal money coming into the county and as far  
7 as the federal agencies here involved, I would say with the  
8 school system, Title I money, which is allocated not directly  
9 for Indian people, but Indian people is included in one of the  
10 criteria to receive money. I feel we have more than  
11 qualified teacher's aides here in Rapid City to be employed  
12 with the Title I program. I think we should have at least  
13 20 to 25 teachers in this program because minority is one of  
14 the criteria for any kind of funding. Regardless of what the  
15 school system says, Mr. Charles Lindley or anybody else, I  
16 think there is a complete racism here in Rapid City. Racism  
17 is a pretty cruel word. I look upon racism in Rapid City as  
18 a nice little white thing. It's a way of living. You have  
19 to bring this attitude, keep bringing it out publicly until  
20 you get your point out on the other side of the fence. We  
21 as Indian people see it as racism. Maybe the white man  
22 doesn't think so, but it is flagrant accusations.

23 We have a South Dakota Cement Plant here.

24 Some of us have worked very hard with some of our  
25 politicianers. In fact, in some instances, they have asked

1 us to send Indian people for possible job interviews. As of  
2 this date, we sent possibly three, and each one of them are  
3 still working today. I feel like this is a tremendous break  
4 because any time you have people call you for Indian help,  
5 then it's a tremendous break in the city. You are going out  
6 every day and whamming that door looking for a job.

7 I'd like to come back to another area  
8 that was covered briefly today and which I will take one  
9 instance, the Police Department. They have what they call --  
10 I don't know what they really call it. They just go bursting  
11 in to -- especially if it's an Indian home, they just go  
12 bursting in there without knocking, without a search warrant.  
13 I was familiar with one case here where in fact as a police  
14 officer we observed certain liquor establishment here in  
15 Rapid City being broken into. We had a suspicious person  
16 there that I personally recognized as being an Indian, and I  
17 knew this Indian very well, but because of my job, it was my  
18 duty to report this to my superior officers. Well, like a  
19 damn fool, he goes down with no search warrant, goes busting  
20 in to the door, confiscates a large quantity of liquor, and I  
21 am glad the guy was Indian, because as I say, right now, as  
22 an Indian, I'm glad he got away with it. About time. Anyway,  
23 he goes down there and confiscates the liquor, arrests the  
24 guy for burglary, and through the legal process, that the guy  
25 didn't have no warrant to go in there, so the case was thrown

1 out of court, but I think that it's this type of situation --  
2 I know one instance where there was a policeman beaten up,  
3 and it included the North Rapid area -- any time there was a  
4 known Indian to be living at that residence, they would just  
5 go through the garage, peek in windows, and in one instance,  
6 there was a person, which was my aunt, out of the city, and  
7 they just went through her garage, broke the lock and went  
8 right through and went through the back door. This is the  
9 type of treatment that Indians are getting, and because of  
10 organizations such as the Rapid City Indian Service Council  
11 that we are now getting the brunt of these complaints, and  
12 it's an every day battle, but I think eventually we are going  
13 to succeed, which I feel now we are generating a lot of  
14 community support because I think a lot of them are finding  
15 that we are here to stay, that this is not a fly by night  
16 organization. We do have organizations in town, but I feel  
17 they are not organized to cover most things, but I think the  
18 Rapid City Indian Service Council has many, many -- a long  
19 file, which I did want to make a copy of and give to you,  
20 but I will come down tomorrow and give you a copy.

21 MR. DILLON: Have you aired these with  
22 the city -- I mean with the mayor's office?

23 MR. SWAN: Yes, we did, but I think --  
24 before, we talked to Mayor John Barnes about a human relations  
25 committee, which we got promised would be started, which I do

1 think he made an honest effort to start one. We do have one  
2 now in effect, Rehabilitation Board, I think they call it.  
3 I don't know if they have really responded to some of the  
4 people that we suggested we'd like to see on the committee.  
5 As far as Indian people, I think we have a good coverage on it,  
6 but I'm very sad because we have only two Indians on the  
7 board. I think we should have over half on that committee.  
8 Here again I think we are getting the short end.

9 As far as the school district, we are  
10 informed they have a culture class, that it was in a little  
11 cubby hole in the old gymnasium. I couldn't be more happy  
12 if it was put in a cubby hole because this is the Indian  
13 history throughout the United States. We are always put out  
14 on an old beat up, dry reservation, so why not put an Indian  
15 culture class in a cubby hole where it is out of the way.  
16 If we do have Indian history and culture and class in school,  
17 it's way out in the cubby hole.

18 MRS. WAUKAZOO: I want to add something to  
19 this education. It's my experience.

20 I have had some complaints on  
21 discrimination in one school, and I know I wouldn't get any  
22 help here in the city, so I went to Pierre; I went to the  
23 public instruction. He in turn called the superintendent,  
24 and the superintendent called me and said, "Come out, let's  
25 have a little talk." So I said, "No, you come out in the

1 community." So I got all the interested people in, and we all  
2 sat down, but what happened there, the Indian was again  
3 ignored and, above all, the Indian people -- they began to  
4 tell us what was best for us. This went on and on, so I got  
5 so up tight that I got up and blew my top, and then they  
6 began to listen to the Indian. They never take the time to  
7 listen to us. They have always got the answers.

8 Another school, we found a very bad  
9 attitude in a teacher and principal, and he said, "We aren't  
10 prejudiced; we have an Indian teacher," and I said, "Where"?  
11 He said, "The janitor."

12 These are the types of things we are  
13 facing every day, so this is how I began to start working,  
14 and then I got word from one of the teachers, and they  
15 gathered the teachers together, and they said to lay off the  
16 Indians, the Indians are on a warpath, so lay off of them for  
17 a while, so these are some of the things that I have  
18 experienced in Rapid City, and I just heard this evening in  
19 a small business -- we got a trucking firm here, the Indians,  
20 a new trucking firm. They got the word today from PUC to  
21 stop trucking. They were protested from 21 white truckers.  
22 They asked why, and we had a hearing, and they asked why, and  
23 they said because there's already one Indian trucking firm  
24 in the state of South Dakota. These are some of the things  
25 we are facing.

1 MR. SMITH: What did happen to this  
2 trucking firm? Did it lose its license?

3 MRS. WAUKAZOO: They didn't give a  
4 license.

5 MR. SMITH: He applied for one?

6 MRS. WAUKAZOO: Yes. He didn't receive  
7 it, so he went out and bought a truck to go to work with a  
8 trucking firm who had the license, and they said they wouldn't  
9 accept him because he didn't have the proper insurance, and  
10 they just told him today "No trucking."

11 MR. SMITH: He applied to the PUC, and  
12 their stated reason for denying it was there was already one  
13 Indian trucking firm in the state?

14 MRS. WAUKAZOO: Yeah, there's already one  
15 Indian trucking firm.

16 MR. SMITH: You don't know if that is in  
17 writing, do you?

18 MRS. WAUKAZOO: It's all in writing. We  
19 have a letter from the PUC.

20 MR. SMITH: Besides this one situation  
21 you have talked about, is there any other Indian owned  
22 business in Rapid City?

23 MRS. WAUKAZOO: There is one -- one in  
24 particular was trying to get bonded. This is our trouble.  
25 They can't get bonded. Indians are red, and they won't bond

1       them, so small businesses are really hurtin on bonding.

2                   MR. SMITH: Is this the case here in order  
3 to go into business an Indian finds it necessary to go into  
4 partnership with a white person in order to get bonding?

5                   MRS. WAUKAZOO: I think the white person --  
6 the establishment will close the doors on him, too.

7                   MR. SMITH: Do you have anything to add to  
8 that, Mr. Swan?

9                   MR. SWAN: Yes, sir. I was directly  
10 involved with one Indian company here in Rapid City -- I'm  
11 giving my decision first. Whenever I talk to a white man on  
12 my side of the street, I'm going to charge him \$10.00 for  
13 talking to me, because this is what he charges for me to talk  
14 to him.

15                   This one company -- I contacted three  
16 lawyers, white business men here in Rapid City, and their  
17 responses were all negative. This one told me he liked me  
18 personally as an Indian, but he said, "Let's face it, Mr.  
19 Swan, your Indians are just not good enough people with  
20 money," and this is the image that they have of the Indian.

21                   Right now, at this time of the year, this  
22 time of America's history, the Indian is the hottest thing  
23 on the market. Any time you put an Indian label, an Indian  
24 sign on any product -- Kellogg's prices, for instance, have  
25 increased because it's the Indian. Couple of years ago it

1 was the blacks. Now, it's the time of the Indian.

2 In fact, I was just looking at my ketchup  
3 bottle. It said, "Tribe size." I think it was quite adequate  
4 because the ketchup bottle was red and everything else.

5 As far as economic development, in every  
6 area that you listen to today or throughout this hearing,  
7 there's going to be economics behind all these problems,  
8 housing, health, education, welfare, whatever have you, so  
9 now the Indian is getting involved in this economic thing,  
10 but yet because now the Indians are large contractors,  
11 contractors in the area, taking away money from that one  
12 contractor's pocket, that they have ways of applying pressure  
13 such as bonding.

14 In fact, this one company says, "You  
15 can't bond because they are going to lose other money  
16 involved by white contractors; that it's not worth it," so we  
17 applied pressure to that insurance company and said, "We'll  
18 go around and get all Indian people with insurance with that  
19 company to cancel that day," so we finally got some money  
20 busted loose there, but I think as far as what Mrs. Waukazoo  
21 said about that trucking firm -- the main reason why they  
22 rejected the license was that we couldn't prove public  
23 convenience. How can Indians prove public convenience when  
24 they are not recognized as the public in the first damn place.  
25 We don't have to prove public convenience at all. All we

1 have to do is that everybody knows Indians like working with  
2 Indians like whites like to work with whites, so we want an  
3 Indian trucking company that some of these Indian businesses  
4 can work with. That's all you need to prove with that  
5 business. As far as having one Indian trucking firm, I'm very  
6 surprised that we have that, so we went through the process  
7 to bear another license out, another trucking license out,  
8 but then the insurance companies close up, and they won't  
9 insure this Indian firm's trucks and vehicles, so now I guess  
10 today the word is that they are not going to get their  
11 license, so you just can't beat the establishment.

12 Just looking around the room, there's  
13 that old -- "If you can't beat them, join them" That's why  
14 we have so many inter-racial marriages today, because we are  
15 joining them.

16 REV. BECK: Do any of the staff members  
17 have any questions for Mr. Swan, Mr. Provost or Mrs.  
18 Waukazoo?

19 MR. DILLON: Ken, where are you from?

20 MR. PROVOST: I am an enrolled member of  
21 the Sioux tribe, Eagle Butte, South Dakota.

22 REV. BECK: Any other questions?

23 MR. LAPOINTE: I would like to ask each  
24 of the people on the panel to look at the reservation now  
25 that you have left, and just briefly comment on what you

1 think the civil rights problems are on reservations.

2 MRS. WAUKAZOO: We have had complaints  
3 from reservations. Every time I go down to Rosebud, I get  
4 them. I'm from Rosebud, and they are in bad shape down there.  
5 They don't have no one to turn to. I spent five days down  
6 there in a conference, and I have heard a lot of complaints.

7 MR. LAPOINTE: Would you name some of them.

8 MRS. WAUKAZOO: This complaint came from  
9 one council man. He said, "I have no voice there. There is  
10 a piece of paper set down before me, and it says this is who  
11 gets fired and hired. We can't speak our own mind. We can't  
12 have any choice on who is fired or hired."

13 MR. DILLON: Who gives these orders? Is  
14 this internal or does it come within the tribe?

15 MRS. WAUKAZOO: Within the tribe. They  
16 say the tribal leader in this organization, and he said  
17 everything is community action. Ever since the community  
18 action program came in the reservation, he said, it seems  
19 like our tribe up there has been forgotten. Everybody is  
20 concerned about that community action, who's going to get  
21 hired and whose relation are going to get in there, and the  
22 rest are forgotten. The land is not coming in like it should.  
23 You can go on and on and on on complaints there.

24 MR. FOX: Are you allowed to vote on the  
25 reservation?

1 MRS. WAUKAZOO: I am enrolled there, and  
2 just recently, they told me, "Why don't you come down and  
3 vote." This is the first time I ever heard this from Rosebud.  
4 They never informed me that I could come down and vote.

5 MR. LAPOINTE: Do the other members want  
6 to comment? The reason I am asking is because you have come  
7 to the city, and you can look back and can see more clearly.

8 MRS. WAUKAZOO: I have talked to some  
9 people that have problems, and they told me that any time  
10 there was a problem on the reservation, they come up before  
11 the judge, and the judge says, "Get off the reservation; we  
12 will suspend your sentence." This is why they come to our  
13 area.

14 MR. DILLON: You mean members of that  
15 tribe or members of other tribes?

16 MRS. WAUKAZOO: I never asked them what  
17 tribe, but they say, "That's why I'm here," and the same way,  
18 people going on relocation. They say, "I'm a problem on the  
19 reservation, and relocation sent me out here."

20 MR. PROVOST: I am from -- I contend I  
21 am on the reservation right now, but I intend to go back  
22 there after I study a few more of the white man's books, but  
23 one thing that I can see is a problem that should be looked  
24 into right away, and that is the land bases that we have.  
25 Back when the reservation first started, we lost a lot of land

1 through the taxation system of the state, and this I believe  
2 is unjust, and we are in the process now of writing a paper,  
3 a proposal to try to get funded perhaps through the NYC and  
4 others to search this out and document all this land that has  
5 been taken unjustly and to bring to end the state of South  
6 Dakota for its return back into the tribal status.

7 MR. SWAN: I just got a note here. It  
8 says, "Bring up the gunnery range."

9 In fact, I just had a visitor down in my  
10 office today asking us to get involved down there.

11 The complaint was that there was some  
12 nice beautiful natural springs in the gunnery range, but  
13 during the process of the United States Air Force practicing  
14 make believe war down there on the Indian reservation, they  
15 somehow killed a nice natural spring, and in the process,  
16 they brought in old car bodies that they left down there that  
17 they used to practice with. These things are still down  
18 there. I feel like one of the things is that when you borrow  
19 something from somebody like they did with the gunnery range  
20 that you return that thing in its natural state that you  
21 borrowed that piece from the people. That gunnery range is  
22 not returned in the natural state that the United States  
23 Government borrowed it. If you people really want to get  
24 some good arguments going, I think this is one of the things  
25 you can look into is the gunnery range on the Badlands,

1 but I think there is a few Indians that really got a bum deal  
2 down there, and this is one of the things that if you are  
3 really interested in -- in fact, we will take some estimators  
4 to estimate the cost of the roads as far as the culverts,  
5 removing the old car bodies. Also, if they can't bring those  
6 springs back to the natural state, they should dig wells and  
7 put wells down there, and let the Indian live down there.  
8 That is the reason you had such a strong migration at that  
9 time off the reservation to here. Those people didn't know  
10 where to go. In fact, there's been a couple suicides of  
11 people forcibly having land taken away, so I think this is one  
12 of the primary issues that naturally you could get help to  
13 the Indians in their battle in which I think you will still  
14 be coming up with a battle for claims in which the land was  
15 damaged.

16 Also, I think the civil rights movement  
17 on the reservation is somewhat and strongly being suppressed  
18 by the Bureau of Indian Affairs, but due to some of the recent  
19 decisions of President Nixon, that some of the moves he's  
20 made, I think is improved, and maybe some of the -- one thing  
21 about it, I think the educational field should be returned  
22 and turned over to the Indian people, but the Bureau of  
23 Indian Affairs don't control the educational system on the  
24 reservation.

25 REV. BECK: If there are no other

1 questions, I would like to thank you very much for your  
2 comments, Mr. Swan, Mr. Provost and Mrs. Waukazoo.

3 MR. WHEELESS: Am I correct that you have  
4 some statements that you would like to present to us?

5 MR. SWAN: Yes, we will bring that up  
6 tomorrow.

7 REV. BECK: Would Mr. Richards come to  
8 the table, please.

9 Would you please state your name and  
10 where you are from and your occupation.

11 MR. RICHARDS: Sonny Richards, also known  
12 as Sonny Larvey. I am a member of the Rapid City Police  
13 Department. I am in the community relations division.

14 REV. BECK: You are a patrolman,  
15 policeman?

16 MR. RICHARDS: One o four, yes, sir.

17 MR. SMITH: As I understand, your position  
18 is relatively new, is that right in the department?

19 MR. RICHARDS: Yes, this is correct.

20 Before I make a statement, I would like  
21 to perhaps make a statement of my own first.

22 You know I have attended this type of  
23 meetings many times. In fact, one this spring during the  
24 summer time just recently there was a senate hearing. I  
25 believe it is interesting to go to these people, because

1 people like you, who are not really aware of our problem or  
2 our situation, perhaps are flown in here, perhaps even paid  
3 to be here -- that I don't know, but we Indians, we come to  
4 these type of things, and we voice our problem.

5 Today I sat back there, and part of the  
6 thing is there was some individuals that spoke up sincerely,  
7 some from different departments that spoke, and those that  
8 spoke as individualists I respect.

9 I really don't care for this type of  
10 hearing. It is open to the public and the news media is here,  
11 tape recorders, attorneys. As an Indian, you don't really  
12 want to, you know, get the whole thing out because it is open  
13 to the public, and you people record it, and I have seen  
14 senate hearing things where the books are about that thick,  
15 and you file it away. There is really no follow up.

16 In the meantime, we Indians sit here  
17 saying, "By gosh, I attended a civil rights hearing."

18 I have attended hearings by Abourezk.  
19 I could name numerous -- where even non-Indian people -- like  
20 this lady sitting there smiling at me -- like maybe she's  
21 formed her own opinion, so what the heck am I here for, really.  
22 It's probably going to go on a tape recorder and be filed  
23 away or something, but if you want to ask me questions, go  
24 ahead.

25 REV. BECK: Do you think the new

1 administration, city government will encourage more Indians to  
2 become trained as patrolmen, and at that point be of some help  
3 in our racial distress and lack of civil rights?

4 MR. RICHARDS: I certainly hope so.

5 REV. BECK: That would be one step in the  
6 right direction.

7 Would you encourage your friends to apply  
8 to become a patrolman?

9 MR. RICHARDS: Would you re-phrase that,  
10 please.

11 REV. BECK: Would you be willing to seek  
12 out, you know, among your friends persons whom may be  
13 interested in becoming patrolmen?

14 MR. RICHARDS: Okay. I was waiting for  
15 rather than friends, or were you referring to non-Indians?

16 REV. BECK: Both.

17 MR. RICHARDS: Well, to the non-Indian,  
18 I would say, you know, great, you come and join us because  
19 police work is really great for the Indians, you know, like  
20 my friend Swan, he's from the Police Department. It's awful  
21 difficult to be the only Indian or the only person in any  
22 type of organization. I have been a supervisor in an  
23 electronics plant. It's really rough. I had 35 people  
24 working for me, females, but they are so set in their ways  
25 that when they wanted a vacation, or some disciplinary action,

1 they went to the general foreman, but somehow they always had  
2 to return to the Indian. The same way with the policeman.  
3 When you make a traffic stop, if it's a high class personality,  
4 they are not going to take an order from you. You know, it's  
5 hard. If I am going to recommend Indian patrolmen, I hope  
6 there will be four, five hired at the same time, you know, to  
7 balance off the thing.

8 REV. BECK: First of all, may I ask you  
9 how long have you been a policeman?

10 MR. RICHARDS: My gosh, sir, next week,  
11 it will be my 24th month. Two years.

12 REV. BECK: Are you aware of within the  
13 Police Department men with discriminatory attitudes and action  
14 among your fellow patrolmen?

15 MR. RICHARDS: I was afraid you were going  
16 to ask that question.

17 Now, this is what I was getting at. I  
18 really don't care for these public hearings, because I am the  
19 sole support of my family. I have got three children sitting  
20 out there. It is the practice here we don't have to bite the  
21 finger that feeds you.

22 REV. BECK: You don't have to answer.

23 MR. RICHARDS: I am not going to answer.

24 MR. SMITH: How does your office respond  
25 to citizens' complaints?

1 MR. RICHARDS: Complaints are taken at the  
2 desk by a desk officer.

3 MR. SMITH: How is it followed up  
4 internally?

5 MR. RICHARDS: It all depends on what type  
6 of complaint. If it's assault, it goes to the chief. They  
7 have different divisions.

8 MR. SMITH: Do you have any idea about the  
9 types of complaints received by the police during the two  
10 years you have been there?

11 MR. RICHARDS: I couldn't tell you.

12 MR. SMITH: Do you know if the department  
13 keeps statistics of this sort?

14 MR. RICHARDS: Yes.

15 MR. SMITH: Would you say that the  
16 complaints received by the police department regarding  
17 abusive police practice are predominately from the Indian  
18 community?

19 MR. RICHARDS: I believe so.

20 MR. SMITH: You say you have been with the  
21 force for two years. How long have you been in your present  
22 capacity?

23 MR. RICHARDS: Approximately one year.

24 MR. SMITH: As I understand, you spend a  
25 great deal of your time investigating complaints of this sort?

1 MR. RICHARDS: That is part of my duty.

2 MR. SMITH: When you receive a complaint,  
3 you investigate and you come up with some kind of report, and  
4 I imagine you come up with some recommendation on that report?

5 MR. RICHARDS: Yes.

6 MR. SMITH: By and large have your  
7 recommendations been followed out?

8 MR. RICHARDS: Yes.

9 MR. WHEELER: I wonder if you would just  
10 briefly describe in addition to receiving complaints -- would  
11 you briefly describe some of the other major features of your  
12 program with regard to records -- what are some of the  
13 programs that you have established in trying to bring together  
14 the Indian community and bring about a better understanding  
15 between the Indian community and the police department for the  
16 purpose, you know, of rectifying some of the problems that  
17 exist in Rapid City.

18 MR. RICHARDS: That is a long question.  
19 I was here when Your Honor Mayor Barnett was here, and I  
20 believe he was asked the same type of question.

21 Now, we have a lack of funding which  
22 hampers us. On your first visit, we visited at the station.  
23 I handed you my proposal which was in rough sketch of police  
24 community relations projects. Today, in fact, I knew this  
25 question was going to be brought up. I contacted one of the

1 sergeants there who is handling our PR work for the school  
2 system, and they have initiated the elementary grades with our  
3 community relations project, pedestrian safety, Donald Duck  
4 type of stuff that kids get a good image of the policemen.  
5 The 11th of October, they will start a police cadet type of  
6 club, and they have got one going on mini bikes with the YMCA,  
7 but nothing has really developed in the minority part of the  
8 thing yet.

9 REV. BECK: In your duties as a  
10 policeman, I suppose you must appear in court under different  
11 circumstances frequently?

12 MR. RICHARDS: Quite frequently.

13 REV. BECK: Have you observed that there  
14 are Indian citizens sitting on the jury frequently,  
15 infrequently or not at all?

16 MR. RICHARDS: Jurors?

17 REV. BECK: Yes.

18 MR. RICHARDS: I couldn't say. I was on  
19 jury duty two years ago, and I think there was just one or  
20 two of us.

21 REV. BECK: This was before you were a  
22 policeman?

23 MR. RICHARDS: Yes. It was three years.

24 REV. BECK: Since you have been on the  
25 force, have you observed that there are jurors who are Indian

1 people?

2 MR. RICHARDS: The municipal court, in most  
3 cases, they'll have a court trial. It's up to the defendant  
4 as to whether he will take a court or jury trial, and I'm  
5 usually busy, unless I am subpoenaed to testify, so I couldn't  
6 truthfully answer that.

7 REV. BECK: Have you heard any complaints  
8 that the Indian citizens are never put on the jury list in  
9 order to be called as jurors?

10 MR. RICHARDS: Have I heard --

11 REV. BECK: Any complaints that there are  
12 non-Indian jurors?

13 MR. RICHARDS: I have heard, but nobody's  
14 ever complained to me, you know.

15 MR. WHEELLESS: Excuse me. Mr. Richards,  
16 one more question.

17 We have had some complaints I believe on  
18 the conditions in the county jail.

19 Have you had the opportunity to observe  
20 how prisoners are treated and even the living conditions in  
21 the city-county jail here in Rapid City, and what do you feel  
22 the conditions are?

23 MR. RICHARDS: Well, I'll answer the  
24 latter part of your question. Conditions are bad.

25 The jail that we have now is quite

1 inadequate. In fact, I think if you will go down there  
2 tomorrow -- I think they are starting construction, enlarging  
3 the facility of the jail. On Saturday night or on weekends  
4 you get the thing filled. It's very natural.

5 MR. WHEELLESS: Maybe you don't want to  
6 respond to this, but I am going to ask you anyway, and you  
7 can respond if you will.

8 When I was here before I believe I was  
9 able to receive a document from the department of arrests  
10 over a period of three years in Rapid City. My brief review  
11 of that report indicates that over the period of three years  
12 the total arrests for all offenses, the Indians' percentage  
13 amounted to approximately 65 or 70 per cent wherein the total  
14 population, Indian population is something I believe around  
15 two, three per cent. Does this mean anything to you? Why  
16 do you think that there is such a discrepancy between these  
17 figures?

18 MR. RICHARDS: Okay. My friend Mrs.  
19 Waukazoo, when she was up here talked about housing. She said  
20 some of these ladies of welfare -- she went into the deal  
21 about these places, the living conditions are very bad, and  
22 maybe this is why that Indian drinks. I have attended the  
23 National Alcoholics Seminar here, and they say, "What does  
24 an Indian drink for"?

25 As an Indian, I don't drink alone.

1 I drink with someone else. But as an Indian, if you move into  
2 a non-Indian area, the landlord -- we have to pay \$150.00 for  
3 rent, and they shut the lights off -- we have to escape  
4 somewhere. We are human. This is why this builds up. I have  
5 been pushing for a detoxication center in Rapid City. I would  
6 like to see the day where public intoxication is no longer a  
7 crime, but a disease. The reason this comes -- I mean skid  
8 row -- this will probably cost me later, but Main Street --  
9 unfortunately we have a long line of taverns on Main Street,  
10 and if this was Denver or a large city, maybe we could let  
11 the drunks lay out there, but primarily this is a tourist  
12 town, and as a policeman, to explain the law, according to a  
13 city ordinance, you have to pick them up. This is why my  
14 people have this problem. There is nothing you can do about  
15 it. Just haul them to jail, and back again. As the mayor  
16 says, it costs \$3.50 for one individual to be housed, if you  
17 are looking at it money wise. They are not criminals or  
18 anything. You have my FBI report. We are not sought for  
19 burglaries or car thefts. We just tip the bottle. Maybe we  
20 have a reason.

21 MR. WHEELLESS: What you are getting at  
22 I believe the reason for the percentage of those total  
23 arrests is because of the PI situation?

24 MR. RICHARDS: Because the repeaters  
25 build up, right.

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MR. WHEELLESS: But we have also had some complaints in the -- skid row did you call it?

MR. RICHARDS: Right.

MR. WHEELLESS: -- that you have whites who also drink and who have drinking problems as well. There have been some complaints that there is a difference in the way that the police here in Rapid City handle --

MR. RICHARDS: Okay. Do you want to put your pencils down there -- I will talk as an Indian. Not as a police officer.

There's two systems of justice. You can probably note that in the Baxter Berry case, but there are two codes of justice, one for Indians and one for white people.

Just recently -- this is from the police department -- we arrested a lady. It was a traffic violation. Yet she was very prominent. They dismissed it in the best interest of justice. What if that was Carroll Swan's wife or my wife -- maybe they would dismiss it because I am a policeman, but if it was just a local Indian -- the same basis with colored people from off the Air Force Base, and there's Indian people -- somehow the police officer would say, "Hey, you guys, it's against the city ordinance to congregate on the street, and you go," but they are not going to do that to the white rancher or the cowboys. Why? I think basically it's still something that is taught at home; you are taught

1 at home -- there is a white man's saying that says, "There's  
2 only one good Indian and that is the dead Indian," but we have  
3 an Indian saying that "The only good white man hasn't been  
4 born yet." I teach my children this, you know.

5 MR. WHEELLESS: What are some of the ways  
6 in which you think we can help?

7 MR. RICHARDS: He's been telling you all  
8 night. These people have been telling you today.

9 MR. WHEELLESS: Do you have anything in  
10 addition to add to what's been said?

11 MR. RICHARDS: The only thing I am selling  
12 and pushing, and I am doing it as an Indian and as a police  
13 officer, that is, I would like to see this go down, this  
14 public intoxication. I would like to see a detoxification  
15 hospital built, and we can haul these people not to jail but  
16 over there to be treated for the disease because they are not  
17 really committing a crime. I mean if you are going to pass  
18 out, you haven't violated anything.

19 MRS. SUMMERS: If the community is tourist  
20 minded, do you have a pressure to pick people up?

21 MR. RICHARDS: I didn't hear the first  
22 part of your question.

23 MRS. SUMMERS: If Rapid City is primarily  
24 a tourist town, and you have pressure to pick people up when  
25 it is not cold out -- I mean perhaps you have a

1 constitutional right. What is that? PI -- but because Rapid  
2 City has a thing, what do people think about?

3 MR. RICHARDS: Right. I think you have  
4 that wherever you go.

5 REV. BECK: In the procedures at the time  
6 you were hired as a policeman, do you feel that you were  
7 treated equally in applying for your position and in your  
8 training? Do you think you received equal treatment or do you  
9 feel you were discriminated against in any way because of your  
10 being Indian?

11 MR. RICHARDS: Many people, Indian people  
12 have different ideas of what being an Indian is. I have a  
13 different opinion. When I go to do a job, I do it because I  
14 am Sonny. I don't see myself as an Indian. Yet you white  
15 people do. I spoke to Stevens High School. This one teacher  
16 said, "It's your fault because you want to have the latest  
17 thing that the Indians crave."

18 I said "No, it isn't. It's the non-Indian  
19 because you labelled us." I am not the Indian commissioner.  
20 I am the Indian policeman. The nurse over there, she's not  
21 Mrs. Doines the nurse. She's the Indian nurse. The Indian  
22 teacher and Indian farmer, but you see what I am getting at.

23 MR. SMITH: Going back to Washington, and  
24 taking some of the problems you mentioned, for instance, it  
25 is kind of incipient racism, it kind of results like some

1 people being arrested and others not being arrested for things  
2 like public intoxication -- do you think the answer for that  
3 lies in Washington or do you think the answer lies here in  
4 Rapid City, and if it lies in Rapid City, what do you think  
5 it is?

6 MR. RICHARDS: By gosh, I think it lies  
7 in both places, but some -- maybe in my area, this probably  
8 lies right here. I have been telling Mr. Wheeler we hope our  
9 Indian service training which the mayor covered this afternoon--  
10 that we will get a sensitivity training for our young officers.  
11 He also stated we finally realized that if we hired a man  
12 with -- hire a man my age, maybe 30 years, they are able to  
13 cope with problems when they are out in the field, because  
14 being a policeman, in some cases, our turnover rate is really  
15 great. Maybe because it's money. Maybe because it's hard.  
16 It's hard being a policeman. It's also hard being an Indian.  
17 What I am getting at is in hopes when  
18 we -- in fact, we started our Indian service training in the  
19 month of October. I hope to get qualified Indian people and  
20 maybe a friend of mine from Nebraska to come and teach what  
21 makes an Indian tick, and maybe somehow we will get these  
22 young officers better qualified when you get a one-to-one  
23 situation.

24 MR. DILLON: I agree with you, Mr.  
25 Richards, about it being tough being an Indian and, you know,

1 being at task force, this hearing and everything, but we want  
2 to do something. Let me ask you this about the alcoholism.

3 When an Indian has to be  
4 institutionalized -- you don't have to answer this if you don't  
5 want to, but if he has to be institutionalized to take the  
6 cure or anything, have you noticed any observation as to how  
7 he is treated? Is he treated like any other man?

8 MR. RICHARDS: Here in Rapid City, the  
9 problem is -- I have never really followed it up, because the  
10 veterans more than likely will be taken to Sturgis, South  
11 Dakota. If he's not a veteran, there is a state hospital in  
12 Yankton. The sheriff here flies him over there. This is  
13 where I hope some day we will establish a public health  
14 hospital here for detoxification, so I couldn't say how he's  
15 treated. The only sad part of that sometimes is the  
16 environment type of thing because he does go through a  
17 treatment, and when he returns, he's right back over here,  
18 and this is where Rapid City has failed in providing  
19 employment and this type of thing. Not employment maybe,  
20 but I was out of a job for six months simply because I am an  
21 Indian. Richards and Larvey sounds like I was a non-Indian,  
22 and when I went to apply for the job, their mouths dropped,  
23 but then they said let's try him out because he has got a  
24 good gift of gab.

25 MR. DILLON: My father is a veteran, but

1 he went to the hospital and all this.

2 When the Indians go to these hospitals,  
3 when anybody goes to the hospital, they are paid for  
4 their time and travel.

5 Are there any instances to your knowledge  
6 where the Indian, say, didn't get paid as much as a white man?

7 MR. RICHARDS: I truthfully really don't  
8 know.

9 REV. BECK: Any member of the staff have  
10 any questions from Mr. Richards?

11 Thank you very much, sir.

12 MR. RICHARDS: Well, I hope you keep your  
13 word and really do something because I hate to have it turn  
14 out to be that this is just another type of meeting where we  
15 sit around and josh.

16 Thank you anyway.

17 REV. BECK: Is Reba Canupp present?

18 MRS. CANUPP: I am Reba Canupp, and I live  
19 in Lakota Homes, a section of Rapid City. I am white. I have  
20 Indian children.

21 This afternoon, I -- well, this morning,  
22 I sat here and I heard Dr. Lindley talk about the problems,  
23 why.

24 Being a mother of Indian children, I can  
25 tell you why. Discrimination is practicing continuously.

1 Mr. Coates, our principal up there, attends public meetings  
2 where parents are and says, "We have no discrimination against  
3 the Indian children." The children whose parents speak out  
4 are then punished a little ways in school; not allowed to  
5 attend the library; kept out of the lunchroom; taken to the  
6 counselor's office; never tells us why they are there for,  
7 and make you wait through a class, and then given demerits  
8 because they missed a class; all humorous, small things that  
9 the schools can do to pick on the child.

10 My one daughter left last year. An  
11 instance was we had a bus for the Lakota Homes children  
12 attending school. It was a CAP bus, and the parents paid CAP  
13 \$100.00 a month for the bus because our children are not well  
14 dressed. We are poor people. We don't have money to pay for  
15 overshoes. Children wear tennis shoes in the winter time,  
16 in 30-degree weather, below zero. They wear sweaters like I  
17 am wearing now because we can't afford it.

18 There were six young Indian girls, 9th  
19 graders and 6th graders, playing snowballs while they were  
20 waiting for this bus, because this bus had to accommodate  
21 three schools in this area, so the children naturally had to  
22 wait, so these six girls were playing snowballs outside the  
23 school, and a little white girl came out and got hit. My  
24 daughter, who doesn't lie to me as a rule, said they did not  
25 throw this snowball to this girl. She ran into Mr. Coates'

1 office. The next morning two uniformed police officers came  
2 to our Indian parents to tell us if our Indian children did  
3 not stop picking on this little white girl that they would be  
4 expelled from school. Things didn't better. We finally ended  
5 up down in the probation office. The same white girl pressed  
6 charges against the same six Indian girls. Their word was no  
7 good.

8 The teachers tell them, "Who do you need  
9 an education? What are you going to do? You are not going  
10 to go on to school." So the kids drop out. Wouldn't you.  
11 If I was this child, I would quit.

12 When Mrs. Waukazoo said we couldn't get  
13 an appointment with Mr. Coates, she was telling the truth.  
14 We went to Mr. Barnhart in Pierre. This is the only way we  
15 could get to talk to this principal because he didn't have  
16 the time.

17 The Indian boy that was beat up in North  
18 Junior High by a coach -- this boy had this coach's  
19 permission to take this basketball out of school, but you can't  
20 answer a man when he is choking you against the wall when you  
21 are a very shy young boy, and the man chokes you and pushes  
22 you against the wall and says, "Answer me, answer me," how in  
23 the world can you answer him. There is no way.

24 The prejudices that are showed in Rapid  
25 City are such sly, under the table things --



1 clothing to walk this -- and they must walk under the  
2 Interstate. There are no sidewalks, and there are pillars  
3 there so the children can't get off the streets, there is no  
4 sidewalk, and our winds will blow at 45 miles an hour, so CAP  
5 was generous to supply us with a bus for this nominal fee.  
6 There was 100 families, and it was very hard. They realized  
7 it. But it was very generous of them to do it. I wish it  
8 could be done again. The school systems will not provide us  
9 with a bus. The state statute says they must live two and  
10 five tenths miles from a school. I think there is a human  
11 element here. I have a station wagon, which most of the time  
12 starts, and last year I have hauled as high as 16 to 18  
13 children in this station wagon that I picked up along side the  
14 road.

15 By the way, when we had our bus, teachers  
16 would do nice little things like keep the children after  
17 school and they would miss the bus and would have to walk  
18 home in the cold.

19 REV. BECK: Anyone have any questions?

20 MR. DILLON: Mrs. Canupp, as far as you  
21 know, these grievances -- have you voiced any of these to  
22 city hall? I mean to the mayor's office?

23 MRS. CANUPP: What good would it do? You  
24 take them to city hall, and they put them in the waste basket,  
25 and you would probably get a ticket for speeding.

1 I got two speeding tickets last year.  
2 I was very accurate. I have lived here for 25 years. I got  
3 two speeding tickets last year, and I got a letter from Pierre  
4 threatening to remove my driver's license. I have got seven  
5 children at home, and I don't have a husband so, therefore,  
6 I drove very carefully and shut my mouth. I'll probably get  
7 a ticket tomorrow. But my year is up so --

8 MR. SMITH: Have you approached the CAP  
9 to see if they could support a bus this year?

10 MRS. CANUPP: No, sir, I haven't. I don't  
11 know if anyone else from Lakota has.

12 MR. SMITH: It seems to be such a big  
13 issue. I would imagine somebody has.

14 MRS. CANUPP: The thing is if the  
15 President can bus children thirty miles in an area, why is it  
16 such a big deal that our poor little kids can't have a bus.  
17 I know their attitudes. Maybe if we were all white, and  
18 eventually our Indian Lakota Homes will be white, because this  
19 is another way of changing things around -- maybe the  
20 children could afford them --

21 REV. BECK: Anyone have any other questions?

22 MR. WHEELLESS: Just one question. Is there  
23 a -- let me re-phrase that.

24 Does the Rapid City Public School System  
25 participate in the national hot breakfast-lunch program?

1 MRS. CANUPP: What do you mean breakfast?  
2 We had a hot lunch program at the Garfield School. We don't  
3 have a lunch program now. We had a pilot lunch program at  
4 Garfield School, but we don't have -- we have a hot lunch  
5 program in I think two schools, elementary schools. We have  
6 hot lunches in the junior high schools and in the high schools,  
7 but the grade school children thus far get a sack lunch, a  
8 cold sack lunch. The rest of the program -- we don't have the  
9 breakfast program.

10 MR. WHEELLESS: Are you familiar with the  
11 administration of the Title I Program?

12 MRS. CANUPP: Yeah.

13 MR. WHEELLESS: I wonder if you want to  
14 comment on that. What are the programs, and how are they  
15 administered? If not, what do you think is wrong?

16 MRS. CANUPP: I feel there is not enough  
17 parent participation in the program. I think a lot of the  
18 summer schools and things like this could be done away with.  
19 I think we need Indian counselors in the schools. I think we  
20 need more teacher aides that are Indians to communicate with  
21 the Indian child. I think our Indian culture in the high  
22 school should be taught by an Indian. I don't know how it can  
23 be done. I have lived on the reservation for 17 years. I  
24 don't think I could teach it. I haven't lived it. I don't  
25 know nothing about it. Last year there was a skit done,

1. and I think this very simplifies Rapid City, where the white  
2 minister comes in and says, "I have beaten you and beaten you  
3 to try to teach you what is right; you are a heathen; when are  
4 you going to ever learn?"

5 I don't think you can raise an Indian child  
6 in a white home. I don't think you can teach an Indian child  
7 by white teachers. We have no male teachers in our elementary  
8 school. Indian boys usually look up to their father in the  
9 family. I think it is very hard to relate female -- there is  
10 a difference. The women talk and the men talk, so the boys  
11 have no relationship, and it is very hard for the young man.  
12 The girls have no one to relate to because the teachers don't  
13 trust them anyway.

14 MRS. SUMMERS: Do the teachers aides have  
15 any contact with the students?

16 MRS. CANUPP: All I am saying is if you  
17 were a teacher's aide in the Rapid City school district that  
18 your chance would be very minimal; that you would be allowed  
19 to maybe wash the blackboards and pick up the children, but I  
20 doubt if you would be allowed to have too much contact with  
21 the children.

22 MRS. SUMMERS: The reason I asked the  
23 question is because my impression is this is the kind of  
24 thing they do everywhere, and they grade papers, but they don't  
25 have contact with the students.

1 MRS. CANUPP: I think they should have more  
2 contact with the students, but I don't think they have enough  
3 contact with the students.

4 MR. WHEELESS: Do you know what the  
5 standard of qualification for a teacher's aide is locally?

6 MRS. CANUPP: Locally I think they want  
7 two years of college so, therefore, they can weed out the  
8 Indians.

9 REV. BECK: Thank you very much, Mrs.  
10 Canupp, for your statements.

11 At this time, we have no other witnesses  
12 scheduled, but we do have some time here. If there is anyone  
13 in the audience who feels they would like to make a statement,  
14 we will be perfectly willing to have you come to the table.

15 MRS. WAUKAZOO: I have a lady here who  
16 would like to make a statement.

17 REV. BECK: Would you come up, please.

18 Would you state your name and address and  
19 what you do, please.

20 MARY CARR: My name is Mary Carr. I am a  
21 student at Black Hills State.

22 REV. BECK: That is the state college?

23 MARY CARR: Yes. I am a mother on welfare  
24 right now. I am an amputee. I went to Vocation Rehabilitation  
25 to ask for some help so I could get a vocation. I am a

1 licensed vocational nurse, but I can't do this type of work  
2 because I am an amputee, so I decided to go back to school  
3 again.

4 They first sent me to a place called  
5 National Limbs. I went down there I think it was in December.  
6 Now, in December, they started fitting me for this leg. They  
7 took measurements with a tape measure, which surprised me  
8 quite a bit because when they made my present leg, which is  
9 very old now and it needs adjustments, and there is quite a  
10 few things wrong with it, so I do need a new leg, so before  
11 when they did measure me, they had all these gadgets that  
12 measured the picture of your leg, the ankle, all the  
13 measurements. They had this machine that you stood on top of.  
14 I went down there, and they measured me haphazardly, and they  
15 said, "We should have a leg in a couple of weeks." The leg  
16 arrived. It was two inches too short. In no way did it look  
17 like my old natural leg. I couldn't stand on it. It  
18 buckled, it hurt, and when I complained, he told me I'd get  
19 used to it. I said, "No, I won't; I want it fixed; I want it  
20 at the right angle."

21 I have been down there for fittings over  
22 a period of ten months to get this leg. I finally received  
23 this leg a couple days ago. It still buckled. I complained  
24 about it. The man became very angry with me and said, "Look,  
25 you have been highly uncooperative with us," and I was quite

1 surprised because I was very meek with them. This time he said,  
2 "You have been uncooperative." I said, "What do you mean? I  
3 have been patiently waiting for ten months." My present leg  
4 took me less than 30 days to be completed. My counselor said,  
5 "I think if you were a nice little WASP, you would have had  
6 that leg" -- but this is the type of treatment I have gotten  
7 from National Limbs. I do have the leg now. I took it home.  
8 I got it at home. I put it on, and I fell with it, so I made  
9 it to the door -- I had to hang onto things. I felt possibly  
10 they may be right. I got into my car. I drove to my mother's,  
11 and I tried to walk, and I fell again, and I called my mother,  
12 and my mother called them, and they said, "The leg has already  
13 been paid for by National Rehabilitation. If she doesn't want  
14 it, we can sell it to somebody else." And I don't know how  
15 they will because it's supposed to be my measurements, so this  
16 is the kind of treatment I have gotten.

17 MR. DILLON: Did you report this to  
18 Vocation Rehabilitation?

19 MARY CARR: Yes. I talked to them, and on  
20 top of this, they had a conference here in the Alex Johnson  
21 for rehabilitation, and I explained that I was still in the  
22 process of trying to get this leg -- it was several months  
23 then, and I told them what was happening, and different ones  
24 of them from around the country said that these people are  
25 supposed to have three bids, and I don't know where they get

1 them from. My counselor told me that he would have sent me to  
2 a better place in Minneapolis, but then I would have had to  
3 wait about two months, and I have waited ten months for this.

4 MR. WHEELLESS: Mrs. Carr, Vocation  
5 Rehabilitation is a facility of the welfare department, I  
6 think, is it not?

7 REV. BECK: Public instruction.

8 MR. WHEELLESS: Public instruction.

9 MARY CARR: I think they are separate. I  
10 really don't know.

11 MR. RUDELL: They are a part of the  
12 public instruction.

13 MR. WHEELLESS: Well, have you brought this  
14 to the attention of the next level of responsibility, whatever  
15 that is?

16 MARY CARR: The supervisors?

17 MR. WHEELLESS: Yes.

18 MARY CARR: Not only my counselor. I went  
19 up above him, and I went to his supervisors, and several of us  
20 went down, and we met down there, and I felt like I was  
21 outnumbered down there, and when I complained to National  
22 Limbs, they said they were getting kind of fed up with the  
23 leg man because he wasn't doing his job, so Rehab came down,  
24 and they talked to me, and my mother called up -- she said,  
25 "Well, I think they all should meet; I think we should have

1 someone come in and evaluate this leg and show what is wrong  
2 with it." They didn't really want to do that. He said, "I  
3 don't think we should have all these people down there," you  
4 know. He didn't want anybody coming in. So I don't know  
5 whether -- so I don't know who you could call in to evaluate  
6 this leg. I do have the leg at the house, but I am not  
7 capable to walk with it. I might if I had crutches. They  
8 were ready to push these off to me. I heard different ones  
9 coming to me and complain about them hurting, and I hear them  
10 say, "You'll get used to it." I didn't have to get used to  
11 any pain when they fitted me for this leg. The man that fit  
12 me for this leg was very much concerned about appearance.  
13 They fitted me for this leg, and it had no shape to it  
14 whatsoever. It was just something there. If it were a man,  
15 it wouldn't make any difference, but as a female, it does make  
16 a difference.

17 MR. RUDELL: Where did you get the good  
18 one?

19 MARY CARR: Detroit, Michigan.

20 I think if I were very silent like the  
21 typical Indian usually accepts a lot of things, but because  
22 I have been brought up by my mother who speaks out, I wasn't  
23 ready to accept anything that is shoved onto me.

24 REV. BECK: Do you know if this was done  
25 by real racial discrimination or an attitude --

1 MARY CARR: I think it relates both to  
2 incompetence; also to prejudice.

3 REV. BECK: Any other questions?

4 MR. SMITH: You have talked to other people  
5 who have received limbs from the same association, not Indians,  
6 who have gotten better treatment? In other words, have you  
7 been able to compare the treatment you have received with  
8 other people?

9 MARY CARR: No, I haven't. I don't know --

10 MR. SMITH: Besides receiving the limb, do  
11 you receive some kind of therapy of some sort?

12 MARY CARR: No, it isn't necessary. I  
13 imagine it would be if it was for your first fitting. They  
14 teach you how to walk with it, and that's about all.

15 MR. RUDELL: Are you by any chance on the  
16 WINN program?

17 MARY CARR: No, Rehab.

18 REV. BECK: Thank you very much for your  
19 statements.

20 Is there anyone else now this evening who  
21 would care to come up and speak?

22 Would you state your name, residence and  
23 what you do, please.

24 MRS. MONTGOMERY: I am Mrs. Montgomery,  
25 and I live at 64 East Wamblee Drive, Lakota Homes in Rapid

1 City, and I am here tonight because I live in Lakota Homes,  
2 and one of the things that happened within the last week. --  
3 I have seen several of the members from the cooperative housing  
4 receive letters stating that their rent will be raised by  
5 October 1st, and at this time, there is a freeze. Now, is it  
6 possible for a cooperative housing to raise rent on low income  
7 people?

8 MR. SMITH: You mean during the freeze?

9 MRS. MONTGOMERY: During the freeze.

10 MR. SMITH: I am not sure when the freeze  
11 ends.

12 MR. WHEELESS: November 5th.

13 MR. SMITH: I don't see any reason why a  
14 cooperative development would be exempt.

15 MR. WHEELESS: They are not.

16 MR. SMITH: I don't believe that is valid,  
17 and that is kind of an off the cuff reaction.

18 MRS. MONTGOMERY: Well, I was hoping  
19 maybe Mr. LaBau or somebody was here so they could hear this.

20 Another complaint that I have -- we do not  
21 have a board of directors that is active at present in the  
22 cooperative housing, and certain people are taking action  
23 like, for instance, getting us annexed to the city, and  
24 since -- well, within the sanitary district we have objected  
25 to this, and we are still putting up a fight, and probably

1 some of you read it in the paper. They delayed it twenty days  
2 so that the sanitary district and the civil association with  
3 the Sioux Addition and the Lakota Homes would get together and  
4 make some kind of decision. These are the things that the  
5 coop housing is doing without a board of directors.

6 MR. SMITH: I am not sure what you mean  
7 when you say coop housing. Are you referring to all of  
8 Lakota Homes?

9 MRS. MONTGOMERY: No, coop housing. See,  
10 the members of the Lakota Homes belong to the cooperative.

11 MR. SMITH: When you talk about the  
12 cooperative, you are talking about the organization of home  
13 owners?

14 MRS. MONTGOMERY: Yes. At one time, this  
15 housing was meant for Sioux Addition. Sioux Addition put in  
16 for housing, and instead of putting housing in at Sioux  
17 Addition -- here again is where you bring in -- I don't know  
18 if it's discrimination or it's just that we are such low  
19 income type people that we can't afford, better ourselves, so  
20 they take the housing and put it across the street and name  
21 it the cooperative housing, but Sioux Addition did put in for  
22 this housing at one time, and here we are still sitting there  
23 with out little shacks still crying for housing.

24 MR. SMITH: Would you like to comment on  
25 the quality or lack of police protection.

1 MRS. MONTGOMERY: For a person outside of  
2 the city limits, the only police protection we get is from  
3 the county, which would be the sheriff's department.

4 MR. SMITH: Do you find that inadequate?  
5 Do you think you need more police protection out there? Is  
6 that a problem at all?

7 MRS. MONTGOMERY: This is one of the things  
8 several of the people feel that is needed, is police  
9 protection, and I think another is busing for the children out  
10 in that area, and another one is low water rates, and that is  
11 the reason why they wanted to be annexed to the city, because  
12 there is another 40 new homes coming up within the next several  
13 months, and they cannot build those 40 homes unless -- if we --  
14 we get annexed to the city, and being a sanitary district --  
15 I believe Mr. Glassgow from the city council talked about  
16 resolving our sanitary district, which we objected because we  
17 are a state entity, and it will have to go through the state  
18 legislative before they can do this.

19 MR. SMITH: Are the members of the  
20 cooperative pretty unanimous and firm in their opposition to  
21 be annexed to the city? Are most of them pretty much against  
22 it?

23 MRS. MONTGOMERY: There is I believe --  
24 there is two different petitions that went out. The first  
25 petition was for annexation, and at the time, the Rapid City

1 Journal said that 80 per cent of the people of Lakota Homes  
2 wanted annexation, so in order to find out how many people were  
3 interested in being annexed, I took a petition around and  
4 found out that there was not 80 per cent of the people that  
5 wanted annexation, because I would say at least 10 or 15  
6 per cent of the people that were out there did not vote -- I  
7 mean did not sign the first petition or the second petition.

8 MR. SMITH: Are you personally in favor  
9 of annexation or not?

10 MRS. MONTGOMERY: I am against it.

11 MR. SMITH: What are your reasons for  
12 being against it?

13 MRS. MONTGOMERY: Because at one time I  
14 was chairman of the Lakota sanitary district for three years,  
15 and we worked hard to get water out to Sioux Addition. We  
16 went to the city for help to get water, and we were refused  
17 several times, so we got the backing of different church  
18 organizations and civic groups, and we finally did get water  
19 from the city, and we were put out there as a pilot project,  
20 and in order to get water, we had to form a sanitary district,  
21 and that is one of the reasons why we are still fighting to  
22 hold our entity.

23 MR. WHEELLESS: These water rates, are  
24 they levied by the sanitation district? What percentage of  
25 the water bill that I am talking about -- you take a family

1 that pays \$35.00 or \$40.00 a month, for example, for this water  
2 bill, what percentage of that would you say is a city charge  
3 and what percentage of that is charged by the sanitation  
4 district?

5 MRS. MONTGOMERY: I believe you and I got  
6 into that this spring one time, and I don't think we came to  
7 any solution because at that time I told you that I would have  
8 to go back over the papers, and I was trying to explain it to  
9 you, remember.

10 MR. WHEELLESS: Yes.

11 MRS. MONTGOMERY: And we didn't seem to  
12 reach one and another.

13 MR. WHEELLESS: I didn't understand you.  
14 Could you explain it to me again?

15 MRS. MONTGOMERY: As of now, what the city  
16 wants to do is annex Lakota Homes, leave -- well, I don't know.  
17 There are so many ways. They want to annex Lakota Homes,  
18 number 1, and, of course, the sanitary district is fighting  
19 against the annexation, and the city did promise us if they  
20 annexed Lakota Homes, they would give Lakota Homes city rates  
21 and Sioux Addition the same rates as Lakota Homes, which would  
22 be the city rates. As of now what we pay is 50 per cent of  
23 the sewer is a lot higher than what the city is paying, the  
24 people in the city are paying, because we have to pay a high  
25 rate for sewage out there, and this is one of the questions

1 I asked at one of our meetings with the mayor.

2 MR. WHEELESS: You are paying 50 per cent  
3 of the total cost?

4 MRS. MONTGOMERY: Yes, since we are in the  
5 sanitary district.

6 MR. WHEELESS: Your solution to the  
7 problem would be for the city to lower this rate comparable  
8 with what the rate is in the city?

9 MRS. MONTGOMERY: Well, this is one of the  
10 things that was brought up, and it is up to the district and  
11 the civic group to decide, and then see if Lakota Homes would  
12 go along with it, but I don't think they have come to any  
13 definite decision yet.

14 MR. DILLON: I have a question, Mrs.  
15 Montgomery. As far as your problems here regarding -- well,  
16 the annexation and this other thing, do you get any help from,  
17 say, any of your tribal officials, you know, from your own  
18 reservation? Do they put in a plug for you or anything like  
19 that? I know it's not in this jurisdiction. I mean it's the  
20 human thing. Do they give you any help by, say, calling the  
21 mayor or anything like this?

22 MRS. MONTGOMERY: I don't think so because  
23 I think every individual out there is on their own, and  
24 everybody that lives out there -- and you have to be working,  
25 you have to hold a position, you have to be on welfare or draw

1 old age assistance or some sort of pension so you can meet this  
2 payment every month, and the housing is meant for low income  
3 people, but I think that's something else that the board was  
4 supposed to control, but since we don't have no board, I  
5 believe it's out of control now, and we have a lot of people  
6 that are moving in there that are not low income.

7 MR. RUDELL: Why is it you don't have a  
8 board, and because of the lack of a board, who governs? Who  
9 makes the decision? I mean how do you operate without a  
10 board?

11 MRS. MONTGOMERY: We did have a board at  
12 one time, but here again a lot of people think it's  
13 discrimination. Mr. Loafer was our chairman, but due to the  
14 fact that he was being threatened with eviction papers, which  
15 were never served on him when he was still living out there,  
16 but on account of that, I think he was afraid to act, you know,  
17 just sort of put things in a position where he wasn't active  
18 any more.

19 MR. RUDELL: Who serves eviction papers?  
20 The housing authority?

21 MRS. MONTGOMERY: There would be -- I mean  
22 the sheriff usually serves them after the housing authority  
23 okays them.

24 MR. RUDELL: The housing authority, is  
25 that a group of people or two or three?

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MRS. MONTGOMERY: Which would be Mr. Mortimore and Mr. LaBau, the managers.

MR. RUDELL: They are the housing authority?

MRS. MONTGOMERY: Yes.

REV. BECK: Thank you very much, Mrs. Montgomery, for your statements.

If there are no other persons desiring to make a statement, I will adjourn this session of the hearing -- Come forward, please.

This will have to be our last witness for the evening, and after this witness, we will adjourn until tomorrow morning at 9:00 A. M. in the same room.

Would you state your name, please.

BERNIE GREEN: Bernie Green.

REV. BECK: What do you do?

BERNIE GREEN: I work at Soo San, nursing assistant.

I would like to say that if you could support our alcoholic program that they are putting -- you know, trying to get up at Soo San, it would be nice, because we get a lot of Indian patients who have cirrhosis of the liver, and we do have a lot of room up at Soo San to take care of those people, but I think that our advisory board had asked for, you know, funds, but they got just so much and that was

1 all. We could have a nice place up there if we could get  
2 support from somebody else to help us with it, and we can  
3 start treating some of our Indians up there.

4 REV. BECK: I would have to recommend that  
5 you speak to agencies and groups and civic minded people in  
6 Rapid City because most of us are not.

7 BERNIE GREEN: Oh.

8 REV. BECK: That is all, Thank you. The  
9 meeting will be adjourned.

10 (End of this session.)

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