

1 the things that would be picked up or recognized in
2 the traditional cultural TCP survey that would not
3 show up in a Level 3 survey that was just described by
4 the previous witnesses?

5 MR. MESTETH: Well, before I talk, I'd
6 like to greet everybody in my Lakota language.

7 (Native language spoken)

8 What I am saying is I'm from the Ogala
9 Lakota Nation. And when I was growing up, you know,
10 I grew up in my language. That's my first language is
11 Lakota language. And I want that clearly understood
12 here today in these proceedings here.

13 We are the ones that had rejection and
14 we're the ones that are the experts, not the
15 archaeologists. They make assumptions and hypotheses
16 about our cultural ways and it's not accurate. Some
17 of the information is not accurate. And that's why we
18 object in certain situations. But I'm a Lakota
19 spiritual leader all my life. I grew up in my
20 traditional ways and the history of my people. I am
21 well versed in the history of my people. And Khe
22 Sapa, the Black Hills, I was born here in the Khe
23 Sapa. I was born at (Native language spoken). That's
24 "Where the Thunder Beings Perch." It's Harney Peak.
25 That's where I was born. In 1957, I was born there at

NEAL R. GROSS

COURT REPORTERS AND TRANSCRIBERS
1323 RHODE ISLAND AVE., N.W.
WASHINGTON, D.C. 20005-3701

1 the man-made lake of Sylvan Lake. That's where I was
2 born and I'm proud of my place of birth because it's
3 my ancestral land that I was born in. And I grew up
4 with the history of our people in and around the
5 sacred Black Hills.

6 We are one of the largest indigenous
7 nations in this country on this continent, the Lakota,
8 Dakota, and Nakota people. And our land base,
9 aboriginal land base was vast. You have to clearly
10 understand that this land base is a vast territory,
11 where our people roamed and ventured and coexisted
12 with other tribes before it became the United States
13 of America.

14 This Turtle Island, and we have respect
15 among each other, our tribes and our cultural ways and
16 our burial grounds, as well understood between tribes
17 and we have effigies, stone features. We have sacred
18 places here in this country and we are the only ones
19 that can determine those things. And sometimes we are
20 reluctant to share this information with
21 archaeologists because the nature of the information,
22 sacred places. Your understanding of a sacred place
23 is different from mine. And I want those things
24 clearly understood here today in these proceedings.

25 We are the ones, and the only ones, that

NEAL R. GROSS

COURT REPORTERS AND TRANSCRIBERS
1323 RHODE ISLAND AVE., N.W.
WASHINGTON, D.C. 20005-3701

1 are qualified. When we're talking about tribes in and
2 around the Black Hills, the Lakota Nation, the Kiowa
3 Nation, the Crow Nation, Arapaho, Northern Arapaho,
4 Northern Cheyenne Nations, Hidatsa, Mandan and
5 Arikara, the Ponca and Pawnee. These tribes are
6 historical tribes. When we're looking at features and
7 artifacts and you're talking about history of this
8 Black Hills, then we are the experts. I want that
9 clearly understood.

10 And as far as this Level 3 survey, the way
11 I understand it, these have to be included in that and
12 it should be included. And it should be stated to
13 that effect. And include the Native American tribes
14 that are in question here. That's my understanding of
15 that. And the cultural TCP surveys, cultural TCP
16 surveys, that's where we are the ones that determine
17 what is clearly Lakota, a stone feature, a plinth
18 artifact, arrowpoint. Those things, because we still
19 practice our culture and we can trace it back. And
20 what kind of stones are used on this land?. What kind
21 of medicines that we utilize? We still use -- I'm a
22 medicine man. I use in my practice with these
23 medicines on this country and I go into the Black
24 Hills and I harvest these medicines yet today.

25 The knowledge of our people, you know,

1 their existence here, you know, in the Black Hills
2 area, some experts in the archeologist's field say
3 that we're newcomers here. But no, in my ohunka, it
4 states in there that we came forth upon creation here,
5 not where Adam and Eve came in the Garden of Eden,
6 wherever that is, you know. But here in (native
7 language spoken) we call it, that's where our
8 tradition states that we came forth upon this island
9 here, the sacred Black Hills and we crossed over this
10 land towards the east and then made our journey back
11 here. That's our story and it's just as valid as this
12 Holy Bible, you know. That's my understanding.

13 CHAIRMAN FROEHLICH: Thank you. I would
14 ask that at the next break you write out the Lakota
15 language that you spoke early on for the court
16 reporter, so he can insert it properly and it will be
17 there clearly.

18 Ms. Yilma, to address the EIS, you're
19 required to have a section that includes places of
20 religious and cultural significance. And I guess to
21 do that, you're going to need to have input from
22 people to whom the area has religious and cultural
23 significance.

24 Can you tell me how you began the process
25 to address the requirement that places of religious