

**COMPILATION AND EVALUATION OF EXISTING INFORMATION FOR
THE NATIONAL ENVIRONMENTAL POLICY ACT REVIEW OF LAKOTA
HISTORIC, CULTURAL, AND RELIGIOUS RESOURCES FOR THE
DEWEY-BURDOCK IN SITU URANIUM RECOVERY PROJECT**

FALL RIVER AND CUSTER COUNTIES, SOUTH DAKOTA

Prepared for

U.S. Nuclear Regulatory Commission

**Office of Nuclear Material Safety and Safeguards
Division of Fuel Cycle Safety, Safeguards, and Environmental Review
Environmental Review Branch**

Prepared by

Paul R. Nickens

**SC&A, Inc.
2200 Wilson Boulevard, Suite 300
Arlington, VA 22201-3324**

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CONTENTS

Frontispiece.....	ii
List of Figures	iv
List of Tables.....	iv
1 INTRODUCTION	1
1.1 The Project	1
1.2 Historic and Cultural Resources	5
1.3 National Environmental Policy Act Activities	8
1.4 U.S. Nuclear Regulatory Commission Selected Approach to Identify Historic, Cultural, and Religious Sites at the Dewey-Burdock ISR Project	8
1.5 Review of Existing Information about Historic, Cultural, and Religious Resources of Significance to Lakota Sioux Tribe	9
2 DATA OVERVIEWS	11
2.1 Conceptual Frameworks	11
2.2 Lakota Sioux Tribes (see Appendix A, Subcategory 1, for sources)	16
2.3 Non-Lakota Participating Tribes	19
2.4 Regional Places and Resources of Traditional Cultural or Religious Significance for Lakota Tribes	19
2.5 Physical and Other Evidence for Lakota Traditional Places of Occupation and Other Uses of the Cultural Landscape	28
3 TRADITIONAL CULTURAL AND RELIGIOUS PLACES AND THE DEWEY-BURDOCK ISR PROJECT AREA.....	30
3.1 Historically Documented Native American Winter Camps and Hunting Sites in the Black Hills.....	32
3.2 Relationship to Regional Traditional Cultural Properties and Landforms	32
3.3 Results of the 2013 Tribal Field Surveys.....	33
3.4 Other Potential Places or Resources of Tribal Significance	36
4 SUMMARY.....	42
5 REFERENCES	43

APPENDIX

A	Bibliography of Sources Consulted.....	48
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LIST OF FIGURES

Figure 1.1	Location of the Powertech, Inc. Dewey-Burdock ISR Project	2
Figure 1.2	Regional Geology for the Black Hills Region.....	3
Figure 1.3	Dewey-Burdock ISR Project Area.....	4
Figure 1.4	Area of Potential Effects (APE) for Cultural and Tribal Resources	7
Figure 2.1	Sioux Territory in the Early to Mid-1800s.....	17
Figure 2.2	Lakota (Teton) Territory Following the Fort Laramie Treaty of 1868	18
Figure 2.3	Lakota Star Map and the Relationship of the Constellations	21
Figure 2.4	Locations of Some Lakota places of Religious and Spiritual Significance in the Black Hills.....	22
Figure 3.1	Some Reported Sites of Historic Lakota, Cheyenne, and Arapaho Hunting and Winter Camping Places in the Black Hills	34
Figure 3.2	Dewey-Burdock ISR Project and the Lakota Race Track	35

LIST OF TABLES

Table 3.1	Reported Locations of Lakota, Cheyenne, and Arapaho Hunting and Camping Sites in the Black Hills.....	32
Table 3.2	Black Hills Lakota Places of Cultural and Religious Significance, with Distances and Directions from the Dewey-Burdock ISR Project	33
Table 3.3	Summary of Animals Associated with the Dewey-Burdock ISR Project Area Used by the Lakota Tribes	38
Table 3.4	Summary of Dewey-Burdock ISR Project Plant Species that Have Been Identified as Being Medicinally Used by the Oglala Sioux in Contemporary Times	39
Table 3.5	Summary of Plants Associated with the Dewey-Burdock ISR Project Area Used by the Lakota Tribes	40

1 INTRODUCTION

The Dewey-Burdock In Situ Uranium Recovery (ISR) Project in southwestern South Dakota (SD) was formally initiated in February 2009 when Powertech (USA), Inc. (Powertech), submitted an application to the U.S. Nuclear Regulatory Commission (NRC) to develop and operate the Dewey-Burdock ISR Project (“The Proposed Action”) using in situ leach (ISL) methods north of the town of Edgemont, SD. The license application, including an Environmental Report (ER) and a Technical Report (TR), sought a license from the NRC under Title 10 of the *Code of Federal Regulations* (10 CFR) Part 40, “Domestic Licensing of Source Material,” and applicable NRC guidance, as well as the provisions of the National Environmental Policy Act (NEPA), National Historic Preservation Act (NHPA), and the NRC’s NEPA-implementing regulations in 10 CFR Part 51, “Environmental Protection Regulations for Domestic Licensing and Related Regulatory Functions.” The application included the full reporting of a Class III (intensive) cultural resources (archaeological) survey that was previously conducted for the proposed project area acreage (Powertech, 2009; submitted as Appendix 2.4-A to the TR and as Appendix 4.10-A to the ER).

Since the 2009 license application, numerous regulatory activities have been completed, including issuance of a final supplemental environmental impact statement (FSEIS) (NRC 2014a), followed by issuance of Materials License SUA-1600, “Dewey-Burdock Project in Fall River and Custer Counties, SD,” in April 2014, authorizing Powertech to construct and operate its facilities as proposed in its license application, as amended, and to possess uranium source and byproduct material at the Dewey-Burdock ISR facility. With specific regard to cultural resources, an NHPA Section 106 programmatic agreement (PA) was executed in March 2014 by the Advisory Council on Historic Preservation (ACHP), the NRC, the SD State Historic Preservation Office (SHPO) and the U.S. Bureau of Land Management (BLM).

1.1 The Project

The Dewey-Burdock ISR Project is a uranium recovery project using ISR technology located in SD. It is solely controlled by Powertech (also referred to herein as the licensee). The project area, comprising 4,282 hectares (ha) (10,580 acres (ac)), is located in Fall River and Custer Counties in southwestern SD (Figure 1.1). It is situated within the Great Plains physiographic province on the southwestern edge of the Black Hills uplift (Figure 1.2). When fully developed, the Dewey-Burdock ISR Project will include processing facilities and sequentially developed wellfields sited in two contiguous areas, the Burdock area and the Dewey area. Proposed facilities include a central processing plant in the Burdock area, a satellite facility in the Dewey area, wellfields, Class V deep injection wells and/or land application areas for disposal of liquid wastes, and the attendant infrastructure (e.g., pipelines and surface impoundments), as shown in Figure 1.3.

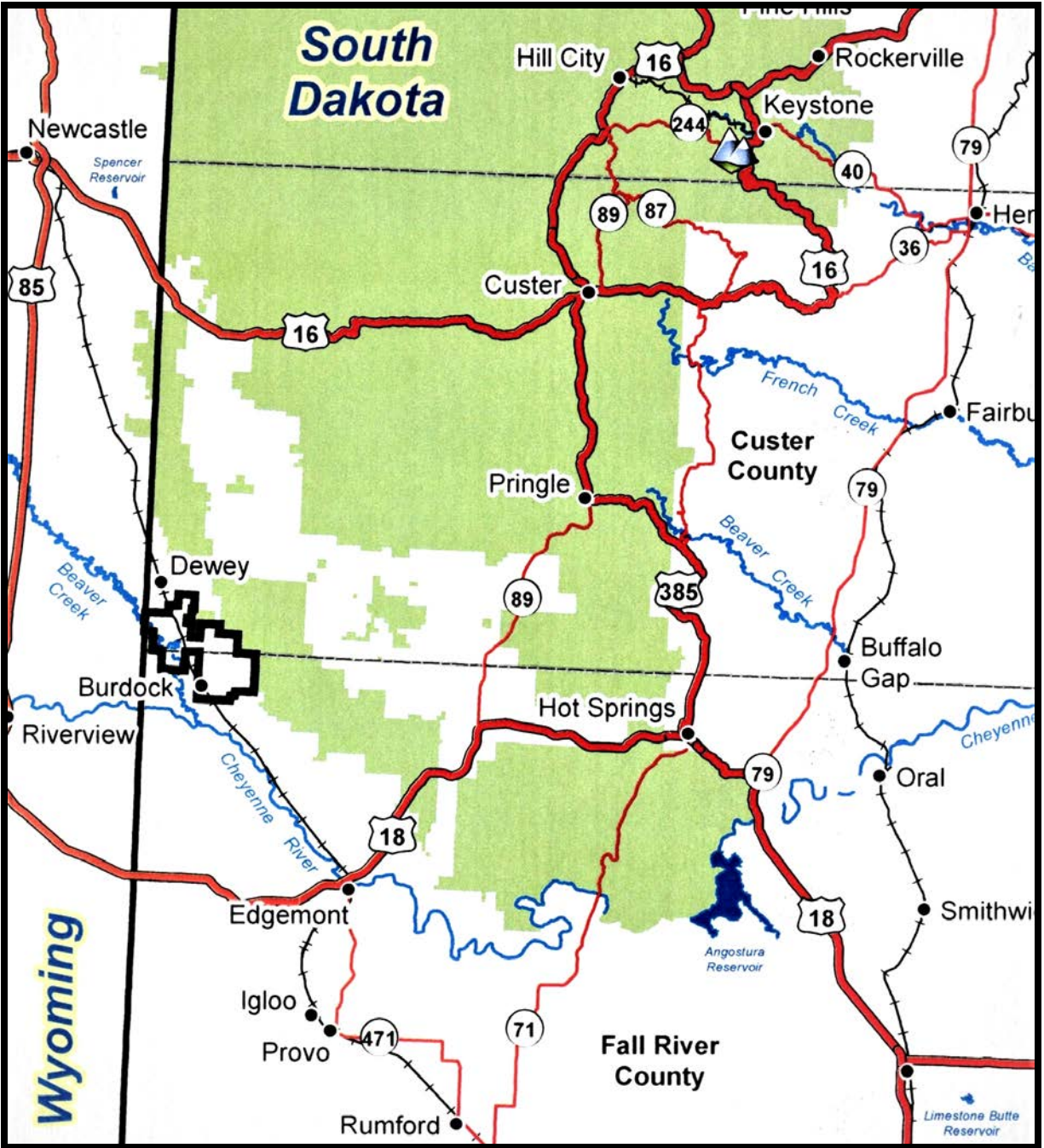


Figure 1.1 Location of the Powertech, Inc. Dewey-Burdock ISR Project, Custer and Fall Counties, southwestern SD (at left center). (Modified from Powertech, 2013.)



Figure 1.2 Regional geology for the Black Hills region, with the superimposed star in the lower left center representing the Dewey-Burdock ISR Project, SD. (Modified from Miracosta College, 2017.)

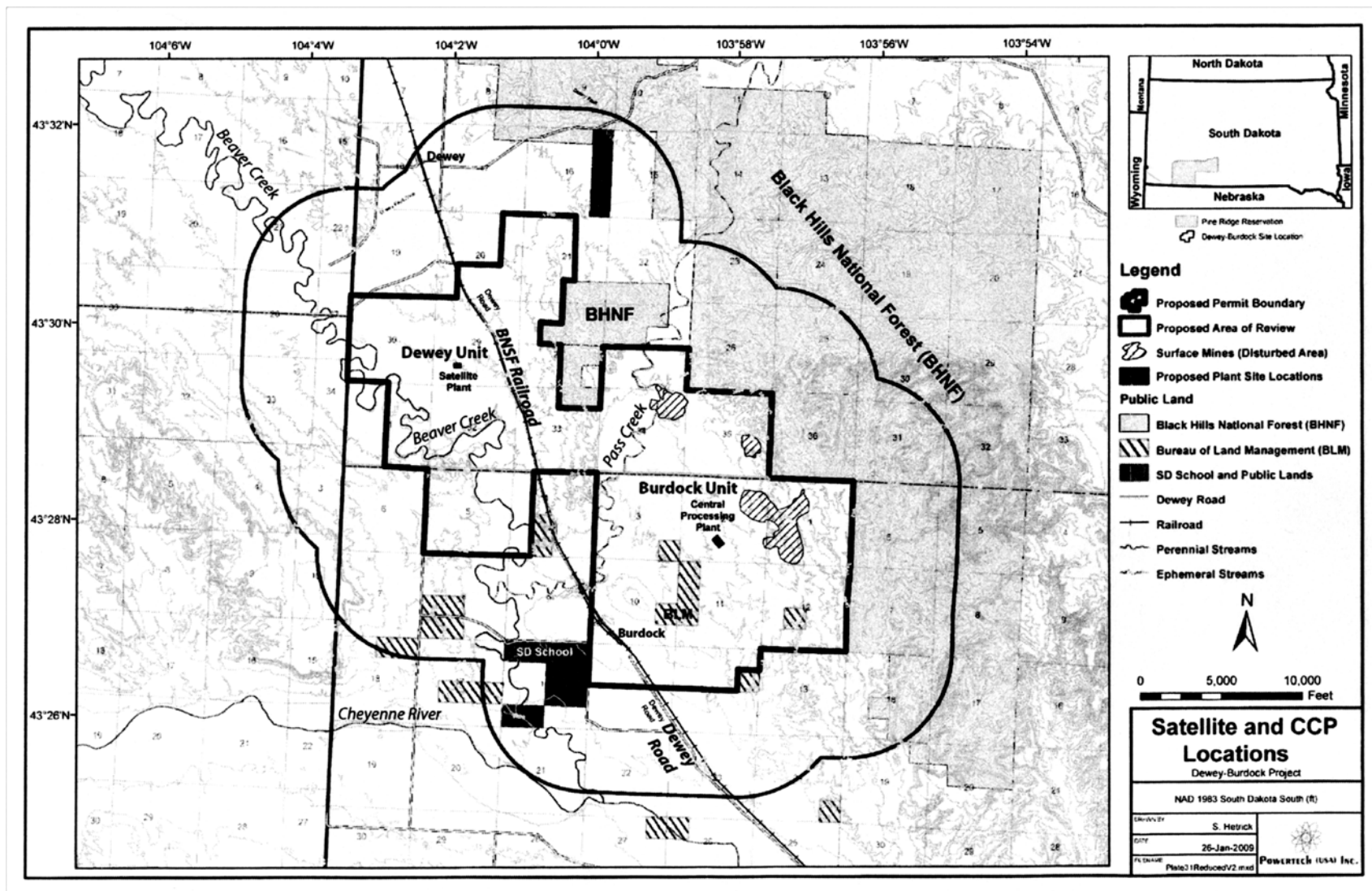


Figure 1.3 Dewey-Burdock ISR Project area, Custer and Fall River Counties, SD. (From NRC, 2014a.)

1.2 Historic and Cultural Resources

Various activities falling under the general categories of cultural resource identification, documentation, and evaluation efforts for the Dewey-Burdock ISR Project have been completed. Some of these activities were completed under the National Historic Preservation Act (NHPA) and its implementing regulations, specifically for Section 106 process (36 CFR Part 800, "Protection of Historic Properties"). The results of these investigations and efforts have been extensively documented and summarized elsewhere (e.g., NRC, 2014a, 2014b, 2014c, and 2014d) and need not be repeated in detail here. It will be useful, however, to briefly summarize these activities to provide some historical context for the present undertaking. Previous and ongoing activities fall into the following categories: (1) Class III archaeological investigations, (2) Tribal consultation, (3) Tribal cultural surveys, and (4) NHPA Section 106 process, (5) development and implementation of the Dewey-Burdock ISR PA.

1. Class III Archaeological Investigations—The NRC staff reviewed the Class III cultural resource investigations and evaluative testing reports prepared by the Archaeology Laboratory, Augustana College (ALAC), on behalf of the licensee for the proposed Dewey-Burdock ISR Project (Kruse, et al., 2008; Palmer 2008, 2009; Palmer and Kruse, 2008, 2012). The investigations included an archival and historic review of available sources, a search of SD Archaeological Research Center-maintained records and collections, and review of published field reports. A review of available data indicates that six surveys have been conducted within the boundaries of the Dewey-Burdock ISR Project site, with a total of 57 archaeological sites previously recorded identified within the project area (Kruse, et al., 2008). Field investigations of the proposed project area were conducted by pedestrian surveys of 4,173 ha (10,311 ac) between April and August 2007 and an additional 526 ha (1,300 ac) between July and September 2008. These efforts yielded site data for 190 newly recorded sites and archaeological sites within the proposed project area. In addition, the 2007 field effort relocated/revisited 26 previously recorded sites. The total number of recorded archaeological from the ALAC work totals 216, including isolated finds. The 2007 and 2008 field investigations included evaluative testing at 43 sites. In 2011, additional evaluative testing at 20 unevaluated sites located within the project boundary provided data for recommendations for National Register of Historic Places (NRHP) eligibility (Palmer and Kruse, 2012).
2. Tribal consultation—Throughout the NHPA process, the NRC consulted with those Tribes that have heritage interest in the proposed Dewey-Burdock ISR Project area. The consultation activities included 23 individual Tribes (see Section 3.9.4 of NRC, 2014a for a complete listing of consulted Tribes and a summary of those consultations).
3. Tribal cultural surveys—Seven Tribes participated in a 2013 field survey at the proposed Dewey-Burdock site. These Tribes were the Northern Arapaho Tribe, Northern Cheyenne Tribe, Turtle Mountain Band of Chippewa Indians, Crow Creek Sioux Tribe, Cheyenne and Arapaho Tribes of Oklahoma, Crow Nation, and Santee Sioux Tribe. Of particular note, although invited, none of the Lakota Tribes participated in the Tribal cultural field surveys. The NRC staff received detailed written reports with NRHP eligibility recommendations from three of the seven Tribes that participated in the Tribal cultural survey (Northern Arapaho Tribe, Northern Cheyenne Tribe, Cheyenne and Arapaho Tribes of Oklahoma). The Crow Nation provided NRC staff with a copy of field notes identifying several sites of interest to that Tribe.

A total of 47 new discoveries was recorded in the project area as a result of the Tribal cultural survey, although 12 of these cultural features were subsequently identified as lying outside the Dewey-Burdock ISR Project area boundary. Tribal experts further visited 24 of the previously recorded archaeological sites, recording 81 cultural features within the boundaries. Some of the cultural features recorded by Tribal survey teams correspond to features identified in the archaeological surveys; however, many represent new discoveries. A number of the new discoveries identified by Tribes are situated near the boundaries of known archaeological sites and could reasonably be considered part of those sites if the current archaeological site boundaries were expanded to include them. Other new discoveries are located in close proximity to one another and may be culturally related (NRC, 2014d).

4. NHPA Section 106 process—Following the field surveys, the NRC conducted determinations of NRHP eligibility and an associated impact analysis for the previously recorded Dewey-Burdock ISR Project archaeological sites and Tribal sites (NRC, 2013b) and requested NHPA Section 106 concurrence from the SD SHPO (NRC, 2013a). NRHP evaluations yielded the following distribution: eligible—34, not eligible—161, and unevaluated—95. The “unevaluated” category generally reflected incomplete or missing documentation or a need for further field investigation, such as subsurface testing. The overall number of cultural resources evaluated (N=290) includes isolated finds and sites recorded outside the project boundaries. The SD SHPO concurred with the NRC determinations of eligibility (SD SHPO, 2014), while moving one of the eligible sites, an historic homestead (36CU3619), from “potentially eligible” to unevaluated.”
5. Development of the NRC PA—As noted above, the Dewey-Burdock ISR PA was executed in March 2014 by the consulting Federal and State agencies (NRC, 2014b). The 23 consulting Tribes were invited to sign the PA as concurring parties; however, none signed the document. Four summarizing appendices and one enclosure are attached to the PA (NRC, 2014c and 2014d):
 - Appendix A, “Federal Actions, Undertaking, and Area of Potential Effects” (Figure 1.4 in this report)
 - Appendix B, “Cultural Resource Identification and Consultation Efforts”
 - Appendix C, “Reporting Criteria for the Monitoring Plan”
 - Appendix D, “Treatment of Human Remains on State, Private, and BLM Land”
 - Enclosure 1, “Summary Report Regarding the Tribal Cultural Surveys Completed for the Dewey-Burdock Uranium In-Situ Recovery Project”

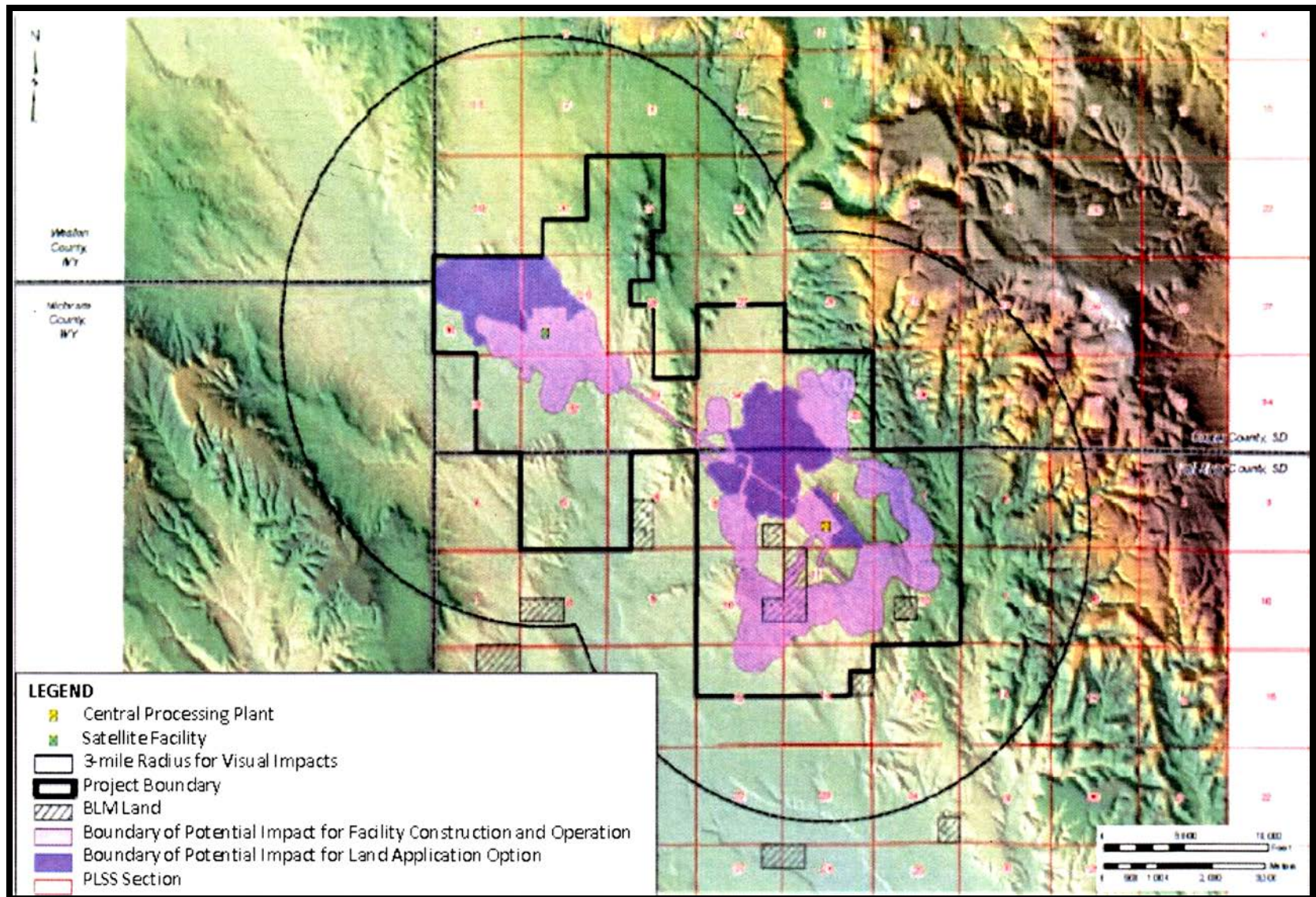


Figure 1.4 NHPA, Section 106, Area of Potential Effects (APE) for cultural and Tribal resources, Dewey-Burdock ISR Project. (NRC, 2014c.)

1.3 National Environmental Policy Act Activities

Following intensive analyses of the Dewey-Burdock ISR proposed action, affected environment, environmental impacts, and cumulative impacts of the proposed project, the NRC issued the Dewey-Burdock FSEIS in April 2014 (NRC, 2014a). The FSEIS identified and evaluated historic and cultural resources, including archaeological resources, historic resources, and places of potential Tribal religious or cultural significance, and included a visual impacts analysis for NHRP-eligible or -listed historic properties. The Tribal assessment included a limited literature review, Tribal cultural surveys, and consultation with the potentially affected Tribes.

The adequacy of the analysis in the Dewey-Burdock ISR FSEIS is the subject of an adjudicatory proceeding before the Atomic Safety and Licensing Board Panel (ASLBP). The ASLBP found that the NRC staff had satisfied the requirements of NHPA but had failed to meet the “hard look” standard of the NEPA in assessing the impacts of the Dewey-Burdock ISR project on the cultural, historical, and religious sites of significance to Lakota Sioux Tribes in its FSEIS (LBP-15-16, April 30, 2015, and LBP-17-09, October 19, 2017).

1.4 U.S. Nuclear Regulatory Commission Selected Approach to Identify Historic, Cultural, and Religious Sites at the Dewey-Burdock ISR Project

In March 2018, the NRC staff presented its final selected approach to obtain information on the cultural, historical, and religious sites of significance to the invited Tribes that may be impacted by the Dewey-Burdock ISR to evaluate potential impacts to the identified sites and identify measures to avoid or mitigate impacts to the identified sites. The NRC staff would use the information gathered and evaluation to supplement the analysis in the FSEIS for the Dewey-Burdock ISR project (NRC, 2018). In general, the approach involves (i) onboarding a contractor to facilitate implementation of the approach, (ii) involving Tribes, holding meetings with Tribal Leaders of the invited Tribes, to the extent possible, (iii) conducting oral history interviews with Tribal Elders of the invited Tribes, (iv) providing an opportunity for a field survey of the Dewey-Burdock ISR project site, and (v) supplementing the analysis in the FSEIS to account for information obtained concerning sites of historic, cultural, and religious significance to the invited Tribes. In specific detail, the approach involves three primary objectives:

1. Field Survey—With the support and participation of the invited Tribes and Powertech, the NRC staff, with the assistance of a contractor, will conduct a Tribal field survey in the following manner. The Lakota Sioux Tribes that did not participate in the April 2013 Tribal field survey of the Dewey-Burdock ISR Project site will be invited to participate in a field survey with up to three Tribal representatives per Tribe. The NRC invited five Lakota Sioux Tribes to participate in the field survey, including the Oglala Sioux Tribe, Standing Rock Sioux Tribe, Cheyenne River Sioux Tribe, Rosebud Sioux Tribe, and Lower Brule Sioux Tribe. Based on the Oglala Sioux Tribe’s input provided on February 15, 2018 (Oglala Sioux, 2018), the NRC also invited the Yankton Sioux Tribe (Western Dakota) and the Flandreau Sioux Tribe (Eastern Dakota). The NRC staff further invited the Crow Creek Sioux Tribe (Western Dakota), which participated in the 2013 Tribal field survey of the Dewey-Burdock ISR Project site, to participate in the other elements of the NRC staff’s approach (i.e., meeting with Tribal Leaders and oral history interviews with Tribal Elders, as discussed in more detail below). These field surveys are scheduled for June and September 2018 as outlined in the anticipated timeline to carry out the NRC’s selected approach (NRC, 2018).

2. Meetings with Tribal Leaders and Oral History Interviews with Tribal Elders—The NRC staff plans to reach out to the invited Tribes to coordinate meetings with Tribal Leaders. The purpose of the meetings with the Tribal Leaders is to provide an opportunity for the Tribes and the NRC staff to have an open dialogue regarding the NRC staff's activities to gather information about historic, cultural, and religious resources of significance to the Tribes that could be impacted by the Dewey-Burdock ISR Project. Meetings with Tribal Leaders would be based on their availability and the timeframe for implementing this approach. With the assistance of its contractor, the NRC will also request oral history interviews with the Tribal Elders of the invited Tribes. The oral history interviews would be focused on gathering information about resources of significance to the Tribes that could be impacted by the Dewey-Burdock ISR Project.
3. Supplementing the FSEIS—The NRC staff's supplemental analysis to the FSEIS for the Dewey-Burdock ISR Project will describe potential impacts to sites of historic, cultural, or religious significance to the Tribes using the information gathered through the field survey, meetings with Tribal Leaders, oral history interviews with Tribal Elders, and any other information provided by the Tribes.

1.5 Review of Existing Information about Historic, Cultural, and Religious Resources of Significance to Lakota Sioux Tribe

To provide baseline information in support of the NRC's selected approach, as outlined above, the staff identified a need to review extant information and literature regarding historic, cultural, religious resources of significance to Lakota Sioux Tribes related to the Dewey-Burdock ISR Project. Accordingly, this report documents actions undertaken to identify, evaluate, and summarize existing information, with special to the relevance of that information to the Dewey-Burdock ISR Project area. Appendix A includes a bibliography of sources consulted in the course of the review. To accommodate all aspects associated with the NRC's selected approach, the literature review is subdivided into the following categories:

1. Relevant Lakota ethnographic sources
2. Relevant non-Lakota ethnographic sources (includes the following Dakota Tribes: Crow Creek Sioux; Flandreau Santee Sioux; and Yankton Sioux)
3. The Black Hills as sacred geography
4. Individual places of Tribal significance in the region
5. Physical and other evidence for Lakota traditional places of occupation and religious use of the cultural landscape
6. Dewey-Burdock ISR Project sources and applicable NRC guidelines
7. Black Hills region Federal agency cultural resource management documents
8. Regional NEPA documents, including Lakota consultation
9. Useful Web sites

In a cautionary note, sources for these topics are vast and voluminous in scope. In one typifying example, the ethnographic and ethnohistorical study prepared for Wind Cave National Park, located about 48 kilometers (km) (30 miles (mi)) slightly northeast of the Dewey-Burdock ISR Project, comprises about 1,000 pages (Albers, 2003). Being constrained by scope, schedule, and budgetary considerations, the analysis of published and unpublished literature and other sources reviewed as part of the present study is selective. Moreover, the numerous bibliographic entries in Appendix A call for judicious summarization, being focused to provide specific support to the elements of the NRC's selected approach. Most of the sources in Appendix A are available in digitized format, with the URL links being provided for readers seeking more detailed information on a given source or subject.

2 DATA OVERVIEWS

This chapter offers a synopsis of several contextual themes for understanding the nature of places of potential Tribal historic, cultural, or religious significance on a specific cultural and natural landscape, in this case referring explicitly to the Lakota Sioux world view and the Dewey-Burdock ISR Project area. With regard to the latter, its importance for the Lakota people cannot be fully evaluated without reference to the larger Black Hills traditional setting, given the proximity of the Powertech project area to a region to which Lakota people are deeply connected through stories that demonstrate the sacredness of the land. It is inherent in Lakota spiritual and cultural understanding that the Black Hills (*Paha Sapa*) hold infinite significance for the Lakota, the region's sacredness being expressed through ritual and ceremony. For the Lakota and other Sioux Tribes comprising Great Sioux Nation (*Oceti Sakowin*), the Black Hills are "The Heart of Everything That Is" (*Wamaka Ognaka e'cante*).

2.1 Conceptual Frameworks

Since previous amendments to the NHPA were issued calling for the establishment of Tribal historic preservation programs, along with more robust Tribal involvement in Section 106 undertakings and NEPA efforts in general, Federal and State agencies, historic preservation and cultural resources specialists, and Native American Tribes alike have wrestled with the intent, meaning, and scope of the regulatory requirements. Much of the debate forms around the use of the term "traditional cultural property" (TCP) to designate places of significance for traditional communities, including Native Americans. In actuality, the term is not found in law or regulation. It is a vernacular term coined by National Park Service (NPS) staff and described in an NPS guidance document called National Register Bulletin 38, "Guidelines for Evaluating and Documenting Traditional Cultural Properties" (Parker and King, 1998).

The NHPA and the 36 CFR 800 regulations implementing it refer to "properties of traditional religious and cultural significance" or "properties of traditional religious and cultural importance." These two terms have the same meaning. They are geographic places prominent in a particular group's cultural practices, beliefs, or values, when those practices, beliefs or values—

1. are widely shared within the group,
2. have been passed down through the generations, and
3. have served a recognized role in maintaining the group's cultural identity for at least 50 years.

Over time, the term "traditional cultural property" has come to be widely used within the historic preservation community as synonymous with the term "properties of traditional religious and cultural significance" referred to in the NHPA. The term "traditional cultural property" has also been used in court decisions pertaining to Section 106 compliance.

Approaches to looking at the landscape, along with its constituent places of significance and biotic and abiotic resources, have been offered, by both culturally aware non-Indian experts and Native Americans themselves. Two examples of such approaches, one of which comes from a Lakota source, are briefly outlined the following paragraphs. Considered together, these conceptual frameworks offer ways to look at, and perhaps to better understand, Lakota perceptions and places of significance at the Dewey-Burdock ISR Project area. The first of these examples comes from the extensive body of work completed by Dr. Richard Stoffle and

his colleagues at the University of Arizona, while the second one derives from the noteworthy efforts of Dr. Sebastian LeBeau, a member of the Lakota Cheyenne River Sioux Tribe, to employ Lakota traditional wisdom and rituals to identify and categorize TCP-situated sites on the cultural landscape.

The Stoffle approach, as delineated by one specific example from part of the Colorado River setting in western Arizona, employs the term “cultural landscape” (sometimes expressed as “ethnographic landscape”) to convey the manner in which Native peoples often express the key elements when they talk about their traditional conceptualization of a holistic view of the land and its cultural resources (Stoffle, et al. 2000). Such a viewpoint often includes the land, its natural components, places touched by prehuman spiritual beings, and objects left there by earlier Indian people, as they are conceived within the cultural system of the people. This conceptualization of cultural landscapes reflects the full range of human activities, all of which are perceived of as being a part of life and thus potentially culturally significant.

As defined by Stoffle and perceived by many American Indian people, six categories of indigenous cultural landscapes can be identified: (1) eventscares, (2) holy landscapes, (3) storyscapes, (4) regional landscapes, (5) ecoscares, and (6) landmarks.

“Eventscares” occur when people within and between ethnic groups jointly participate in an activity. By participating in this activity, they tie together in special ways themselves and the places where these events occur. A Lakota example would be the Sun Dance, one of the most important ceremonies practiced historically and continuing today by the Lakota (Sioux) and other Plains Indian Tribes. Celebrating a time of renewal for the Tribe, people, and earth, the dance is a public, ritualized manifestation of an understanding of reality that was shared among the group as a whole. In the context of a cosmological society, the dance represents the people’s participation in the life of the cosmos itself (Melody, 1976). In the Black Hills region, for example, Bear Lodge Butte (*Mato Tipila*) in Wyoming (WY) has long been a place for the Lakota Tribes to hold council meetings and annual ceremonies, such as vision quests and Sun Dances.

The term “holy lands” is used to explain one of the broadest and most fundamental connections between American Indian people and the land. It is a term that seeks a common landscape awareness in order to convey to non-Indian people the cultural significance of Native American land perceptions. A supernatural being who establishes a birthright relationship between a people (however defined) and that portion of the earth creates a holy land where they were created. This relationship provides the people with special rights to use and obligations to protect resources on that portion of the earth. For the Lakota, the term “holy land” can be used to incorporate several interconnected concepts, including the Black Hills themselves and associated Lakota cartographic, stellar theology, linguistic, and mythic perceptions.

The term “storyscape” refers to a portion of a holy land that is delineated by Native American story or song, wherein structure and meaning of the story landscape or storyscape derives only from where the story or song occurs. A Lakota “storyscape” would be the “Race Track” (*Ki Inyanka Ocanku*), a red-colored ring-shaped depression surrounding the interior of the Black Hills where a portion of the origin story known as the “Great Race” took place. In the Lakota version legend, the four-leggeds and two-leggeds race entirely around the Black Hills to determine which will eat the other. The earth and rocks there turn red from the blood flowing from the exhausted racers’ mouths and feet. The two-leggeds win, establishing that people will thereafter eat bison instead of being eaten by them. This event established order in the universe. It also accounts for the beginning of the Sun Dance and the use of the bow and arrow (Sundstrom, 1997).

“Regional landscapes” are components of Native American holy lands. Like other cultural landscapes, they are defined in terms of both geography and culture, often being a major geographical feature. The central Black Hills, cartographically reflected as lying within the Race Track—for example, see the Amos Bad Heart Bull drawing in the frontispiece of this report—is an example of this type of cultural landscape for the Lakota peoples. As discussed in more detail below, many culturally significant landmarks and ritual places lie within this circle. In the larger holy land sense, other important places such as Bear Butte Mountain and Bear Lodge Butte (*Mato Tipila*) (Devils Tower) are geographically well outside the Race Track; however, as reflected in Bad Heart Bull’s topographic depiction, they are mythically placed inside the Race Track, owing to their religious and star knowledge connections.

In general, “ecoscapescapes” refer to the special relationship between American Indian cultural landscapes and the well-defined natural ecosystems they encompass. Indian people ultimately define an ecoscapescap when they specifically incorporate this local geography into their culture. The ecoscapescap may be viewed as a power place or a series of connected power places. It may provide mineral waters for healing or it may be of special historic importance. The following story, told by Jake Herman (1890–1969), Oglala Lakota medicine man, provides an example (Herman, 2009):

The wind cave, where Wind Cave National Park is located, was a sacred cave where the buffalo lady dwelt. At first the Sioux feared the cave because they thought a giant lived in it. they thought that the wind which blew in and out of the mouth of the cave was caused by a giant breathing. This giant invoked the providence of the Great Spirit to give him knowledge of the mysterious hidden powers of Mother Nature that lurked in the cave the Indians feared.

One day, a medicine man stood at the mouth of the cave pondering, and suddenly, a vision appeared to him. A young Indian maiden told him she was the immortal buffalo lady from below the earth. The buffalo lady told the medicine man to tell his people that the cave was one of the sacred places of the Paha Sapa. She said, “Tell your people to come to this cave and offer gifts and tokens by dropping them into the sacred cave. By your offerings the Great Spirit will provide your temporal wants by providing great herds of buffalo for your livelihood.”

The Sioux Indians also knew of the hot springs and called it “Spring of Healing Waters.” Here the Indians came to swim in the springs and to rub the mud over their bodies. They claimed it had curative powers.

When the white man first came to the Paha Sapa, the spring of healing waters was kept a well-guarded secret by the Sioux Indians until a reckless warrior told a white man. The warrior was promised a nice gray horse if he would lead the white man to the springs. After the warrior had taken the white man and showed him the healing waters, he took the gray horse back to the Indian camp. That night a thunder storm came up. The gray horse was struck by lightning and killed. This is a legend of Wind Cave and the Hot Springs, both located in the Paha Sapa or Black Hills.

The term “landmark” refers to a discrete physical place within a cultural landscape, usually a small part of the local geography that is topographically and culturally unique. Many Lakota landmarks are known for the Black Hills and its environs; these are enumerated in Section 2.4.

For Lakota scholar Sebastian LeBeau, certain places on the Lakota cultural landscape can be culturally defined and physically identified that may be considered to fall below the smallest category in the Stoffle classification (the landmark) (LeBeau, 2009). Framing his analysis, LeBeau first offers an understanding how the Lakota view the land and how a place produces a tangible social meaning that directs how the Lakota use it in order to perform a culturally significant traditional activity. In formulating his taxonomy of Lakota sacred places and an associated methodology for both identifying them on the landscape and documenting their presence and meaning, LeBeau consulted with several of his peers and Elders from the Cheyenne River Sioux, Rosebud Sioux, and the Oglala Sioux Tribes.

To use one of his examples of how the Lakota culturally contextualize their TCPs, LeBeau outlines the spirituality and processual series of events associated with the Lakota vision quest (*hanbleceya*, “cry for a vision”). As a Lakota TCP, this personal ceremony has the following defining characteristics:

- It is the one ceremony the Lakota have never stopped performing.
- Lakota people perform this ceremony in a wide variety of different physical locations.
- It is a good example of what people tend to think of when they name places the Lakota go to pray.
- It has an easily identifiable fasting altar that can be seen.
- When completed, physical evidence remains within the site area that can be identified and documented.

LeBeau then describes how a suitable place for the ceremony is selected, such as common types of hills and natural settings most regularly chosen as places to fast in; how the immediate landscape is prepared, including the fasting circle or pit; the construction of various stone and other alters; and associated elements, such as four directional staffs on which are hung large tobacco offerings.

In all, LeBeau defines and evaluates 12 types of potential Lakota TCPs, subdivided into three categories: (1) nine types of prayer places (*Ohe wocekiye*), (2) two types of offering places (*Ohe waunyeeya*), and (3) gathering places (*Ohepi wakamna*). These places are listed as follows:

- Prayer Places:

Type 1—Vision places, *Hanbleceya*

Type 2—Sweat lodge places, *Isnatipi*

Type 3—Sun Dance locations, *Wiwanyank wacipi*

Type 4—Sacred hoop-medicine wheel places, *Cangleska wakan*

Type 5—Rock image places, *Inyan wakaga*

Type 6—Lodge-what is past, *Hekti*, and Stone altars (rock piles or cairns), *Wagle wosnapi*

Type 7—Sacred marks, *Wowapetogtonpi*

Type 8—Scaffold burial, *Wicagnakapi*, and grave, *Owicahe*

Type 9—Dwelling of the spirits, *Wanagitipi*, and Little tree-dweller spirit, *Can otila*

- Offering Places:

Type 1—Altar of sacrifice places, *Wagna wosnapi*

Type 2—Acts of sacrifice places, *Owaunyanpi*, and Give back places, *Hektakiya niicu*

- Gathering Places:

Type 1—Gathering places for plant, animal, and mineral resources, including fossils, *Wakamna*

For each of these place types that occur throughout the Lakota cultural landscape, LeBeau further employs a standardized written documentation format, including photographic illustrations, to discuss both the culturally associated attributes for each place and a discussion of how each one might be physically manifest on the ground. LeBeau's documentation format offers important insight into the Lakota views for each of these places, including the realm of spirituality associated with each place. Thus, for each type of place, he offers detailed information for each under the following categories.

- Site Type: Name of the cultural activity
- Activity: Type of cultural activity
- Intrinsic Nature: Identifies the quality of “emission of power” (*Ton*) of the site
- Location: Describes typical locations where the site can be found on the landscape
- Natural Site features: Descriptions of typical natural features found in the site
- Physical Attributes: Describes the physical components of the site
- Construction: Describes how the site is constructed
- Investigation: Describes how to investigate the site
- Associated Physical Features: Describes associated features generally located within view of the site
- Cultural Reference Section: Provides pertinent additional cultural information about the activity

Taken together, the Stoffle and LeBeau approaches offer a way of looking at the entirety of the cultural landscape within a given location, for example the Dewey-Burdock ISR Project area, and yet having the capability of identifying and evaluating the significance of specific places on

the ground. Significantly, this manner of identifying particular places of traditional cultural and religious significance on a given parcel of land takes into account the Lakota views for the individual places and the larger landscape setting. Inherent in this approach is the involvement of Lakota people, including, at various points in the process, Tribal cultural authorities, such as the respective Tribal Historic Preservation Officers (THPOs), other traditional Tribal historians, traditional spiritual leaders, and traditional Tribal Elders.

2.2 Lakota Sioux Tribes (see Appendix A, Subcategory 1, for sources)

The five federally recognized Lakota Sioux Tribes of today—Oglala, Rosebud, Lower Brule, Standing Rock, and Cheyenne River—in reality reflect forced concentration of the original seven bands or sub-Tribes of the Lakota (*Lakhota*) Sioux division at five then existing U.S. Indian Service agencies. Other terms for the Lakota, prominent in earlier literature, are the Teton (*Teton*) or Teton Sioux (*Tetuwán*). Prior to the 1868 Treaty of Fort Laramie, the Lakota formed the westernmost division of the larger Siouan territory that covered a vast region (Figure 2.1). East of the Lakota were the Western Dakota (Yankton and Yanktoni), and east of them were the various bands of the Eastern Dakota Santee. For the seven Lakota bands, the 1868 treaty created the “Great Sioux Reservation,” essentially all lands in present-day SD west of the Missouri River, including the Black Hills. The 1874 discovery of gold in the Black Hills led to the “Great Sioux War of 1876,” also known as the “Black Hills War” as it resulted in an 1877 treaty between the Lakota Sioux, Northern Cheyenne, and the Government of the United States in which the Lakota unwillingly gave up their ownership of the Black Hills area. Pending statehood for SD (November 2, 1889) and a national desire for homestead lands for white Americans led the U.S. Government to an 1889 congressional act that assigned the Lakota, again against their wishes, to final reservations in western SD, breaking up the Great Sioux Reservation into significantly smaller portions (Figure 2.2) and opening unallotted lands for white homesteading. Today, this reservation distribution is as follows:

- *Oglala*—Pine Ridge Indian Reservation, with its agency at Pine Ridge, SD
- Upper *Sicangu*—Rosebud Indian Reservation, with its agency near Mission, SD
- Lower *Sicangu*—Lower Brule Indian Reservation, with its agency near Fort Thompson, SD
- *Hunkpapa*—Standing Rock Reservation, North Dakota (ND) and SD, with its agency at Fort Yates
- *Minneconjou*—Cheyenne River Sioux Reservation, with its original agency on the Missouri River near the Cheyenne River confluence, SD (later moved to Eagle Butte following the construction of Oahe Reservoir)
- *Itazipco*—Cheyenne River Sioux Reservation, SD
- *Sihhasapa*—Cheyenne River Sioux Reservation, SD
- *Oohanunpa*—Cheyenne River Sioux Reservation, SD

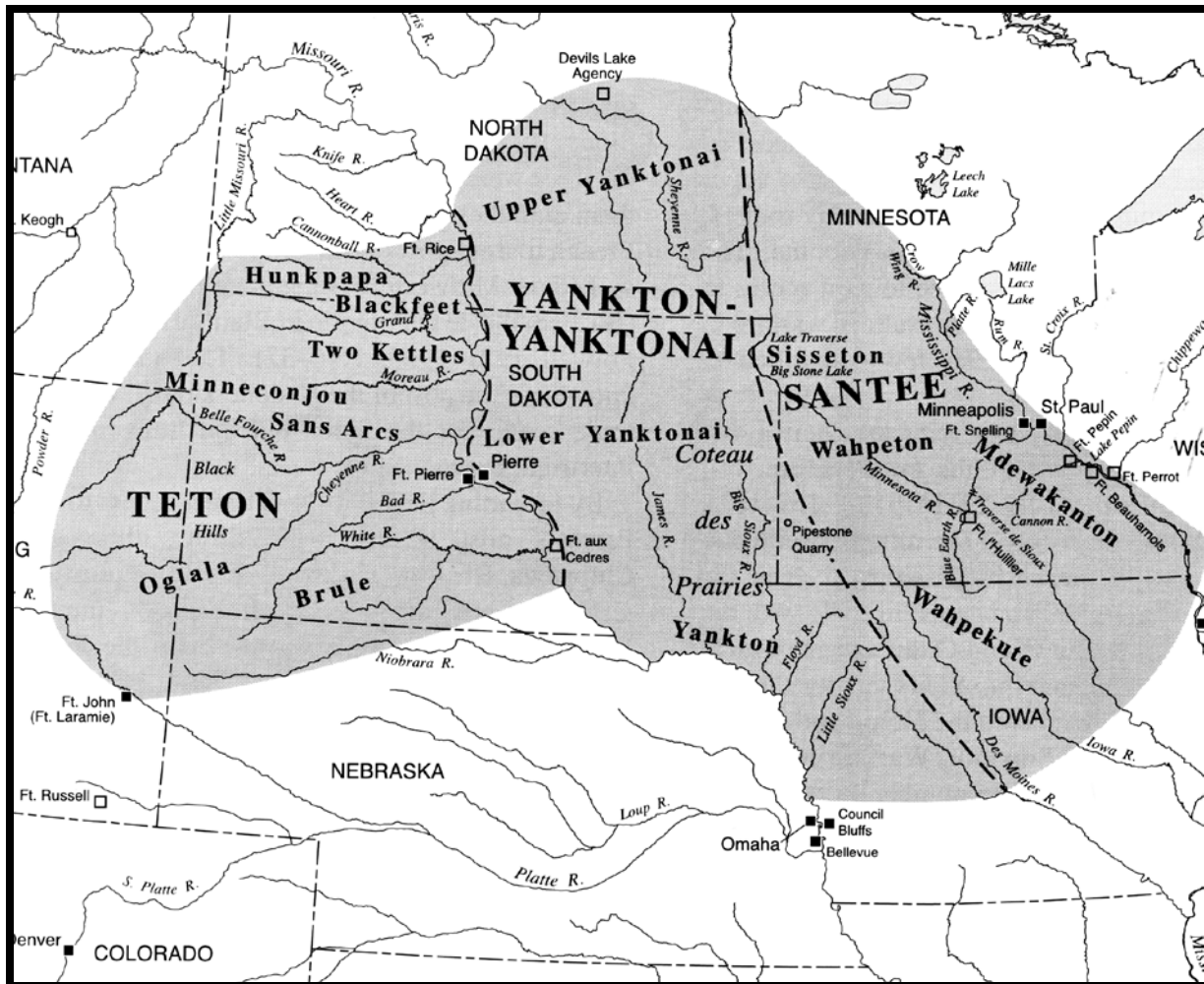


Figure 2.1 Sioux territory, as occupied by the subdivisions in the early to mid-1800s, prior to treaties between the various Tribes and the United States, ending in final placement on much smaller bounded reservations by 1890 (compare with Figure 2.2). For the Lakota (shown here as the Teton), the general pre-reservation distribution of the seven bands or sub-Tribes is indicated, with the *Hunkpapa*, *Blackfeet* (*Sihhasapa*), and *Two Kettles* (*Oohanunpa*) in the northern part of the territory; the *Minneconjou* and *Sans Arc* (*Itazipco*) in the middle; and the *Oglala* and *Brule* (*Sicanjou*) in the southern sector. (Modified from DeMallie, 2001a, Figure 1.)



Figure 2.2 Lakota (Teton) territory following the Fort Laramie Treaty of 1868 (lighter shaded area), or the “Great Sioux Reservation,” including ownership of the Black Hills. In 1877, the United States achieved a much-disputed agreement to force the seven Lakota bands or sub-Tribes on reservations. The five modern-day Lakota reservations are indicated by the darker shaded areas. (Modified from DeMallie, 2001b, Figure 1.)

2.3 Non-Lakota Participating Tribes (see Appendix A, Subcategory 2, for sources)

As noted in Section 1.5, at the suggestion of the Oglala Sioux Tribe, the NRC added three non-Lakota Tribes to participate in the NRC's selected approach. The reservation of each Tribe is located in SD, but in each instance east of the Missouri River. These include the following:

- Yankton Sioux Tribe of South Dakota—a federally recognized Tribe of Yankton Western Dakota people. Their Dakota name is *Ihanktonwan Dakota Oyate*, meaning “People of the End Village.” The reservation occupies the easternmost 60 percent of Charles Mix County in southeastern SD; the Tribe's headquarters are located in Wagner.
- Crow Creek Sioux Tribe—a federally recognized Tribe of Upper Yanktonai Western Dakota people (*Ihankthunwanna*, “Little village-at-the-end”). The reservation is located in parts of Buffalo, Hughes, and Hyde counties on the east bank of the Missouri River in central SD; the Tribe's headquarters are located at Fort Thompson. The people of the Crow Creek Sioux Tribe are mostly descendants of the *Mdewakanton* Dakota Tribe of south and central Minnesota, who settled on the reservation after escape or exile from Minnesota following the Dakota War of 1862 in Minnesota.
- Flandreau Santee Sioux Tribe—a federally recognized Tribe of Santee Eastern Dakota people (*Isanyathi*, “knife camp”), mainly people of the *Mdewakanton*, *Wahpekute*, and *Wahpeton* Santee bands. The Flandreau Indian Reservation is located in Flandreau Township in central Moody County in eastern SD, near the town of Flandreau, the Tribal headquarters.

2.4 Regional Places and Resources of Traditional Cultural or Religious Significance for Lakota Tribes (see Appendix A, Subcategories 3 and 4, for sources)

As reflected in the bibliographic entries in Appendix A, considerable literature and other sources are found pertaining to the larger Black Hills setting, the hills themselves, and many specific landforms and the level of significance attributed to these landscapes by the Lakota peoples. Indeed, Wind Cave National Park (*Makha Ohloka*) in the southeastern Black Hills is believed to be *the* place of the Lakota origin of life, where the *Pte Oyate*, or Buffalo People, emerged from a hole in the ground, thought to be the Wind Cave itself, in the sacred Black Hills and populated the earth. An exceptional version of the Lakota Oglala creation story, as initially told by Oglala Sioux historian and influential spiritual leader Wilmer “Stampede” Mesteth (*Wanapeye Najica*) (1957–2015), a member of the *Wakpa Waste Tiospaye* (Good River People), who reside at the Cheyenne Creek community on the Oglala Sioux Pine Ridge Indian Reservation, can be found at the NPS Wind Cave National Park Web site, in both video and text formats (<https://www.nps.gov/wica/learn/historyculture/the-lakota-emergence-story.htm>) (NPS, 2018a). Mr. Mesteth was the Oglala Sioux Tribe THPO at the time of the 2014 ASLB hearing for the Dewey-Burdock ISR Project and participated in the process through written and oral testimony.

The interconnectedness and complexities associated with the Lakota world view for their “holy land” construct, as it applies to the larger Black Hills setting, are difficult if not nearly impossible to comprehend for the non-Lakota thinker who has casual exposure. In an important book concerned with regular celestial events that provided sacred order to the Lakota, Goodman (1992) makes the following observation:

The stories of Lakota Oral Tradition are sacred literature. Therefore, they must, like other scriptures, be understood on four levels of consciousness. These levels

correspond, the Lakota say, to our physical, emotional, intellectual, and spiritual natures, and these are related to the unfolding of the four stages of life: childhood, youth, adulthood, and old age. The first three levels of understanding can come eventually to any earnest seeker, as he or she grows and matures. But the spirits alone can give us the last and highest comprehension.

A partial reconstruction of the interconnection between Lakota sacred constellation stories and the cultural landscape, especially the Black Hills and the significant landforms within it, is found in Figure 2.3. Figure 2.4 is another rendering of the Lakota cultural landscape, including the larger setting, the core of the Black Hills area within the Race Track, and some of the known sacred landforms inside that smaller landscape.

Using star knowledge, the Lakota mirror what is above with what is below, and in earlier times many Lakota activities were timed to coincide with celestial movements. Both landscape and star maps, made on tanned hides, guided these movements. On the earth or landscape map, the Lakota cartographically depicted significant landmarks such as buttes, rivers, and ridges. The star map not only mapped the constellations, it related them to the landscape features. For example, the red clay valley, the Race Track, that encircles the Black Hills is similar to—and through oral tradition is correlated with—a Lakota constellation that consists of a circle of stars. Following Goodman's analysis and according to Lakota spiritual leaders of today, a small group composed of especially devoted members from several Lakota bands journeyed through the Black Hills each spring in pre-reservation years, synchronizing their movements to the motions of the sun along the elliptic. As the sun moved into a particular Lakota constellation, the group traveled to the site correlated with that constellation and held ceremonies there. This cycle of human movement culminated when the smaller group arrived at Bear Lodge Butte (Devil's Tower), about 95 km (60 mi) from the Black Hills proper at midsummer for the Sun Dance, where they were soon joined by many western Lakota bands.

Certain gathering activities within the Lakota ecoscape were also driven by celestial knowledge. Female Lakota Elders stated, "After Sun Dance, that time belonged to us," referring to the gathering of fruits and berries in the midsummer period. Using the lunar calendar, Elders refer to "The moon when choke cherries are black," and the following month as "The moon when plums are red" (Goodman, 1992).

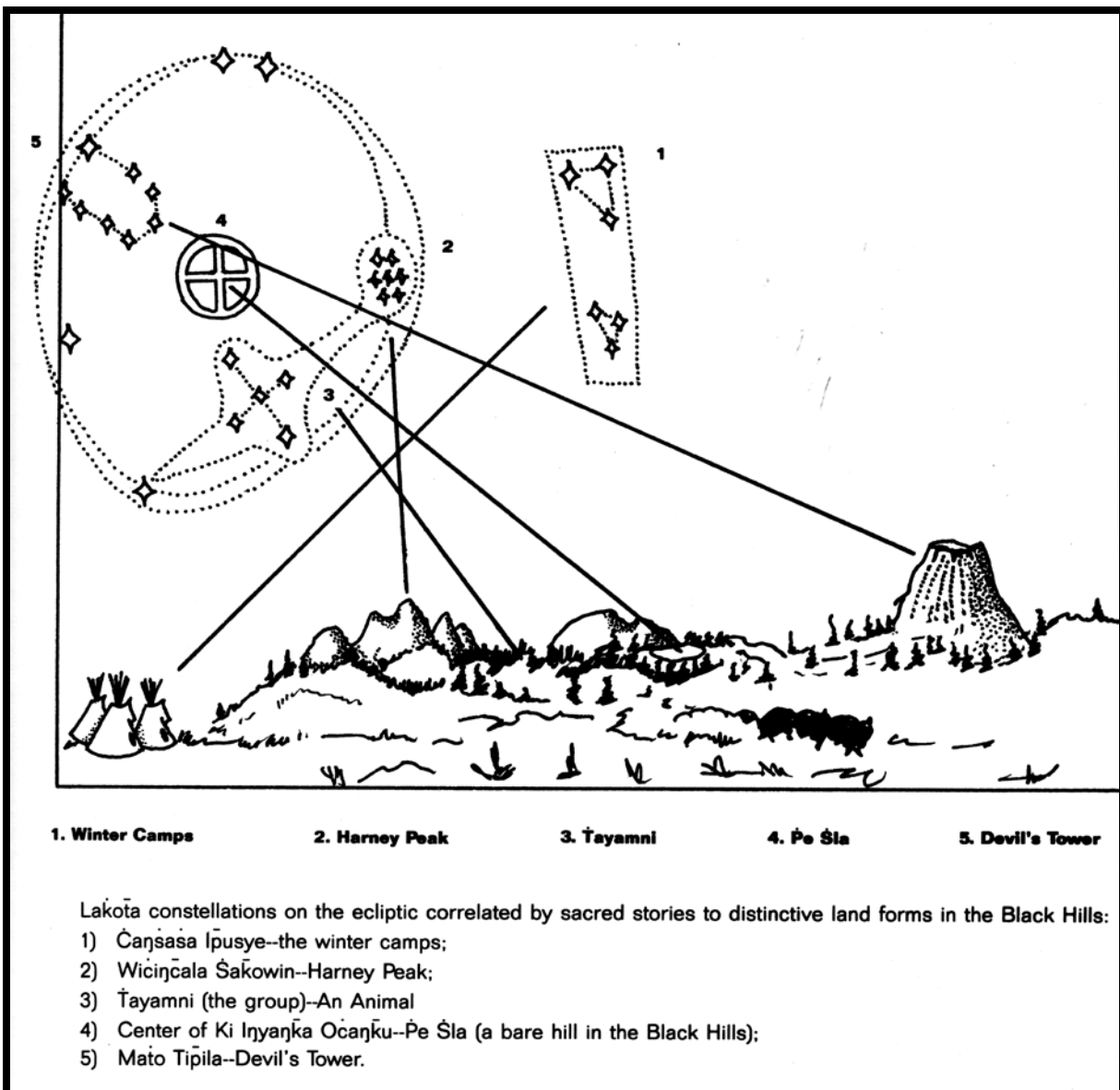


Figure 2.3 This illustration depicts an example of the Lakota star map and the relationship of the constellations to the Lakota cultural landscape, including the landforms, ecoscapes, and places of occupation. Each of these landscape settings has, in turn, its own meanings, associated stories, and spirituality. For example, the forests were used for hunting of large animals, Harney Peak (today renamed Black Elk Peak, *Hinhan Kaga*) was known as a place for vision quests, and Bear Lodge butte (Devil's Tower, *Mato Tipila*) was a place for the midsummer Sun Dance. (Modified from Goodman, 1992.)

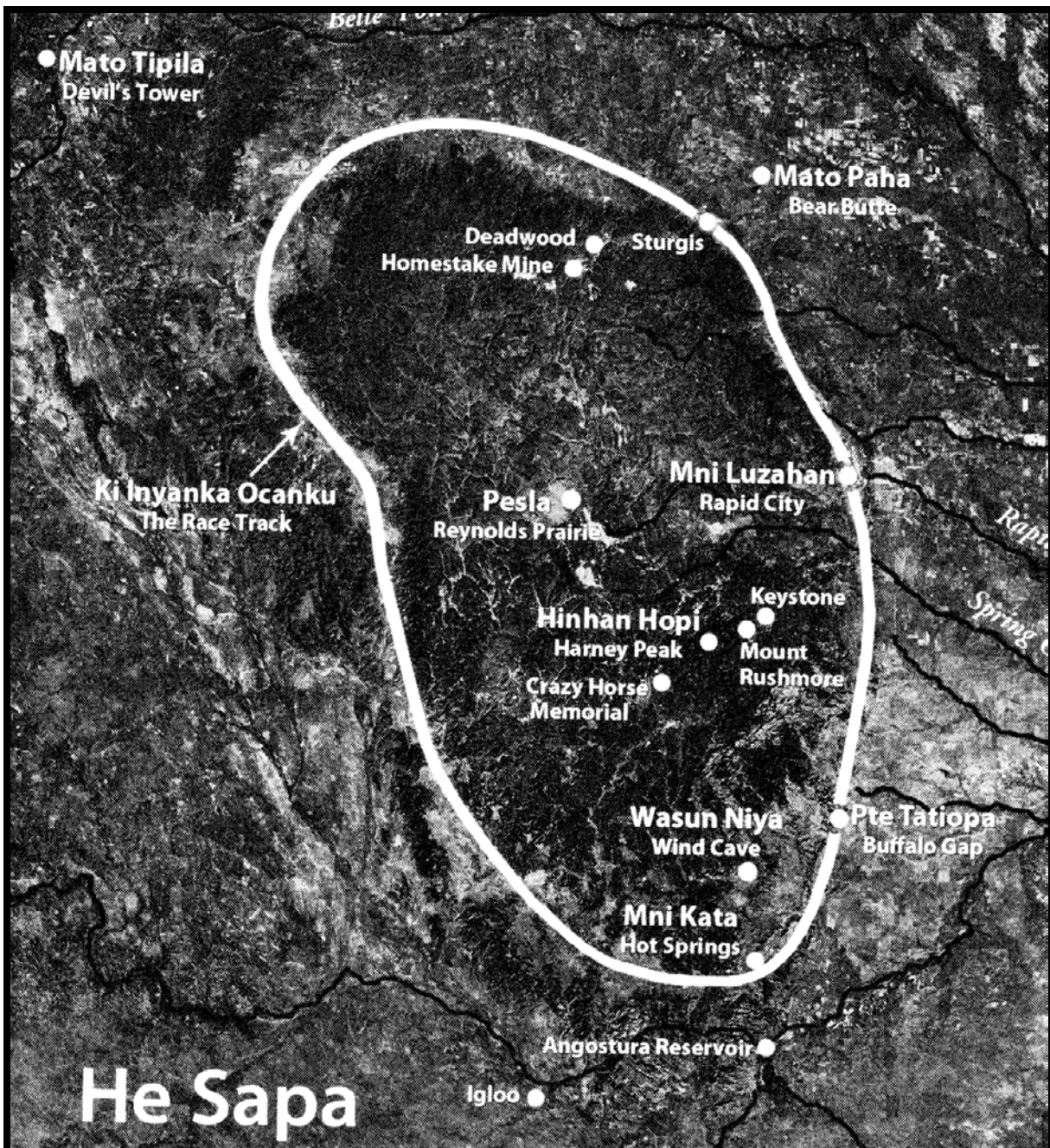


Figure 2.4 Locations of some Lakota places of religious and spiritual significance in the Black Hills region, with some modern-day places shown for geographic reference. (Modified from Howe, et al., 2011.)

Aside from the stellar cartography, another useful construct is that the Lakota language has a strong association with the cultural landscape, being expressed in common usage and in different form up to the highest level of usage, the sacred. In this context, a single place could have up to four separate names, associated to either the physical appearance, social, or spiritual usage of that place (Rice-Rollins, 2004). The Black Hills, for example, have four terms for the Lakota. In private or social settings, *Paha Sapa*, can be used to identify the place. If a more proper term of proper respect is needed, the Hills would be referred to as *O Onakinzin* (“Sheltering Place”), possibly referring to earlier times when the forested areas and valleys offered protection for winter camps. The phrase *Wamaka Ognaka e’cante* (“The Heart of Everything That Is”) refers to a very formal name for the Hills, one denoting significant spirituality. Finally, *Hocoka yapi* (“The Center”) is the highest level sacred name, reflecting a belief that the Black Hills are the center of the Lakota universe. Other significant places and landforms on the cultural landscape are treated similarly in the linguistic vernacular of the Lakota.

Although Lakota sacred attachments to the Black Hills encompass the entire area—and beyond, in some cases—there are specific locales and landscapes that are especially important. The more significant of these, usually interconnected, have associated oral traditions, stories, and myths and are linked with the Lakota cosmology. Other identifiable significant places on the landscape can be related to certain ceremonies, such as higher elevations being preferred for fasting and vision seeking, sheltered locations along creek bottoms for winter camps, and cave openings and springs being associated with spirits and stories, while others are known for associations with other phenomena, for example canyons with rock art. Because the Black Hills ecosystem contained many resources not found on the surrounding plains, the highland area was (is) highly regarded by the Lakota for hunting and for securing of many kinds of plants and minerals, especially those used in healing and ceremonies. With the conical, hide-covered, tipi being the standard year-around Lakota shelter in pre-reservation times, long straight lodgipoles were in constant demand and were procured from the Black Hills where the Lodgepole Pine (*Pinus contorta*) (*wazi chan* in Lakota) exists. Lodgepole Pines are native to the Black Hills, although found in only a few scattered locations. At the same time, the Lakota prefer to acquire from the Black Hills some species of both plants and animals that also grow outside the Hills simply due to their connection with the sacred character of the area. While good sources for Lakota ethnobotany are available, these analyses usually focus on the traditional uses rather than the specific geographic places where early Tribal members traditionally procured their food, medicinal, and ceremonial plants.

The following list of Lakota places/resources of cultural or religious significance for Black Hills region is gleaned from numerous sources given in Appendix A, subcategories 2, 4, 7, and 8. Below, they are subdivided into several subcategories as they relate to this effort, along with some supporting remarks and citations. While each of the bibliographic entries in Appendix A is valuable, easily the most comprehensive source for this information is the massive research effort completed for the Wind Cave National Park ethnographic and ethnohistoric study (Albers, 2003; especially Chapters 9 through 15 and the appendices). Another important resource on this topic is “The Black Hills: An Ethnohistorical Review” (Sundstrom, 1997).

Places of Known Religious Significance

Bear Lodge Butte (*Mato Tipila*, “Bear’s Tipi”)—Devils Tower National Monument, Bear Lodge Mountains (part of the Black Hills) near Hulett and Sundance in Crook County, northeastern WY, above the Belle Fourche River. Although some appurtenant NPS historical features are

listed on the NRHP, the laccolithic butte of high significance for the Lakota and many other Tribes is not accorded TCP status.

Red Valley or Race Track (*Ki Inyanka Ochanku*, “The Sacred Hoop”)—The Red Valley encircles the central Black Hills, ranging in width from 0.4 to 9.7 km (0.25 to 6 mi) wide but generally not more than 3.2 km (2 mi) in width. Geologically, the valley has been carved from Triassic and Permian age soft red shales, sandstones, and siltstones of the Spearfish formation, leaving a landscape of distinct red color. The Red Valley, or Race Track, has a high significance for the Lakota and other Tribes and has been recommended for special protection by Lakota and Cheyenne THPOs as a culturally significant traditional property of historical, cosmological, and current religious practices (Albers, 2003).

Buffalo Gap (*Pee thathiyopa othunwahe*, “Buffalo Gate”)—Southeastern Custer County, SD, located in a gap in the hogback outside the Red Valley. The opening has high significance for the Lakota as the place where mythic bison herds entered the Black Hills in the fall and came out again in the spring. It was also considered a gateway into the interior Black Hills for the Lakota people as they sought winter camps in the shelter of the mountains.

Hot Springs (*Mni khata*, “hot water,” or *Mni awoblu makece*, “Land of bubbling waters”)—An area of hot springs located in north central Fall River County, SD.

Wind Cave (*Washu niya*, “The Breathing Hole”) and the mountain in which it is nested—Wind Cave National Park, located about 16 km (10 mi) north of the town of Hot Springs in Custer County, SD. The Wind Cave is significant for the Lakota Emergence Story, an oral tradition that has been passed down through generations of Lakota describing the natural opening of Wind Cave and its place in Lakota heritage.

Bear Butte (*Mato Paha*, “Bear’s Head or Mountain”)—A prominent geological laccolith feature located near Sturgis, in Meade County, SD. Bear Butte is both an NRHP-listed place (1973) and a National Historic Landmark (1981), principally for high level of spiritual significance for the Cheyenne, whose name for the landmark is *Nowahawus*, “The Place Where the People were Taught” (NPS, 1973a). The butte also has a high level of significance for the Lakota Tribes.

Inyan Kara Mountain (*Inyan Kaga*, “Rock Gatherer”), Bear Lodge Mountains of Crook County, WY—Listed on the NRHP, although only partially for Native American significance (NPS, 1973b).

Black Elk Peak (formerly Harney Peak) (*Hinhan Kaga*, “Owl maker”)—Lies in the Black Elk Wilderness area, in southern Pennington County, in the Black Hills National Forest. Black Elk Peak, the highest natural point in SD, is the site where the well-known Black Elk (Lakota Sioux) Elder received his “Great Vision” when 9 years old. He later became a prominent medicine man recognized widely for his wisdom. The mountain is also known for the association of owls with impending death by the Lakota Sioux.

Sundance Mountain (*Wi Wacipi Paha*, “Sun Dance Mountain”) and adjacent area (*Owiwanyang Wachi*, “Sun-Watching Dance”)—Crook County, WY. Sundance Mountain was a fasting site overlooking the area where a summer rendezvous of the Lakota bands came to hunt, gather berries, and hold the traditional Sun Dance.

Upland Prairies (Reynolds, Gillette, and Slate Prairies and Danby Park)—High-elevation central prairies of the Black Hills in SD. The upland prairies hold a high level of significance for

present-day Lakota and include Reynolds Prairie (*Haraka Blaye*, “Elk Flats;” better known today as *Pe Sla*, “Bald Head or Place”), Gillette Prairie (*Keyapia*, “Meadow of the Turtle”), and Slate Prairie (*R’e Sla*, “Bare Ridge”). Reynold’s Prairie was visited in 1874 by the Custer Expedition, which noted the presence of an abandoned “medicine lodge,” and a photograph was made of a sizable stack of elk antlers with poles or spears sticking out of the pile, both of which would have had spiritual significance (Cassels, et al., 1984). These upland prairies have also been identified as places for eagle trapping and are places of modern-day Lakota ceremonies. *Pe Sla* was recently purchased by some Lakota and other Sioux Tribes, and in 2016, the U.S. Department of the Interior (DOI), Bureau of Indian Affairs, placed the 818.2 ha (2,022 ac) sacred site into Federal Indian trust status. The Tribes’ goal is to keep the land in its original and natural state, reintroduce buffalo and natural species, and preserve the area for traditional ceremonies.

Other Places of Potential Significance

Black Hills

Hells Canyon (passageway)—Identified by contemporary Lakota as one of the routes people followed in their ceremonial pilgrimages through the Black Hills (Albers, 2003). Today, Highway 16 is the only major roadway through the Hells Canyon basin. From Custer, SD, it extends about 20.9 km (13 mi) west to Jewel Cave National Monument.

Cougar/Six Grandfathers Peak (Mount Rushmore)—Before being designated Mount Rushmore, the Lakota had two names for this mountain: (1) Cougar Mountain (*Igmú Tanka Paha*), because of the many cougars or mountain lions living there and (2) Six Grandfathers Mountain (*Tunkasila Sakpe Paha*), because a Lakota medicine man changed the name around 1870 in response to the six outcrops of the mountain and a dream or vision there (Reed and Wallace, 2016). While this mountain is prominent in the Black Hills, it is usually not accorded a high level of spirituality, other than a place for fasting and vision seeking ceremonies.

Little Sundance Mountain (also known as Green Mountain and Little Sundance Dome) (Lakota name unknown)—Located about 4 km (2.5 mi) east of the town of Sundance in Crook County, WY. While this domed uplift of igneous material is briefly mentioned as a significant place in the literature, its association is uncertain. Presumably, based on proximity, its significance is similar to that of Bear Lodge Butte and Sundance Mountain and as a place for fasting and vision seeking and being close to the Sun Dance ceremonies.

Black Buttes (*He Sapa*, “Black Ridge”)—Located in the far western part of the Black Hills National Forest, southeast of Sundance, WY. This location is noted on the Bad Heart Bull map on the frontispiece of this report but is of unknown significance for the Lakota.

Sylvan Lake area (Lakota name uncertain)—Located southwest of Black Elk Peak in Custer State Park, is referred to as a “holy place” by Lakota sources for its association with revered *Hunkpapa* leader, Sitting Bull, who had an important vision about his future in Lakota society near here and often camped near here during winter months because its climate was more moderate than the surrounding plains. Sundstrom (1997) believes that the actual place of Sitting Bull’s vision was probably in the deep valley downstream of the manmade lake (dam constructed in 1892).

Castle Rock (*Hinhan Karata*, “Flapping Owl”)—Named place west of *Pe Sla* and west of the upland prairies of uncertain religious significance. Contemporary Lakota believe this place and

Cathedral Spires (below) are places connected to stories told to children that teach them how to properly behave or the “owl would get them” (Albers, 2003).

Cathedral Spires (*Hinhan Raka*, “Rattling Owl”)—A named place close to Black Elk Peak.

Possible Winter Camp Locations

Warbonnet (Hat) Creek (*Wapaha Kagapi*, “Making the War Bonnets”)—Said by the Lakota to be the place where war bonnets for various warrior societies were originally created. A related Lakota oral tradition indicates that this may be the place where a spirit wolf visited a Lakota war party and gave them instructions on the manufacture of regalia associated with the Brave Heart Society (Albers, 2003). As a tributary of the South Fork of the Cheyenne River, it also served as a winter camp location for Oglala Lakota medicine man Black Elk, who stated his group camped there just before the 1876 Battle of the Little Bighorn.

Old Woman’s Creek/Butte (*Winurcala Wanti*)—Well-known landmark southwest of the Black Hills and north of Fort Laramie in WY. While it is mentioned in Amos Bad Heart Bull’s pictographic history of the Oglala Sioux, the precise significance is uncertain. It was located on the historic “Cheyenne trail” that entered the Black Hills from the west (Albers, 2003).

Rapid Creek Valley (*Minilusahun*, “Fast Water”), French Creek, and Grace Coolidge Creek—East-flowing creeks and their valleys identified as places where Lakota winter camps were occupied in pre-reservation days. Rapid Creek, which flows through modern-day Rapid City, is reported to be the place where the well-known Oglala medicine man Horn Chips (*Ptehe Woptuh’a*) (ca. 1836–1916) erected a sweat lodge in 1874 and received a vision warning the Lakota people of danger (Albers, 2003). French Creek, which heads in Custer County and flows eastward to the Cheyenne River, is an area where rock art sites are located with probable Lakota attributions. Grace Coolidge Creek, located in Custer State Park, was renamed for President Calvin Coolidge’s wife in 1927 after he spent the summer at the park’s State Game Lodge. Prior to that year, it was called “Squaw’s Creek,” because Lakota women camped there in earlier times, presumably while collecting food and medicinal plants (Writers’ Program, 1940).

North of the Black Hills

Several prominent significant landmarks are documented for the zone north of the Black Hills, probably more so by the northernmost Lakota bands. These include (1) Medicine Creek Cave (Bear Lodge Mountains, WY; rock art association), (2) Ludlow Cave (Cave Hills, Harding County, SD; rock art association), (3) Thunder Butte (*Wakinyan Paha*) (northwest corner of Ziebach County, SD), (4) Slim Buttes (*Baja Zizipe*) (Harding County, SD; site of Slim Buttes Battle, September 9 and 10, 1876), and (5) White Butte (*He Ska*) (Perkins County, SD).

Places/Resources of Potential Significance

All rock art places—Regardless of the age or cultural affiliation, all such places in the Black Hills are thought by the Lakota people to be sacred, representing one of the ways that the spirits communicate with humans. This is especially the case for certain places: (1) Craven Canyon (*Maya Kata*, “Cliffs of Writing”), southwestern Fall River County, SD, (2) Red Canyon, Fall River County, SD, and (3) Whoop-up Canyon, Weston County, WY, about 16 km (10 mi) southeast of Newcastle (Sundstrom, 2004). A number of southern Black Hills rock art places in Custer and Fall River Counties are listed on the NRHP (NPS, 1980, 1992).

Cave openings (*Mako Hloka*, “Hole in the Ground”) and springs (*Wiwila*, “Little Life”)—According to contemporary Lakota informants, all cave openings and springs in the Black Hills have sacred significance in oral traditions because they are portals between the earth’s surface and the subterranean world where some spirits have their homes. Rather than having Tribal-wide traditions connected with such places, they appear to be associated more with traditional and culturally significant beliefs and practices of smaller circles of people, including families, communities, and associations of religious practitioners (Albers, 2003). The Wind Cave opening is an exception to this situation, having significance for all Lakota people.

Unusual topographic formations—Standing stones with unusual shapes might be known to have extraordinary properties and origins. Distinctive landforms, such as Rankin’s Ridge in Wind Cave National Park, are often identified as the “backbone” of an animal spirit and therefore hold special interest. Canyons or rock outcroppings in which gypsum or other crystalline mineral formations are located are also likely to have significance, especially if they exist in locations with unusual concentrations of certain plants (e.g., chokecherries) or in areas animals are known to frequent and feed. Like caves and springs, traditional cultural knowledge about these kinds of locations is probably restricted to certain circles of people (Albers, 2003).

Burial sites and remains—Burial areas of any age are especially sacred for the Lakota. In historic times, it was not uncommon for the Lakota to bury their dead near caves and in rock crevices in the Black Hills. One of the primary reasons many modern-day Lakota people consider the Hills sacred is because they hold the burial grounds of many of their ancestors.

Eagles (habitat, nests, feathers, and other body parts)—Bald eagles and golden eagles remain sacred to many American Indian Tribes and Tribal members, being central to religious practices. The Lakota Tribes of SD are no exception. According to a recent in-depth analysis of the Federal trust responsibility of the U.S. Government for Tribes with regard to eagles, provisions of the NHPA, including with regard to TCPs, and the American Indian Religious Freedom Act (42 U.S.C. 1996) may well apply in NEPA analyses (DOI, 2016). Thus, depending on individual cases, places such as a landform or landscape known for eagle habitation, or an eagle nesting place itself, may be potential TCPs as places of religious and cultural significance, or contributing features or elements of a larger property of religious or cultural importance.

For the Lakota, eagle bone whistles made from a leg or wing are played continuously by dancers during the Sun Dance. The golden eagle is particularly associated with warriors’ courage in battle in earlier times, with golden eagle feathers being given for brave acts. Feathers earned as war honors were worn in war bonnets, headdresses, or belts. The war bonnet of Oglala Lakota chief and religious leader Fools Crow (ca. 1890–1989), repatriated in 2010, comprises nearly 100 immature golden eagle tail feathers, likely to have been made from the tails of as many as 10 golden eagles or from 3 captured eagles (Killsback, 2013). Today, eagle feather fans are commonly used in Lakota ceremonies in conjunction with sage smoke to bless individuals, as well as give thanks to the creator.

Resource extraction—A broad range of natural resources, both biotic and abiotic, have both past and present significance for the Lakota Tribes, some as foodstuffs but many having associated uses in the conduct of ceremonies as well. In pre-reservation times, while some Lakota parties entered the Black Hills to make preparations for the upcoming Sun Dances at Bear Lodge Butte and other locations in and around the Hills, other Lakota parties entered the mountains during the late spring and early summer to cut tipi lodgepoles, to collect food and medicinal plants, and to fast and carry out other personal prayerful observances. Upland hunting grounds were similarly exploited during this milder period. Elk (*Hehaka*), for example,

were highly valued for meat but also for tanned hides to make everyday attire, saddle skirts, shield covers, and garments worn on ceremonial occasions. The two ivory canine teeth of the elk were highly prized for personal adornment and as symbols of longevity (DOI, 2009a). As noted, eagle symbolism plays a significant role in the Sun Dance ceremonies, as does buffalo symbolism (Lawrence, 1993).

Various sources for Lakota uses of abiotic resources (soils, minerals for paint, and fossils) and biotic resources (flora and fauna) are found in Appendix A. Of those, the most comprehensive include (1) plants (Albers, 2003, Appendix B; Black Elk, 1998; Morgan and Weedon, 1990; Rogers, 1980) and (2) animals (Albers, 2003, Appendix A; Lawrence, 1993).

2.5 Physical and Other Evidence for Lakota Traditional Places of Occupation and Other Uses of the Cultural Landscape (see Appendix A, Subcategory 5, for sources)

Tangible expressions or features appearing on the cultural landscape reflective of former occupation, activities, or other uses of the local setting are manifest as various types of places or areas. Traditionally, archaeologists are generally called upon initially to identify, document, and evaluate such resources in a given setting, or project area. In the past few decades, it has become apparent that while archaeologists may or may not be adept at identifying all Tribal places on the landscape, they seldom, if ever, have an adequate cultural background to be able ascribe Native American context to the resource site or place as a potential place of traditional cultural or religious significance. LeBeau's Lakota-based site identification and evaluation framework discussed in Section 2.1 is useful paradigm for achieving fuller comprehension in such cases.

Tribal places, or places of traditional historic, cultural, or religious significance, occurring on the cultural landscape can be considered to be evident according to the following categories:¹

- **Cairn:** Contains multiple stones that may be of various minerals, shapes, and sizes. Naturally deposited stones, particularly pedestal types, may be incorporated. A cairn may be spiritual, ceremonial, or function as a marker. Stones may be added over time by people visiting the cairn. Examples include a rock clearing for a hearth or resting place, vision quest location, record of pilgrimage to a sacred site, record of migrations, support for a pole, drying rack, scaffolding, weapon, or marker for an altar, boundary, burial, cache, conflict, game, memorial, or trail. A cairn may be referred to as a stone altar.
- **Ceremonial/Meeting Ground:** May contain altered vegetation, vegetation scar(s), depression(s), and/or a buffalo trap. Locations may be used repeatedly.
- **Depression:** A low or hollow surface feature surrounded by higher ground.
- **Eagle Trap/Trapping Ground:** A shallow pit or depression used for eagle trapping and large enough to fit a person. A conical lodge may be constructed near the eagle trap. A conical lodge is a standing structure of upright poles in the shape of a cone. Eagle trapping is ritual and may include prayer vigils, self-mutilation, and ceremonies.

¹ This discussion follows the format of the ND SHPO Cultural Heritage Form for identifying and initially documenting traditional cultural properties, sacred sites, and/or sites of cultural and religious significance for Tribes, as this format is proposed for use during pending Tribal field surveys at the Dewey-Burdock ISR Project area. At present, SD does not have a similar recording format.

- **Earthwork:** A construction made from earth. Examples include a burial mound, effigy mound, intaglio, and sod effigy. Conical, linear, and effigy mounds have been identified in ND.
- **Fossil Exposure:** May include vertebrate fossil beds and invertebrate ammonite and baculite outcrops or sources of buffalo stones and coral fossils.
- **Grave:** The location of a human interment, including a cemetery, scaffold, tomb, or tree burial. Graves may be outlined with or covered by stone.
- **Landform:** A natural feature imbued with spiritual or cultural significance. Landforms are described in the Additional Information field of the ND SHPO Cultural Heritage Form (State Historical Society of ND, 2013). Physiographic features may include bench, bluff, butte, canyon, cave, cliff, confluence of waterways, crevice, divide, game resource area, gap, hill, island, lake, mountain peak, pass, plateau, quarry, ridge, river, rock shelter, saddle, shoreline, spring, stream, terrace, thermal spring, unvegetated area (bare rock, sandbar), valley, and waterfall features.
- **Mineral Gathering Area:** A location where minerals are gathered for spiritual and/or medicinal purposes.
- **Rock Art:** Rock art may include a petroglyph, pictograph, oracle stone, and/or place of offering. Rock art is not necessarily a record of events. Examples include anthropomorphic and zoomorphic images and geometric patterns. They also may be referred to as sacred marks.
- **Stone Circle:** A ring-shaped pattern of stone made by a person. Stone circles vary in size, number of stones, mineral type(s) of stones, and number of rings (e.g., single, double). A stone circle may incorporate naturally deposited stone(s) and may be asymmetrical. Stone circles may be used for habitation or ceremonial purposes. Commemorative stone circles may mark a camping spot or a lodge of a deceased person. A stone circle also may be referred to as a stone ring or tipi ring.
- **Stone Feature:** This category may be applicable if the stone feature does not fit into one of the listed stone property types. Features include an alignment, effigy, marker, medicine wheel (or sacred hoop), offering place, large game jump, and Sun Dance circle.
- **Stone Image:** A single stone in the shape of an animal, generally oriented north to south. Examples could include a turtle, turtle head, bull buffalo, snake, snail shell, and talons.
- **Subsistence Gathering Area:** A location where plants and/or animals are gathered for spiritual and/or medicinal purposes.
- **Trail:** A path made cross-country by repeated passage.

3 TRADITIONAL CULTURAL AND RELIGIOUS PLACES AND THE DEWEY-BURDOCK ISR PROJECT AREA

This chapter examines both known and potential information for Tribal or traditional cultural and religious places at the Dewey-Burdock ISR Project, Custer and Fall River Counties, SD. Relevant information comes from three sources: (1) regional significance and relationship/proximity to known TCPs and other significant places/resources in the wider traditional cultural landscape (Sections 2.4 and 2.5), (2) previous investigations in close proximity to Dewey-Burdock, and (3) previous cultural resources efforts within the Dewey-Burdock license area (archaeological Class III inventories and the 2013 Tribal field surveys).

The Protohistoric Ethnographic Period (1700–1840) and the Post-Contact Ethnographic Period (1840–present) in the vicinity of the project area encompassed several ancestral groups of today's regional Tribes, generally in a chronological order. Following the reconstruction of DeMallie (2001a), early Siouxan peoples began a westward expansion from the mid-eighteenth century from traditional homelands that included parts of present-day southeastern Minnesota, southern Wisconsin, northeastern Iowa, and northern Illinois. At the forefront of this westward shift were the people that eventually became identified as the Teton or Lakota Sioux Tribes, gradually supplanting other Tribes that formerly occupied the region of western SD, the earliest being the Plains Apaches and the Arikara.

Between 1700 and 1750, other Tribes at times occupied and/or utilized the region, including the Arapaho, Comanche, Kiowas, Ponca, and Cheyenne. By the middle of the eighteenth century, the Lakota and other Sioux groups were hunting on the prairies east of the Missouri River, but after 1750, the Lakota gradually moved westerly, supplanting the Arikara, who chiefly occupied the general Cheyenne River area. Lakota takeover of the area west of the Missouri River was accompanied by a series of small-pox epidemics between 1771 to 1781 that decimated the Arikara population, thus reducing the number of villages and their territory of influence. In the first half of the nineteenth century, the Lakota allied with the Arapaho and Cheyenne and continued their push to the west, pushing the Kiowa and Crow from the Black Hills area and claiming it as their own territory. In time, the hunting area for the Lakota extended as far west as the Powder and Yellowstone region of present-day WY. By around 1850, the Lakota considered the Black Hills to be the center of their world, a sacred place that was home to powerful spirits. Use of the Black Hills as a vision-seeking place can be documented much earlier. In 1846, an Oglala man named One Eye gave an account that he had fasted in a cave in the Hills as a boy, or about 1782 (Sundstrom, 1997).

As a consequence of these Tribal movements, characterized at times by alliances and sharing of territory, actual Tribal affiliation of a given place on the cultural landscape is difficult to make. Moreover, unless a place or feature is of recent usage, nearly all such places (e.g., stone circles, alignments, burials) are generally devoid of other cultural material items and, thus, all are impossible to judge the age of the cultural activity represented there. For the Dewey-Burdock ISR Project area, if utilization of a particular place or construction of a feature there can be dated to the last 175 years or so, it is most likely Lakota in origin but not certain since both Cheyenne and Arapaho also used the larger territory.

Some germane ethnographic data were recently generated in conjunction with a large project lying immediately north of the Dewey-Burdock ISR Project. That effort, including the Dakota Cement (now GCC Dakota) land exchange and the associated Dewey Conveyor Project, is

worthy of discussing in some detail (DOI, 2009b). There, BLM contracted with Mr. Donovan Sprague, a *Minneconjou* Lakota historian from the Cheyenne River Sioux Tribe, to conduct interviews with Lakota Elders on their interest and concerns, especially for traditional use of the Dewey Conveyor Project area. Based on his effort, discussed below, he prepared a draft report and submitted it to BLM (Sprague, 2008).

The ethnographic evaluation was to focus on the Dewey vicinity, including the larger project area of some 8,094 ha (20,000 ac) of conveyor route, limestone mining claims, and adjacent area. To acquire pertinent Tribal input, Sprague employed a 25-question survey of information and presented it to members of the Lakota Pine Ridge, Rosebud, Cheyenne River, Standing Rock, and Lower Brule Tribes, along with some Lakota Tribal members living in Rapid City, SD. Although the number of contacts actually made was not specified in the environmental impact statement (EIS), contacts included Traditional and Elder Tribal members (defined as over 55 years of age) and Tribal governments, elected Tribal administrators, and council members. Of note, the Tribal contacts and interviews occurred remotely from the project area in Custer County; there is no indication that any of the interviewees were physically taken to the vicinity during the course of the investigation.

As outlined in the Dewey Conveyor Project EIS, Sprague's findings can be summarized as follows:

- Tribal members contacted stated that the entire Black Hills has a sacred meaning as a whole to the Tribes. Tribal members had been removed from the Black Hills by the 1880s; however, Tribal recollections come from Tribal oral histories and storytelling. Most of the interviewees knew their people had regular ceremonial, cultural, and religious activity in the Black Hills prior to the reservations; however, none could outline such uses in this specific project area.
- Sprague's report concluded that "Hardly anyone had heard of Dewey, SD, and the proposed project. There was also no one who could pinpoint present cultural, ceremonial, or religious used in the proposed project area. A few people interviewed outlined these types of activity within the Black Hills but not at this exact area."
- The majority of the respondents who had recommendations were that the environment and nature be protected, and that no archaeological or human remains be disturbed. A few of the interviewees thought the area should be left alone, and three Tribal members reported that they oppose the project. The remaining Tribal members interviewed typically did not know about the project or the project area location and had no opinion on the project.

Of the types of places which have traditional cultural or religious significance for contemporary Lakota Spiritual leaders and Elders (Section 2.4), there are three that can be immediately eliminated as potential concerns for the Dewey-Burdock ISR Project. Although thorough in coverage, neither the Class III archaeological inventory nor the 2013 Tribal field surveys by seven Native American Tribes recorded any rock art sites within the project area. Second, there are no springs or caves located in the project area (NRC, 2014a). The nearest cave of any potential significance is Jewel Cave, located about 29 km (18 mi) to the north-northeast. To date, no Lakota or other Tribes have associated cultural or religious significance for this cave, although it is not evident in the Jewel Cave National Monument resource management documents that any consultation has taken place with the Lakota or any other regional Tribes (NPS, 2005, 2018b; Evans-Hatch, 2006).

3.1 Historically Documented Native American Winter Camps and Hunting Sites in the Black Hills

From a literature review of various historical accounts, many of which come from early interviews of Lakota Elders, Albers (2003) was able to document a number of pre-reservation Tribal hunting and winter camping places in the Black Hills, as they were in the period prior to the white encroachment following the 1874 discovery of gold. Mapping of these locales reflects considerable overlap of cultural use of the Hills by Lakota, Cheyenne, and Arapaho groups, although the Lakota dominate the distribution (Figure 3.1). The total of reported locations of early hunting and camping sites in the Hills by Tribal affiliation is given in Table 3.1.

Table 3.1 Reported Locations of Lakota, Cheyenne, and Arapaho Hunting and Camping Sites in the Black Hills

Tribe/Activity	Camping Site	Hunting Site	Total
Lakota	10	6	16
Cheyenne	5	2	7
Arapaho	1	1	2
Totals	16	9	25

Source: Albers (2003)

The closest of these early winter camps to the Dewey-Burdock ISR Project area lies approximately 48 km (30 mi) north. The Arapaho winter camp and hunting site shown in this vicinity—the only ones historically documented the Tribe for the Black Hills—denotes winter encampments along Rawhide Creek near present-day Newcastle, WY. The Lakota winter camp shown close to the Arapaho hunting site is said to be that of the well-known Oglala Lakota leader Crazy Horse (ca. 1840–1877) (*Thasunke Witko*), whose people wintered at unspecified locations on the western side of the Black Hills (Albers, 2003).

3.2 Relationship to Regional Traditional Cultural Properties and Landforms

As outlined in Section 2.4, a number of landmarks in the Black Hills region are identified as being highly significant for the Lakota and other regional Tribes, and some of these landmarks are listed on the NRHP for their cultural significance. Though confirming field analyses have not been yet been conducted, it is likely that none of these landmarks is visible from the Dewey-Burdock ISR Project site, with the possible exception of the Race Track, a portion of which lies only a few kilometers north of the project area (Table 3.2 and Figure 3.2).² During the Wind Cave National Park ethnohistoric study, Lakota Elders and informants expressed desire that the Race Track be formally evaluated as a culturally significant traditional property, perhaps being nominated for the NRHP, given its importance in the history, cosmology, mythology, and current religious practices of the Lakota Tribes. Apart from the Race Track, the next closest places of Tribal significance are rock art places, including Whoop-up Canyon to the northwest and Craven and Red Canyons to the Southeast. None of these places would receive direct, indirect, or visual effects from the construction and operation of the Dewey-Burdock ISR Project.

² The potential for any of the known Lakota places of cultural and religious significance to be visible from the project area will be verified in the field during upcoming Lakota field surveys of the Dewey-Burdock ISR Project, planned for summer 2018.

Table 3.2 Black Hills Lakota Places of Cultural and Religious Significance, with Distances and Directions from the Dewey-Burdock ISR Project

Significant Place	Approximate Distance from Dewey-Burdock	Approximate Orientation (Degrees)
Bear Lodge Butte, WY	137 km (85 mi)	335
Sundance Mountain, WY	105 km (65 mi)	345
Whoop-up Canyon, WY	29 km (18 mi)	345
Inyan Kara, WY*	80 km (50 mi)	340
Bear Butte, SD*	113 km (70 mi)	25
<i>Pe Sla</i> (Reynold's Prairie), SD	56 km (35 mi)	15
Black Elk Peak, SD	48 km (30 mi)	45
Buffalo Gap, SD	56 km (35 mi)	95
Wind Cave, SD	48 km (30 mi)	80
Hot Springs, SD	45 km (28 mi)	105
Warbonnet Creek, SD	48 km (30 mi)	140
Red Canyon, SD*	23 km (14 mi)	120
Craven Canyon, SD*	19 km (12 mi)	115
Race Track, SD	6 km (4 mi)	20

Source: Google Earth

Places marked with an asterisk (*) are listed on the NRHP as places of traditional cultural significance.

3.3 Results of the 2013 Tribal Field Surveys

Perhaps the most concrete ethnographic evidence for occupation or use of the Dewey-Burdock ISR Project site by late Protohistoric or early historic era Tribes comes from surface indications of features, typically stone circles or alignments, that are traditionally associated with the region's historic Tribes, even though such places are very difficult to determine either age or cultural affiliation. Significantly, none of the previous cultural resources inventories, including the Class III archaeological survey and the 2013 Tribal field effort, identified ethnographic period trade goods, such as metal arrowheads or glass beads, at Dewey-Burdock. The initial archaeological survey list of sites identified and recorded included 16 places with either stone circles, stone alignments, or cairns, all of indeterminate age (Kruse et al., 2008). Another three sites were recorded as quarries or lithic source places, which could be evidence of prehistoric, protohistoric, or historic ethnographic use (or all three). The Class III archaeological survey identified one probable Euro-American grave and another three possible graves in the project area, possibly Euro-American as well based on physical appearances. The archaeological report did point out that 10 of the sites identified included one or more stone cairns, which are sometimes associated with Native American graves.

Noted earlier was the notion that non-Indian archaeologists generally lack the training or cultural background to properly identify places and features of potential significance for Tribes.

In an attempt to address this concern, the NRC and Powertech opened the Dewey-Burdock ISR Project area in 2013 for any of the consulting Tribes to conduct field surveys for the purpose of identifying potential places of Tribal historic, cultural, and religious significance. In April and May 2013, seven Tribes visited the project area to implement their surveys, including the Northern Arapaho Tribe, Northern Cheyenne Tribe, Turtle Mountain Band of Chippewa Indians, Crow Creek Sioux Tribe, Cheyenne and Arapaho Tribes of Oklahoma, Crow Nation, and Santee Sioux Tribe (NRC, 2014d).

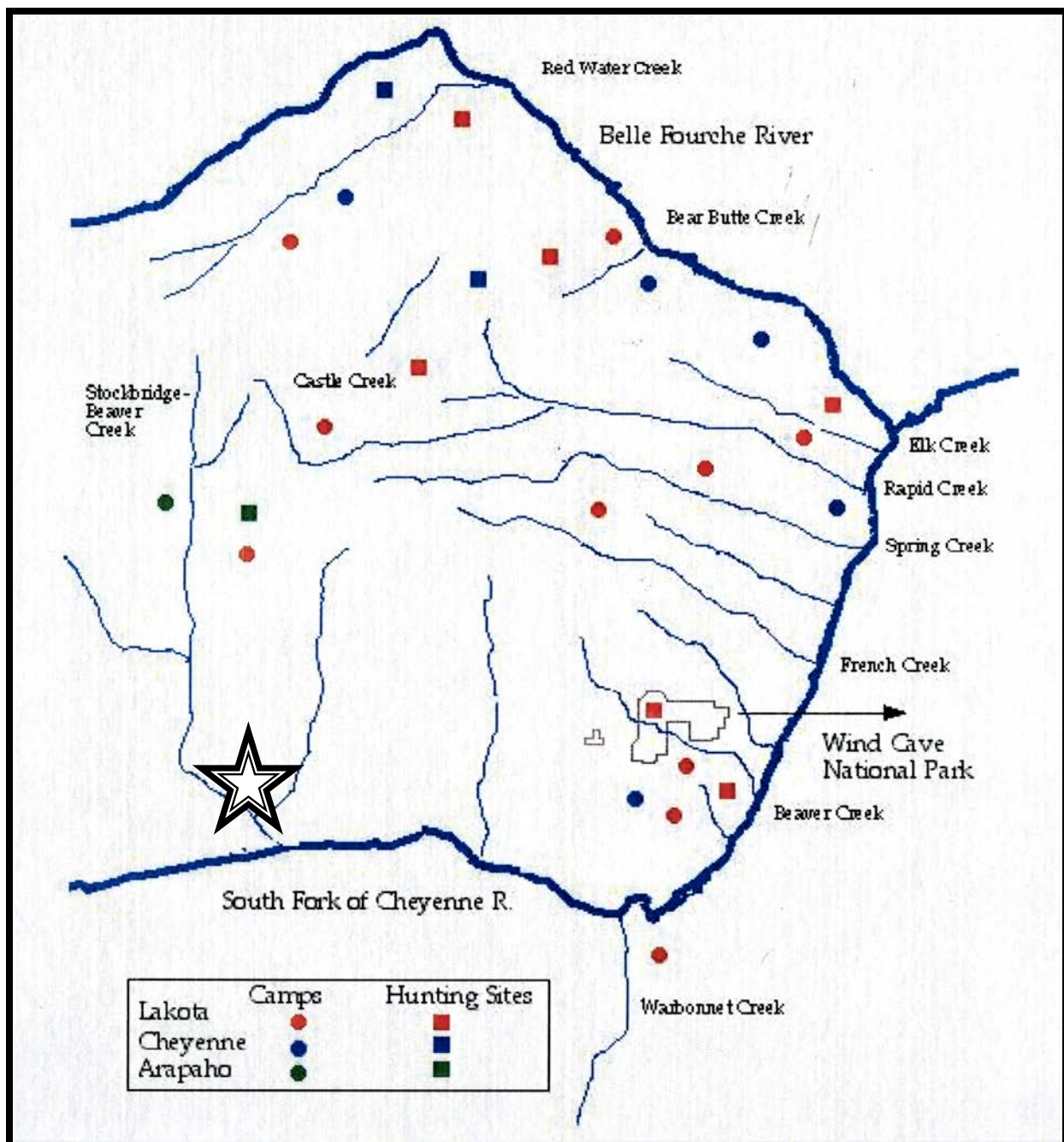


Figure 3.1 Some general locations of reported sites of historic Lakota, Cheyenne, and Arapaho hunting and winter camping places in the Black Hills. In each instance, traditional occupation or use of these places occurred in pre-reservation times, prior to 1875 when white encroachment led to a cessation of such uses of the Hills. The superimposed star at the lower left indicates the approximate location of the Dewey-Burdock ISR Project. (Modified from Albers, 2003.)

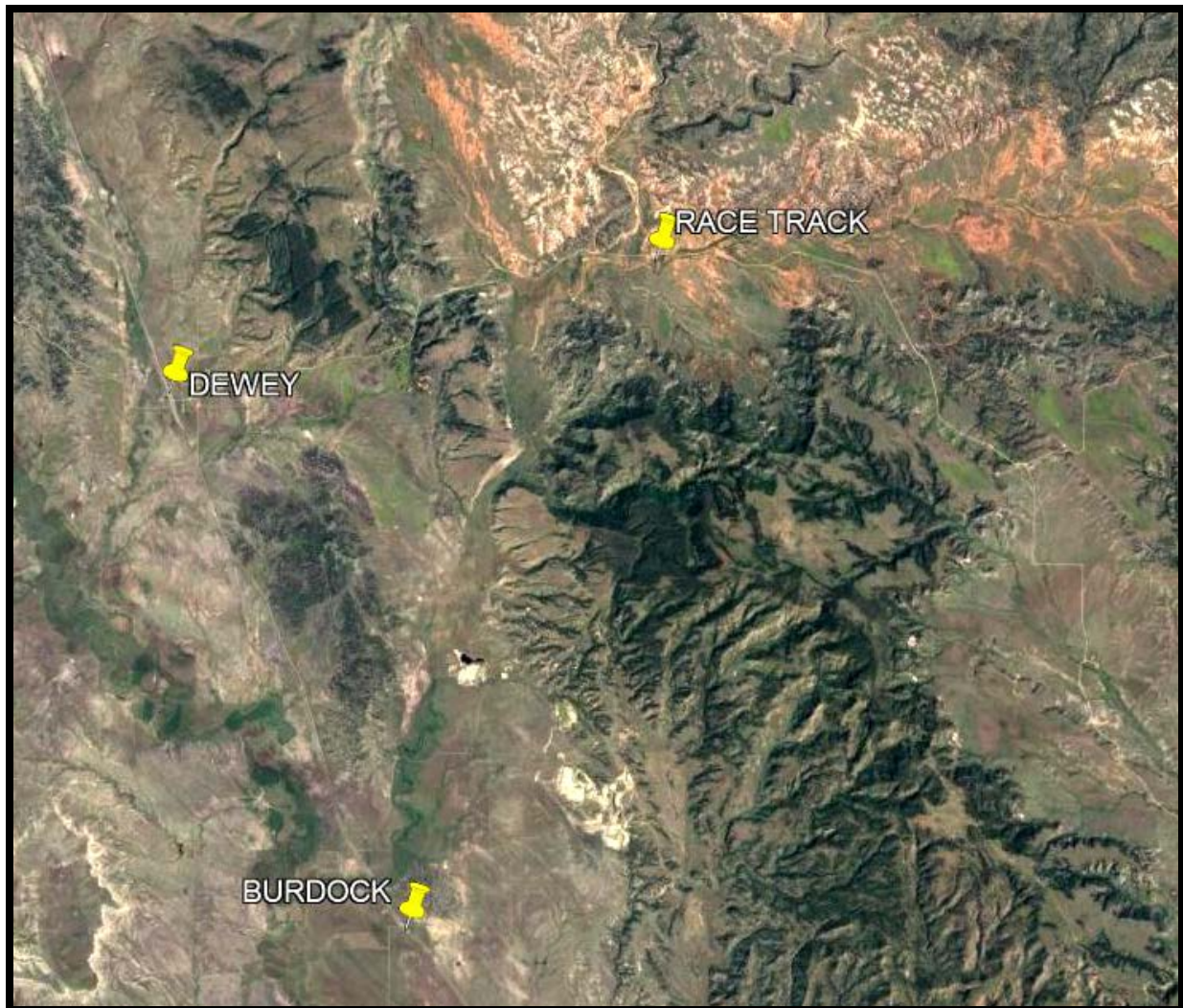


Figure 3.2 General location of the Dewey-Burdock ISR Project, lying north of Burdock and between Dewey (both abandoned townsites), with the reddish hue of the Spearfish formation, the Race Track of Lakota significance, being evident just north/northeast of the project area. (Source: Google Earth)

The results of the field efforts by these Tribes are summarized as follows:

- Tribal survey teams recorded 81 cultural features within the boundaries of 24 previously recorded archaeological sites. Some of the cultural features recorded by Tribal survey teams correspond to features identified in the Class III archaeological survey; however, many represent new discoveries.
- Tribal survey teams recorded 47 new discoveries. Thirteen of these sites were subsequently determined to lie outside the Dewey-Burdock license area.

The seven participating Tribes identified a variety of Tribal places on the Dewey-Burdock landscape, including the following types of potentially significant places, with the noted frequency of occurrence (some places include multiple types of features):

1. Stone circles (general identification)—17
2. Stone circles (fasting places)—5
3. Fasting places (general)—6
4. Cairns—19
5. Quarry (lithic reduction)—4
6. Ceremonial site (unspecified)—4
7. Pipe ceremony location—1
8. Earth paint source areas—2
9. Possible medicine wheels—3
10. Stone alignments—2
11. Possible gravesites—9
12. Campsite/hearth—9
13. Prayer/offering location—1
14. Effigy—1
15. Buffalo bones—1
16. Four directions marker—1

The breadth and density of Tribally identified places within the project area demonstrate a belief that the Dewey-Burdock site was visited and used by historic Tribes. None of the places identified by the Tribal survey could be dated or a specific cultural affiliation determined.

3.4 Other Potential Places or Resources of Tribal Significance

While several likely but unconfirmed burials, Native American and other, are identified within in the Dewey-Burdock ISR Project area, there is one specific reference to earlier Oglala Lakota presence in the specific vicinity. Wilmer Mesteth, at the time the Oglala THPO, stated in a written affidavit, dated April 1, 2010, that Garvard Good Plume, an Oglala Tribal Elder, testified before a session of the SD Department of Environment and Natural Resources, Board of Minerals and Environment, held on April 19, 2009, that he and his family, including his great grandfather and his father and mother, had used, dwelled, and camped on the property proposed, at that time, for the Powertech, Inc. Dewey-Burdock ISR Project (Mesteth, 2010). Mr. Good Plume further testified that his grandparents and their relatives were buried in those areas. If this use could be confirmed through further interviews, it would be the only direct indication to date for specific historic-period Oglala Lakota use of the project area, or its immediate environs.

As noted above, eagles are highly valued among American Indian Tribes, including the Lakota Tribes. A single bald eagle nesting location is known within the Dewey-Burdock ISR Project area, active from 2009 to 2011, when the biological surveys were conducted (NRC, 2014a). During the 2013 Tribal surveys for places of traditional places of cultural or religious significance, access to portions of certain sections was restricted due to the presence of an active bald eagle nest at the start of the field effort (April 2). Because the survey took place while hatchlings were present in the nest, Powertech arranged for a trained biologist to monitor the nest on May 6, during which time two survey team members from the Northern Arapaho Tribe examined this area. The survey was completed without disrupting the nesting eagles. The potential for eagle nesting sites being considered places of potential cultural religious significance at the Dewey-Burdock ISR Project has not been assessed. From a biological standpoint, monitoring and mitigative procedures for eagles in the project area during all construction, operation, and decommissioning phases are found in the “Draft Aviation Monitoring and Mitigation Plan” (Thunderbird Wildlife Consulting, 2013).

With regard to potential Tribal interest in fauna and flora in the Dewey-Burdock ISR Project area, no project-specific information has been collected; however, a comparison of Lakota plant uses for different purposes, including religious and medicinal practices, is possible, employing the site’s plant list, as identified in the Powertech ER (Powertech, 2009), and previous compilations of Lakota uses of animals and plants (Albers, 2003; Black Elk, 1998).

Table 3.3 summarizes 30 species of animals identified at the Dewey-Burdock ISR Project area, along with documented past or ongoing Lakota uses. From interviews with contemporary Oglala Elders and medicine men (*Wakan wicasa*), modern-day uses of certain medicinal herbs by members of that Tribe have been identified (Morgan and Weedon, 1990). This study found that the most frequently used medicinal herbs among the Oglala Sioux are sage, cedar, sweet flag, sweet grass, and peyote and that all except peyote have been continuously used by the Oglala Sioux since considerably before they were settled at Pine Ridge. Table 3.4 summarizes the medicinal plants identified by this analysis that occur at the Dewey-Burdock site. Lastly, Table 3.5 provides a recap of Lakota uses for 61 of the plant species at Dewey-Burdock. It is important of note that all of the animals and plants occurring at the project area that have recognized past or present uses by the members of the Lakota Tribes commonly occur throughout the region.

Table 3.3 Summary of Animals Associated with the Dewey-Burdock ISR Project Area Used by the Lakota Tribes

Species	Food	Manufacture	Healing and Ceremony
Ungulates			
Elk	x	x	x
Mule Deer	x	x	x
Pronghorn	x	x	x
Whitetail Deer	x	x	x
Carnivores			
Coyote			x
Fox			x
Badger	x	x	x
Skunk*	x	x	x
Ferret			x
Weasel*			x
Small Herbivores			
Beaver	x	x	x
Gopher			x
Mouse		x	
Porcupine*	x	x	x
Rabbit	x	x	x
Squirrel	x	x	
Birds			
Eagles		x	x
Hawks			x
Vultures			x
Owls			x
Grouse*	x	x	x
Turkey	x	x	x
Ducks and Geese	x	x	x
Heron and Pelican		x	x
Flicker			x
Woodpecker			x
Crow	x	x	x
Nighthawk	x	x	x
Oriole			x
Meadowlark			x

Source: Lakota uses from Albers (2003); Powertech (2009, Section 3.5.5.3).

Those marked with an asterisk (*) were not sighted at Dewey-Burdock during the baseline analyses, but they are known to occur in the habitat types represented at the project area.

Table 3.4 Summary of Dewey-Burdock ISR Project Plant Species that Have Been Identified as Being Medicinally Used by the Oglala Sioux in Contemporary Times

Common Name	Scientific Name	Lakota Name	Oglala Use
Curly-cup Gumweed	<i>Grindelia squarrosa</i>	<i>pteiciyuha unma</i>	Remedy for colic, kidney problems, and other ailments
Purple Coneflower	<i>Echinacea angustifolia</i>	<i>icahpe hu</i>	A commonly used medicinal plant with a wide range of uses
Sweet Clover	<i>Melilotus officinalis</i> and <i>Melilotus alba</i>	<i>wacanga iyececa</i>	Two species of sweet clover are hung in the house for their aromatic odor and burned as an aromatic for pleasure, purification, or curing
Cedar	<i>Juniperus</i> spp.	<i>hante</i>	An important medicinal and religious plant among today's Sioux. The leaves are burned at religious ceremonies and the smoke purifies the body, mind, and spirit. Cedar leaves and shavings of the plant are infused for a weak tea to cure stomach troubles.
White Sage	<i>Artemisia ludoviciana</i>	<i>pejihota ape blaskaska</i>	Consistently used at religious ceremonies, for medicinal purposes, and for remedies associated with women's menstruation
Fringed Sagebrush	<i>Artemisia frigida</i>	<i>pejihota wastemna</i>	Same as for White Sage
Common Sunflower	<i>Helianthus annuus</i>	<i>wahcazizi</i>	Used to make a tea and as a remedy for pulmonary troubles, upset stomach, and diarrhea
Prairie Wild Rose	<i>Rosa arkansana</i>	<i>unjinintka</i>	Roots of plant used for stomach ailments
Red False Mallow	<i>Sphaeralcea coccinea</i>	<i>heyoka tapejuta</i>	Used as a healing salve for sores and wounds, but may not be used any longer

Source: Adapted from Morgan and Weedon (1990) and Powertech (2009, Appendix 3.5-B).

Table 3.5 Summary of Plants Associated with the Dewey-Burdock ISR Project Area Used by the Lakota Tribes

Species	Food	Medical and Hygienic	Symbolic and Ceremonial	Art and Manufacture	Miscellaneous —recognized, veterinary use or as important forage for animals
Flowering Forbs					
American Vetch		x			x
Blazingstar	x	x			
Buffalobur Nightshade		x			
Common Yarrow	x	x	x	x	
Curlycup Gumweed	x			x	
Cutleaf Nightshade		x			
Fleabane	x				x
Field Bindweed		x			
Field Pennycress	x	x			
Fringed Sagewort		x			
Goosefoot	x	x		x	
Hairy Golden Aster	x	x			
Harebell	x	x			
Louisiana Sagewort		x	x	x	
Mariposa Lily	x	x	x		
Milkweed		x	x	x	x
Nineanther Prairie Clover		x			
Pennstemon				x	
Pepperweed	x	x	x		
Pinedrops		x	x	x	
Prairie Goldenpea		x			
Prairie Rose	x	x			
Pricklypear Cactus		x			
Purple Coneflower		x	x	x	x
Purple Prairie Clover	x	x			
Pussytoes		x			
Pursh's Plantain		x			
Sagewort		x	x	x	x
Scarlet Gaura					x
Scarlet Globemallow		x			
Silverleaf Scurfpea	x			x	x
Slimflower Scurfpea		x		x	
Soapweed (Yucca)	x	x		x	
Sunflower	x	x	x	x	
Sweetclover		x			
Tansy		x			
Thistle	x				
Tumbling Hedgemustard		x			

Species	Food	Medical and Hygienic	Symbolic and Ceremonial	Art and Manufacture	Miscellaneous—recognized, veterinary use, or as important forage for animals
White Prairie Clover	x	x			
Wild Onion	x	x			
Yellow Salsify	x				
Woody Plants					
Big Sagebrush		x			
Cottonwood	x	x	x	x	x
Juniper (Cedar)		x	x	x	
Ponderosa Pine	x	x			
Sagewort		x	x	x	
Silver Sagebrush		x			x
Snakeweed		x			x
Snowberry		x	x	x	
Grasses, Rushes					
Blue Gamma		x	x	x	x
Canada Wildrye		x			x
Carex, spp.					x
Common Tumblegrass					x
Rough Pennyroyal		x			
Junegrass		x	x	x	
Little Bluestem		x		x	
Purple Three Awn					x
Smooth Broom					x
Needleleaf Sedge				x	x
Sand Dropseed	x				
Switchgrass					x

Source: Lakota plants and uses (Albers, 2003; Black Elk, 1998); Dewey-Burdock plant list from Powertech (2009, Appendix 3.5-B).

4 SUMMARY

The Dewey-Burdock ISR Project area in southwestern SD lies within a region considered by Lakota Tribes, along with other Northern Plains Tribes, to have a high level of historic, cultural, and religious significance. The larger area can be equated to the concept of a holy land, one that has associated cultural landscapes and landmarks. Many of these are situated in the central Black Hills, defined herein as lying within the Red Valley, a distinctive circular track of red shales, sandstones, and siltstones known to the Lakota as the Race Track. This feature, also called the “Sacred Hoop,” encircles a long-standing ceremonial area, with the circle and landmarks within being mirrored in Lakota star knowledge. Although the sacredness of the Black Hills is commonly identified as that part lying within the Race Track, this is clearly not the case as linked significant places, such as Bear Lodge Butte and Bear Butte, geographically fall outside the Red Valley.

Each of the Black Hills landmarks or places usually identified as having the highest levels of Lakota significance are at some distance, and not visible, from the Dewey-Burdock site, with the exception of the Race Track. A segment of this culturally-significant geological feature passes the Dewey-Burdock site just to the northeast and north.

The results of previous cultural resources inventories of the project area by non-Indian archaeologists and seven non-Lakota Tribes seem to reflect protohistoric or postcontact Native American presence on the Dewey-Burdock cultural landscape, although none of the places identified as being associated with such a presence has been categorized to a specific chronological ordering or cultural affiliation with the region’s historic Tribes. To date, there is an absence of identifiable historic ethnographic period material culture, such as ethnographically-used metal items or trade beads, associated with the project area, although this absence cannot be taken as a clear indication of nonuse. There is one contemporary Oglala Lakota account of historic period use of the area, that of Garvard Good Plume, that would call for further investigation to confirm if the activities took place within the Dewey-Burdock ISR Project boundaries.

The variety of stone feature places identified by the 2013 Tribal surveys of the Dewey-Burdock ISR Project area fits well within the LeBeau framework of potentially significant Lakota traditional places. The Lakota Tribes’ view of these cultural places and the project landscape in general will continue to accrue from field visits to the Dewey-Burdock site, anticipated to occur during the summer of 2018, and subsequent interviews with Lakota Elders.

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APPENDIX A BIBLIOGRAPHY OF SOURCES CONSULTED

1. Relevant Lakota ethnographic sources
2. Relevant non-Lakota ethnographic sources (includes the following Dakota Tribes: Crow Creek Sioux, Flandreau Santee Sioux, and Yankton Sioux)
3. The Black Hills as sacred geography
4. Individual places of Tribal significance in the region
5. Physical and other evidence for Lakota traditional places of occupation and religious use of the cultural landscape
6. Dewey-Burdock In Situ Uranium Recovery (ISR) Project sources and applicable U.S. Nuclear Regulatory Commission (NRC) guidelines
7. Black Hills region Federal agency cultural resource management documents
8. Regional National Environmental Policy Act (NEPA) documents, including Lakota consultation
9. Useful Web sites

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U.S. Department of the Interior. 2009a. "Dewey Conveyor Project, Draft Environmental Impact Statement: Custer County, South Dakota." Belle Fourche, SD. Section 3.16, pp. 143–154. (<https://books.google.com/books?id=YiUyAQAAMAAJ>)

U.S. Department of the Interior. 2009b. "Final Environmental Impact Statement, Elk Management Plan." Wind Cave National Park, Hot Springs, SD. Cultural Resources, Archaeological and Ethnographic Resources, pp. 110–111. (<https://parkplanning.nps.gov/projectHome.cfm?projectID=10628>)

U.S. Department of the Interior. 2016. "Draft Programmatic Environmental Impact Statement: Eagle Rule Revision." U.S. Fish and Wildlife Service. Section 3.7, "Cultural and Religious Issues," pp. 117–144. (<https://www.fws.gov/migratorybirds/pdf/management/EagleRuleRevisions-DPEIS.pdf>)

9. Useful Web sites

Cheyenne River Sioux Tribe (Lakota), <http://www.sioux.org/>

Lower Brule Sioux Tribe (Lakota), <https://www.lowerbrulesiouxtribe.com/>

Oglala Sioux Tribe (Lakota), <https://oglalalakotanation.info/>

Rosebud Sioux Tribe (Lakota), <https://www.rosebudsiouxtribe-nsn.gov/>

Standing Rock Sioux Tribe (Lakota), <https://www.standingrock.org/>

Crow Creek Sioux Tribe (Western Dakota), <http://www.crowcreekconnections.org/>

Flandreau Santee Tribe (Eastern Dakota), <http://santeesioux.com/>

Yankton Sioux Tribe (Western Dakota), <https://www.yanktonsiouxtribe.net/>

Bear Butte and the Struggle for Religious Freedom, <http://nativeamericannetroots.net/diary/1234>

Lakota Stories, http://wiki.olc.edu/index.php/Lakota_Stories

Sacred Lands, <http://buffalodreaming.com/sacredlands.html>

Official Web Site of the Traditional and Spiritual International Governments of the Lakota, Dakota and Nakota Nations, <http://lakotadakotanakotanation.org/GENOCIDE.html>

Azarga Uranium [Powertech] Dewey Burdock Uranium Project, <http://azargauranium.com/projects/usa/dewey-burdock/>

South Dakota State Historic Preservation Office, <https://history.sd.gov/default.aspx>

U.S. Department of Agriculture, Black Hills National Forest, <https://www.fs.usda.gov/blackhills>

U.S. Environmental Protection Agency, Dewey-Burdock Project, <https://www.epa.gov/uic/epa-dewey-burdock-class-iii-and-class-v-injection-well-draft-area-permits>

U.S. Department of the Interior, National Park Service, Park Ethnography Program (guidance on conducting ethnographic research), (<https://www.nps.gov/ethnography/index.htm>)

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