

# An Inconvenient **TRUTH**

The History Behind the Sioux San  
(Rapid City Indian Boarding School)  
Lands & West Rapid City

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**SPONSORED BY:**

Mniluzahan Okalakiciyapi Ambassadors  
and Rapid City Mayor Steve Allender



**PUBLIC FORUM • THURSDAY, MAY 4, 6:30PM**  
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Photo courtesy of the South Dakota State Historical Society





# An Invitation to the Community of Rapid City



We invite you to learn about the history and the story of the Sioux San Lands, the Rapid City Indian Boarding School and how the history of the land in west Rapid City helped shape our community as we know it today. This effort to share a compelling and well-researched history is putting the facts into the hands of our whole community as we work toward increased understanding and respect.

As a community of learners and as citizens, the Mniluzahan Okolakiciyapi Ambassadors ("Rapid City Circle of Friends" - MOA) and the Mayor of Rapid City have partnered to carefully unfold this valuable information. We believe by bringing the history and the facts forward, it will provide common knowledge for us to create a well-informed dialogue for difficult conversations, offering a path toward healing, truth, and bringing out the very best in our community.

For the ambassadors of Mniluzahan Okolakiciyapi, relationships matter. So, too, does history. From the very start of our

work to bridge cultures between Native and non-Native people in the Black Hills region, we have stood together, on equal footing, to find understanding amidst a complex and storied history, discover commonalities within our differences, set a positive and productive tone for hard conversations, and celebrate who we are as a culturally rich community.

Ambassadors share amongst one another a desire — and personal responsibility — to live by example so that systemic change through leadership can take root in our community.

The history of our community didn't end in 1868 or 1900 or 1940. We are creating history with our actions still today. MOA recognizes that there are situations and events that have happened to Native American people in our community more than a century ago, and in recent years. We acknowledge that history is important and relevant to finding understanding.

Together with Mayor Allender, the Mniluzahan Okolakiciyapi Ambassadors

seek to set a tone in our community about how to establish and strengthen relationships in the Black Hills region. It is a tone of peace when working through conflicts, a tone of respectful curiosity when seeking understanding, and a tone of celebration for that which makes us different as people — and unlike any other community in the nation.

We are proud to call Rapid City, and the Black Hills, our home. Some of us grew up here, others chose to move here, and all of us live here today. Doing something — anything — to make our community better gives us energy.

By participating in broader conversations about the issues that impact our community we can get to the heart of understanding how we grow stronger together. Let us celebrate how history can help us think about how the past shapes the future.

**Mayor Steve Allender**  
**Karen Mortimer, representing the**  
**Mniluzahan Okolakiciyapi Ambassadors**

*This project is an evolving body of research. The team and authors welcome additional information and historical documentation from the community. This body of research is not conclusive; it is the beginning, rather than the end. We believe it will set a new course for on-going discussions, research, and fact-finding. It will ultimately be a part of a more complete synopsis of the history of Rapid City, the Black Hills and its people.*

## AUTHORS:

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**Randall Hughes, Tad Montgomery**, the descendants of the Sioux Addition Civic Association, and all the children and grandmothers that left their legacy for us to find.

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## IN HONOR:

This research project has been conducted in honor of the children who passed away at the Rapid City Indian Boarding School and never made it home. May beautiful Rapid City always be a welcoming resting place.

# Life at the Rapid City Indian Boarding School

By Scott Riney

In 1896, Inspector James McLaughlin of the Bureau of Indian Affairs made the first purchase of land for the Rapid City Indian School. Though the school site grew to 1,200 acres by 1906, the original congressional appropriation was for not more than \$3,000, for not more than 160 acres of land. McLaughlin spent up to the limit, paying \$3,000 for 160 acres, in three separate transactions from private sellers. Together, they formed a contiguous tract, and included 90 acres of low-lying land "susceptible [to] irrigation from Rapid Creek and Limestone Creek . . . both streams being reported to have a never-failing supply of excellent water."

The first superintendent of the new Rapid City Indian School, Ralph P. Collins, opened the main building of the school from the contractor on September 12, 1898. A surviving photograph shows a substantial, two-story brick building on a stone foundation. The first children arrived at the school on September 20, 1898. Of the first class, four children were from the Wind River Reservation in Wyoming, and 22 each were from the nearby Pine Ridge and Cheyenne River Reservations. The last of the children from Cheyenne River arrived on December 19, after what Collins called "a very cold and hard" wagon trip over the rugged, West River plains.

Within a few years, the Rapid City Indian School added land, additional student dormitories and staff residences, classroom buildings, and farm buildings. While the school occasionally housed very young children, it was intended for grades four through eight, later extended up to the tenth grade. By the 1920s, enrollment grew to as many as 340 students. Girls and boys lived in separate dormitories, and enrolled at the school for three-year terms. The school allowed students to go home over the summer, but only if the students' families first deposited money to pay for return train tickets, to ensure that children returned to school in the fall. Students came from reservations across South and North Dakota, as well as Wind River in Wyoming, and the Crow, Northern Cheyenne, Flathead, and Fort Peck Reservations in Montana. Regardless of the language they may have spoken at home, the school required all children to speak only English, and all instruction was in English.

Like other on- and off-reservation boarding



Above, Rapid City Indian Boarding School girls marching to class, circa 1920.  
Inset, Carlisle Indian School Lakota Sioux Boys upon arrival and post as student residents.  
Below, the graduating class of 1924, at the Rapid City Indian Boarding School.



Top Row, Left to Right—  
Louis Cuny, Margie Russell, Deloris Hanna, Edith Martin, Amelia Yellow Thunder.

Middle Row Seated, Left to Right—Blaise Hiett, Vera LaPointe, Kath Little, Nellie Clifford, Agnes Hawkins, Regina Jones, Dora Two Bulls.

Note—Anna Grandbois went home ill in March and is not in this picture but was granted a diploma.

Seated, Left to Right—Mary Eriksen, Henry Raymond, Isaac Rouillard (Salutatorian), Jesse His Battle, (President), Samson Bolland, Esther Spraul (Teacher), Rosa LaPointe (Valedictorian), Emma Eriksen.  
First Row Standing, Left to Right—Fannie Red Buffalo, Irene Philbrick, Roger Never Miss A Shot, Joseph Gallero, Bernice Swain (Secretary), Philip Yellow Robe, Stephen Brave, George Wright.

CLASS  
OF  
1924  
  
Class Colors  
White and Green  
Class Flower  
White Carnation  
Class Motto  
Labor is Noble

schools built in the late nineteenth century, the Rapid City Indian School was designed explicitly to destroy Indian tribes by separating children from their families and cultures, while training them to live as laborers or farmers. While treaties between the federal government and Indian tribes had created reservations across the Midwest and western United States, Congress and the Bureau of Indian Affairs were determined to eliminate the reservations and end treaty obligations as quickly as possible, by destroying tribes as cultural and political entities. One means

used to attack tribes was to break up tribal landholdings on the reservations into small, individual parcels, and also allow non-Native families to purchase them, through the policy of "allotment."

The other strategy intended to destroy Indian tribes was to remove Indian children from their parents, and raise them instead in government-run boarding schools, with the intention that the children would lose their tribal identities, and assimilate and disappear into the general population. Kept from contact with their families for extended

periods of time in a harshly regimented boarding school environment, children were forbidden from using their native languages, and the practice of their customs and religions. An early promoter of off-reservation schools, Richard Henry Pratt, described the mission of the schools as ensuring "that all the Indian there is in the race should be dead. Kill the Indian, and save the man."

Guided by that philosophy, education at BIA boarding schools bore only a superficial resemblance to that offered in public schools. For most of the Rapid City Indian School's history, children spent only half of each day in the classroom. For the other half of the day, children worked around the school. Children worked on the school's farm, and in its kitchen, laundry, and dormitories. In theory, the half-and-half schedule allowed children to be taught life and work skills that would prepare them to leave tribal rolls, and make a living on their allotments. Some of the skills taught, such as carpentry and auto repair, were genuinely useful. Other work, such as cleaning the dorms, was simply the routine labor needed to keep the school functioning on a minimal budget. Some of the work, such as tending the school's boiler, or working in the school's steam laundry, was dangerous work that should never have been done by children, and sometimes led to injury or death.

Children faced harsh discipline at the Rapid City Indian School. For most of the school's history, Chauncey Yellow Robe, a Lakota graduate of the Carlisle Indian School, served as the school's disciplinarian and was responsible for maintaining order among the boys, while a staff of matrons supervised the girls. The disciplinarian and matrons could beat children, and before the BIA banned the practice, students could be confined to cells or cages. Children often ran away from the school, but were seldom able to avoid being captured and returned. Most runaways tried to return home, and were quickly caught by reservation police. Some children suffered horrific injuries in their attempts to escape the school. In 1909, Paul Loves War and Henry Bull lost their lower legs to frostbite after trying to escape the school in the dead of winter. In 1910, James Means and Mark Sherman died when they were struck by a train as they slept on the tracks.

Children at BIA boarding schools also

Continued on Page 4



## Life at the Rapid City Indian Boarding School, continued

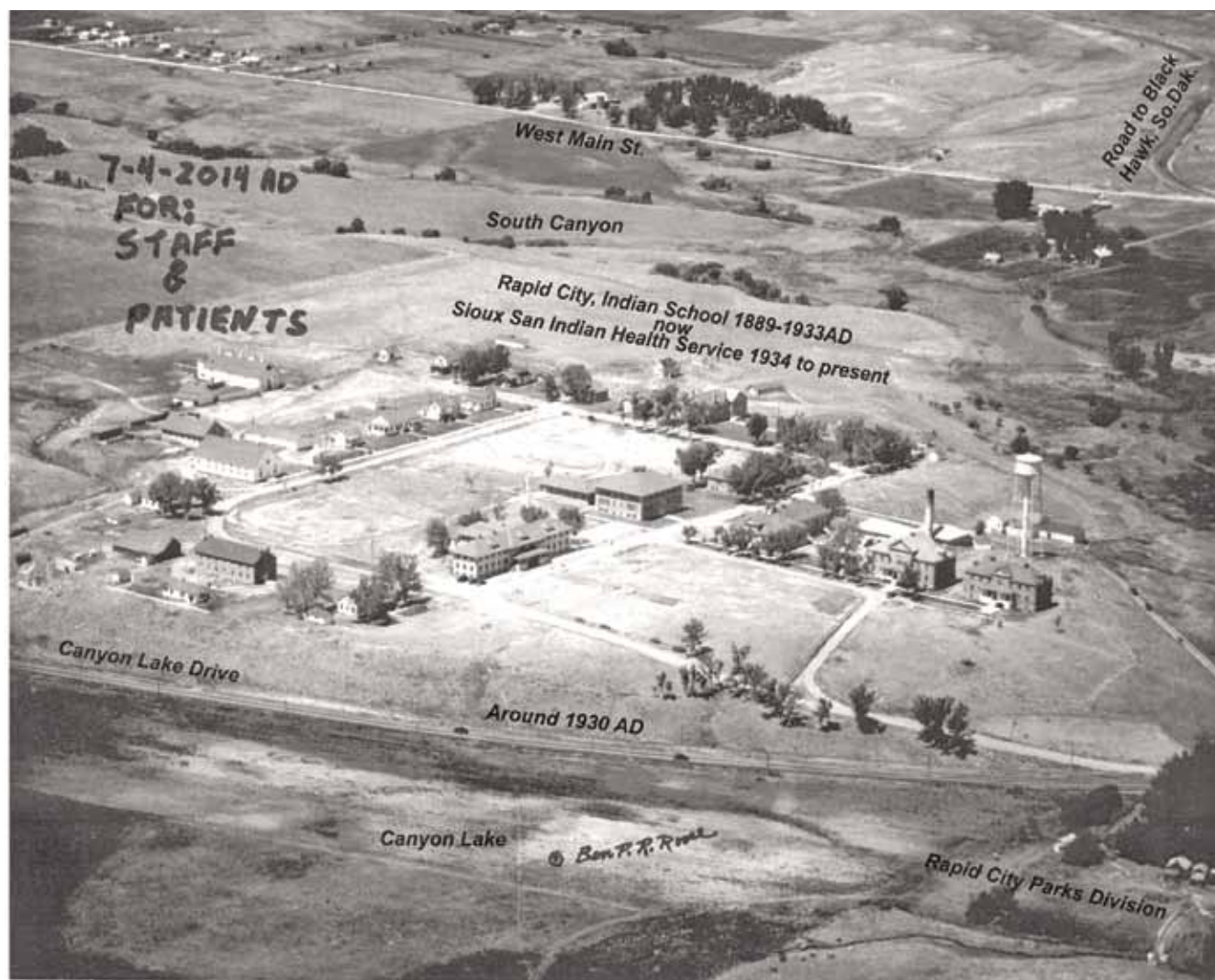
fell victim to disease. In an era before antibiotics, when vaccines existed for only a few diseases, housing large numbers of children in a boarding school environment was inherently unhealthy. Poor sanitation and health practices, and a lack of health care, made BIA boarding schools particularly dangerous. The first of the boarding schools, the Carlisle Indian School in Pennsylvania, quickly became known as a place where children died. Of the fifteen children sent from Wind River to Carlisle between 1881 and 1894, eleven either died at the school, or were sent home sick and later perished. The principal culprit was tuberculosis, which spread easily when schools housed healthy children with those in the active stage of the disease, whose every cough spread the tuberculosis bacilli.

By the time the Rapid City Indian School opened in 1898, the BIA was beginning to understand the necessity of screening out children with tuberculosis in its contagious stage. Even so, the overall health of children at the school was poor. The school had its own, small hospital, and employed a local physician to care for the children on a part-time basis, but lacked the resources to do more than offer the most basic care. Tuberculosis remained a problem throughout the school's existence. As the skin puncture tuberculin test was not yet available, detection of tuberculosis relied on observing physical symptoms that were easily missed. When children showed unmistakable signs of tuberculosis, the school either sent them to sanitariums, or sent them home, for no cure for tuberculosis then existed.

Other potentially life-threatening diseases included measles, meningitis, scarlet fever, and even smallpox. With the school so close to Rapid City, anything going around in the city found its way to the school, and children returning to school from summer break sometimes brought illness with them. In October 1918, Spanish influenza reached the school in the flu pandemic of 1918-1919. When it became clear that an outbreak was occurring at the school, Superintendent Jesse F. House cancelled classes and stopped the transportation of students to the school. Of the 150 students at the school, half the usual enrollment, 131 fell sick, as did 16 of the staff, including the superintendent and his daughter. By the time the outbreak subsided, six children had died.

The location of the remains of children who died at the Rapid City Indian School is often unclear, for the school kept minimal records of student deaths, rarely recorded causes of

death, and made no effort to record the disposition of students' remains. The first death at the Rapid City Indian School occurred in 1901, when Mabel Holy, a student from the Cheyenne River Reservation and the step-daughter of the noted Lakota leader Touch-the-Clouds, died of what was believed to be kidney disease. Mabel was buried in Mountain View cemetery. Other children who died at the school appear to have been buried on school grounds, for newspaper descriptions of their funerals describe students walking to the sites of the burials. Oral histories, too, indicate that there is a cemetery on the former school grounds, near Sioux San. While records are incomplete, between 40 and 50 children are known to have died at the school, and may be buried on or near school grounds. Their names are listed, in honor and remembrance, on the back page this insert.



Rise Photography

By the late 1920s, both the BIA and Congress had begun to question the viability of off-reservation schools, including Rapid City. The half-and-half schedule of classroom study and work around the campus seriously interfered with learning; teachers simply did not have time to teach children the material expected at their grade levels. Meanwhile, the work children performed in the half day outside the classroom often did little to prepare them either for jobs, or for the tasks they might face in their own homes after graduation. The expense of running the schools meant that there was little money left over to adequately feed and clothe the children, or to maintain student health. As the BIA closed and consolidated schools, the Rapid City Indian School was first converted to a sanitarium school for students with tuberculosis for the 1929-1930 school year. The school

reverted to its status as a regular boarding school the following year, and closed for good in 1933.

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# History of Sioux San as a Segregated Tuberculosis Clinic

By Kibbe Conti

The Rapid City Indian School closed in 1933, after a shift in federal policy away from forced removal to Indian boarding schools. The Civil Conservation Corps, a federally-funded Depression-era work relief program, briefly occupied the grounds, using them to house workers and their families. The site was then converted into a segregated tuberculosis (TB) sanitarium for Native Americans.

## SIoux SANITARIUM

In the 1930s, the federal government focused on treating TB among Native Americans. The disease had long ravaged cities and towns across the nation and was prevalent among Native communities, especially in villages or boarding schools with high population densities. The disease persisted for decades, and by World War II, as many as 10 percent of Native Americans examined for military service tested positive for TB.

Hoping to curb the spread of the disease and treat patients, construction began on the main hospital building of the Sioux Sanitarium in 1938. It opened a year later and treated solely American Indian TB patients from 1939 to the 1960s. These years were the darkest in the institution's history, with few therapies available other than extended rest and sunshine, and many patients succumbed to the disease and passed away at Sioux San. Some of the patients are believed to be buried on or near the Sioux San grounds. Discovered in 1943, the antibiotic streptomycin would eventually be developed to effectively treat TB. But that took time, and many patients died while the medication was refined.

## THE MADONNA SWAN STORY

The story of one Lakota woman's ordeal and survival from TB is detailed in Mark St. Pierre's book *The Madonna Swan Story*. It illustrates the disparity in facilities and patient care between the primarily Native Sioux Sanitarium and a predominately white sanitarium in Custer, South Dakota. Madonna was admitted to Sioux San in December of 1944 at the young age of 16. Isolated there for seven years, she witnessed death on a nearly daily basis as few treatments were available. When she was told she only had a few weeks to live, Madonna



This image depicts a typical bedding arrangement similar to the way the Sioux Sanitarium would have looked in the 1930s. Inset, Madonna Swann; image courtesy of Mark St. Pierre.

fled her confinement without permission and returned to her family home in Cherry Creek, South Dakota.

Facing the threat of quarantine again, her father refused to return Madonna to the Indian sanitarium. Instead he wrote to an old friend, Henry Standing Bear, who advised them to see a doctor in Pierre and gain a referral for admittance to the "white" TB sanitarium in Custer. When she was denied admittance and told to return to Sioux San, Madonna's father, James Hart Swan, would not accept this denial and gained an audience with South Dakota Governor Sigurd Anderson. James Swan explained their situation and the governor, who considered himself an early advocate for human rights, arranged for Madonna to be accepted at the Custer facility, where she was admitted in the autumn of 1950.

In Custer, Madonna found a facility different from Sioux San, with nicely landscaped grounds, where patients could wear their own clothing and stroll the campus. One physician promised Madonna and her

parents that he would do everything in his power to help her. Later he learned of a surgical procedure that was new in the United States. It would require the removal of several ribs and the upper lobe of Madonna's diseased lung, as well as a secondary surgery to remove the rest of the lung. Madonna received antibiotic treatment for the remaining lung, and after a very difficult recovery, she was finally cured of TB in 1953, a full ten years after noticing the first symptoms. Madonna Swan later married, raised a son, and became a Head Start teacher back in her community. She was honored as the North American Indian Woman of the Year in 1983 and will forever be a symbol of strength, courage and perseverance to all who read her story.

## INDIAN HEALTH SERVICE (IHS)

In 1955, Sioux San came under the administrative jurisdiction of the Indian Health Service (IHS), which was, at the time, a new division within the U.S. Public Health Service. By 1960, the death rate

from tuberculosis had declined by almost 50 percent and was no longer a major public health threat. This brought about the closing of many sanitariums.

At the close of the TB era in the mid-1960s, Rapid City's Indian population was growing. Elders and community leaders began advocating for access to treaty obligated healthcare services for Natives residing in urban settings. Many of which lived in Rapid City due to federal policies placing them there. Congress appropriated funds in 1966 for a pilot IHS clinic in Rapid City. The outpatient clinic grew to include dental services, a 38-bed inpatient hospital, a behavioral health clinic, and provided substance abuse counseling services. It also offered an urgent care division, optometry clinic, and a Native women's clinic. IHS continues to operate Sioux San as an urban Indian hospital today in fulfillment of the federal government's treaty-based healthcare commitments to Native Americans.



## Rapid City Indian Boarding School Lands:

# Where did it all go?

By Heather Dawn Thompson

### THE ORIGINAL RAPID CITY INDIAN BOARDING SCHOOL LANDS

Today, the facility known as Sioux San IHS Hospital rests on a vista overlooking Rapid City. That campus rests on part of a 1,200-acre parcel of land that belonged to the Rapid City Indian Boarding School (hereafter “RCIS lands”). Altogether, the RCIS lands stretched from what is now Mountain View Road to Canyon Lake Park on the west side of Rapid City. In addition to Rapid Creek, it included two water sources, Big Springs and Cleghorn Springs. The land and water rights were purchased through congressional appropriations, in fulfillment of the federal government’s treaty obligations to provide education to Native Americans in perpetuity, in exchange for lands that would become much of Montana, Wyoming, Nebraska, North Dakota, and South Dakota west of the Missouri River.

### RECIPIENTS OF THE RCIS LANDS

Over the years, various non-Native residents of Rapid City approached Congress, asking for special legislation that would make most of the RCIS lands available to them, either through purchase or a direct land grant. They are outlined as follows:

**(A) The Act of April 12, 1924 – Dairy Queen and Duhamels:** This law allowed two individuals to purchase two lots, these lots were owned outright with no restrictions. In 1924, 3.46 acres were sold to Robert Jackson, who served as the physician for the Rapid City Indian School and had served as mayor from 1910 to 1912. Today, this land is a parking lot in Canyon Lake Park, located directly across the street from the Catholic Church off Jackson Boulevard. A second parcel of 0.55 acres was sold to William Rounds. In 1949, after another law, the Act of May 20, 1948, opened up much west Rapid City for development (discussed below), this land and dozens of lots surrounding it were sold by Pennington County to William Williamson and Helen Duhamel for \$1. This land is now

the parking lot for the Dairy Queen restaurant on Canyon Lake Road and in the vacant corner lot next door.

**(B) The Act of June 6, 1932 – Camp Rapid:** This law directed 84.4 acres of RCIS lands to be given to the National Guard in exchange for 38.9 acres of what was then Pennington County Poor Farm land. Today, the National Guard’s parcel houses Camp Rapid, and is owned without restrictions.

**(C) The Act of May 20, 1948 – West Rapid City:** The Act of May 20, 1948 is the most comprehensive and covered the allocation of the remaining 1,200 acres in west Rapid City. The remainder of this article discusses this Act.

### RAPID CITY’S WESTWARD EXPANSION

After World War II, Rapid City looked to expand westward. In October 1947, the City annexed five square miles of west Rapid City. In 1948, Rapid City, the local Chamber of Commerce, the National Guard, and the Catholic Church lobbied Congress to obtain the remaining 1,200 acres of the RCIS lands. The law was proposed in February and passed in May under the leadership of Mayor Fred Dusek, Congressman Francis Case, and Senators John Gurney and Harlan Bushfield.

The law allowed for land to 1) be granted for free to the City, the School District, or the National Guard; 2) to be sold to churches; or 3) to be used for “needy Indians.”

On May 11, 1948 — after the bill passed the Senate but before it was signed into law on May 20 — the Rapid City Journal published an article outlining the land recipients already allocated: the Catholic Church, the National Guard, the Rapid

**Of the several kinds of people and institutions eligible for RCIS lands, only “needy Indians” never received any of them. This was not for lack of effort on the part of local Native Americans.**

City School District, and the City of Rapid City for Sioux Park, as well as a plot of land reserved as the “Religious Area” for other churches.

### RECIPIENTS: CITY, SCHOOL DISTRICT, NATIONAL GUARD – REVERSION CLAUSE LANDS

The 1948 Act allowed land to be granted for free to the following: the City for municipal purposes, the School District for educational purposes, and the National Guard. Because the lands were free, the law imposed a reversion clause, which required that they be returned to the Department of the Interior, via the Bureau of Indian Affairs, “when the land is no longer used for the purposes for which such lands were initially conveyed.” The following lands were granted with this reversion clause in place, each is followed by what was developed on the land:

#### **Rapid City (207.10 acres)**

- Sioux Park, 1949

#### **Rapid City School District (152.37 acres)**

- Canyon Lake Elementary, 1948
- West Middle School, 1952
- Stevens High School, 1962
- School Maintenance Facility, 1964

#### **South Dakota National Guard (693 acres)**

- National Guard Training Grounds, 1950

A 90-acre section of the National Guard land was reverted and then re-granted for the construction of Stevens High School.

There are sections of both the City and School District plots which have been re-conveyed for purposes other than municipal or educational use, likely in violation of the reversion clauses in their deeds. The

occupants of these plots have already been informed about the potential deed violations. The land deal which resulted in building West Middle School is also likely subject to further scrutiny under the terms of the 1948 Act.

### RECIPIENTS: CHURCHES

The 1948 Act also allowed land to be sold at a “reasonable value” to churches for “religious purposes.” The churches which purchased plots were:

#### **Churches (182.96 acres)**

- American Indian Mission
- Black Hills Bible School
- Canyon Lake Methodist Church of Rapid City
- Church of Jesus Christ of Latter-Day Saints
- Dakota Conference of the Wesleyan Methodist Church
- Diocese of Rapid City
- Evangelical Lutheran Church
- Synod of South Dakota of the Presbyterian Church, U.S.A.
- Western District of the Dakota Conference of the Methodist Church of the State of South Dakota

Each of these plots were purchased, and therefore owned without restrictions and without a reversion clause. As such, some of these churches resold these privately-owned lands. (See article on page 10.)

### RECIPIENTS: “NEEDY INDIANS”

Finally, the 1948 Act allowed for portions of the RCIS lands to either be used for, or exchanged for other acreages that could be used for, the benefit of “needy Indians.”

#### **• “Needy Indians” (0 acres)**

Of the several kinds of people and institutions eligible for RCIS lands, only “needy Indians” never received any of them. This was not for lack of effort on the part of local Native Americans. There were many efforts by the Native community to obtain allocations and utilize these lands. Over the years, local Native leaders submitted requests for a variety of initiatives that would have assisted members of the local Indian community. They asked for land to develop housing for families living along

# Sioux Indian School Land Grants To City Approved

## National Guard, Schools, City, Catholic Church, Other Religious Groups To Benefit

Approval yesterday of United States senate consent bill to convey Indian school or Sioux Sanatorium farm lands practically assures the outright granting of these lands to the city of Rapid City, National Guard, school system, religious organizations and Catholic Diocese. Sen. Chan Gurney assured The Journal and the Chamber of Commerce.

The same consent bill passed the house recently under the direction of Rep. Francis Case.

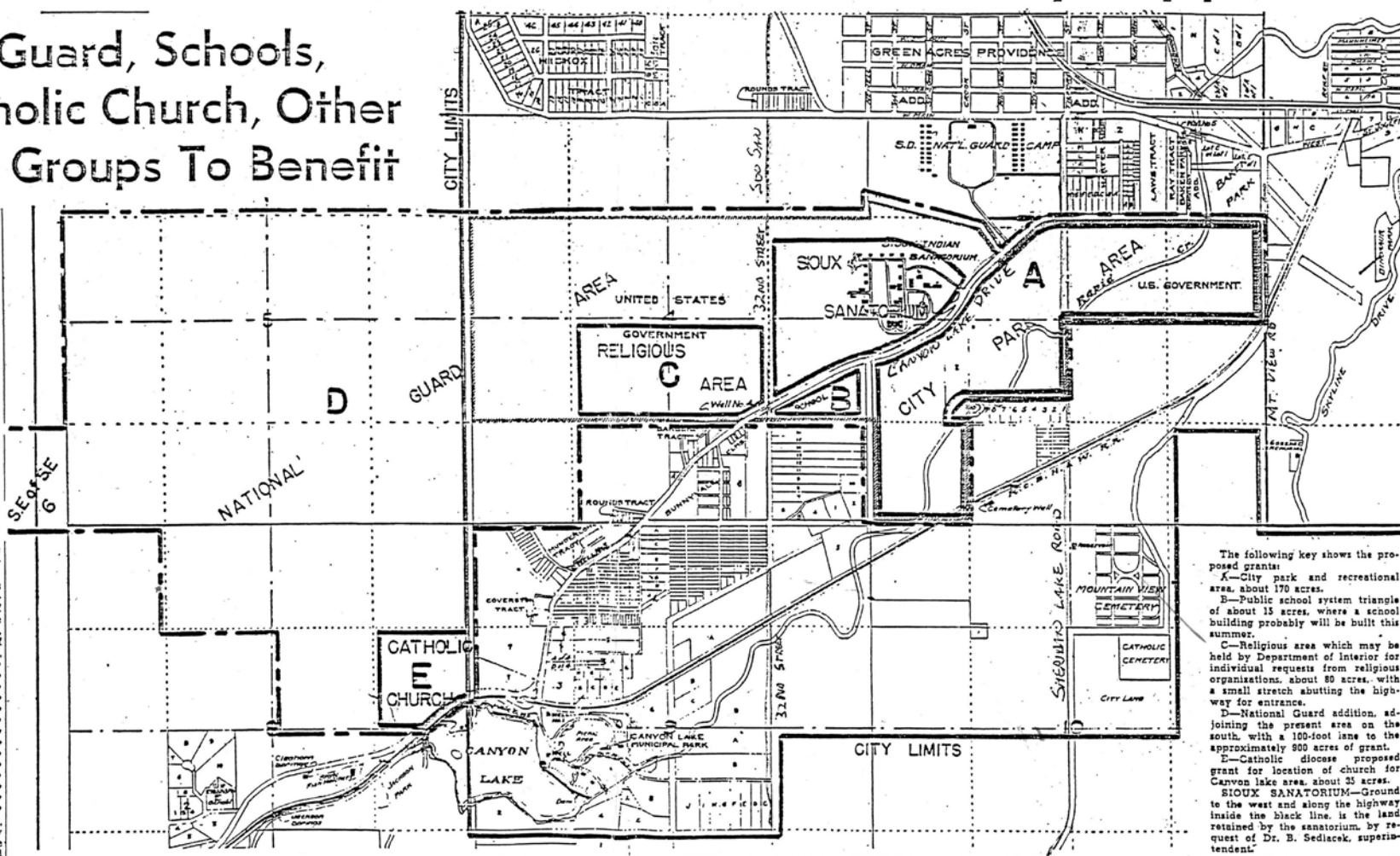
Only remaining procedure is for President Truman to sign the bill, which will authorize the Secretary of the Interior to grant outright the requests which have been formally filed with his office and previously approved by the bureau of Indian affairs in Washington.

It is expected the secretary of the interior will approve the legal descriptions and plans, which were gathered together and forwarded to Case and Gurney a few weeks ago, and which have been explained to the interior department. Gurney indicated by wire that chances of veto were very remote.

Securing the Indian farm land is the culmination of considerable effort upon the part of the city of Rapid City, Chamber of Commerce and a number of interested citizens, in addition to careful watching of the situation by Rep. Francis Case.

**RIGHT-OF-WAY**  
The city commission has started condemnation proceedings on the Rapid City, Black Hills & Western railway right-of-way; and if the city acquires this land for a highway, it will be noted that it will contact the park and recreational area in two places and potentially three, if section line highways were opened and extended.

Sen. Chan Gurney and Robert King, the latter now secretary to Gurney and formerly secretary of the Chamber of Commerce in Rapid



This map, published May 11, 1948 in the Rapid City Journal, depicts the land allocations decided before the Act of May 20, 1948 was signed into law.

## Where did it all go, continued

Rapid Creek; for the development of powwow and ceremonial grounds; an elderly living center; an Indian Community Center; and a Sioux Museum and Cultural Center.

By the 1970s, there were only two undeveloped plots left of the original, 1,200-acre RCIS lands that had not been granted or sold. The plots were transferred to the federal government's office of the Indian Arts & Crafts Board to build a Sioux Museum. However, the federal government never provided funding to build it, the museum never came to fruition, and the collection was eventually transferred to the Journey

Museum in the 1990s.

During the research for this series, it was discovered that one of those two remaining plots likely contain an unmarked cemetery of some of the children who died at the Rapid City Indian School and from tuberculosis at the Sioux Sanatorium. Those plots have recently been returned to the tribal community for protection of the graves.

### WATER RIGHTS & THE CLEGHORN FISH HATCHERY

Over the years, Congress authorized appropriations for the acquisition of water

rights to accompany the RCIS lands. Two springs were purchased in 1906: the Big Spring and the Cleghorn Spring (from George and Alma Bennett and Lucinda Cleghorn). The water was utilized as drinking water by the Rapid City Indian School, and then as irrigation for the farm lands cultivated by the students. The Cleghorn Spring produces approximately 6 million gallons of water annually.

A portion of the water rights to both the Cleghorn and the Big Springs were reserved for the personal use of the Cleghorn and Bennett family and their descendants. The Cleghorn Springs Fish Hatch-

ery was established 1928, but it is unclear what, if any, water rights accompanied the hatchery. A survey conducted on January 30, 1940, indicated that over 200 families in west Rapid City were using water from the springs.

The federal government declared the water rights and the spring houses and pipeline infrastructure "excess property" in 1959. It transferred the water rights to the State of South Dakota, and the water infrastructure property and pipelines to a non-profit named the "Cleghorn Springs Water User Association" for \$750.

double truck  
is separate  
document



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# Rapid City Churches: Nearly 200 Acres Purchased “For Religious Purposes”

By Heather Dawn Thompson

In May 1948, Congress passed a bill authorizing the distribution of nearly 1,200 acres of the Rapid City Indian School lands (RCIS lands), including the sale of some of the acreage to churches for “religious purposes.” The day after Congress passed this Act on May 10—but before President Harry S Truman signed it into law on May 20—the Rapid City Journal ran an article entitled “Sioux Indian School Land Grants to City Approved: National Guard, Schools, City, Catholic Church, Other Religions Groups to Benefit.” The article indicated the plot currently belonging to the “Catholic Church,” and demarcated a “Religious Area” for other requests by churches of other denominations. (See Page 7 for article)

The original version of the legislation, introduced by Congressman Francis Case, authorized the transfer of the Indian Boarding School lands to churches for free. The Department of the Interior (DOI) raised concerns regarding separation of church and state, and the final version of the Act was amended to permit purchase of the RCIS lands by “any church organization for religious purposes, upon receipt of the reasonable value of such lands.”

### SALE OF 13 LOTS TO 9 CHURCHES

The sales to churches started within a year of passage of the 1948 Act. The Catholic Church was the first church to receive a land allocation under the Act, on July 11, 1949, followed by eight additional religious organizations. Within a decade, approximately 13 plots had been sold to 9 different churches. A total of 183 acres of RCIS land was sold for approximately \$30,500. (See Chart 1)

### CHURCH LAND OWNED “IN FEE”

Because the churches purchased their plots, and did not receive them for free like the City, School District, and National Guard had, their portions of the RCIS lands were received outright. That means that although the lands were to be used for “religious purposes,” their lands did not have a “reversion clause” whereby they were returned to the federal government when

no longer being used for that purpose. The churches own their plots “in fee,” without restrictions.

### SALES MADE BELOW “REASONABLE VALUE”

Two aspects of the sales of RCIS lands to churches are controversial under the provisions of the 1948 Act. First was the statutory requirement that the land be sold at “reasonable value.” Three of the first four churches to receive allocations resold their lands, presumably at a profit, raising concern regarding the “reasonable value” of the sales prices to the churches. (See Chart 2)

In October 1954, the Secretary of Interior requested a legal opinion interpreting the phrase “reasonable value.” The attorneys for the DOI wrote a formal opinion on November 29, 1954, stating that sales to churches cannot be “donations” or be for a “nominal value,” but that the federal government needed to ensure the sales were made at “fair market value.” After this legal opinion was issued, 7 of the 10 pending church requests for RCIS lands were withdrawn.

### FOR “RELIGIOUS PURPOSES”

The second controversial component was the statutory requirement that the land be sold to church organizations for “religious purposes.” In total, 6 of the 9 churches sold parts or all of their Indian Boarding School

## ALL CHURCHES PURCHASING INDIAN BOARDING SCHOOL LANDS

Black Hills Bible School	8/16/56	34.10 acres	\$1,850
Canyon Lake Methodist Church	7/13/56	9.45 acres	\$7,000
Church of Jesus Christ of Latter-Day Saints (LDS)	9/14/55	1.71 acres	\$2,055
Canyon Lake Catholic Church	9/28/58	0.13 acres	\$260
Evangelical Lutheran Church	7/11/49	34.85 acres	\$1,373
Western District Methodist Church	4/11/50	7.94 acres	\$198
	2/16/50	2.48 acres	\$60
	9/13/55	40 acres	\$1,435
	8/16/56	20 acres	\$800
Presbyterian Church	7/13/56	12.17 acres	\$13,100
The American Indian Mission	8/16/56	8.42 acres	\$110
	9/13/55	1.71 acres	\$2,055
Wesleyan Methodist Church, Sturgis	5/4/51	10 acres	\$250

CHART 1

## CHURCH PLOTS SOLD BEFORE DOI LEGAL OPINION REGARDING “REASONABLE VALUE”

Evangelical Lutheran Church	4/11/50	7.94 acres
Western District Methodist Church	2/16/50	2.48 acres
Wesleyan Methodist Church of Sturgis	5/4/51	10 acres

CHART 2

lands, presumably for uses other than “religious purposes.”

Indeed, the Catholic Church, the Canyon Lake Methodist Church, and the Church of Latter-Day Saints appear to be the only three churches that kept all of their allocated RCIS lands.

The church resales were likely permissible under the 1948 law, as the churches owned the lands without restrictions on their deeds. But they did raise questions as to whether the statutory intent — that sales only be made to churches “for religious purposes” — was being met. Whether the churches acquired the RCIS lands in good faith or always had the intention of flipping the lands for a profit is unknown.

### COMPLETE LIST OF CHURCHES THAT SOLD PART OR ALL OF THEIR ALLOCATIONS

- **American Indian Mission:** Resold both of its RCIS lands allocations. One is now

the housing development just off of Hillview Drive south of Stevens High School.

- **Black Hills Bible School:** Resold all of its allocation into what is now the entire Western Heights housing subdivision and the Pointe West Apartments by Stevens High School, and likely the John Witherpoon College.

- **Dakota Conference of Wesleyan Methodists:** Kept 60 acres of RCIS lands for its Cedar Canyon summer camp, but sold its other allocation for what is now the Hillview #2 housing subdivision south of Stevens High School.

- **Evangelical Lutheran Church:** Resold all of its RCIS lands. Today this property comprises the Cedar Hills Subdivision #1 and the Cedar Ridge Townhouses.

- **Presbyterian Church:** Kept a plot for the current Westminster Presbyterian Church north of Sioux San, but sold off the plots surrounding it for housing and offices. The Episcopal Church is also located here.



# Churches, continued

• **Wesleyan Methodist Church of Sturgis:** Sold its allocation of RCIS lands. That area is now known as the Beckham housing subdivision.

## NATIVE COMMUNITY CONCERNS REGARDING CHURCH SALES

For generations, members of Rapid City’s Native American community raised concerns that local churches were selling RCIS lands at a profit and outside the intentions of the 1948 Act. On June 25, 1982, a resident named Eva Nichols wrote to the Bureau of Indian Affairs. She voiced concerns on behalf of a group of Native community members that churches that had received RCIS lands had “immediately s[old] such parcels of land and set up a realty business to make money for their churches.”

## CURRENT LAND VALUE

It is difficult to trace exactly when and for what amounts each church sold their portions of the RCIS lands, as the lots sold were broken down into over 100 smaller parcels.

We may never be able to provide an exact comparison of the fair market value of the RCIS lands in 1948 and today, but purchase prices, inflation conversions, and current property tax valuations offer some helpful insights.

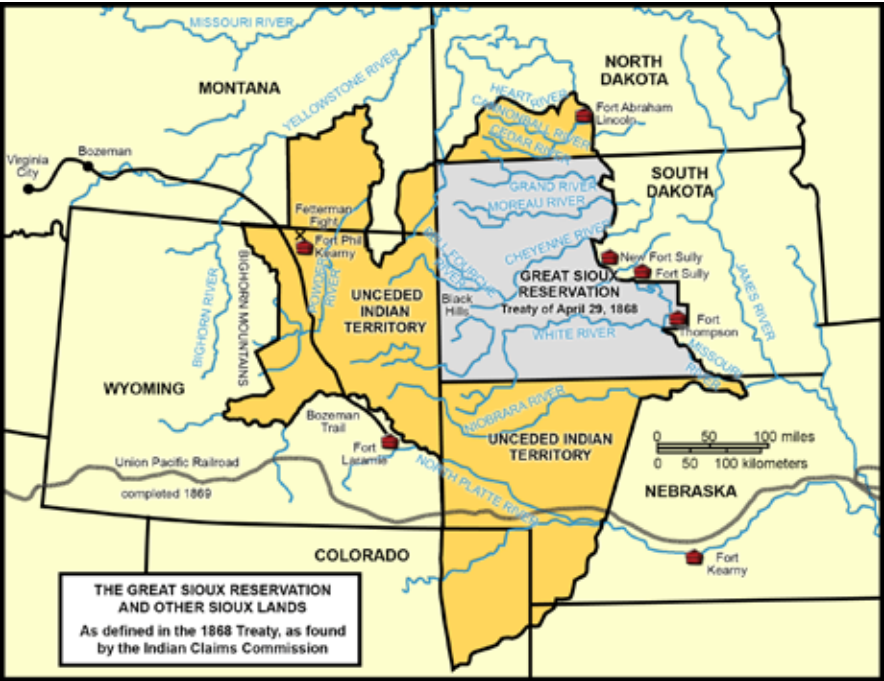
Nine churches purchased about 183 undeveloped acres of land between 1949 and 1958 for approximately \$30,000 (or approximately \$300,000 in 2017 dollars). Of those nine churches, six eventually sold some or all of their plots of RCIS lands.

Looking at just the plots that were sold by those six churches, based upon recent tax assessments by Penning-

ton County, the value of that land alone (not including improvements on the land) currently sits above \$6 million.

In other words, based on what we know of the rough prices and conversion rates between 1948 and 2017, six churches across west Rapid City purchased parcels of the RCIS lands for about \$300,000 in 2017 dollars. That same land is actually worth over \$6 million in 2017 dollars. There have, of course, been a variety of intervening factors — such as developments to surrounding areas, landscaping, infrastructure, city and services growth, and fluctuations in the real estate market — that have changed the valuations of these lands over the last few decades. Nonetheless, the scale of difference — some \$5.7 million — is substantial and likely echoes the concerns expressed by the Native American community over the years.

# Treaty and Reservation Reference Maps



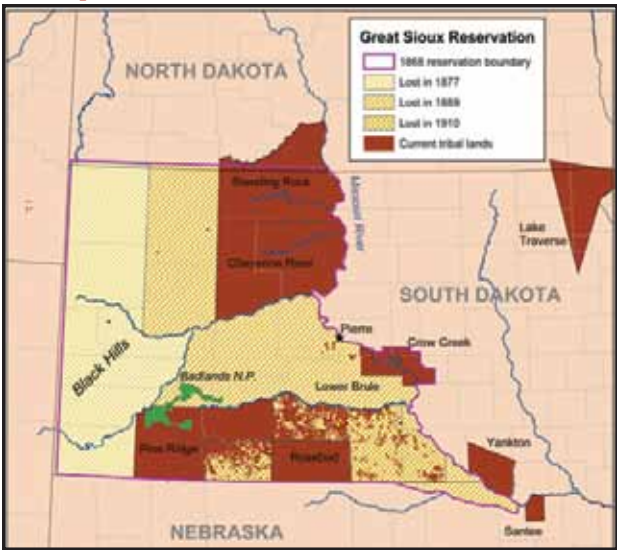
Map 2

Courtesy of nd.gov



Map 1

Courtesy of nd.gov



Map 3

Courtesy of Wikipedia

Map 2, above, shows the Fort Laramie Treaty of 1868. Map 1, top right, is the Fort Laramie Treaty of 1851. Map 3, the Great Sioux Reservation lands.

# West Middle School & Sioux Addition Housing

**The statute clearly allowed for a gift of land to the City which could have been used for housing. It also clearly allowed for the use of the federal lands, or the exchange of the federal lands, for “needy Indians.” Both of these options were rejected.**

By Heather Dawn Thompson

## NATIVE AMERICAN MIGRATION PATTERNS TO RAPID CITY

As the gateway to the Black Hills (Paha Sapa), Rapid City and particularly Rapid Creek (Mniluzahan) have historically been at the epicenter of life for several Native American communities, most notably Lakotas, to whom the Hills are sacred. After the U.S. government forcibly removed Native Americans from their Black Hills treaty lands and confined them to reservations in the latter years of the nineteenth century, there were three particularly significant waves of Native American migration to Rapid City.

One of the first waves of modern migration was during the era of the Rapid City Indian Boarding School, which was open from 1898 until 1933. During this time, government agents took children from their homes on reservations in South Dakota and elsewhere, then brought them to the Rapid City Indian School. Many families moved or traveled to Rapid City to be near their children. Many of the boarding school children ended up staying in Rapid City and raising families of their own.

The second wave of migration came between the 1930s and 1960s, after the boarding school was converted into a segregated tuberculosis clinic known as the Sioux Sanitarium. Native families moved to Rapid City to be near loved ones committed to the facility.

The third wave arrived during and just after World War II, when the federal government converted a portion of the Pine Ridge Indian Reservation into a military bombing range, forcing dozens of Native families to evacuate

their homes. Others came to Rapid City to work in war industries.

With each of these waves, a lack of extended family and monetary resources, the historical connection to Rapid Creek, and historical housing discrimination issues in Rapid City, resulted in a significant portion of these families living in small encampments on or near Rapid Creek.

## RAPID CITY INDIAN BOARDING SCHOOL LANDS & THE REQUESTS BY THE NATIVE AMERICAN COMMUNITY FOR HOUSING

After the passage of the Act of May 20, 1948, the Native American community in Rapid City watched as the Rapid City Indian School lands (RCIS lands) were distributed to non-Native entities by the U.S. Department of Interior (“DOI”). The Native community made a formal request to build housing near Sioux San for the many families living or camping near Rapid Creek without permanent home structures.

The non-Native community living in west Rapid City strongly opposed this request. Articles published in the Rapid City Journal in the early 1950s reveal signed petitions threatening to enjoin members of the city council if RCIS lands were used for Native American community housing. The public discourse focused on “law and order” and the lack of “sanitation” or “municipal services” available on the property. The request was denied.

## THE “INDIAN PROBLEM” AND WEST MIDDLE SCHOOL

Meanwhile, in April 1953, U.S. Senator



Courtesy of Sioux Addition Civic Association

Francis Case visited various “Indian camps” on and near Rapid Creek and reported back that the conditions were unacceptable and that the government had an obligation to provide housing for Rapid City’s Native community.

The statute clearly allowed for a gift of land to the City which could have been used for housing. It also clearly allowed for the use of the federal lands, or the exchange of the federal lands, for “needy Indians.” Both of these options were rejected. Neither the federal nor City governments wanted the housing on their lands, as neither wanted responsibility for what they referred to as the “Indian problem.” Further, providing space for Native housing in west Rapid City — where the boarding school-turned sanitarium existed — was politically unpopular.

Therefore, city and federal officials crafted a creative, mutually beneficial solution: The DOI gifted 27.27 acres of RCIS land to Rapid City for “municipal or educational purposes.” The deal contained the “reversion clause” stating that the land would be returned to DOI if not used for those purposes. Once the deal was signed, Rapid City transferred the land to the Rapid City Area School District in exchange for \$15,000. Monetary exchange is not contemplated in the statute. The school district then built West Middle School on that prop-

erty.

## THE MAYOR’S COMMITTEE FOR HUMAN RIGHTS

Upon the completion of this land deal, Rapid City took the \$15,000 it received from the School District and gifted it to a non-governmental entity, the Mayor’s Committee on Human Rights (“Committee”). The former Mayor of Rapid City, Isaac Chase, was the Chairman of the Committee. The federal and city governments made this arrangement assuming that if the housing funds were handled by a non-governmental entity, this arrangement would absolve the federal and municipal governments from further responsibilities over the new Native American housing project.

## SIoux ADDITION HOUSING

The Committee took the \$15,000 from the exchange/sale of the West Middle School lands and purchased 20 acres of land, separated into 80 plots, for approximately \$2,000 in the early 1950s. The land was located outside of the city boundaries, adjacent to what is now Lakota Homes, and had no “municipal functions,” including water or sewer. This land became known as “Sioux Addition,” and is identified by the street names Crazy Horse, Sitting Bull



## West Middle School & Sioux Addition Housing, continued

and Red Cloud in north Rapid City.

The Committee then worked to move Native American families from Rapid Creek to the Sioux Addition. When Native Americans agreed to the relocation, the Committee helped move their shacks or tents from the river to the new location. However, the Sioux Addition was located over two miles — or an hour's walk — from Rapid Creek, and many families chose to stay along Rapid Creek as the residents of Sioux Addition had to haul their water from the creek for almost two decades. The 1972 flood washed away much of the Native community and housing that had remained along the creek.

In the late 1960s, Bureau of Indian Affairs (BIA) funds were used to finally install a water

and sanitation system to Sioux Addition, known as the Lakota Sanitary District. By 1971, however, the increased costs to Rapid City to provide water to the remote Sioux Addition, resulted in a spike in water prices. Residents of the Sioux Addition — already some of the poorest residents of Rapid City — paid approximately \$25-35 each month, as compared to approximately \$5.50 per month for the rest of Rapid City. The controversy of the water costs is one of the factors which lead to the annexation of much of north Rapid, against the fierce opposition of the residents Sioux Addition. At present, it is unclear what happened to the Lakota Sanitary District which was paid for by the BIA and owned by Sioux Addition.

### “TRUST” LAND STATUS & LOSS OF SIOUX ADDITION HOMES

Because the original request by Rapid City's Native American community had been for housing located on federal RCIS lands adjacent to Sioux San. The original Sioux Addition residents had been under the impression that there had been a direct land swap, as allowed under the statute. They therefore believed that the Sioux Addition lands were also federal lands; an understanding bolstered by the fact that the BIA paid to construct their water and sewer infrastructure. Had they been held in trust by the federal government, the Sioux Addition property would not have been subject to state or local taxes. Indeed, some correspondence in the 1980s concurred that the Sioux Addition lands

fell within the federal/tribal trust status.

Unfortunately, due to the purposefully “creative” structure of the land deal between Rapid City and the school board, the Sioux Addition lands were purchased privately, or “in fee,” with the intent to clear them any governmental status. This likely rendered the lands taxable, and as a result, a significant portion of the original residents of Sioux Addition lost their homes and plots over the years for failing to pay taxes on property they believed was not taxable.

The residents and women of Sioux Addition, through the Sioux Addition Civic Association, were key community leaders in seeking access to the RCIS lands and served as advocates for services for the Rapid City Native American community.

## “Unci” – The Grandmothers: Rapid City's Native American female leaders take the charge



One of the most treasured pieces of Wilma Clark work is the apron of cotton, muslin, glass-encased needles and other materials for the city's new historical Indian museum. Mrs. Elizabeth Hill, center, the new chairman of Wilma Clark work. It was here as she received guests brought to her attention left, Mrs. Margaret Smith and right Mrs. Jan. Hansen.



Action at the quilting frame keeps hands occupied while mutual problems are discussed at the meeting. Finished products are sold for the benefit of their Indian Welfare fund. Left to right at the

McGee (standing), Julia McGee, president, (seated in background Margaret Smith, Myrtle Cable and Mrs. Elizabeth Hill; standing right, Mrs. Bessie Flak.

## “Winyan” – The Women:

# Decades of Rejected Efforts by the Native American Community to Utilize the RCIS Lands

By Karin Eagle and Heather Dawn Thompson

Cecelia Montgomery. Eva Nichols. Marie Lambert. Mary Wright. Elizabeth Fast Horse. Violet Weston. The Wenona Club. Waokiya Ospaya. United Sioux Tribes. These are just a few of the known names of the Native American women and organizations who fought for decades to obtain access to the Rapid City Indian Boarding School lands (RCIS lands), pursuant to the “needy Indians” provision of the Act of May 20, 1948.

The 1948 Act permitted the Department of Interior (DOI) to grant RCIS lands for free to the City, School District, and the National Guard; allowed the sale of the lands to churches for religious purposes; and allowed the land to be used or exchanged for “needy Indians.” All of the lands were distributed under the first and second section, but no land was distributed for use by the Native community.

### REJECTED REQUESTS FOR LAND USE

Many documents have been lost over the years, and memories have faded. But even with those impediments, history highlights numerous efforts by members of the local Native American community, each trying to obtain the community’s share of property under the 1948 Act. These efforts spanned decades, but each was denied.

### 1950s: INDIAN HOUSING

The first effort after the Act was passed was aimed at creating more permanent housing opportunities for the Native community living on and near Rapid Creek. Non-Indian residents of west Rapid City objected to this plan, pressuring local politicians to reject these requests. Instead, Rapid City and the Department of the Interior (DOI) devised a creative and questionable land deal that would displace Native Americans, moving them to the periphery of north Rapid City called “Sioux Addition.”

### 1950-1960s: REQUESTS TO THE DOI FOR VARIOUS PURPOSES

Despite the very polarizing result of the

denied request to place housing near Sioux San, the Native community persisted. As reflected in an internal 1968 memo, numerous Native organizations submitted formal requests for access to the lands for housing, a cultural center, an Indian center, for the development of powwow and ceremony grounds, and for the creation of health facilities. Some of the requests came from:

- United Sioux Tribes
- Rosebud Tribal Council
- Black Hills Council of American Indians
- Black Hills Sioux Shrine
- Office of Equal Opportunity Project, led by Mrs. Violet Weston
- Rapid City Indian Health Committee, led Mr. Edson Briggs
- War Eagle Dancing Club, led by Mr. Joseph C. Dudley

### 1962: BLACK HILLS SIOUX SHRINE

Led by Ms. Eva Nichols, this organization was created to develop a plan for a Sioux Museum and Indian Education Center. She submitted a formal request to the DOI, but the agency did not want to allow the facility to be built on federal land and therefore just redirected the community to seek congressional legislation.

### 1971: UNITED SIOUX TRIBES - FEDERAL LEGISLATION

After repeated denials through the regular request process, in 1971 the intertribal organization of the Sioux Tribes in South Dakota, called the United Sioux Tribes, proposed federal legislation to transfer of some of the lands to build an Indian Center. The Center would include a Library Research Center, Junior Achievement Activities, a Fine Arts Laboratory, Adult Education Services and would also serve as a cultural source of technical and information resources for several Sioux tribes. Senator George McGovern, Congressman James Abourezk, and the Commissioner of Indian Affairs Louis R. Bruce all supported the legislation. Unlike the prior three Acts submitted by the citizens of Rapid City for access to

these lands, however, this bill never passed into law.

### 1974: WENONA CLUB – INDIAN ARTS & CRAFTS BOARD, SIOUX MUSEUM, & THE JOURNEY MUSEUM

After the failure of the direct requests, and the efforts to secure a Congressional act, the Native women of Rapid City got creative.



INTER-TRIBAL AMERICAN INDIAN ASSOCIATION, INC.  
919 MAIN – DUSEK BUILDING NO. 12, RAPID CITY, SOUTH DAKOTA 57101  
605-348-5300

June 25, 1982

Jerry Jaeger - Area Director  
Bureau of Indian Affairs  
Federal Building  
Aberdeen, South Dakota 57401

Dear Mr. Jaeger:

Under separate cover I am sending to your office a box of documents covering the Sioux Sanatorium land and what maps we have seen. I am sure that you have sufficient maps covering the area in question.

In reviewing our documents and the maps we are of the opinion that the entire original acreage of over 1000 acres should be included in this study. Our reason, even city officials are of the opinion it is a “mess”. Just who or what is meant will only be known after a identification of the acreage is done.

While the Churches received land and have deed I am sure the Federal government was unaware they would immediately sell such parcels of land and set up a realty business to make money for their churches. But this is happening. Also since the Federal government did give some consideration to schools on the basis of equal education for Indian children, such officials began an immediate seizure not only of all the acreage they could find they also began immediate stripping of the top soil from the acreages nearest the Sioux San for shoring up other areas they had which they wanted to develop. All of these details need evaluation and clearing up.

I am very appreciative of the fact that now perhaps this entire land question will be settled once and for all. It seemed no one cared but everyone certainly made a big effort to see that Indians never got one acre of it.

With best wishes I am,

Sincerely,

Eva J. Nichols

Through a civic organization they called the Wenona Club, they requested that land not be given directly to the Native community, but be transferred to the U.S. Indian Arts & Crafts Board for the creation of a Sioux Museum. The Wenona Club had designs and a plan. However, no funds were ever appropriated to the Indian Arts & Crafts Board for the museum, and the facility was never built. In the 1990s, the collection was



## Decades of Rejected Efforts, continued

transferred to the Journey Museum.

### 1990s: WAOKIYA OSPAYA – NATIVE ELDERLY HOUSING

In 1998, Mary Wright, on behalf of the local Native community, sought the usage of the land to build housing for elderly Natives. The organization Waokiya Ospaya, Inc. had a design and an architect, but no land on which to build. In her correspondence, Wright called the RCIS lands a “large area of Indian Trust Land” intended to be used by needy Indians. But the lands were never approved for this housing project.

### REQUEST FOR ANSWERS

After the numerous denials of requests from the Native community in the 1950s, 1960s, and early 1970s, the women of Rapid City’s Native community continued to push for answers. How had the RCIS lands been dispersed and why had none been used to assist Native Americans, per the Act of May 20, 1948? Most of these inquiries have been lost to time. But a handful of their letters, which tell the story of their unsuccessful efforts, have been preserved in the homes of their descendants.

**1971.** Ms. Elizabeth Fast Horse wrote to the DOI in 1971, demanding answers. She received a cursory response stating that the agency “has the authority to convey Sioux Sanatorium lands as provided by the Act of May 20, 1948,” and that they could make no commitments until the outcome of legislation pending at the time was determined.

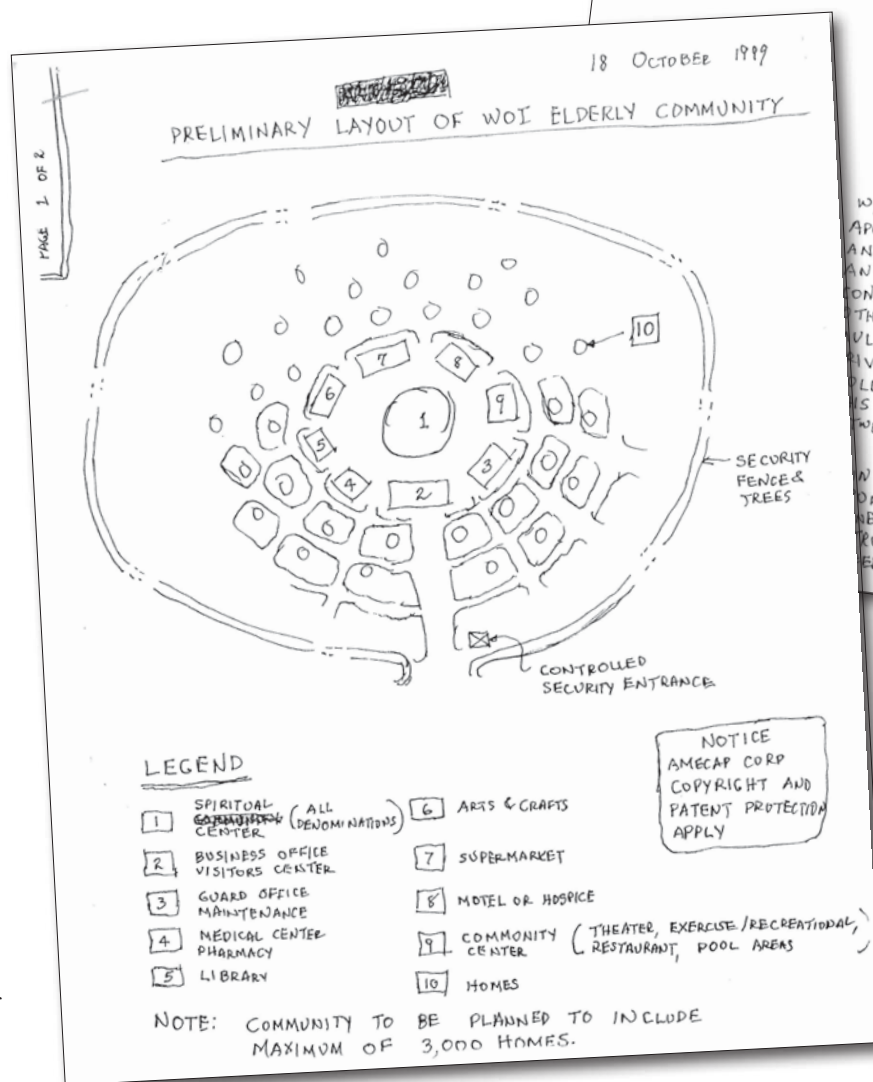
**1974.** Members of Rapid City’s Native American community sent a petition to the Secretary of the Interior, outlining several grievances concerning the alleged misuse of RCIS lands. The petition demanded that the Secretary “cease and desist” from further conveyances of the land.”

**1982.** Ms. Eva Nichols wrote another series of letters to the General Services Administration (GSA) on behalf of a group called the Intertribal American Indian Association. She requested an inquiry into the distribution of the lands. The GSA responded that it was not authorized to conduct the kind of survey necessary to obtain that information.

Undeterred, Ms. Nichols wrote to the Bureau of Indian Affairs on June 25, 1982, asking once again for a full inquiry into the process that had allocated over 1,000 acres to various entities, but not “needy Indians.” In her letter, Ms. Nichols expressed concern that churches receiving lands under the 1948

Act “immediately [sold] such parcels of land and set up a realty business to make money for their churches.” She also worried that land recipients were “stripping” top soil from unallocated lots for their own purposes. She begged that an investigation be conducted, as she put it, because “everyone certainly made a big effort to see that Indians never got one acre of [the land].”

**1988.** Community member Marie Lambert sent numerous hand written notes to U.S. Senator Tom Daschle asking for help for a full study on potentially illegal land transactions. She ended one



### SIoux ADDITION CIVIC ASSOCIATION

The Sioux Addition Civil Association, a group of Native residents of the Sioux Addition in North Rapid, was very active when it came to raising awareness and seeking a

18 OCTOBER 1999

REVISED PLAN FOR WAWOKIYA OSPAYA (WOI) ELDERLY HOUSING COMMUNITY

1. PHASE I.

SEED MONEY FOR DEVELOPING DOCUMENTATION, DRAWINGS, SPECIFICATIONS, ETC. INCLUDING PURCHASE OF LAND, AND PRELIMINARY SURVEY THAT WILL BE NEEDED DURING PHASE II, TO BE OBTAINED BY AMECAP. PAYMENT OF FULL AMOUNT (\$150,000) TO BE TRANSFERRED BY WOI UPON RECEIPT OF GRANT FUNDS, TO AMECAP. THIS ACTION WAS VOTED AND APPROVED BY WOI ON OCTOBER 15, 1999, WILL REQUIRE CONTRACT.

2. PHASE II.

WILL CONSIST OF DEVELOPING THE ABOVE DESCRIBED DOCUMENTATION AND LAND PURCHASE. ESTABLISHMENT OF OFFICES IN RAPID CITY FOR WOI AND IN WASHINGTON, D.C. FOR AMECAP. CONTRACTS, AND DOCUMENTATION TO BE DONE BY AMECAP AND WOI. 3 TO 5-MILLION DOLLARS WILL BE REQUIRED BY JUNE 30TH OF 2000. THIS EFFORT WILL ALSO REQUIRE CONTRACT BETWEEN WOI AND AMECAP.

WILL CONSIST OF FEASIBILITY STUDIES TO VERIFY APPLICABILITY OF PHASE II EFFORT. FINAL SURVEY AND ENGINEERING REQUIREMENTS TO BE FINIALIZED AND APPROVED. ONGOING SOLICITATION OF CONSTRUCTION FUNDS AND PURCHASE OF HOMES, OTHER RELATED BUILDINGS TO BE CONDUCTED THROUGH MULTIPLE FEDERAL/STATE AGENCIES, AS WELL AS PRIVATE & INDUSTRIAL DONATIONS. 6 TO 10-MILLION DOLLARS WILL BE REQUIRED BY OCT. 30 2001. THIS EFFORT TO BE A CONTINUING ON-GOING TASK BETWEEN WOI AND AMECAP, INCLUDING CONTRACT EXTENSION.

CONSTRUCTION OF HOMES AND RELATED PORT AND SERVICE ENTITIES. ISSUANCE OF BIDS TO BE BY WOI/AMECAP. AMECAP TO SUPERVISE CONSTRUCTION. \$300 TO \$500-MILLION DOLLARS WILL BE REQUIRED FROM NOV. 1, 2001 TO NOV. 12, 2003.

resolution to concerns about the Indian Boarding School lands. Under the leadership of Native women like Cecelia Montgomery and Mary Wright, dozens of community members participated in these efforts. The Association repeatedly asked questions about the equity and fairness of the process that distributed the RCIS lands over the course of several decades. They never received any clear answers.

These are only some of the names and stories of the women and organizations who stepped forward and pressed their local, state and federal governments about the land transfers, to no avail. The consistent ignoring of their concerns has led to a deep-seated sense of frustration by members of Rapid City’s Native American community, who have been searching for answers for decades.



## Children Who Passed Away at the Rapid City Indian Boarding School

**D**ozens of children passed away after being removed from their homes to attend the Rapid City Indian Boarding School. Most died from diseases to which they had little immunity, others died while attempting to run away from the school in the harsh South Dakota winter. The school did not keep complete records of the deceased, and many of the records were rendered illegible by the passage of time. This list is far from complete. But the painstaking hours of labor it took to compile this list is a small token from the authors in honor and memory of the children that never made it home:

*[Illegible]*

*Abner Kirk*

*Adolph Bissonette*

*Adolph Russell*

*Alonzo Little Chief*

*Bessie Bare Arm Necklace\**

*Charles Crowdog*

*Charles Long Turkey*

*Dorothy Crier*

*Evelyn Day*

*Female Child 1*

*Female Child 2*

*Female Child 3*

*Female Child 4*

*Female Child 5*

*Female Child 6*

*Female Child 7*

*Infant - Foreman\**

*Infant - Naomi Goings\**

*Isadore Eagle Feather*

*James Means*

*Jennie Pretends Eagle\**

*John [Illegible]*

*Joseph Brown*

*Joseph Face Darkling [Darling]*

*Josephine Spotted Bear*

*Lia Logan*

*Louis Longhorn*

*Luke Shell Necklace\**

*Mabel Holy\**

*Male Child 1*

*Male Child 2*

*Mark Sherman*

*Martin Hart*

*Martin Williamson*

*Mary Galligo*

*Melania Rencountre*

*Nicholas Eagle Horn\**

*Philip Moore*

*Robert Cedar Boy*

*Sophia Fleury*

*Spencer Ruff*

*Susan Blue Horse\**

*Tommy Afraid of Thunder\**

*Unnamed Child 1*

*Unnamed Child 2*

*Unnamed Child 3*

*Unnamed Child 4*

*Unnamed Child 5*

*\*Indicates child is buried at the Mt. View Cemetery in Rapid City*