DL: This is Deborah Locke I'm in Flandreau, South Dakota on June 28th, 2012. I'm interviewing Mr. Myron Taylor. This is part of the Oral History Project. Mr. Taylor here's an easy question. Could you please spell your first and last names for me?


DL: Do you have a nickname?

MT: Butch, everybody calls me Butch.

DL: How long have you had that nickname?

MT: Most of my life.

DL: Who gave it to you?

MT: Girl at the movie theater taking tickets. [Laughter]

DL: When and where were you born?

MT: I was born right here in Flandreau in 1946.

DL: What would be the date?

MT: September 7th.

DL: Who were your parents?
MT: My mom was Bernice and my dad was Ted Taylor. Theodore I guess his real name is.

DL: And what’s your mother’s family name?

MT: Rice.

DL: Bernice Rice Taylor. Thank you, and your grandparents on both sides?

MT: My grandmother was Julia Crow Taylor and my grandfather was Joseph Taylor.

DL: And on your mom’s side?

MT: On my mom’s side were Helen Rice and I forgot what my grandfather’s name was.

DL: How about your siblings, how many of those?

MT: I’ve got eight… There was eight of us and three have passed away.

DL: How long have you lived here?

MT: Most of my life.

DL: Where else did you live?

MT: Wisconsin.

DL: About when was that? What years?

MT: From ’71 to ’79.

DL: Are you an enrolled member here?

MT: Yes I am.

DL: Do you have family members at other reservations like in Minnesota?

MT: My sisters live close to the Blue Wing Village in Wisconsin which is a Winnebago Reservation there.
DL: Where did you go to school?

MT: Right here in Flandreau.

DL: Was it a public school?

MT: Public school, yes.

DL: How many grades did you go through?


DL: So you did all 12 years here?

MT: Yes.

DL: What kind of student were you?

MT: Pretty good.

DL: What is your earliest memory as a child? [Whisper]: That's a hard question.

MT: That’s a hard question, yes it is.

DL: The first thing you remember from when you were tiny?

MT: I remember I got in trouble for going down to a pop factory when we lived in Brookings. They bottled pop at this factory and that is one of the earliest memories I can remember. I walked down the street and went down there and they gave me a bottle of pop because they did guided tours and… [Laughter] I got in a lot of trouble for wandering away from the yard.

DL: How old do you think you were?

MT: Probably two or three.

DL: Two or three! You were brave.

MT: Yeah [Laughter] or dumb, I don’t know.
DL: When you were a little kid, what did you do after school? What games did you play or who did you play with?

MT: My dad was a carpenter and we started [to] work for him. As early as I can remember we did things like pick up loose pieces of lumber and grade dirt and move dirt, clean things, sweep things out. He built houses. We did a lot of that so a lot of that I spent time working. Later on when we got involved in sports, then it was a lot of sports after school. Sometimes when my dad wasn’t working, I liked to hunt. I did a lot of hunting especially in the winter time when he wasn’t working.

DL: I bet you learned a lot about carpentry from your dad.

MT: I did.

DL: Were you able to use that later?

MT: By the time we were 14 years old, me and my brother were both making top carpenter wages. That’s what his father did, too. Joseph, he did carpentry work so there was three generations of carpenters.

DL: So you were getting on the job training when you were quite young.

MT: Yes we were.

DL: What kind of carpentry did you do? Did you build homes?

MT: We did all kinds of carpentry work. My dad taught up at the Indian School for a long time and then when he retired from there he worked mainly for the Duncan’s in town. There were a lot of land owners so they had a lot of farms so we did that type of work. We did roofing and concrete work and a lot of shingling.

DL: What’s the first news story you remember from your childhood?

MT: Oh I remember the start of the Korean War I think is what I remember mostly as a news story.

DL: Was there a family member involved in that? Why does that stand out?
MT: All my uncles are all World War II veterans and so was my dad and that just stuck out in my mind. Then there was the threat of a nuclear war. That scared a lot of people at that time.

DL: Which relative had the most influence on you?

MT: My grandmother.

DL: Tell me about your grandmother. What was her name again?

MT: Her name was Julia Crow Taylor.

DL: Grandma Julia Taylor. Tell me about her. Why was she so influential?

MT: I stayed with her a lot and she tried to teach me language. We rode to the, they call it the Lone Tree Corner out here. It was a bus stop. We rode the bus to Sioux Falls and they gave me a big apple. I remember how huge that apple looked. She [his grandmother] did that, she did things. She tried to teach me the language and customs and things like that, even though she told my dad not to raise us in that way. You’ve heard that story before where the elders thought we’d be better off in a white world not knowing the Indian ways, the native ways.

DL: But she made an exception for you.

MT: Yes she did, she tried to teach me the language and stuff like that.

DL: Did she teach you anything about medicine, about the plants?

MT: In a way she did. She had all of us kids go… That’s a funny story because there’s a road out here that’s three miles this way and it goes a mile this way and then it comes back another three miles. We used to take a wagon and she described these plants and showed us what they looked like. We’d go out and gather those plants for her and she used that medicine in a lot of different ways, mainly on herself mostly.

DL: Would you be able to gather the same plants today?

MT: Some of them. I still remember some of them.

DL: That’s useful.
MT: I was working for the National Park Service and one of the teachers from the school; he was a summer time employee there at the Rangers at the National Monument. He did a program. They don’t have it there anymore but he identified all the plants and I helped him do that. I learned a lot just from… It refreshed my memory. I remembered from being a kid what these plants were used for and I helped him. He identified all those plants over there at the monument.

DL: You were lucky to have a Grandma who saw something in you that she wanted to teach. Did your family celebrate the holidays?

MT: Yes they did. I think most of the families in this area were basically Christian and they celebrated the Christian holidays. I enjoyed that so I think there was a lot of influence on us like that in that direction.

DL: Your father was employed as a carpenter making a good wage so there probably were extras like toys and…

MT: Yeah, there was. We always had good food and toys and clothing.

DL: Did your mother or maybe your grandmother, maybe it was your grandma who did this: prepare traditional Dakota foods for you.

MT: Sometimes they did. My mother was Cree and French and she prepared mostly it was like Cajun stuff. We had a lot of that. [Laughter] We grew up on that.

DL: Not many people around here grew up on Cajun.

MT: No. [Laughter] I was thinking about that. My grandmother did, she you know… I remember her cleaning vegetables and things like that and we helped. She’d sit out in the yard and do that stuff.

DL: Did she have a garden?

MT: Yes she had a big garden all the time.

DL: What do you remember her growing?

MT: Corn, there was a lot of corn. They canned that her and my mom. Green beans, I remember a lot of that. My mom used to take those and in the Cajun style they fried
them in bacon grease with bacon bits. Pretty delicious but you know… [Laughter] Me and my brother both have the same problem. [Laughter]

DL: Anything with dried meat or…

MT: Yeah she used a lot of dried meat. They actually canned meat, too, I think. Put it in jars and canned it, saved it for the winter. And they… A lot of fry bread which is a basic I think.

DL: Oh, it's delicious.

MT: Yeah [Laughter] especially the way they made it.

DL: Who made it better, you grandma or your mom?

MT: I always said my mom's cooking was the best. They both were about the same.

DL: The next question is: Who taught you most about being Dakota?

MT: I think my grandmother was a big influence on that but like I said she didn't want us raised as Native Americans so [as] we grew up in this town it was the same thing. A lot of those people you interviewed yesterday were Christians when they came here. Our family was the same way. We were Christians and that changed the whole outlook on their lives. Like my grandfather was an Episcopal minister. That changed the whole outlook on our lives. Dakota values and their ways were kind of lost [at] that time. I went to Viet Nam and spent three years in the Service and when I came home I got a job at the monument as a Park Ranger. They have an extensive library over there, or did have anyway. As I worked there I started to learn and that's when I found out about 1862. I found it in a book. These things weren't taught to us as we grew up. We learned mostly the European ways, Caucasian ways. We didn't learn the native ways the Dakota part of it. I did learn a lot of it [Dakota history] from the National Park Service when I worked there.

DL: And a little from your grandma.

MT: And my grandmother, yes.

DL: Do you remember any of the language today?
MT: A little bit. They spoke a language that was older than the language you hear today. It was more complicated and more distinct. It was long descriptions of each word. It was a different, really different language. Now days you have a lot of slang that enters into it and you hear that. These younger kids are growing up with that slang. Actually, my dad didn't want us speaking the language and we didn't use it in school or anything. To speak a language fluently you have to work with it every day. You have to use it every day. Around here they didn't do that. Like I say they were Christian, they didn't want to use their language so they didn't. But the younger generation grew up using the slang words and things. You hear it all the time. You here bits and pieces of the language spoken. If somebody asks me if I can speak the language, I say I know enough to get along good in a bar. [Laughter] I think you're familiar with that. I think it's that way with all nations, it's the same way. They have that street language I think they call it. You've heard it; I know you have. [Laughter]

DL: You mentioned something about Dakota history but not hearing many stories when you were growing up. You did that by yourself when you were older.

MT: Yes, I'm self taught.

DL: And you didn't hear stories as a child?

MT: No, not too many. There was a few but not too many.

DL: Tell me again when you first heard of the war of 1862.

MT: I actually was a Park Ranger at the National Monument when I stumbled across a book in the Library.

DL: Weren't you flabbergasted?

MT: I was astounded, mainly I was hurt. I was deeply hurt because we weren't taught this. They didn't teach it in the public school. They don't mention it in Minnesota and none of our family knew about it. But in the later years -- then I found out that's the reason why we're here in Flandreau because we were exiled from Minnesota.

DL: Do you suppose your parents knew the story but just didn't talk about it?

MT: I think so. I think they knew, that's why I was so mad at them, why I was so deeply hurt. I think that's something we should have known. It would have helped us if we had known that when we were growing up in the city of Flandreau here.
DL: Why you came here.

MT: Yeah, why we were here. The other thing is all these years we’ve been persecuted in the city of Flandreau. I hate to say this but we were. Like I say, I always tell this story. There was maybe 20 native kids in the school that started out when we were young. First grade, second grade, by the time we got to school, only two of us graduated. They tried to keep us out of school. They didn’t want us educated.

DL: You weren’t welcomed in any way.

MT: We weren’t welcomed in any way. We couldn’t play in the school band because we stood out. Our color was all wrong. We couldn’t play in the school band; they didn’t like us in sports. To this day there’s a lot of prejudice about, like in 2010 Flandreau went to the championships and the news and media didn’t report it as a victory in their championship. They didn’t even give the score because they thought Flandreau was a native town and there were native members on the team.

DL: So what you’re saying is there’s still some pretty hard feelings here against Indians.

MT: There still is, yes there is. I think a lot of it came from 1862. I still firmly believe that to this day.

DL: Tell me why. Tell me the connection.

MT: Well I think it’s because of the fact that they [the exiled Dakota] got free land here. They were the first people to move here to establish homesteads. There’s always been that prejudice against Native Americans anyways especially since 1862 and what happened in Minnesota. We still run into it today. Like my brother can probably tell you a story that we went to a powwow in Mankato and we were coming home and we visited some of the sites as we came home. We drove through this town and since we were both carpenters, we liked to look at old houses. We were looking at these old houses and you could see the people in the streets just getting frantic that there were some Indians driving down the street. I thought wow, that’s still a throwback to 1862. It’s still there.

DL: It’s still there.

MT: Yup, it’s still there.
DL: What do you…? Please explain the connection between 1862 and why this group of Dakota came to this place. All the Dakota were expelled from Minnesota. So what happened with this group, how many and…?

MT: Well I'm not sure but at the beginning of it, there were eleven families that left. They were interned at Fort Snelling and you know the story. From Fort Snelling they went to Davenport, Iowa and then my family, they went from Davenport, Iowa to St. Louis and from St. Louis, they shipped back up to Santee, Nebraska. Now at that time, and I'm not sure of the particulars about why they did this but they were going to give them a reservation at Hole in the Mountain at Lake Benton. Some of the area up there is pretty desolate. There's nothing there. You could probably raise cattle but that would be it.

DL: Is that in South Dakota?

MT: No, it's in Minnesota. It's right across the state line in Lake Benton, Minnesota. By that time some of the people had drifted away. They had heard about the land, the homesteads here, that they were going to give them land here. Now at the first, as far as I know… I saw a treaty in the National Park Service system over there that gave them land from Sioux Falls to Brookings, from Madison, Pipestone including the Pipestone quarries. Well this was all homestead land. Some of the people left Santee, Nebraska and journeyed up here. They didn't like Lake Benton so they settled near here because they liked the bend in the river here. There was a trading post here, too. They could obtain supplies here. That's when some of our families took up homesteads near here or down by Egan, especially down by Egan.

DL: Let me think now. They were expelled from Minnesota and there were about seven or eleven families.

MT: Eleven.

DL: Eleven families that came all together to this place and then got the land…

MT: Yeah and they got the land.

DL: They got the land and then farmed.

MT: Farmed it, yeah a lot of them were farmers.

DL: Now it's interesting to me -- that they were already Christians, this group that came and still is largely.
MT: Yes, largely yup.

DL: Can you explain how it is that they were already Christian. Where did that occur?

MT: Well there were a lot of as people liked to call them, “black robes” that were trying to Christianize. Somewhere near 1700 they moved from their traditional lands which was Michigan and northern Wisconsin which was the Lakota, Dakota, Nakota lands. Sometime around 1700 they moved to Minnesota because they were driven out of their country by the Ojibwe with guns.

DL: Now who did they displace here then? I heard Cheyenne.

MT: Yup, the Cheyenne used to live in this part of the country and the south eastern part of Minnesota.

DL: Are there bad feelings between Dakota and Cheyenne that you know of?

MT: No. If you know what Little Big Horn is, you know that they both banded together to fight the United States government.

DL: The missionaries were obviously Presbyterian. Is that right?

MT: A lot of them were Episcopalian.

DL: Episcopalian too.

MT: There used to be an Episcopalian Church down here but it’s long since gone. To my belief, they were the first here. That’s what my grandfather was, Joseph Taylor. He was an Episcopalian minister.

DL: You said there were eleven families that came all at once. Were they in the Shakopee or Prairie Island area?

MT: They were from Morton I believe.

DL: From Morton.
MT: Yup, most of them were. Well, my grandfather, Joseph, he was born… We have an autobiography of him and he was born at Prior Lake. On the census roles, they were enrolled at Redwood Falls.

DL: I see. You have a very clear connection to Minnesota then.

MT: Yes we do.

DL: Do you think of it as home or is this home now?

MT: Oh my brother and I both said the same thing. We’ve been to a lot of the powwows. We’ve been to the Morton area. We still have relatives there. They call us tanhansi which means cousin. When we were younger and our dad was alive, he used to visit a gentleman named David Prescott. They were our relatives and we played basketball in their barn. They lived right near the Agency where the whole thing started. So it felt like home, it always has and my brother and I both said that. Whenever we’re in that area, we feel like we’re home.

DL: Did you ever consider moving back?

MT: There were times when we did. We’ve been asked to join their tribe.

DL: At Morton?

MT: But I was born and raised here.

DL: So your family is here.

MT: Yeah, we have a lot of family here.

DL: Have you ever been to Mankato and the execution site?

MT: Yes I have.

DL: What was your feeling when you were there? What emotion went through you?

MT: I was really angry. I imagine everybody else was the same way because I fought for the United States government in Viet Nam and my brother would probably say the same thing. These people, those people, our relatives, were fighting for the same thing. They were fighting for their freedom, their lands, and their way of life.
DL: Now you mentioned this interesting twist here. Thirty-eight were condemned to die and 303 were found guilty but did you mention that some relatives of yours…?

MT: Yes, John Taylor. His name was Oceti Duta. His name was John Taylor. He was number 29 to be hanged. He was pardoned by Abraham Lincoln.

DL: What was his fate? What happened to him after he was pardoned?

MT: That’s when they were shipped to Minnesota on that walk to Fort Snelling and then from Fort Snelling like I say they went to Davenport and then from Davenport they went to St. Louis and then from St. Louis back up to Santee, Nebraska where they gave them a reservation there. That’s where they sent most of them. Some of them went to Crow Creek.

DL: But John Taylor went to Santee?

MT: Yeah, he was at Santee and then he came up to Flandreau here and took up one of the homesteads here.

DL: So you have a very clear connection. When did you discover this?

MT: It would be my great grandfather.

DL: Your great grandfather. When did you learn about John Taylor?

MT: Actually I did when I was working for the National Park Service.

DL: OK. That’s when you were doing your research.

MT: They had it in the library. They have some copies of the treaties, they have pipes. My grandfather Joseph was one of the… He was an Episcopal minister and somewhere in time he did mission work. My brother calls it doing missionary work. He traveled from different reservations to different reservations much the same as the black robes or the priests did. They were trying to Christianize the native people. He wound up at Wounded Knee in 1890. He was one of four ministers in the church when they brought the survivors into the church. So somewhere from 1890 to 1900 when he first came to Pipestone, Minnesota and to the Flandreau area he didn’t practice his religion anymore, either way. So he started quarrying pipestone and making pipes and trinkets to sell, to survive with. He also did farm work and carpentry work.
DL: You come from a long line of builders?

MT: Yes.

DL: Your feeling at Mankato was anger then and what do you do with that?

MT: Yeah, what do you do with it? [Laughter] That was my question. I felt angry and I felt really compassion for the people who had to live in that area to know those feelings that that happened there.

DL: You’ve mentioned that you’ve been to Minnesota many times. Tell me about the places that have really stayed with you and your feelings about them.

MT: One of them was Birch Coulee.

DL: Birch Coulee, why?

MT: Several years ago they had an honoring ceremony for the 38 that were hung. We always like to say 38 plus 2 because they got Little Crow and they dragged one back from Canada and hung him too so we always like to say 38 plus 2. We were there, they had a ceremony where they were honoring the 38 and they had the bandoliers and they put the names on these bandoliers. You were supposed to take these bandoliers… Like I went to the Sun Dance several times out at Crow Dog’s paradise out there because my sisters are big into that. Her husband and her brother-in-law were all… My two sisters and brother-in-law were all into that. They are actually buried out there. My brother-in-law is.

So I took that bandolier and went to… We were supposed to carry that with us for four years and do ceremonies. I even went to Sturgis. I carried that bandolier with me to Sturgis on my motorcycle. My brother and I both ride. The last ceremony they had there they had a ceremony at Birch Coulee. Every four years they had a ceremony there. The last ceremony, my brother and I we were camped down toward the entrance of where you came into the powwow grounds down there below where the battle was fought on a hill. A lot of the native people fought from that Coulee that runs around there, Birch Coulee. That’s why they call it Birch Coulee I guess. Earlier there were some kids with a ghetto blaster and they were camped down by the Coulee and they were making a lot of noise and had the ghetto blaster going. Later that night we heard a lot noise and a lot of racket. It actually sounded like gun shots. I got up, my brother came out of his tent and I came out of mind, “What the hell was that?” we were going.
We could see blue lights flying out in the Coulee and around that hill and we could here gun shots and voices on top of the hill. So we actually thought we saw the spirits maybe of those people that fought there that time. That was our last time we had the ceremony there. Four years we had the ceremony there.

DL: What did it look like?

MT: It was awesome, there were blue lights flying around in the middle of the night.

DL: Were you scared or was it just cool?

MT: No, we'd seen things like that before so. [Laughter] We knew somebody was trying to show us something.

DL: Someone from the past.

MT: Someone from the past, maybe some of our relatives that fought there.

DL: Who knew you were there.

MT: Yeah, who knew we were there. And that's where like you say; we had a direct connection so maybe it might have been our relatives even.

[interview interruption from person in lobby]

DL: How about any other places, Upper Sioux Agency, Lower Sioux?

MT: Yeah, we've been there thousands of times. We have relatives there and...

DL: At Granite...

MT: Granite Falls.

DL: Any reaction to that site, Granite Falls?

MT: Not too much. I know a girl there but... [Laughter]

DL: Well that's something.
MT: Camp Release, we’ve been there, Wood Lake we’ve been there, Mankato, New Ulm. I’ve never been to the Black Prairie Village or Pike Island. I’ve been to Granite Falls, Big Stone Lake, Sleepy Eye.

DL: Any of these places stand out, any particular memory Granite, Big Stone, Sleepy Eye?

MT: Well I used to drive a truck for 19 years that I was married and my wife didn’t like it so… I used to haul eggs out of Sleepy Eye and that town kind of… That town was named after a Native American leader that helped the settlers and that’s why they named the town after him, after Sleepy Eye. One of the things that stands out about this town is they had a gentleman – he and his brother walked around the world. I don’t know why this stays with me but they walked all the way around the world and his brother was killed in Afghanistan by bandits. He came back and he made a statement about brutal towns, how bad they were. They wouldn’t honor him in Sleepy Eye. [Laughter] I don’t know why that stuck with me because I was… The reason I was driving as he was coming into Sleepy Eye from his trip around the world he was walking down the thing with a full entourage following him and I had to get by him with my truck. That’s why I remembered it. It stuck so much in my mind.

DL: What’s your opinion of the war?

MT: My opinion of the war? I think it was necessary and it should have been fought to a conclusion, or better conclusion. Because of the treatment they received by the broken treaties… We’ve always heard that story. You hear it now, you hear it all over. I think it should have been fought to a… I think they could have come out better if they had fought it to a conclusion a better conclusion.

DL: Um hum. They were basically outnumbered.

MT: Yeah, they were… Well they were… They weren’t really outnumbered because every engagement they fought with the soldiers, they won. They won those engagements. If you look back in the history of those fights, there was 900 soldiers killed and 700 settlers. If they’d have continued with it, but they couldn’t because they didn’t have supplies and the wherewithal to fight that war because the Civil War was going on it was taking away their annuities, their goods, their guns.

DL: Sibley asked for increased military support from Lincoln and I think there were 1600 that marched straight down the Minnesota River Valley. There had been attacks on Fort Ridgely and on New Ulm.
MT: Right, New Ulm.

DL: And those weren’t successful, Fort Ridgely held, New Ulm held.

MT: Yeah, those two did, yeah, but they still killed a lot of soldiers and civilians in both those places.

DL: Now tell me a little bit about that. Have you done much reading on Little Crow?

MT: A little, I know a little bit about him.

DL: I know he asked that women and children be spared.

MT: Right.

DL: But obviously that didn’t happen.

MT: No it didn’t.

DL: Do you have any opinion on that? Was that all right?

MT: A lot of that came from the fact that the Europeans that came treated our people the same way. That’s where it came from. The French brought in the practice of scalping. A lot of people don’t know that. The practice of scalping and things… Well the native people saw it in a different manner, a different light, a different context because of their religion. They only took the center, a little piece about that big of the scalp and that was the center of your universe to them. Everybody has it, that little whirlwind in your hair. That’s what they took. They only took that. Hollywood made it different because it looked like they took the whole top of your head off. These things were done to the native people too. Their women were violated, their animals killed so that’s what they did.

DL: Um hum. Retaliation then?

MT: Retaliation mostly, yup.

DL: What do you think of the treaties?
MT: A lot of them were broken and a lot of them were government that didn’t know the people and they made a falsehood out of the whole thing. They didn’t serve the purpose. They took the land and then didn’t honor the treaties. And you see [in] most treaties that is the case.

DL: Do you think it’s a good idea to commemorate the events of the mid 1800’s or just forget?

MT: I think the native people should, they should remember it. We should teach our kids. And I’d like to hope to think that there’s people out there that aren’t so judgmental that they could know all the history. They only hear a part of it. They don’t hear the whole thing and they judge us by that. They judge native people by that and you still see it in Minnesota today.

DL: And South Dakota.

MT: And South Dakota, exactly.

DL: What’s the best way to commemorate those events?

MT: I think a lot of the things are what we are doing. We’re bringing back the memories and trying to educate everybody, not just… There’s a lot of ignorance in our own people, our own native people. I’ve run across that a lot.

DL: Such as? What are some falsehoods that are out there?

MT: Well they think… Like you have pipes on display out there at the Historical Society. If they’ve been used in a ceremony, they shouldn’t be on display. They should be put away in a bundle.

DL: They are not on display, I’m pretty sure.

MT: If they haven’t been used and a lot of people curing that time had no way to make money to survive with, they sold their art which included the pipes. Now some of these pipes haven’t been used so it’s ok to display them. We believe that. A lot of us believe that. A lot of the pipe makers which I am one. Yeah, the biggest thing is ignorance. I got in trouble for calling a Medicine Man ignorant one time. He was here at a meeting about the pipestone issue. I told him he was ignorant. I got in a lot of trouble for that. This one gentleman said, “You shouldn’t call that old Medicine Man ignorant”. I said, “Well if you look at the definition of ignorance it’s [a] lack of knowledge”. We have it
here amongst our own people as well as European cultures. They don’t know the traditions. We have a lot of our younger generation [who] don’t know traditions. They read in a book that we shouldn’t be selling the pipes or anything but the natives have a large trading culture and pipestone was part of that trading culture. You don’t see any Lakota’s on the lists of the people that quarry pipestone. They never came here and quarried it. They traded it for people who had it.

DL: I see.

MT: So, it was the same way with horses, arrows, bows. They probably had one person in a family that made good bows for things they needed, for buffalo robes or food or maybe they couldn’t hunt.

DL: What contributions have the Dakota people made to both the state and the country?

MT: Well I like to stay in South Dakota if you listen to the name. [Laughter]

DL: Yes, it is a pretty name.

MT: Yes, Dakota, it doesn’t say Lakota or Nakota it says Dakota.

DL: Tell us -- what does the word Dakota mean to you.

MT: It means our friends.

DL: If you had a magic wand, what would you wish for Dakota people today?

MT: Well I think I’d wish they had better conditions even though they do have casinos. [Laughter] A lot of them have a lot more money. With the money that’s generated from the casino I’d like to say this that it’s given a lot of people their self esteem back and they don’t drink so much and do drugs. Our younger generation, they’re the same everywhere no matter what culture they are, kids are all the same. They’ve got to experiment. A lot of the older people, you don’t see that any more. You don’t see them partying. They don’t drink, they don’t do drugs. They’re getting back to their culture, they’re studying it more.

DL: Anything you want to add to the interview? All right, thank you for your time.