



# Sicangu Scribe \$1.00

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## Scholars & Leaders Program Will Work to Strengthen Rosebud's Future Workforce

MISSION – A new project seeks to inspire high school students, along with young adults, to attend college and pursue business, economic policy and community development as a career path.

According to a press release, the Rosebud Economic Development Corporation (REDCO) recently issued a report to assess the state of the future workforce for the Sicangu Lakota Oyate.

The purpose of the report was to identify the current state of the workforce over the next 10 years. REDCO's long term economic plans include the creation of over 100 jobs and the need for highly skilled managers.

"Our Tribe's constitution calls for us to think 7 generations," stated Wizipan Little Elk, REDCO CEO. "This report lets us know that we need to be doing

more to prepare the next generation of leaders in order to improve peoples' quality of life and grow our Tribe's economy. The launch of the REDCO Scholars and Leaders Program will be one of our first steps in this new direction. It will make youth a priority."

Data was gathered from a variety of sources, including test scores and interviews with community

stakeholders in the Todd County, White River and St. Francis Indian School districts. The 3 school districts serve the majority of reservation youth. The report confirmed troubling high school dropout rates, as well as a need for more students completing college degrees. Increased resources are also required to ensure high school graduates are better prepared for both the workforce and college.

REDCO's existing internship program has provided 21 paid and for credit internships over the last 3 years. The Scholars and Leaders Program will include high school students, with an overall goal to inspire them to attend college to study business, economic policy and community development as a career path.

"REDCO's Scholar and Leaders Program is a Lakota-based, experiential approach. It integrates thinking with doing," stated Dr. Edward Valandra, a member of 4Rosebud. "Students will see how education

promotes self-determination in all life's spheres: cultural, political, social, environmental, and spiritual".

The program will include job training and career development for students. REDCO's mission to foster and promote economic development for the Sicangu Lakota Oyate is linked to education. In addition, establishing a strong economy requires a solid education system. Data from the 2015-2016 Smarter Balance assessment indicates that the majority of students across the reservation are not proficient in English and math, areas that are necessary for academic success.

Also, many students who are graduating from high school and attending post-secondary institutions are not attaining a college degree within 4 years, if at all. Low student proficiency in school is tied to the effects of trauma on students that have not been addressed and is not indicative of students' ability to achieve.

REDCO remains committed to taking concrete steps to help develop the future workforce through positive changes in the economy and education. A robust career and internship program for youth, as well as adults, will be launched early in 2018. The Scholars and Leaders program will provide participants with career training, as well as professional development of social skills, that are necessary in the workplace.

REDCO is a chartered corporation owned by the Rosebud Sioux Tribe and managed by an independent Board of Directors for the purpose of generating revenue for the Tribe and promoting economic development. Through business management and development, policy development, and community development, REDCO works to create employment, strengthen the local economy, and provide self-sufficiency for the Sicangu Lakota Oyate. For more information please call (605) 856-8400.

Pictured below is a table depicting data on academic proficiency, attendance, dropout and graduation rates of 3 high schools located on the Rosebud Reservation. The data can be found on the South Dakota Teacher Accountability and Reporting System (STARS) 2015-2016 report card. Courtesy photo.

	Todd County:		White River:		*St. Francis	
	Native Students:	Percent:	Native Students:	Percent:	Native Students:	Percent:
Math proficiency	1,081	6%	189	12%	321	.006%
ELA proficiency	1,081	9%	189	17%	303	4%
Attendance	1,767	37%	296	81%	711	95%
Four-year graduation rate	87	51%	21	76%	N/A	*69% (or 48%)
High School Completion	94	55%	31	53%	N/A	*16% (high school dropout rate average)

## American Indian College Fund To Host Listening Session

The American Indian College Fund will host a listening session for young Native adults who were previously incarcerated and want to attend a higher education institute. The purpose of the listening session is to gather knowledge and insights on the support these students may require to attend college.

"We intend to create a safe space to listen to potential students," stated Cheryl Crazy

Bull, Sicangu Lakota tribal citizen and AICF President. "We believe that we can change the lifepath of individuals who were incarcerated through education."

College students need a variety of support to succeed in school. While financial aid is probably the first issue that comes to mind when one is considering college, other areas may include educational, health and mentoring.

"Educated adults can transform the lives of their children and families. I would be so happy to even change the life of one person," stated President Crazy Bull.

The listening session will be held on Friday, December 15, 2017 at the Rushmore Plaza Holiday Inn from 9am to Noon. If you have any questions please contact Emily White Hat at [ewhitehat@collegefund.org](mailto:ewhitehat@collegefund.org)



**REENTRY TO EDUCATION FOR NATIVE YOUNG ADULTS LISTENING SESSION**

FRIDAY  
**15**  
DECEMBER 2017  
9AM-12PM  
HOLIDAY INN -  
RUSHMORE PLAZA,  
RAPID CITY, SD

The American Indian College Fund will be hosting a listening session to gather knowledge and insights on the support (e.g. educational, financial, health, mentoring, etc.) needed for Native young adults who were previously incarcerated to attend college.

If you have any questions, please contact Emily White Hat - [ewhitehat@collegefund.org](mailto:ewhitehat@collegefund.org). AMERICAN INDIAN COLLEGE FUND



# Dakota Prayer Ride Water Walk & Run

*In Honor of Women and Children from historical trauma — past & present. This journey will embrace All lives lost of our women **MMIW** and children and also the toxic spills.*

**Commencing:** December 9th Youth Councils will be running from a safe area near the recent bitumen oil spill site to the Sisseton Wahpeton Tribal Headquarters. Will resume the 10th from headquarters at 8:30 to SWO Memorial Part to begin Ride and Water Walk

**When:** December 10th, 2017 - 26th  
Wočekiya Kag'a Prayers with our sacred fire. Circle up of horses and walkers.

**Where:** Sisseton Wahpeton Oyate Memorial Park — Sisseton, SD at 9:30am

**Route:** Our journey will follow closely to the route our ancestors took when they fled the bloodshed in the Dakota Uprising — *Maps will be passed out*  
12/10 begins at Sisseton Wahpeton Memorial Park  
12/20 joining up with 38+2 Riders. *That Ride begins 12/10 at Crow Creek.*  
We will meet up with IYIC & 38 Runners at Mankato Memorial Site 12/26 — *time TBA*

**Invitation:** We encourage Water Walkers to participate to heal our 4-direction waterways that affect all people Continental Divide spreading of contamination.  
We invite all our relations who want change for our people.

Bring a vial of water from your territories to add to our Mni Wicōni pail for healing prayers.  
Send to **Sylvana Justine, PO Box 686, Agency Village, SD 57262**

Sharon Day will assist with ceremony and blessing of Water Walk.  
Including Memorial prayers for **MMIW**.

For the safety, well-being and participation of children — Sex offenders, are not welcome at this event. **Everyone is encouraged to pray with us as we take this journey.**

**How you can help?** Donate meals through pot luck — hay — feed — warm clothing

**You can lend your support through one of the following options:**

**One Earth Foundation** [Paypal.me/OneEarth](https://www.paypal.com/OneEarth) or [venmo.com/oneearth-foundation](https://www.venmo.com/oneearth-foundation)  
or the **Dakota Wicohan Website** [Dakotawicohan.org/donate](https://www.dakotawicohan.org/donate)

Indicate your donation is for the Dakota Prayer Ride

Run sign up on Dec 9-10: [grassrope04@gmail.com](mailto:grassrope04@gmail.com)

Water Walk sign up info: [mwhiteeagle57501@msn.com](mailto:mwhiteeagle57501@msn.com) for more info

38 Dakota Memorial Run info: Ft. Snelling, St. Paul, Dec 25th, gather 10pm.

Contact Šišokaduta email: [sisokaduta@me.com](mailto:sisokaduta@me.com)

For more information please call: Julian Boucher — 605-268-1484



## WATER IS LIFE

The 2nd Signing of the International Treaty to Protect the Sacred against KXL and Tarsands gathered at Lower Brule Camp Wiconi Un Tipi recently. The event was held to heal through ceremony and continue to unify for the future against intrusions on treaty land and water by 45's administration. Pictured at right is Unci Marie Randall, Sicangu Lakota, reaffirming opposition to the construction of more oil pipelines.



#NOKXL #NOKXL

## Greetings to all yoga enthusiasts!

Welcome to the yoga corner. This month we will focus on yoga for the feet. With each passing year we put more miles on our feet and it may be time to address some foot tension. The human foot encompasses 26 bones, 33 joints, and more than a hundred muscles, tendons, and ligaments, not to forget all the connective tissue. Spending more time improving the muscles and flexibility of your feet can create a better environment to promote balance and improve all your foot movements. Think about it! Being barefoot just feels natural and a familiar state of being for us. Strengthening the small stabilizing muscles of the feet can improve your balance and overall daily performance. Shoes give a lot of

# Yoga Corner



stability and support, however, they can make the foot and ankle lazy. Everything starts at ground level. In traditional Chinese medicine the feet are seen as the second heart and a true mirror of your internal health. Be bold, go outside your normal parameters and experience the effects of barefoot yoga on your feet.

**Tip of the month**  
Start slowly and find a flat and cushioned surface like your yoga mat, or a thick dense carpet. Take your

shoes and socks off. Stand strong with a gentle bend in the knees and start to go inward to focus on the breath. While breathing and slowing down the internal environment, wiggle the toes and set your intensions to the feet. First, take a deep breath in and up on tippy toes, pause, and exhale back to feet flat on the ground. Use your arms to balance self. Repeat a few times. Remember posture is everything. You may experience some soreness in the beginning as your feet get accustomed to being barefoot. This will fade in time and the muscles, tendons and joints of the foot, ankle and leg will get stronger. Give the body an adjustment period to the new sensations of being barefoot. Before you know it you are doing YOGA.

*The Supercali Yoga Studio*

## The Supercali Yoga Studio

# FREE YOGA CLASS

605-828-2525

COME JOIN US IN A GROUP EFFORT AND SET YOUR INTENTIONS TO A WORLD OF SELF-DISCOVERY!!! SEE YOU ON THE MAT.

Every Wednesday at 5:30pm

CLIP COUPON FOR 1 FREE YOGA CLASS







## Ladies, Pay Attention To The Red Flags

By Vi Waln

Statistics tell us that Native American women are sexually assaulted at a much higher rate than any other group. Assaults against Indigenous women are not limited to rape. There are countless women out there suffering from sexual harassment. In addition, too many Lakota women suffer from mental, emotional, physical and spiritual abuse inflicted by their romantic partners every single day.

Men, women and children now living on our reservations are victims of physical, mental, emotionally, sexual and spiritual abuse. Much of this abuse is rooted in intergenerational or historical trauma. The White Buffalo Calf Woman Society on the Rosebud Reservation offers services to help both male and female victims. Despite the many victims, I want to focus on men who abuse women.

Unfortunately, the majority of men have forgotten the teaching that women are sacred. Even in thought, women are to be held sacred. If you don't understand what that means, you can look to the story passed down by our Lakota ancestors about the coming of Pte San Win (White Buffalo Calf Woman) and the Cannunpa she gifted us. In short, the story is about a man who paid with his life after having a bad thought about Pte San Win.

Women are the givers of life. In Lakota society, women own the home and nurture

their families. Today, many women living on Indian reservations are financially supporting a household of people. Women also care for extended family members. Still, we continue to be abused on many levels by the men in our lives.

There are Lakota men living on our reservations who regularly display misogynistic behavior. As a result, heterosexual women must be careful when choosing a romantic partner. Women must put their own personal safety first.

When you look around our reservations, you will see many couples getting serious about one another very quickly. These couples might move in together or publicly announce an

engagement soon after meeting. It isn't healthy behavior, yet many view it as normal.

Many women who found the strength and courage to leave a violent relationship can testify to the abuse they suffered. They will tell you about how the abuser said all the right things in the courtship stage of the relationship. He may have sympathized with the woman about a serious illness, or her problems at work, or the issues she might have with children and other family members. Abusers wear the honeymoon mask well; they know how to say all the things women want to hear.

When a woman is falls in love with an abuser, she will over-

look her own intuitive red flags about his behavior. She will also ignore the advice of family and friends. Women who might come to her with stories about how the man she is involved with is a violent abuser, are viewed as jealous or even spiteful. She truly believes the man has changed for the better since his last abusive relationship.

Yet, nothing could be further from the truth. He hasn't changed. Abusers who haven't been through a treatment or anger management program will continue to hurt their partners on many levels. He can profess to love you and still beat the heck out of you. He might even kill you.

There is a reason he

was single when you met him. Single men over the age of 35, who have children with one or several women, are the type we need to stay away from.

Many women watch with heartbreak when a good friend gets romantically involved with a violent man. But we refrain from telling her the details of the violent incidents in his past because we risk bringing harm to ourselves or our family. We make a choice to allow the woman to learn for herself how abusive he can be. We also pray she is not murdered during the course of the relationship.

Ladies, please take an honest look at your relationship. Pay attention to the red flags

because they are never wrong. Maybe you could ask the man you're involved with, the real reason why he left his last 2 or 3 or 4 relationships. Watch carefully his reaction to questions about his former partners. You also need to know if he's financially supporting his minor children. It'd be great if he had a job where he earned enough money to financially support all of his children and help you pay your bills too.

There is only one of you. You, as well as your children, have a right to be safe in your own home. Please be careful about the man you choose to be your partner.





# Native American Heritage Day, Black Friday, Indigenous Trauma and PTSD

November 24, 2017 was Native American Heritage Day in the United States. It's also one of the biggest shopping days in our modern commercial society. Customers are getting a jump start on Christmas shopping by cashing in on Black Friday sales.

When you live on an Indian reservation marked by abject poverty, Black Friday deals are often limited to just viewing the photos of the trending products advertised on television or the internet. November and December are just like any other time of the year for many living on Indian reservations; people struggle to pay utility bills and buy food just like they do every month. In many cases, there is nothing left to purchase Christmas gifts or food for a big dinner.

November is designated as Native American Heritage Month.

This is also the time of year when our historical or intergenerational trauma is triggered. We will remember many traumatic events over the coming weeks.

Several historical dates are approaching in which our ancestors were slaughtered by the US military forces. How ironic for the US government to declare Black Friday as Native American Heritage Day when it coincides with the start of some of the bloodiest anniversaries in our memory.

For example, on November 27, 1868, Lieutenant Colonel George Armstrong Custer attacked Chief Black Kettle's band of Cheyenne near the Washita River in Oklahoma. Black Kettle had been promised safety by the nearby Commander of Fort Cobb. The massacre resulted in the death of the Chief and 103 of

his people, many of which were women and children.

Another event in our collective memory is the November 29, 1864 massacre of Cheyenne and Arapaho people at Sand Creek in Colorado. Most of the people killed were women and children. Soldiers also mutilated many bodies and paraded through nearby towns displaying the bloody genitals of women.

Back then, mutilated body parts were called redskins, since they were freshly stained with the victims' blood. There were often posters advertising cash payments to people who turned in fresh redskins. Today, the world knows redskins as a football team's mascot. They can't understand why we are offended.

December is a traumatic month for the Lakota/Dakota/Nakota people. Chief Sitting

Bull was murdered on December 15, 1890 on the present day Standing Rock reservation by Lakota police officers. In addition, President Lincoln gave the order that resulted in the mass execution of 38 Dakota men in Mankato, Minnesota on December 26, 1862.

And the most infamous massacre was at Wounded Knee on December 29, 1890, when the 7<sup>th</sup> Cavalry murdered Chief Big Foot's band and left their bodies to freeze after a blizzard hit the area. The murdered Lakota were buried in a mass grave that is now visited by hundreds of tourists every summer.

Even though the government recognizes modern-day tribes by designating November as Native American Heritage Month, that honor means nothing to many of us who experience post-

traumatic stress disorder (PTSD) deep in our genes. Consequently, there is an upswing of substance abuse during the last 2 months of the year. Many of us believe that increased drinking and drugging is due to the PTSD carried in our collective memory.

We can overcome the effects of historical or intergenerational trauma. It takes an effort by the individual to recognize trauma and begin the hard work to release it. Letting go of trauma isn't easy and it can be extremely painful. Yet, it's the only way we will heal.

Many of us are in denial about the effect historical or intergenerational trauma has on our family. If you look at today's society, there are young people and children suffering horribly on our reservations. The majority of this suffering is likely caused by the

trauma we carry in our collective memory.

As long as we do nothing to heal the trauma we carry, our children will continue to be abused, sexually molested and taken away from us by state sanctioned social workers. Our refusal to heal will result in more intergenerational trauma for our descendants.

I can't tell you to heal, you have to do that on your own. We all have the strength to overcome the obstacles in front of us to begin walking the path to healing. Lakota prayer and ceremony have healed many of us. When you make a conscious effort to work on healing the historical trauma you carry, it will have a positive effect on your children and grandchildren.

Ask for healing in your daily prayer and then be ready to embrace it.

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## International Indian Treaty Council Hosts Indigenous Peoples Sunrise Gathering at Alcatraz Island to Celebrate Survival And Share Truth In History

Alcatraz Island, San Francisco, CA – In the early morning hours of November 23rd, 2017 over 4000 people gathered on Alcatraz Island for the annual Indigenous Peoples Thanksgiving gathering organized and sponsored by the International Indian Treaty Council (IITC).

Participants included leaders and presenters representing Indigenous Nations from throughout California, North America, the Caribbean, Latin America, Asia and the Pacific. Among the participants was former 49ers quarterback and anti-racism activist Colin Kaepernick, whose well-known gesture of resistance to police brutality in this country and ongoing support for Indigenous Peoples' struggles were honored during the gathering.

“Our fight is the same fight, we're all fighting for our justice & freedom,” Colin stated.

Speakers at the gathering called attention to ongoing struggles to protect their Peoples, sacred places and homelands from imposed development. The sacred fire, prayers, songs, dances, ceremonies and drums demonstrated the continued vibrancy of Indigenous Peoples' cultures and ways of life. Statements of thanks were given for the courage and commitment of the many an-

cestors, leaders and resisters who sacrificed so that these ways and practices could survive.

The gathering opened by honoring the original Indigenous inhabitants of the Bay Area with an Ohlone welcome. Indigenous leaders Lehman Brightman and Dennis Banks, who recently made their journey to the spirit world, along with past leaders - including Richard Oakes, who were instrumental in the 1969 Occupation; Bill Wahpepah, who began organizing the Alca-

traz Sunrise gatherings on an annual basis as the Director of IITC's San Francisco Office in the early 1980s, were recognized and honored.

IITC has continued to organize the Indigenous Peoples Thanksgiving and the Day of Solidarity with Indigenous Peoples (aka Columbus Day) gatherings each year to tell the true history of these national holidays from the perspective of Indigenous Peoples and affirm Indigenous survival and resistance despite the often-invisible history of

genocide and Treaty violations that were fundamental to the colonization of this hemisphere.

These gatherings also commemorate the 1969 occupation of Alcatraz by Indians of All Tribes, 48 years ago. The occupation sparked the national and international Indigenous Peoples movement and planted the seeds for many successful Native American advocacy initiatives, including the work of IITC and other Indigenous Peoples at the United Nations, resulting in the

adoption of the UN Declaration on the Rights of Indigenous Peoples 10 years ago.

The International Indian Treaty Council (IITC) is an organization of Indigenous Peoples from North, Central, South America, the Caribbean and the Pacific working for the Sovereignty and Self Determination of Indigenous Peoples and the recognition and protection of Indigenous Rights, Treaties, Traditional Cultures and Sacred Lands. <https://www.iitc.org/>



### International Indian Treaty Council

*Working for the Rights and Recognition of Indigenous Peoples*

### Consejo Internacional de Tratados Indios

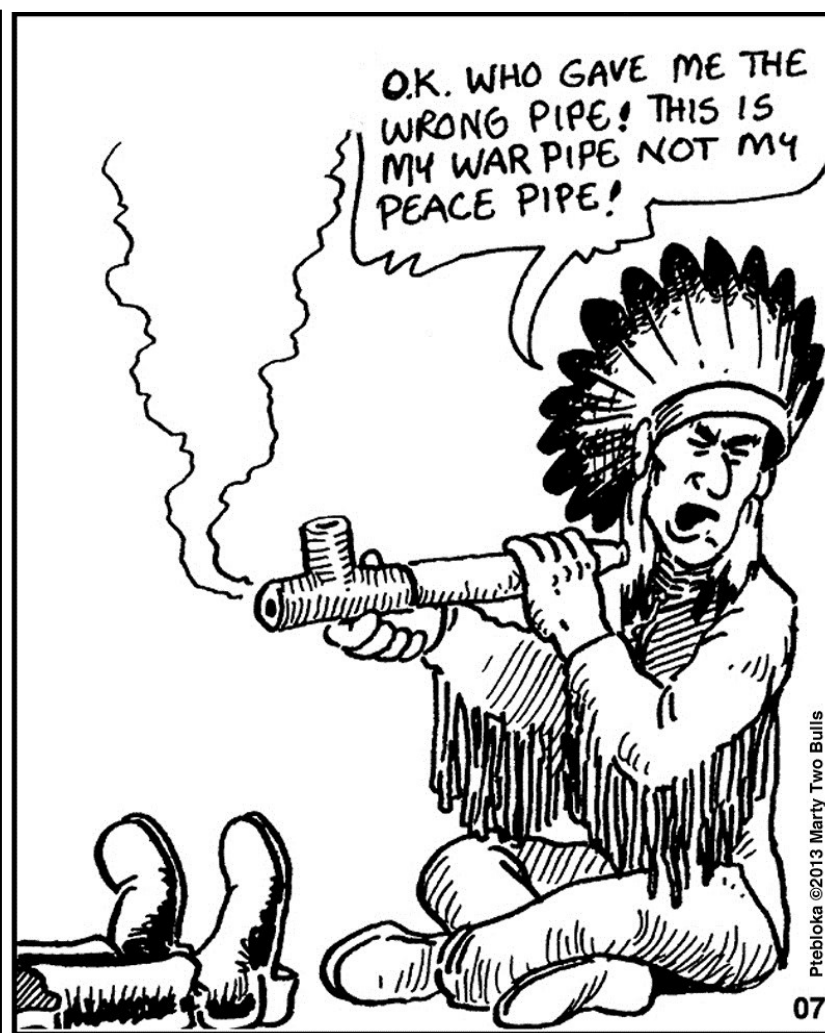
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**Colin Kaepernick**

Pictured at left is the former 49ers quarterback and anti-racism activist Colin Kaepernick. He addressed the sunrise gathering organized and hosted by the International Indian Treaty Council on Thanksgiving morning at Alcatraz Island. (Photo credit: Morning Star Gali)

*“Today, I was on Alcatraz Island at the Indigenous People’s Sunrise Gathering, in solidarity with those celebrating their culture and paying respects to those that participated in the 19-month occupation of Alcatraz in an effort to force to honor the Treaty of Fort Laramie.” Colin Kaepernick (Tweet posted on Thanksgiving Day)*





# FCC TAKES MAJOR STEPS TO TRANSFORM LIFELINE PROGRAM FOR LOW-INCOME AMERICANS

WASHINGTON, DC November 16, 2017—The Federal Communications Commission today took major steps to transform its Lifeline program to more effectively and efficiently close the digital divide for low income households.

By taking a fresh look at the program to focus on areas where Lifeline support is most needed, and to incentivize investment in networks that enable 21st Century connectivity for all Americans, these reforms will better serve the program's low-income subscribers.

In addition, focusing Lifeline support to spur investment in facilities-based networks serving low-income households could also be an effective tool for combatting waste, fraud, and abuse in the program. The Commission has found that Lifeline providers that are resellers – that is, providers that don't build or maintain their own network facilities – have been the primary source of waste, fraud, and abuse.

Lifeline was established in 1985 to provide discounts on phone service to ensure that all U.S. households had access to vital communications services, regardless of income. Since 2016, the program has also supported broadband access, providing \$9.25 in monthly discounts for voice, voice-data bundles, or stand-alone broadband.

The item adopted by the FCC today makes some immediate changes to encourage facilities-based Lifeline service and improve program management to benefit consumers. The item also seeks comment on additional proposals, including how Lifeline support can address the lack of modern service in under-

served areas and remote rural locations, including Tribal lands.

A Fourth Report and Order, Order on Reconsideration, and Memorandum Opinion and Order changes FCC rules to:

>Incentivize deployment on Tribal lands by limiting "enhanced" Tribal Lifeline support – \$25 monthly in addition to the standard \$9.25 per household – to facilities-based providers

>Reduce program waste by limiting enhanced Tribal support to rural areas and eliminating enhanced support in urban areas, where the additional \$25 a month is not required to make service affordable or to promote deployment

>Increase consumer choice by eliminating restrictions that barred Lifeline consumers from changing Lifeline providers for a year

>Protect consumers and the program by clarifying that Lifeline support is only available for mobile broadband at 3G or better levels, barring support for so-called "premium Wi-Fi" services that require use at a Wi-Fi hotspot

A Notice of Proposed Rulemaking seeks comment on:

>Spurring investment in deployment and reducing waste, fraud, and abuse by limiting Lifeline support to facilities-based providers

>Protecting the program by restoring the traditional role of the states in approving participation of Lifeline-eligible providers

>Protecting ratepayers, who pay for Lifeline through an assessment on their phone bills, by setting a self-enforcing budget cap on the program

>Improving provider incentives to offer high

quality services by establishing a maximum discount level for Lifeline-supported services

Finally, a Notice of Inquiry seeks comment on how to efficiently target more funds to areas and households most in need of help in obtaining digital opportunity. These areas would include rural and Tribal areas, as well as low-income urban areas that are likely to be underserved by providers.

The following is an excerpt of the statement made by FCC Chairman Ajit Pai:

*The reforms that we implement and propose today seek to accomplish two important objectives: (1) curtail the waste, fraud, and abuse that continue to plague the Lifeline program and (2) make Lifeline more effective at bridging the digital divide on behalf of low-income Americans.*

*Let's start with what specifically will change as a result of this Order.*

*First, we will reduce waste by appropriately targeting enhanced Tribal Lifeline support. Right now, the Lifeline program provides subsidies of up to \$9.25 a month to those living in most parts of the country. But it provides up to \$34.25 a month in subsidies to those living on Tribal lands, a \$25 per month bump. In many cases, that enhanced subsidy rightly reflects the limited deployment and high cost of providing service on many Tribal lands. But the definition we've used for Tribal lands includes cities like Tulsa, Oklahoma and Reno, Nevada. So, any low-income person in Tulsa and Reno is eligible for a \$34.25-per-month subsidy while those living in Wichita, Las Vegas, and the vast majority of cities in the United States only qualify for \$9.25. This*

*makes no sense. I was just in Reno this summer and—consistent with being "the Biggest Little City in the World"—it seems to be a pretty significant population center with good connectivity, especially when compared to Tribal areas I've visited, like the Rosebud Sioux Reservation and Navajo Nation. Targeting enhanced Lifeline Tribal support to rural Tribal areas ends this waste and directs federal help to members who really need the help.*

*Second, we direct enhanced Tribal support to those providers who are actually building networks and deploying infrastructure on Tribal lands. I've participated in three official Tribal consultations as Chairman and numerous other meetings with Tribal representatives. I've discussed the Lifeline program with Tribal representatives and talked about ways it can be improved. And what I have heard repeatedly is that communities on Tribal lands desperately need broadband investment. That's why many Tribes and Tribal organizations have weighed in with their support for the step we are taking today, from the Affiliated Tribes of Northwest Indians in Oregon to Gila River in Arizona to the Coeur D'Alene Tribe in Idaho to the Sovereign Councils of Hawaiian Homelands Assembly to the Ohkay Owingeh in New Mexico to the Red Lake Band of Chippewa Indians in Minnesota to the Alatna Village Council in Alaska. These tribes understand that a \$34.25-per-month subsidy is a significant sum that, when aggregated, can greatly improve a facilities-based provider's business case for building out broadband networks on Tribal lands.*

*Third, we take the simple*

*and common-sense step of requiring independent certification of residency on Tribal lands for those seeking enhanced Tribal support. Until now, the Lifeline program has allowed for self-certification of Tribal residency. That flawed system allowed one reseller to sign up more Tribal customers in Hawaii than there were Tribal residents! Simply put, the honor system is not an adequate safeguard for scarce taxpayer funds. Today, we close this loophole and require residency on Tribal lands to be independently verified.*

*Fourth, we reverse an anti-consumer rule that the prior Commission established just last year. The so-called "port freeze" allowed Lifeline providers to lock-in consumers for a year when providing broadband service. And this past year, we've heard of Lifeline customers dissatisfied with their service but blocked from switching to a different Lifeline provider because of this rule. All consumers—including low-income consumers—deserve choice and flexibility, and I'm glad that we're repealing this ill-considered rule.*

*Fifth, we take an important step to ensure that Lifeline consumers are receiving the quality of service they deserve. Right now, some resellers are claiming to meet Lifeline's minimum service standards through "premium Wi-Fi"—a service that might work at the local McDonald's but won't connect students who want to do their homework at home. Low-income families deserve high-quality services, not cheap knock-offs. Today, we say second-class service isn't good enough.*

*Taken together, these five targeted measures will reduce waste, fraud, and abuse in the program.*

*They will help bridge the digital divide on rural Tribal lands. And they will improve service for Lifeline consumers.*

*Turning from our reforms to our proposals, we're exploring further ways to crack down on waste, fraud, and abuse—for example, by improving our Lifeline audits and making the National Verifier work better once it's up and running. We take a hard look at wireless resellers—the group of Lifeline providers that have been the subject of the vast majority of Commission investigations for waste, fraud, and abuse. And we finally propose to adopt a real, self-enforcing Lifeline budget for the first time. Some say that the Lifeline program is too important to have a meaningful budget. I say it's too important not to have one. Having an enforceable budget mechanism promotes good government and helps ensure that every dollar spent is spent more wisely. And every other Universal Service Fund program—E-Rate, high cost, and rural health care—has a real budget, and every one of those programs is critical, too.*

*We also examine how the Lifeline program can support investment in broadband networks where they are needed most—in the low-income communities in our cities, in rural areas, and on Tribal lands that have been digitally redlined. Far too many Americans lack the affordable broadband options that many of us take for granted. And for far too long, policymakers have let unscrupulous wireless resellers waste Lifeline funding rather than demand these funds go to support real digital opportunity and infrastructure in underserved communities.*



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# Message from Leonard Peltier

Greetings my friends, relatives and supporters,

Once again, I can't tell you how much I am so honored that you would want to hear my words, or should I say read my words. You can't imagine the thoughts that go through my head at times whenever everything is still and quiet in the night, when I lay there staring into the dark with day dreams of how things could possibly be better.

I know I've said this once before in some past statement years back. However, it comes to my thoughts how the term "day of mourning" makes me think of a reverse as in the morning of a new day, and how one term refers to those caught up in a deep sorrow and how the other term is a promise of a new beginning with the rising of the sun. In our traditions and culture most tribal nations historically did a mourning period of one year for the deceased.

However, for us during this point in time we are continually losing our people, and especially our young people, and our women who continually disappear with no trace. Ours lands are constantly violated. The air, the water, the soil, all of nature is screaming against the injustice that is continually perpetrated by those who worship money. So, in essence I want to say in the loudest voice and the sincerest voice I possibly speak, we don't have a day of mourning. We have generations of mourning year after year. I don't know what I can do further from where I'm at but in whatever way possible I want to add my scream to the scream of the earth and the scream of our people for justice.

These ecological disasters caused by the wealthy must stop. Those people who are destroying the earth must realize that they ultimately will destroy themselves also. I know many of you have taken part in the prayer vigils and stood strong in the face of wrongful beatings and shootings and various other forms of violence and I commend you for your bravery. Having said that, I want to encourage you

to move forward to a new day. With each new day we need to rise to the occasion to defend what is right and do what we can to right what is wrong.

Our enemy is not any person of particular color. Our enemy is those who are ignorant of the reality that we are all an intricate part of the circle of life. We must arm ourselves with the knowledge it takes to bring attention to the wrongness of their thinking, the wrongness of their exploitation of our mother earth, and the wrongness of their mistreatment of the indigenous peoples throughout our lands. I would encourage you to mourn if that is your way and do whatever length of time that is required by your teachings.

However, I sincerely encourage each one of you to take it upon yourself to become a warrior of one. Educate yourself. Find the knowledge it takes to survive and thrive in a good way. And to confront the ignorance of those who are destroying the natural. Confront them in such a way that they will come to know that to destroy the earth, to destroy our people, to continually ignore a philosophy and teachings that allowed this land to exist since the beginning of time in a beautiful natural existence, they will ultimately destroy themselves and all life.

Perhaps I've said too much. I don't know your agenda. Obviously, I have more time than you. I want to say in closing, I love you, I love that you're here, I love that you want to make a difference and I will pray for you always. I further want to say you are making a difference. You have made a difference, power to the people and the earth.

If you have any questions about donations for my new legal team please call our new office in Tampa, FL. 218-790-7667 and join us in the struggle for my freedom to join you here in person, a dream of mine for many years.

**In the Spirit of Crazy Horse  
 Doksha,  
 Leonard Peltier**

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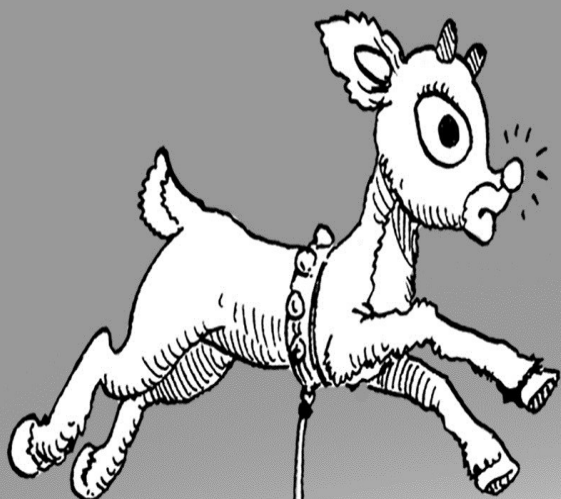
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*December 27th, 28th, & 29th at the  
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*If you have any questions, please call Jenny  
 or Ben at 747-2436.*

(The SFM-Parishes and Religious Education Programs will not be responsible for accidents, thefts, or injuries.)





Happy Holidays  
from the staff of  
Sicangu Scribe



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Noem.house.gov  
Rapid City office  
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Rapid City SD 57701  
(605) 394-5280



US Senator  
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Washington DC 20510  
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US Senator  
**Mike Rounds**  
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Washington DC 20510  
(202) 224-5842  
Rounds.senate.gov  
Rapid City office  
1313 W Main St  
Rapid City SD 57701  
(605) 343-5027



**“Today, I was on Alcatraz Island at the Indigenous People’s Sunrise Gathering, in solidarity with those celebrating their culture and paying respects to those that participated in the 19-month occupation of Alcatraz in an effort to force to honor the Treaty of Fort Laramie.”**

**Colin Kaepernick**  
*(Tweet posted on Thanksgiving Day)*

Call or Text (605) 319-0638

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# Trauma Affects Us Every Day of Our Lives

By Vi Waln

Historical or inter-generational trauma is real among our people. Many issues our teenagers and children are dealing with today are rooted in historical or intergenerational trauma. Our lives, as well as those of our descendants, will be affected by trauma as long as we don't make a conscious effort to heal.

People who tell you that the effects of historical or intergenerational trauma shouldn't be talked about are in denial. We have to heal our past to understand the issues of today and work for a better future. Don't let anyone tell you to be quiet about the trauma we've suffered. Again, we have to consciously face traumatic events of the past so we can bring healing for ourselves and our unborn

generations.

One glaring example of how historical or intergenerational trauma impacts us in the present is the sexual molestation and sexual assault of our children. Many children being sexually abused today are victimized by people who were also sexually molested. Children sexually molesting other children is more common than you believe. It's been going on since before I was a child.

When a child is sexually molested they may have no idea of what is happening. They are forced by the abuser to feel what they wouldn't usually experience until adulthood. An innocent child has no idea of what they've experienced as being wrong, especially if it felt good.

Many children who've been sexually abused tend to block out the memory of who molested them. However, the behavior children exhibit in public is generally a dead giveaway that they've been sexually molested. Sometimes the sexual behavior of molested children manifests in a classroom setting, other times it shows up at home.

Innocent children are often oblivious to the sexual behavior they may exhibit in public. A teacher or daycare provider might notice the sexual behavior of a child. It's best to report any unusual behavior at school to the principal or counselor. If nothing is done at school to address the sexual behavior of children, it should be reported to law en-

forcement, a medical provider or social services. Keep reporting until someone investigates. In many cases, it's quite possible the child is being regularly victimized at home.

Trauma impacts every single one of us. Even if you don't believe you are affected, you are. Because of the horrendous experiences our grandparents survived, trauma is in our genes. We were also born with the genetic trauma of our ancestors, who were brutalized in a number of ways. This genetic trauma is passed down to our children, grandchildren and great-grandchildren. If we don't live a healthy life, we can exacerbate the trauma effects our children suffer.

Trauma affects our entire life. Many of our people suffer from

drug and alcohol addictions their whole life because of trauma. Other people are incarcerated because of genetic trauma. That is, many of our people will spend decades behind bars because genetic trauma worked in way to bring about the violent or sexual victimization of an innocent adult or child.

Please don't let an ignorant educator, or any other uninformed adult, tell you that trauma is simply historical and doesn't need to be addressed. Nothing is going to heal your trauma and the impact it has on your life until you face it. Healing can be found in many places but the process has to start somewhere.

Our children will continue to be brutalized until we face and heal our trauma. It's

up to all of us to stop the sexual victimization of small children. The sexual abuse of small children is happening right now in homes located on every single Indian reservation on this continent. It will continue as long as we look away and refuse to talk about ways to heal our trauma.

It isn't easy to face the wrongs we've committed. Yet, admitting that you've acted from a place of historical or intergenerational trauma is a start. Please don't be afraid to face your trauma. Don't be afraid to seek help. It's the first step to healing.

Our children and unborn generations are depending on us to heal our historical trauma.

## Ta Tiwaheki Offers Services to Relatives

**MISSION** – The White Buffalo Calf Woman Society (WBCWS) was established in 1978 as a domestic violence shelter; today men, women and children benefit from services provided.

WBCWS is the oldest domestic violence shelter in Indian Country. They have 35 beds in a large house in Mission, South Dakota and are generally full at all times of the year. The shelter houses both women and their children. An array of services is available for relatives at

WBCWS.

A recent service became available to local relatives. Ta Tiwaheki (Her House) is located on main street and is open to anyone who wants to take advantage of the opportunities offered there.

The WBCWS knows that education opens doors for opportunities to get good jobs or go further with your education. We will offer GED classes from 10am-noon for interested adults. This is a great chance for you to work at your own pace. There's always someone to help you

study and prepare to take the GED tests.

There is a lot more to job skills than filling out an application. Her House will also sessions from 1pm-3pm to offer assistance. You can come in to learn how to write a good resume. Staff will also help you learn how to have a successful job interview.

Personal budgeting is another area where many local relatives need help. Classes will be available from 3:30pm-5pm for people who want to learn more about managing

money and saving for the future.

There is a kitchen on site that's available to relatives. If you want to have a lunch sale but don't have anywhere to prepare your food, you can pay a small fee to use the kitchen at Her House. The equipment is in good working order and there is plenty of room to work.

The craft room will be available to all of our relatives who need our services as victims of violence. Activities will be scheduled for children both in and out of the shelter.

Also, activities such as sewing, shawl making, quilting or beadwork will be held. Every day there will be arts & crafts sessions. WBCWS is partnering with Grace's Creations. This organization was looking for a Tribe that would benefit from their program. They want local artists to create bead work using their custom designs. This will supply everything needed to complete the projects.

Other activities scheduled include a Girls Rooster, 6pm-7pm on Mondays. Do-

mestic violence support open group, 6pm-7pm on Tuesdays. Sexual assault survivors support group, 6pm-7pm on Wednesdays. Support group for parents of children who have been sexually assaulted, 6pm-7pm on Thursdays.

For scheduling or other questions please contact Debbie Burnette at Her House 605-856-2252.





## Water Protector Women Deliver Petition to Morton County Asking for Criminal Charges to be Dropped

BISMARCK – A trio of Lakota women delivered a petition containing 55,000 signatures asking the Morton County State's Attorney to dismiss charges filed against NoDAPL water protectors.

"We are here today to present a petition of 55,000 signatures representing people from all over the world," stated Phyllis Young, Standing Rock tribal citizen and former tribal council member.

"The petition was submitted to the Morton County State's Attorney office with 55,000 signatures on paper or online," Young continued.

"That's a pretty good representation of human interest in our cause and our case today. Those petitions represent 400 additional people who are being prosecuted in the court here, about 400 have already gone through the court system. There have been many charges dropped or dismissed."

"This petition is representative of what happened one year ago today, when water protectors suffered the most violent confrontation inflicted by Tiger Swan, in cooperation with every law enforcement on a local, regional and national level," Young stated. "The crimes and acts of war that occurred a year ago today is why we are commemorating today and asking for dismissal of the charges."

On November 20, 2016 a large group of people gathered just



LaDonna Tamakawastewin Allard, Holy Elk Lafferty and Phyllis Young

Photo from Facebook

after dark on the Backwater Bridge north of the Oceti Sakowin Camp. The temperature was below freezing, yet the militarized police force sprayed the group with cold water from cannons and shot projectiles into the group.

Two women were seriously injured. Vanessa Dundon's retina was severed in her right eye after she was hit in the face with a tear gas cannister. Sophia Wilansky had to have her left arm surgically restored after being hit by a rubber bullet and a percussion grenade. Nearly 30 other water protectors were treated for injuries at local hospitals. Live video feeds from drone operators and amateur journalists were viewed worldwide.

"We brought this petition as an offering because one year ago today, phone calls from all over the world poured in to Morton County asking for help for all of the water

protectors on the bridge who were being hurt," stated Holy Elk Lafferty, a Cheyenne River tribal citizen. "But the world's cries were ignored as people were injured. People suffered permanent physical, mental and emotional damages."

The Morton County State's Attorney office "did not have any comment on the petition," stated LaDonna Tamakawastewin Allard, a Standing Rock

tribal citizen who founded the Sacred Stone camp. "We reminded them of the 1-year anniversary of the water cannons."

"We talked about the injustice that has happened here in this area. All of the people suffering today with the memory of what happened on the bridge a year ago have a right to justice. We don't want to be an aggressor, we want to be a defender; to stand here

to defend our home, to defend our land," Allard said. "I love my river and I love my home."

"It was a very intense meeting to sit across the table from someone who holds so much power over the freedom of our people in his hands," Lafferty said.

"We all know that along with those pipelines, come the man camps. Our women, our little girls go miss-

ing, they are targeted by men in those camps. Women are murdered in some cases and never found. We are preyed upon by the men who live in these camps," Lafferty continued. "I asked the States Attorney's representative to take this seriously and to acknowledge that all women of all colors are valuable. I asked him to join in this fight with us."

"We have been on the front lines for 10 years fighting off pipelines that have come through treaty territory," Young said.

"The State of North Dakota has an opportunity today, with this petition, to change their direction in the way they are standing against us," Lafferty stated. "We can all work together towards a better future. We can all work together for clean water. We can all work together for a healthy planet for all of us."



Backwater Bridge, November 20, 2016. Photo Courtesy of Digital Smoke Signals





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 1 cup crushed chocolate wafer cookies  
 2 tbsp. margarine  
 8 oz. flavored dry gelatin mix  
 2 oz. water  
 16 oz. cream cheese  
 ½ cup granulated sugar  
 ½ cup whole milk  
 2 oz. crushed peppermint mints  
 1 cup whipped cream  
 3 oz. sweet chocolate

Combine cookie crumbs and margarine. Press into bottom of 9-inch spring foam pan. Bake at 350F degrees for 10 minutes, cool. Soften gelatin in water, stir over low heat until dissolved. Combine cream cheese and sugar, mix at medium speed with electric mixer until well blended. Gradually add gelatin, milk and peppermint candy, Mix until blended. Chill until slightly thickened but not set. Fold in the whipped cream & chocolate, pour over crust. Chill until firm. Garnish with more whipped cream mixed with peppermint candies, if desired.

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