

# SICANGU CLIMATE CRISES WORKING GROUP

## CLIMATE ADAPTATION PROJECT



JAMES RATTLING LEAF

*RST CCWG MEMBER*

NC CASC



**ROSEBUD SIOUX TRIBE**

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Rodney Bordeaux, President  
Scott Herman, Vice President  
Louis Wayne Boyd, Treasurer  
Linda L. Marshall, Secretary  
Edward Clairmont, Sergeant-at-Arms

August 6, 2019

MEMORANDUM

To: Phil Two Eagle, SLTC  
Syed Huq, Water Resource  
Ivan Crow Eagle, Environmental Office  
Paula Antoine, Sicangu Oyate Land Office  
Ken Haukaas, RST Forestry  
Frank Vanderwalker, Natural Resources  
Tony Rogers, RST Utility Commission  
Ken LeDeaux, Sicangu Resource Development

From: Rodney M. Bordeaux, RST President

Re: Climate Change Working Group

I am hereby authorizing individuals listed above as the Rosebud Sioux Tribe Climate Change Working Group. Also, to present a resolution to the Rosebud Sioux Tribe Council for approval. The RST resolution shall mention a change on developing climate change strategic plan and assign a meeting facilitator or chairperson for the Rosebud Sioux Tribe. At this time, you will be the initial group and may have other tribal programs to assist with this project. There will be regular meetings held to keep making progress with this project. Please add any additional information in the resolution. James Rattling Lead a tribal member will be a part of this group. Mr. Two Eagle will initiate the process of this project on the behalf of the Sicangu Lakota Oyate.

I am authorizing the RST Climate Change Working Group to request funding from the Bureau of Indian Affairs or any federal, state, or national resource. The group is required to submit monthly reports and updates to the President's Office. Please keep me informed of any issues needing my attention to my office or RST Council. We need to be proactive in preparing what lies ahead regarding climate change. There are many reports on adverse climate change that may affect our tribe as well as the Oceti Sakowin and other tribes. There may be severe weather changes such as droughts, tornadoes, and floodings that we need to prepare for.

**ROSEBUD SIOUX TRIBE  
RESOLUTION NO. 2019-**

**WHEREAS,** our Lakota creation story documents our inherent rights as original stewards of the land and Mother Earth predating any organized form of government; and

**WHEREAS,** the Sicangu Lakota, a member tribe of the OCETI SAKOWIN, known to the United States as the Great Sioux Nation, through which we recognize that continued cooperation and support is the best way to continue to improve the quality of life of our people and ensure a better future for our generations to come, and

**WHEREAS,** we, the Sicangu Lakota are a signatory band of the Fort Laramie Treaties of 1851 and 1868, and

**WHEREAS,** the Rosebud Sioux Tribe is a federally recognized Indian Tribe organized pursuant to the Indian Reorganization Act of 1934 and all pertinent amendments thereof; and is governed by a Tribal Council made up of elected representatives who act in accordance with the powers granted to it by its Constitution and By-Laws; and

**WHEREAS,** International, and national reports including, the United Nations' Intergovernmental Panel on Climate Change (IPCC), the Special Report on the Ocean and Cryosphere in a Changing Climate; and the Fourth National Climate Assessment by U.S. Global Change Research Program both outline climate-related risks and challenges that people around the world are exposed to today and that future generations will face. And the evidence showing that human-induced warming is rapidly taking the planet down an uncharted path. Changes can be made by on societal response, mitigation and adaptation strategies in addressing the following areas: Health, Ecosystems and Ecosystem Services, Agriculture and Food, Infrastructure, Oceans and other Water sources, Tourism and Recreation. All of which are intensified by the vulnerabilities within communities, impeding economic factors of infrastructure and property, land-use changes, and population growth; interconnected impacts of natural, built, and social systems.

**WHEREAS,** Indigenous Peoples are identified as a specific vulnerable population which climate change will adversely impacted our sovereignty, culture, health, and economies. Among the areas are Public Health, Mental Health, Water Resources, Terrestrial Ecosystem, Tribal Economies, Community Infrastructure, Climate related disasters, Climate Induced Displacement.

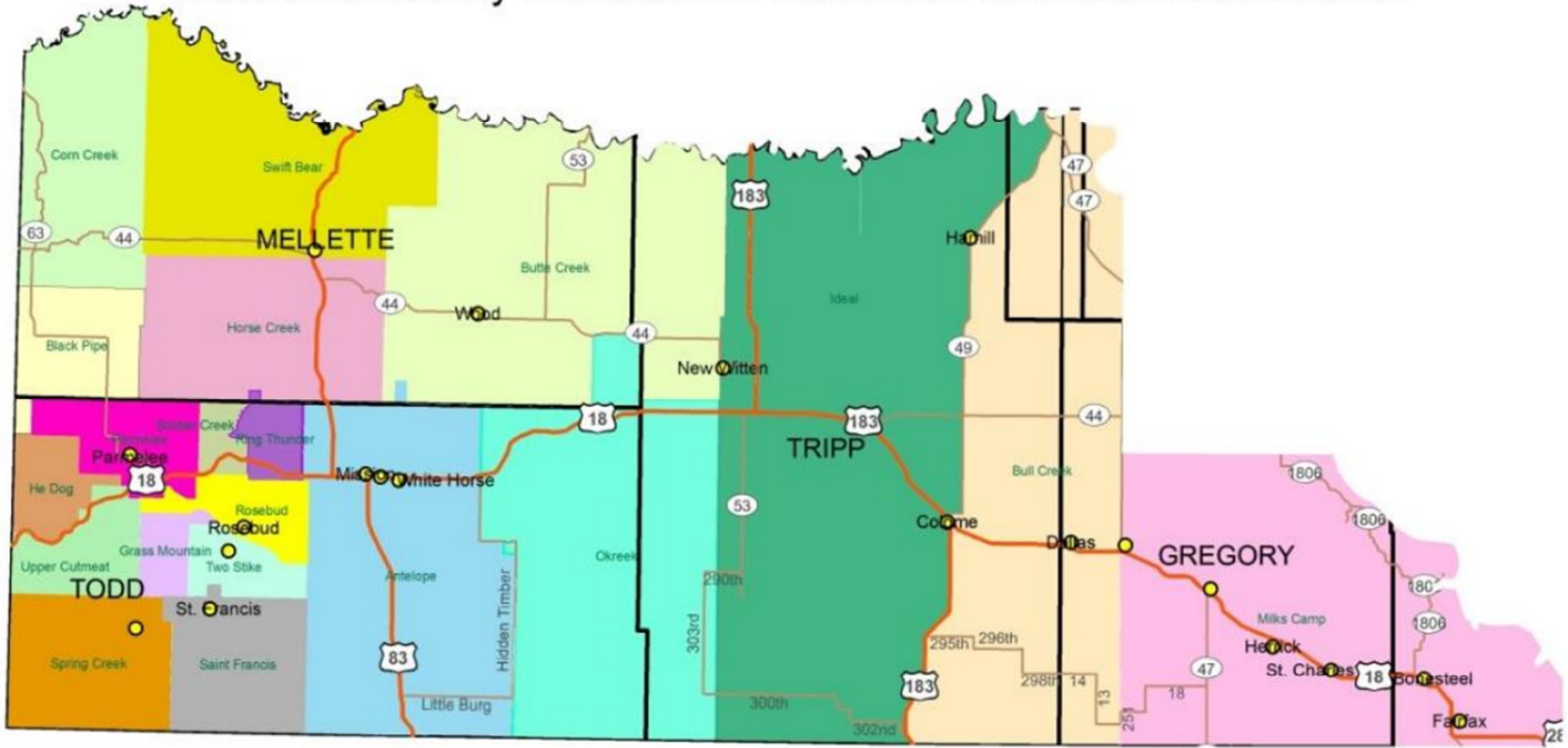
**WHEREAS,** Our adaptation depends on the capacity of our Tribe, members and communities and the resources available to us. These impacts are projected to intensify but how much they intensify will depend on actions taken to reduce global greenhouse gas emissions and to adapt to the risks from climate change now and in the coming decades,

**THEREFORE, BE IT RESOLVED,** the Rosebud Sioux Tribe Climate Change Working Group was created in August 2019 to address, identifies strategies and take actions that will be implemented for the Sicangu people and other members and member tribes of the Oceti Sakowin.

- Created a Climate Change Working Group to develop plans, identify strategies and actions to address climate change impacts including creation, development, implementation and to seek funding at the Bureau of Indian Affairs, or any federal, state or national resource for identified solutions and strategies
- Assess the potential climate change impacts of the Rosebud Sioux Tribe and our relationship to our surrounding people, resources, environment, lands within our jurisdiction and within our aboriginal boundaries
- Develop a climate change adaptation plan that identifies strategies and actions to address the climate change impacts and inform the RST council providing draft supporting legislation, reports, appropriate policies and procedures, all of which support the efforts at the international levels
- Develop an educational and communication strategy to inform the tribe, tribal entities, community, tribal members about climate change and the affects
- The RST Climate Change Adaptation plan may include a RST Climate Change Center, with staff and building to centralize tribal efforts

**BE IT FURTHER RESOLVED,** that the Tribal Council hereby authorizes the Tribal President or the official designee to sign all pertinent applications, contracts and documents thereof.

# Tribal Community Boundaries Within the Rosebud Reservation



County Boundary



# ROSEBUD SIOUX TRIBE CLIMATE ADAPTATION PLANNING PROJECT

## BUILDING SICANGU SOLUTIONS TO CLIMATE CHANGE

**CONCERNED ABOUT  
FLOODS, DROUGHT, FIRE?**



**JOIN US TO WIN  
A GIFT CARD!**

**SICANGU  
CLIMATE CRISIS WORKING GROUP  
IS LOOKING FOR YOUR INPUT**

**CLIMATE CHANGE ADAPTATION VIRTUAL COMMUNITY  
MEETINGS**

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A GIFT CARD!**

JOIN THE ZOOM CALL VIA THE  
**SICANGU CLIMATE CRISIS WORKING GROUP FACEBOOK PAGE**  
OR +1 312 626 6799 X 450 125 2185 DURING THE MEETING TIMES BELOW

IDEAL-MAY 25, 10 AM	UPPER CUT MEAT-JUNE 8, 2 PM
BUTTE CREEK-MAY 26, 10 AM	SWIFT BEAR-JUNE 9, 10 AM
OKREEK-MAY 26, 2 PM	PARMELEE-JUNE 10, 10 AM
ANTELOPE-MAY 27, 10 AM	ROSEBUD-JUNE 15, 10 AM
RING THUNDER-JUNE 1, 10 AM	BLACK PIPE-JUNE 16, 10 AM
SOLDIER CREEK-JUNE 1, 2 PM	HE DOG-JUNE 16, 2 PM
ST. FRANCIS-JUNE 2, 10 AM	CORN CREEK-JUNE 17, 10 AM
SPRING CREEK-JUNE 3, 10 AM	HORSE CREEK-JUNE 17, 2 PM
TWO STRIKE-JUNE 3, 2 PM	BULL CREEK-JUNE 22, 10 AM
GRASS MOUNTAIN-JUNE 8, 10 AM	MILKS CAMP-JUNE 22, 2 PM
ANY COMMUNITY-JUNE 6, 6 PM	ANY COMMUNITY-JUNE 19, 12PM

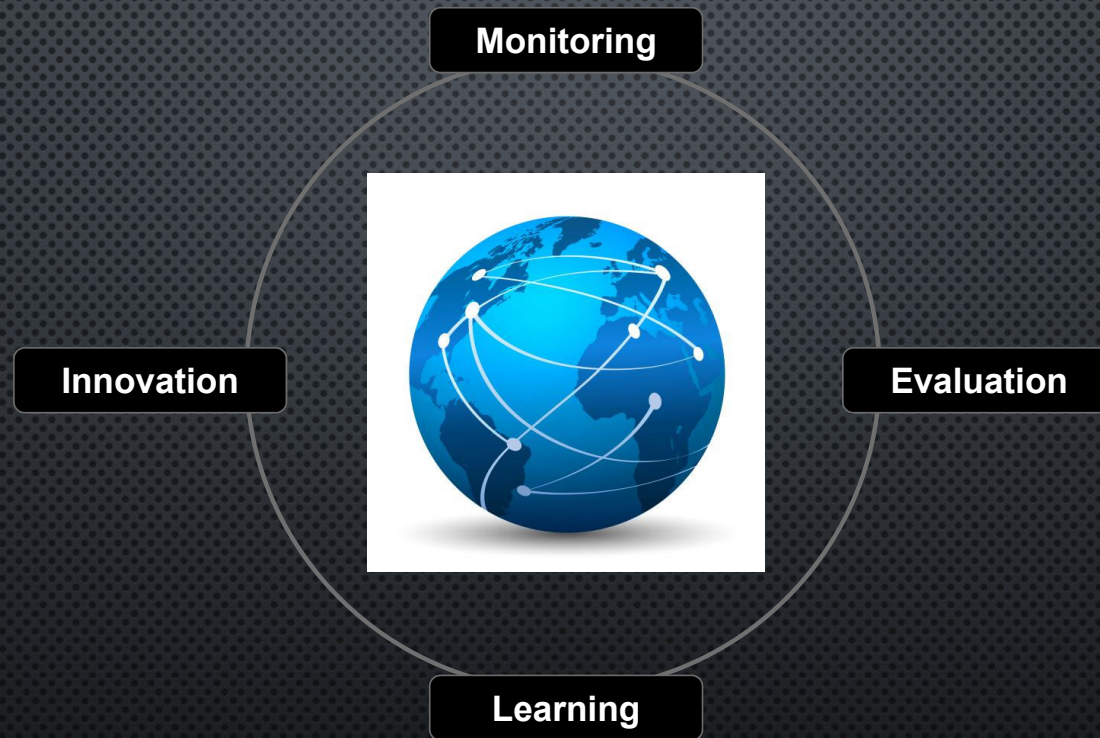
FOR QUESTIONS CALL (605) 747-2381 EXT. 390

- BUILDING ON DROUGHT PLANNING AND VULNERABILITY ASSESSMENTS
- DATA ANALYSIS, EDUCATION, DEVELOPMENT
- 20 TRIBAL COMMUNITY ENGAGEMENT
- SINTE GLESKA UNIVERSITY
- PARTNERSHIPS AND COLLABORATIONS
- TRADITIONAL KNOWLEDGE APPLICATIONS

## OUR APPROACH

- IDENTIFY AND ADVOCATE FOR THE TOOLS AND RESOURCES TO MONITOR TRIBAL RESOURCES AND MITIGATE THE EFFECTS OF CLIMATE CHANGE;
- UTILIZE CURRENT MOMENTUM FOR NATIONAL-SCALE DISCUSSIONS AND COORDINATION AMONG TRIBES WITH REGARD TO CLIMATE CHANGE ADAPTATION AND ACTION.
- BRING TOGETHER WESTERN SCIENCE AND TRADITIONAL/INDIGENOUS/LOCAL KNOWLEDGE.
- CONTINUING AND STRENGTHENING RELATIONSHIPS/PARTNERSHIPS WITH FEDERAL, STATE AND LOCAL ORGS; AND
- CO-DEVELOP CAPACITY BUILDING TRAININGS AND ACTIVITIES TO SUPPORT TRIBAL ADAPTATION PLANNING AND IMPLEMENTATION

# MANAGING IN A CHANGING CLIMATE



*Learning-by-doing and low-regrets actions can help reduce risks now and also promote future adaptation*

### *Mni Nahan Otate Yutokeca (Water and Climate Change)*

In the beginning, there was nothing, except for *Inyan* (rock), one of the 16 manifestations of *Wakan Tanka*, and *Inyan* with all of 16 manifestations were locked into oneness or singularity. These manifestations were enveloped by nothingness called *Han* (Darkness) and this darkness or dark matter was not a thing but pitch blackness that engulfed and locked everything together.

*Inyan* possessed great spiritual powers and his power was in his blood, colored blue. *Inyan* was lonely and he pondered the use of his powers to create companionship, but in doing so he faced the risk of losing his powers.

The desire to create companionship was overwhelming so he made up his mind by uttering “*nunwe* (so be it).” This utterance was so loud that it shattered the empty darkness and everything suddenly changed. This thunderous bang started the sequence of creation and ended the singularity. From here on the universe became symmetrical and *tobtob kin*, the pairing of fours, began.

*Inyan* took his power, made up of blue, and let it flow outward thus creating a disk that surrounded him. He called this disk *Maka* and as his blood dropped onto *Maka*, it formed round ripples that rushed outward like a pebble dropped in the center of a pond causing ripples racing to the edge of the pond.

*Inyan* forced all of his blood from his veins and witnessed this rush of rings pushing further out toward the edge of *Maka*. The edge came into contact with darkness, *Han* and this is where *Maka's* creation came to an end. Everything beyond this boundary became *Han's* realm and everything within the boundaries of *Maka* was protected by a dome of blue called *Skan*.

*Inyan's* veins became empty and he lay down in a supine position and slowly expired. His remains formed a craggy hill called *Inyan Kaga*. This landform is revered by all and honored

as a one of the markers that form the red ring around the racetrack surrounding the black hills or He Sapa.

As alluded to, the blue drops of *Inyan* created *Maka* and the water systems of the world. The elders call this blue liquid “*le miye un wani* (I live by this)” and this term was contracted to *mni*. *Mni* is a gift given to us by *Wakan Tanka* so that we may exist, provided we honor *mni* and protect this precious gift. Moreover, it is regarded as sacred because all life forms came from this source, including the Lakota, Nakota and Dakota.

The legend of the source where all life began is contained in a story that all traditional elders remember. The story unfolds when the earth was first created and when the drops of blood flowed from *Inyan* to create water. The droplets from *Inyan* created the seeds of all life. The following is how Lakota elders told the story of the creation of the first humans from the ocean.

*There is another story told at campfires about how the Oceti Sakowin was born. At the beginning of time, a race of people lived under the waters of a great sea far to the east. They were brave and strong and in a happy land. No one grew old or weak.*

*One day one of them, more adventurous than the rest, climbed out onto the bank which formed the shore line, and found himself in a bright sunshine of a new land. The grass was soft and green, a color which he had never seen. The shade of the tree furnished delightful coolness and he danced and sang.*

*When at last he was tired and wanted to return, he could not find the sea again. After much walking, he found the sea, but there was a great wall. He could not return so he called his friends under the sea.*

*At last one of them, a friendly maiden heard his call. With great effort, she climbed over the wall to help him. She also found it impossible to return. At last, driven by hunger, they were forced to hunt for food. They met hardships of many kinds; the hills and the*



# Interactive Exhibit on Winter Counts Comes to CWS

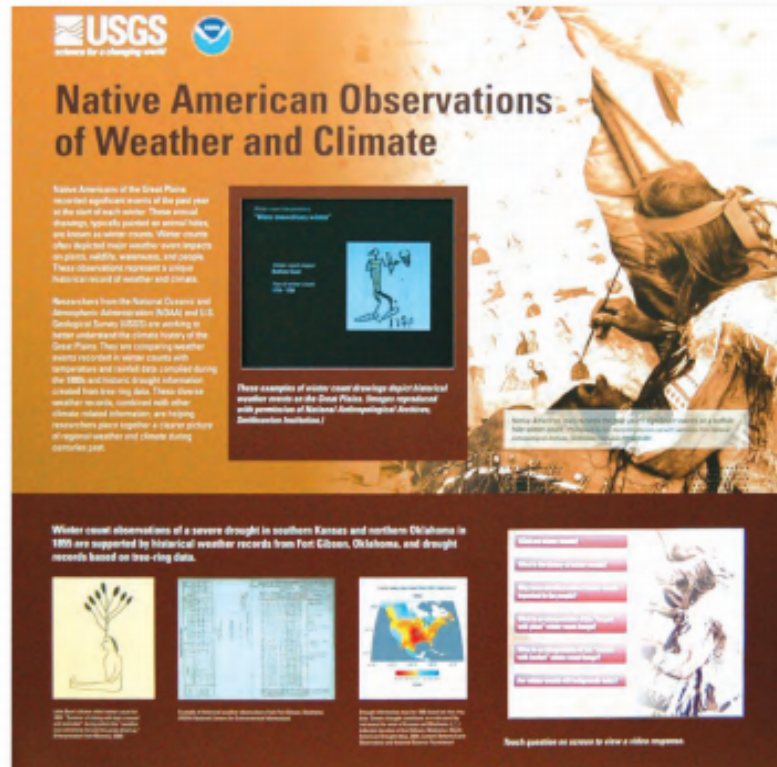
In December of 2012, Kevin Gallo stopped by the Center for Western Studies with an interest in the reproduction of Red Horse Owner's Winter Count, featured in the Froiland Plains Indian Gallery. A National Oceanic and Atmospheric Administration (NOAA) scientist based at the Earth Resources Observation and Science (EROS) Data Center outside Sioux Falls, he was doing research for an exhibit proposal.

Three and half years later, a traveling version of the finished product is hanging in the Fantle Building! *Native American Observations of Weather and Climate* reveals how today's scientists are using Plains Indian winter count symbols representing climatic events to better understand the region's climate history. Equipped with computer screens, the panel features several examples of weather observations recorded in winter count symbols dating back to 1711.

An interactive screen allows users to pose questions about the history of winter counts with video responses provided by Victor Douville of Sinte Gleska University. The exhibit panel was produced jointly by NOAA and the U.S. Geological Survey and funded, in part, by the NOAA Preserve America Initiative.

Over the last several years, CWS has assisted with the project in many ways. Collections Assistant Liz Thron provided guidance early on to resources about winter counts in the CWS Krause Library. Together with Education Assistant Kristi Thomas, the two discussed content and design with the project's staff at various points in the process. Additional Augustana University staff got involved, too. Our thanks go out to Charlie Steward, assistant logistics coordinator at Augustana University, for helping us transport the completed unit to campus, and to Dan Sullivan of Augustana's maintenance staff for helping with installation.

Kevin Gallo will present a lecture related to the exhibit on Tuesday, November 15, at 3:00 p.m., as part of the CWS Afternoons series. He will discuss the research he's been conducting with colleague Eric Wood at EROS to determine if historical Native American observations might provide supplemental information to the limited climate data observed with meteorological instruments in the mid-1700s to late 1800s. The exhibit will be on display through January 13, 2017.



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The World's Largest Native-Owned and Managed Buffalo Herd

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REGENERATING NATIVE BUFFALO

# Regenerating Indigenous Ecosystems

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**Stay in the Herd**

# DRAFT OCETI SAKOWIN OYATE



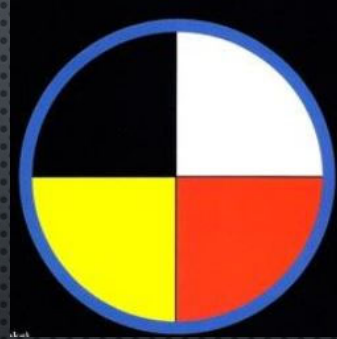
**Theory of Change:** When we reconvene as Oceti Sakowin, and return to Ptehinca Sa Win teachings, our Oyate is strong and our people will thrive.

**Vision:** One Voice, One Heart, One Mind, One Spirit.

**Mission:** To live a free and independent existence as Oceti Sakowin Oyate.



**WOPILA TANKA ECICIYAPELO**



***MITAKUYE OYASIN***