My name is Patrick Hill. My Crow name is Textalee. It was given to me by my clan uncle when I went to school in DC, that’s Washington, DC not Dodge City. DC stands for disgusting country but it’s also our country’s point of decision making. I went to school there; I worked with Mo Udal who ran for president in 1968. I worked for his special council on Indian matters, spring dochinal. We worked with the house ancillary interior affairs committee. I was 22-23 and 24 years old. It was quite interesting because I got to see politics on that level. Politics within that of city, community, county, state, but federal is a totally different ballgame. I enjoyed myself there. I learned many things. I was mentored very well. Many things I’ve carried through life I recall back at that time. I had a lot of fun in DC up and down the East coast. I’m fascinated that I’m still alive now. I’m 54 years old. But it was a different time just after the Civil Rights Movement you could still see buildings on 14th street that were burnt from the riots that were held in DC. A lot of people don’t realize that there was a revolution in this country we never had Civil Right till four years ago. You think about that, not that long ago, Civil Rights in the United States of America. It actually came out of France, never came out of this country. Also, women were never meant to be truly a part of this country until S E X was added to the Civil Rights Bill in 1964. But that’s another class. In that though, I worked at various jobs. My background is in accounting and finance. I worked Edward Newhouse and Bettsford and Company during that up till 85, I worked for attorney’s energy corporations. And it always seems that the fascination with things I’ve had as a boy have continually come back to haunt me. The books I’ve read, the stories I’ve been told, the things I’ve been, just because I am Crow. I am Crow. I am half Pawnee, also. My mother is Pawnee. She comes from Oklahoma. I am a descendant of Pawnee scouts that were with Major Frank North, Luther North, Fieldshare, Crook, and McKenzie. They participated in the Indians Wars west of the Mississippi with the United States Indian Scouts. The same general orders that made the United States Indian Scouts West of the Mississippi August 15th of 1866 that made the Seventh Calvary made the United States Indian Scouts West of the Mississippi. It was supposed to be up to 600 but it only got up to 300. Also, there was Crow scouts, we were friend scouts and allies of the western United States. The fascination as I have always said seemed to return to these things, that are inside of me are a part of me, are my history. I appreciate in being able to relate these because if what I know, I don’t share it, it goes nowhere. There are those sayings that say if you have no history all you are is wind in the buffalo grass. Also, there are stories being told that about my people by the wind, by the rivers, by the various forces of nature. That are held in their memories that go beyond time that need to be revealed and to be told about the history of this country, which we call The United States of America. When I was contacted for this class I was a told about it and this and that I had a sort of a basic understanding but when I see the title Democracy in America I’m sorry to say there really isn’t any. Democracy in America was actually first in recognition on publication in the newspapers about 1734. It was related to newspapers. And it began to grow from there as an idea, as a possibility. Got there within the groups there was organizations, there was radicals, militants, if you will, against England. And people who accuse the founding fathers of being radicals and militants, at a young age I was actually accused of being a radical and a militant when I was 16,17, 18 years old. I’m glad to say I still have the same ideas I had then just now I’m perceived as an advocate, which is no different. Just that I kept my ideas and reformulated them was able to discuss them in a manner and a way that people relating to wanted understand. But also, I said Jesus Christ was a radical and a militant too. In that, the US Constitution actually is formulated after the five civilized tribes of the Northeast. They organized there. Benjamin Franklin would say if five ignorant tribes can form a union, I don’t see why we can’t. But, they were really adamant, adamant, clearly about retaining parts of their constitution to be brought forth in the US Constitution. That gave the right for women to vote, hold office and own property. It did not include these, the US Constitution until that within women suffrage had began to evolve to where women became a part of this country once they got widowed, began to own property. They began to own property. Then they had to be listened to, commerce once again. Throughout that and the expansion of this country, America, you have to understand that capitalism, also within that democracy, also within those ideas of America. America was in its expansion from East to West coast is based upon that to explore, exploit,and exterminate. I’m not supposed to be here. I am not supposed to be here. Finally coming to the basic understanding that there is not, within that stumbling discovery of Christopher Columbus into those islands, onto the Southwest. They formulated the idea, within my lifetime, that there was basically, probably about 3 million natives , no it was 120 to 150 million natives in this country. You got diseases foreign to us, decimated us. Through that of cruelties of Spaniards, and other people, decimated. We are now presently at 3 million Indians. Three million Indians are what’s in this country. There’s about, those are federally recognized Indians, in order to be an Indian federally recognized you have to have a certain blood quantum, or identifiable within that tribe. That got into the 50’s when Franklin, when Eisenhower was president, where they needed to federally identify Indians for their entitlements. I have a registration number or a role number which says U7772. Which means I’m unlotted. Remember how they tried to give you guys a federal ID. I got one since I was a baby to show that I was an Indian. We are probably the most policed and most regulated people in the United States, Indians, in our own country. We didn’t become United States citizens until June 2nd of 1924. My father and mother, when they were born, were not United States citizens. You know the big thing about Obama; remember they said he wasn’t an American citizen. His father was born here and his mother was born here. In 1921, there was a man elected vice president of the United States, his name was Curtis under Coolidge he was Choctaw. He became the second most powerfullest man in the world, most powerfullest country in the world. And he was not a US citizen, even though he was native to this country, indigenous, a Choctaw. He would not become a US citizen until June 2nd 1924, vice president of the United States, Curtis.

*(Insertion by transcriber: Joellen Kubiak Woodall) I must insert a correction here. Charles Curtis is my ancestor. My great grandmother was Emma Curtis Overstreet. Her mother was Ellen Curtis. Charles Curtis did not serve as vice president until 1929 under President Hoover. However, he did serve in the U.S House and in the U.S. Senate from 1892 until 1932. Cutis was half-English, 1/8 Kansa, 1/8 Osage, 1/8 Potawatomie but he is often referred to as being Kaw. He was not to my knowledge Choctaw.*

But also, he could not sell his property unless the federal government said he could because he was considered incompetent. In 1950, they had the Indian Incompetency Act that stated as Indians could, then at that time, in 1950 own weapons and drink alcohol among other things. And my father during World War II and my relatives, my uncles, who killed Germans and Japanese weren’t supposed to be holding weapons. But also, much less after World War II my father, in Saint Louis, says you can go in any place you want and get a free drink. He was breaking the law. He wasn’t supposed to be drinking until 1950, with the Incompetency Act. Within that regulating of weapons, various weapons, firearms, within the United States, the Brady Act, the Patriot Act, those people hewing and hawing about their second amendment. We could, actually as I said, legally have a weapon in 1950. Amazing, huh. We actually couldn’t even practice our religion until 1977, the Indian Religious Freedom Act. America though is still a beautiful and wonderful country. When I worked for the park service; I used to make statements that weren’t , weren’t wrong but people looked at as not correct . I had people come to me and say, how could you say what you are saying and be an employee of the United States within the National Park Service. I say, what do you mean? They say, what you’re saying is… I say, Was it wrong? I says, if I am incorrect, please tell me if I am. They couldn’t tell me that I was wrong. I’d look at them and say, do you realize that in 1943, I as a federal employee wearing the National Park Service uniform in 1943, if I said anything against the treatment of the Indian here in America by the United States I could be fired from that job. Legally fired in 1943. I look at them and say isn’t this a beautiful and wonderful country. Look at this. What we’re talking about. Who I am. who you are. Isn’t this a beautiful and wonderful country. He couldn’t say otherwise. There is a history here within America that differs from that of yours and from that of mine. What you are on here is actual ancestral Crow territory. Of those five tribes that are allowed, are eighteen tribes that have hunting rights to Yellowstone Park. Crows are the only ones that have territorial rights. We are the only ones that have territorial rights. Within the regulation of the buffalo there in Yellowstone there are photographs in Lamar Valley, from the photographer named Jackson, named after Jackson Hole, that show Crows sitting around tepees and wall tents with dried meat hanging up in Lamar Valley. For some odd reason, they were told they couldn’t do it anymore. Why? You just can’t do it anymore. So they quit. So that’s why I’ve always said, why introduce the wolf? Reintroduce the Crow Indian to Yellowstone Park. It’s kinda fascinating though, watching us blast down from the hillside and shooting buffalo there like that. But they don’t let us do that anymore. You’ve also sent out a questionnaire through your class through MacNeil here.

Those questions that were asked, it says, the Lakota Sioux and the Buffalo Bill Campaign have different ways of protesting. How should you describe the differences in their activism? What do you think of each of their methods? What do you consider to be an effective way to bring about change?

 Primarily to bring about change education, educating people about the history of the park and about the history of this country. I’ve found that in America, education is controlled by national, state and local board of parents as to what they wish and want their children to live and learn. Also, within that there’s a, we’re taught patriotism not history. Also, there’s a big dash of nationalism as to how they want us to perceive and understand our country, America. And we are brainwashed. Who says two plus two is four. It’s theory, but we believe it. Also, society is controlled by rules, laws, and regulations. Otherwise if it wasn’t we’d be every which way. There is a methodology in here to control that of the citizens. Even though we have the right to protest, we don’t. Because why rock the boat. You can make a living; own a car and, you know, that American idea of this that’s brought to us. Actually, the American dream truly doesn’t exist anymore. It’s limited but not the way it used to be.

Well within activism, it’s necessary. That’s changed. Patriotism allows you to say I love my country it’s right, as well as, I hate my country it’s wrong. There are those who have fought and died for us to live this way based upon that simple premise and idea that we are given these rights. But also, you have the right to protest. You have the right to rebel. I, at one time, could not do that .Because if I did; they thought we were going to have a big uprising and that. It was fear. Because in order to quell that of your enemy, domestic or foreign, you need to demonize them. And we the Indian were demonized, by that of American government, by the people, even by artists, even by Hollywood. You know they had us cutting in the throat of and dragging the hair of a blue-eyed white woman. The painting, the depictions they gave were demonizing. They needed to quell and hold us down in that manner to do what they felt needed to be done. Within that of activism, you find those that each and every one of us has an opinion and a view that needs to be listened to and appreciated. But once you find that you can overcome those boundaries and barriers and think in multiple dimensions rather than single dimensions and get together with your ideas. You then have a great idea. You’re able to change groups, organizations and change the way that people think. Man is a social, political, and economic animal. We like to belong to groups even though we believe they are wrong. We want to belong. So, we don’t say anything. But once you say something, you may find that there are two or three people who agree with you. And you get together and you can change things and make it better. Make your group better but also make humanity better and more understanding. Their methods or how they choose to go about it, I can’t say they are wrong. I can’t say they are right. I have my way of doing things, but in that, joint effort you can come to that of what they are doing is dealing with that of an icon, a symbol of America, the buffalo. You know the buffalo, used to be here, the woodland buffalo, all the way into your guys’ territory all the way to Indiana. He looked like the European buffalo in Poland. He had a long neck and a small head. You can see where they used to corral them up there in that. Those guys were wiped out . You had elk over there too. But also, you’re probably centered around that of the great plains. And the buffalo of Yellowstone, I like to call them the economy model. They’re little compact mountain buffalo. They aren’t the Great Plains buffalo. Those no longer exist. They were 6’6” at the shoulder 12 to 15 feet long but they had Grizzly bears that could slap them across the side of the head and bust their necks. These were 15 foot from nose to tail. They had the grey wolf. These buffalo, these wolves here are like Chihuahuas compared to what those wolves were. Those were big wolves. But the buffalo, the Great Plains buffalo no longer exists. But that is their way and means of achieving that outcome to where compromises in areas can be achieved as to what they want to.

 But as buffalo within my tribe, the Crows, buffalo the way you speak in Crow is called Bi'Shee. Which means, primarily, the fur the hair on the animal. Like with *Dances with Wolves* was wonka tonka and Pawnee have their names and they all have their description. But the Crow, those Bi’Shee, that’s the buffalo. On tribal lands, on the Crow tribal lands in 1934, buffalo were brought from Yellowstone Park over to Fort Smith, on the reservation. Yellowstone Park had an over plenishment of buffalo that they had, have now presently. They can only sustain a certain number. They took that excess trucked it all the way down from Billings to Fort Smith. They released them there at the base of the mountain. Yellowstone Park did, the federal government did. They brought elk too. They reintroduced the elk to the Big Horns. They leased a pasture up there of forty thousand acres. What they told the Crows is that you shall keep these animals but they shall be held in trust by the federal government and we will lease the mountain. Federal government never paid its lease. So they said well you can keep the animals. They’re yours but they are an asset, or a trust asset. There was a pasture reserved for them forty thousand acres, you got up to fifteen to eighteen hundred head of buffalo. And we were told they had brucellosis in 1962. They exterminated that entire heard by 1965. But it has never been proven to this day that they had brucellosis. What you have here is you had non-Indians ranchers and that, also Crows were as responsible as those under handedly took bribes and monies to exterminate those buffalo to open up that forty thousand acre pasture to cattle. But they told us as soon as there was an over plenishment in another herd they’d have our herd replenished. 1972 they brought over 250 head of buffalo from Madora . Odd thing about it is that appreciating our federal government is that, they brought them paired off male and female. I don’t know maybe they had a big moon wedding over there or something but they brought them paired off, all the way over, like husband and wife, husband and wife. They got off the truck there, and they’re up there in the pasture and they brought some more buffalo, but not the twelve hundred head. We faced the same problem they do here in Yellowstone we had to open up another area here another property called Little Bullock Ridge and they extended over into that. But we had buffalo and we vaccinated them every September for brucellosis. They were brucellosis free. But also, Crows, I’ve killed ten buffalo, it’s interesting the first couple of times. After a while, it gets to be too damn much work. We need a truck to roll them up over on their back. You open them up, you skin them, and you quarter them. The last buffalos I killed were in 1997. I shot three buffalos. It took one, two, three, four men and two boys from 7:30 in the morning until 9 o clock that night to load up those buffalo into three pickups. It’s a lot of work. I’ve told people I says hell long time ago all we had to do was shoot the buffalo and just sit there the women rushed down there and cut them, skinned them and dried them. Says now we have to do all the work and pay taxes too and they say this is better. But they are a magnificent and beautiful animal, the buffalo. And it’s truly an American icon, it is an icon. They put him on silver certificates; they put him on paper money, they put him on coins. And now, he’s the emblem on the national park service. And we look at something, the symbolism we have a tendency to forget. He’s on the state flag of Wyoming, the buffalo. What you’re dealing with here though at Yellowstone Park, you’re dealing with lobbyist, you’re dealing with legislation, you’re dealing with millions of dollars to eradicate that of brucellosis from Montana and the cattle industry. It costs millions to eradicate. Once something happens the markets dry up. They will no longer accept that beef from Montana. Even though who brought brucellosis over?
Audience: Cattle
Patrick Hill: The cattle, but also elk have brucellosis, sheep have brucellosis, coyotes have brucellosis .I can’t, you’re getting into some personal things on here though. I can’t understand what are they doing on public land, your land, when buffalo are supposed to be there. You know there’s AUM’s annual month units that are from June 1st to October, they’re supposed to be off the property. Plus, by that time buffalo have gone back into the park. So if its birthing membranes there and you know wolves, coyotes eat that , pick it up and . Also, I took a class a couple of years ago. And three guys were veterinarians. And it was called a Battle of Little Big Horn and it lasted two weeks. And three of them were vets. And I got to know them pretty well. They said, Pat it’s never been proven that brucellosis can be transmitted to buffalo. And yet, you’re battling millions of dollars. And yet, Montana Cattleman’s Association, Wyoming Cattleman’s Association. Montana is like only 900,000 people. But those people the strength is on the east coast in legislation. Plus, these are trust animals, they’re your animals, they’re your buffalo. And they‘re saying a million people, less than a million people are right and two hundred and something million people are wrong. It’s politics. But also, it’s this Western mentality of cowboy and Indian, of the defeat of wilderness, of that of the wild. The buffalo is a *symbol* of that containment of what is wild. *I* am a symbol. No matter how far advanced we get into the future we need that of wilderness. It brings about that of a calmness, a reflection of being human beings, of that of humanity.

Question: How would you define your tribe’s relationship with buffalo? How would you characterize the emotion you feel surrounding buffalo?

 I think pretty much you’ve sort of felt that. But also, when I look at a buffalo; I see me in him, but he sees him in me. I’m probably much more a part of him than he is of me. Because my nourishment my blood, my life existence, that of a religion, that of a people came from that animal. If it was not for him we would not be here. Also, in the buffalo we have traveled a very similar path, the buffalo, from that of millions to that of a few hundred thousand, from that millions… to not so many. We have traveled a very similar path. We have faced diseases. We have faced slaughter. We have faced a path that’s very similar. So I think when he looks at me, he sees me in him, and I look at him I see me in him.

We have a very close relationship, the Crows, with the buffalo. You have those various tribes that were forced out here by the American Fur Trade Company and the Hudson Bay Fur Trade Company out of Upper Canada. The LaRolf brothers were here sometime substantially before Lewis and Clark . We were led to believe that Lewis and Clark came through here first, nah. There was a bunch of other guys came through here before Lewis and Clark. Also on the west coast Fort Ross was Russian, was a Russian outpost. Lewis and Clark were basically a tour down the line from the first people who came over here. And we really weren’t, didn’t take notice of them. But with the buffalo, in order to be classified as that of a Plains Indians it ‘s essential that you have that within your culture, your heritage . These Sioux and Cheyenne were pushed out of here, the woodland areas Wisconsin, Minnesota onto the plains by the Chippewa Cree affiliations with the Hudson Bay Fur Company and American Fur Trade Company by giving them arms and pushing them into the fur bearing areas . Actually, really believe that the Rocky Mountains produced a lot of furs, nah. The best furs came out of The Great Lakes area. But they pushed them out of the fur bearing areas of those regions onto the plains. Literally, over night they became Plains Indians. Previous to the battle of Little Big Horn , you’re pushing twenty years previous to 1876 Sioux and Cheyenne had come on to the plains. But literally overnight becoming Plains Indians. There’s rock art attributed, that’s west of Colstrip and Broadus Montana that’s 1100 to 1200 years old that is attributed to Crow , Crow drawings. So your images there of the Sioux and Cheyenne that are primarily also through the designs and that and of their art form is that of woodland Indians. So, they’re basically pretty quick on to the plains. They adapted very well.

 But that’s one reason the Indians are still here. That’s our ability to change, an innate ability to change. That’s why we are here.

With the Sundance as so much as depicted in films, yes and no .I don’t participate in Sundance. I do sweat lodges. I feel there is a process that you need to follow through in order to prepare that of your spiritual or that of your soul for the Sundance. I’m not here to say that it’s wrong. I’m not here to say that it is right. My particular feelings have a tendency to go towards that of Sundance. Not every Indian did Sundance, not every Indian does sweat lodge, not every Indian does tobacco society , not every Indian did this or that within that of the tribal structure. We’re all different. Not every Indian went to battle. Not every Indian took scalps or had horses within those tribes.

It says, what elements of non-Indian culture are important to keep in mind as you approach the idea of raising buffalo.

Well when non-Indians ask me for ideas that the way they should herd buffalo is anywhere they want to go. They are a very agile and swift animal. A buffalo can head off up to 45 miles in one direction, do 90-degree turn on his front legs. They run like white tailed deer at first and then they flat out run it’s just amazing. They move like a wave. The biggest I’ve seen is about four hundred head of buffalo running. And the mountain just shook, shook there like that. You watch it and it just shakes and they gather up and moving across the buffalo pasture like that. But to watch a big bull s fight. It sounds like lions. They growl like lions. But to hear a herd of buffalo it sounds like a mass of pigs. They make sort of a grunt oinking sound, like. But to watch that mass of pure muscle it just amazing. They’re very agile.

It says describe the concerns people might have about raising buffalo.

Well, like I said they go pretty much where they want to. And they’re a herd animal. You can’t just have one. You have to have several That’s why horses, horses they like to be together with each one another. If you can have a pair of horses or several horses that have gone through that and have known each other literally all their lives they are a lot easier to contain and control. Also, they say put goats with horses and other animals, calms them down.

It says what would you have to be in place in your community to restore the buffalo successfully?

Acreages of land. You know vast areas where they could roam. But also, you have to have a regulatory area where you could move the heard from one place to another place. We us we have areas where we keep one, two year old bulls, where we keep the old bulls , the cows and the calves and the spikes. The old bastard bulls they have a tendency to go off and then kinda hang out by themselves. That’s when we sell those permits to guys who want to come up there and kill a buffalo. Yeah well. If they really want some tough meat, they kill one of those buffalo too. They are huge animals but they’ve gone over their reproductive age. A buffalo usually hits his peak about seven years old, at their mass, their strength. And then, like I said, they go off by themselves. But guys come from literally all over the United States who’ll pay money to kill a big huge bull that’s about that big at the shoulder and his head is massive and that . And they have it all cut up and stuffed. And you know, I wish them the best in trying to find out if it’s tender or not. Cuz I usually find out it even makes tough jerky. But it makes them, I suppose, kinda feel good about themselves.

It says, what do the strides made in creating buffalo herds mean for tribes, whose creation is linked with other animals? What does this link to restoring other tribal traditions?

The link within the buffalo is a link to within that whole foundation to the Indian. It was their tools, it was their lodges, it was their clothing, it was also literally the Sundance. You hold a buffalo skull in the middle of the Sundance. It was their existence. In the demise of the buffalo became formally through a federal policy to contain and control the Indian. If you control the buffalo, you could actually control the food source you could centrally located Indian tribes who were hostile around those buffalo herds so therefore much easier to locate. I t became a commodity, in so much as, during the Industrial Revolution in the 1840’s on to the 60’s after the recessions of the Civil War, they would use them as conveyer belts on, for manufacturing .Also they were sent over to Europe. Buffalo hide is not a very durable hide. It’s not a very durable hide. It took between 18 to 20 buffalo to make a tepee. I do, I brain tan deer, elk and buffalo hides. It’s a lot of work. You can imagine having to do buffalo hides every two to three years for a teepee. They kind of recycled what they had because smoke makes the hides repel water, they’re water resistant. So you cut out flaps and make moccasins. Or you just repaired it by taking off a piece and putting another buffalo hide up there. Because this is a lot of work to brain tan a buffalo hide. Also they would kill, they would prefer two-year-old cows because these are a lot easier to tan. But once the hide thing started and they Indians participated in killing a buffalo. They would kill those animals that most easily tanned so therefore you’re killing your breeding stock too. You read the trade items taken out of like Fort Benton and trade areas. A large number of those trade items were for bullets and powder but a large number of the hides being brought in were cows. They would drop like two or three hundred out of a herd, dropping buffalo there like that and then process them. You can imagine the teamwork it took to kill that many buffalo but to butcher and dry that many buffalo. Totally, just, I’m glad I don’t live back then.

Also, in restoring the link of tribal traditions and their association with creation. My story of creation in the Crows is that a duck swam around a pond and he dove four times in the pond and brought up a bill full of mud. That’s where the Crows came from. Not to criticize those who chose to believe in that within the many Christian beliefs but there is a mass of people who believe they came from a man and a woman sitting in a garden naked talking to a snake, eating an apple. So, my story of creation is as relevant as a duck diving into the water bringing up mud. There has only been one person though in Christianity who has explained it. You go back into Genesis it’s the tree of knowledge. So you are actually dealing with symbolism on that so. Showing that I wasn’t criticizing. There’s only been one person who has been able to see that. I’m not questioning your beliefs or anything.

Describe what you know of the history of Native American relationships with buffalo.

They all had a relationship from East to West coast. Within that though, the epitome of it is that romanticized version of the Indian on horseback chasing buffalo. You remember with *Dances with Wolves* that came out in 1990. I went with a friend of mine who lived in San Raphael California. And we went to the movie there in Billings. And she was sitting there next to me. And she’s front San Raphael California, which is the northern part of San Francisco Bay. And she was sitting there and goes is that an earthquake? I said no that’s a buffalo herd running through. She thought it was actually an earthquake on the television because she lives in San Fran, in the bay area and she thought it was an earthquake. But it was a herd of buffalo on film.

But each and every tribe within the plains here has a relationship with the buffalo. And they do still have a place in modern times, the buffalo it exists within that connection with the past to the future, with the future to the past. Each and every one of you here within your backgrounds, within your history that within Europe. Cuz I’ve told people it took the Catholics 170 years to Christianize the Irish. A 170 years. But I still believe and I’ve been told that there are still a basis for those pagan beliefs in Ireland. That’s what keeps them *connected* with where they came from. There is still that connection with your backgrounds to those pagan beliefs. As to within my background, within my native beliefs that are believed to be pagan There’s still that essential thing, our basis as to where we come from and it’s still relevant to where we are .

 Buffalo culture survives today. It survives not only in those of Indians, but in those of Non-Indians. Of the animal, of that essence of him to survive is that the basis of this country. You are here because of what happened to the buffalo, as well as, I am here because of the relationship I have with the buffalo. And those slaughtering of those animals within that of an economy based upon that , within the development of the Industrial Revolution of that period, within that demise of the buffalo and the control of the Indian *assisted* in the development of this country , So we all benefit, as well as, lack that of, in the destroying of the animal. We all have a tie to it.

The goals for the free roaming buffalo.

 I like to think as an Indian, is that as a Crow, we have no word for heaven or hell. That was brought over here by Christianity. Also we never had any swear words, those were brought over. But as that of heaven or hell is we don’t believe that when we die that we go up above or down below. We simply go to the other side, the other side. On that other side, are all our relatives that have gone before us. On the other side, I believe there are herds of buffalo. That’s where my free roaming buffalo are…there. And that is something which is I believe each and every one of you has to deal with on your own single basis to where you come from but where you want to be as in relationship with, I believe *yourself* and that of our humanity, and that of your spirit .

What role do you think the Native Americans should have in the discussions regarding bison policies?

My history with this country is different than your history. My history is based to that of a relationship between government to government. We made various concessions and agreements with the United States government in order for it to expand. You have those individuals who perceived great wars. But it was the need to control this country from shore to shore. Also in the development of resources, but also in the development of a force of people to go to war against those people in Europe. They saw this. They‘ve achieved it; it’s happened within that the policies of the Indian. Every four years, within every president, you have a federal Indian policy it has existed throughout this country’s history. At one time, we were thought of as independent nations, sovereigns. Now we’re thought of in a period of time that we have to work with the Indian. He is dependent upon us. We are now at a time in federal Indian policies and decision processes where if you take it like a kitchen with a stove, and a counter and the cabinets. At one time, we were on the top stove. At one time, we were on a front burner. We got shifted back to a back burner. We got shifted back to a cabinet. And now, we are literally not even in the kitchen. But our agreements with the United States government still exist.

The Crows made a friendship treaty with the United States government on August 4th 19 of 1825 at Mandan. We just happened to be there. Longhair, who is the primary leader of the Crows signed. They asked him to sign. It is referred to as the Friendship Treaty of August 14th of 1825. They deal with friendship, our peace treaties in actuality it was a surrender of the United States to the Crows. They came to us and requested friendship and peace, *not us*. Why? Because we were a substantial military force in this region. At one time, we were up to forty thousand people. It was necessary to befriend us in order to accomplish those goals of this government. We signed various other agreements with the United States government in 1864 and in 1851, or 1865 and 1851. Interesting the Treaty of 1851 wasn’t ratified until 1931 by the United States senate. We didn’t realize it had to be ratified by a separate body. We just figured, well okay, agreed; sign it, fine with us. A lot of those things in the agreement, aspects of it were not carried out, they were inked out. In those obligations of the treaty, you have back first to the U. S Constitution. We as Americans believe the U.S. Constitution to be a breathing living document. It’s an entity. It exists. It’s this country’s medicine bundle, as my people have medicine bundles. The U. S Constitution is a living, breathing document. In that document, there are sections, preambles, articles, rights, civil rights, bill of rights, state’s rights. In those readings, there are those that take precedence over others. In section two of the United States Constitution states, treaties are the supreme rule of the land, to be upheld by the federal government and its three branches by the states and by the courts. Treaties are made *only* with foreign governments. This was discontinued on March 3rd of 1882. No longer any agreements of treaties made with Indians of Indian tribes. But prior to that, they were part of the U.S. Constitution within treaty agreements upheld by the federal government and its three branches, by the states and by the courts. Treaties shall be made *only* with foreign governments. They are a government-to-government relationship. They are government-to-government obligations. They are not white and Indians. They are government to government. The same way as, we have agreements with Germany. We have agreements made with Japan. We have agreements made with other countries all over the world. These are no different. But also, in the interpretation of those treaties. The U. S. Constitution is not like a novel, made into a screenplay, made into a movie, for entertainment. The U. S. Constitution is written cover-to-cover precedence over those treaty rights. As my reservation has been established, takes precedence over that of individual rights, over that of states’ rights, and of rights of people of this country. When I lose one of those treaty rights, eventually, you will lose one of your rights. Isn’t it strange and odd, that within this country , the United States of America, within that of the president on down to the lowly private when he raises his right hand swearing to uphold the United States Constitution against enemies foreign and domestic, foreign and domestic, that he may have committed treason in not upholding the treaties made with Indian tribes . But you read the U.S. Constitution, it says treason cannot be that effective or brought into effect unless you aid or abed the enemy . The founding fathers had a little way of skirting around that. I’ve wondered about it so I did a little bit of reading, a little bit of research, discussion, where I found out dang, went and finagled out of that one too. But it’s strange and odd within this country, the United States of America those wars and conflicts, and victories , defeats, those men and women who have fought and died for us to live this way. Within our lifetimes, primarily that within 1989 to 1992, you saw the falling of a wall. And the reforming and reunification of Germany. The leaving of America, Russia, France and England and the reformulating and reunification of Germany. The falling of a Berlin wall. And the reforming or establishing of thirty independent nations. But also, in our lifetimes, you saw the giving of Germany back to Germans, Japan back to Japanese. Isn’t it odd. All those men and women that fought and died for us to live this way; what have we done just literally said big deal? It’s odd to *me*. You know, I don’t expect to get my country back. But also, England has left its holdings. France has left its holdings. England we are starting to suffer from what they’ve done, did in India with Indria Gandhi and them and then Afghanistan and Pakistan, India. But they left their colonies, their holdings. Also within France and Indochina with Vietnam. But Africa, England has left there. But the English will never give anything to the Irish, even though Irish Americans are the biggest contributors to the IRA. It is strange, it is odd, but it is still a wonderful country.

In America though with the buffalo it is an icon. It is an icon, that stands alone or can stand, not by itself, but not with just that of other buffalo it needs the human factor, that of a man to stand with it. Because the one factor that you can’t regulate is the human factor, man.

Why does the buffalo leave the park? Cuz he has a predator out there that’s forcing him out that wasn’t there until 1982, the wolf. Also, you have the opening up of the park to snowmobiling. You have groomed trails. All of sudden they no longer have to trudge through the snow. You guys are still probably old enough, maybe not quite, some of you are. But in 1968, I don’t know if your remember or not, on Walter Cronkite or Huntley Brinkley report they had the FBI in the back of helicopters shooting elk in the park. Remember that? And they were actually killing buffalo too. A lot of things that we never used to see are brought to our eyes by news. These buffalo were dying in the park, drowning, and whatever, long before we knew about it. It kinda tugs at the heart but you’re dealing with an aspect and understanding of nature also. There are certain things that have been disclosed to us because of the media. But as to the buffalo, there is, you know apparently this is just my view and opinion on the animal and you’re battling million of dollars in lobbying monies and those things also. But I’d be happy to answer any questions.

Audience: How do the Crows feel about, in the beginning times, how do they feel about the thermal areas?

Patrick Hill: Well, the thermal areas to the Crows were actually referred to, as it were, where another being lives. There is a place in existence for everything and this is where this being lives. The Crows, like I said, are the only tribe that has territorial rights to Yellowstone. The territorial rights of the Crows in the 1825 established the boundaries of the Crow through Chief Sits in the Middle of the Land as the headwaters of the Missouri, that’s Yellowstone Lake. The Three Forks area up to Fort Benton, the Marias River, a little bit into Canada, across to Glendive, a little bit into North Dakota, then down the Powder River to Casper, Wyoming by Fort Laramie across Absarokee Wind River . Sixty four million acres is what it was. Now it’s only 2.4 million acres. So, I’ve told, well our population is growing so obviously we are going to need a larger land base, so we’re going to have to go to war against the United States. Yeah.

Audience: When you say that you have territorial rights what does that mean?

Patrick Hill: That means that we, it’s territory, that is our land that once was. And those have been ceded or taken for whatever reason. But we have territorial rights to it. We have a territorial right to that of Yellowstone Park. You have other tribes that hunt there, that take animals from there but we have, superseded those with territorial rights. There’s other tribes that are interested in it. The Sioux, like I said, basically never came this far west. They were forced here by that of the affiliations Chippewa Cree and the Hudson Bay American Fur Trading Company that gave them weapons and said hey look there are some beaver pelts over there. Forced these guys out onto the plains, heightening inter tribal warfare. That’s one reason why Custer and the Seventh Calvary came here. Not only to take the hostile back to the reservation, but to deal with that of inter tribal warfare. But it’s a territorial right, that we have to Yellowstone.

We’ve not exercised it because there’s certain things that are in conflict and I believe they can be handled. It’s just that it’s a different deck of cards that you have to be played with. And it’s interesting because you think of territory you think of the United States as being totally that of. There agreements made with international agreements made with other countries , international treaties that the Gulf of Mexico, the trade area of New Orleans , the gulf of Saint Louis on up will have a certain amount of water running through there to continue with commerce. So we have agreements made with other countries that there will be a substantial amount of water there to continue with trade on the Mississippi, at the Gulf of Mexico. And look the U.N. is considered a distinct separate territory within the United States. The Vatican is considered, it has its own bank, they have their own embassies, so.

Audience: I had a question. You were talking about treaties and you said treaties are done from government to government. They were done with the U.S. government to the Indians. Does that mean that they consider you separate, you’re sovereign I’ve heard, is that what that means.

Patrick Hill: Sovereignty is… the best way I’ve ever had it explained to me is being sovereign is like being pregnant, either you are or you aren’t. And it’s used in government and religion sovereignty. There is a strange and obscure view that the government has toward the Indian. At times, we are considered friends and allies; at times, we are considered a red headed stepchild. At times they don’t even know who the hell we are. But we are there and we exist there through those agreements government to government to be substantial. And hell, I don’t agree with certain things this country has done prior to my birth. Just like that, Treaty of Tripoli states that Christianity is not a founding doctrine of this country. Many of your founding father weren’t Christians. But also they were, Christians are fighting Muslims. We’ve been fighting them for a few years. You see that’s why I say you’re taught patriotism and not history. There’s nothing wrong with it. But also you have the right to say I love my country it’s right as well as I love my country it’s wrong. That’s patriotism. But once you say it’s wrong, then you have the responsibility of doing something about it . Very few, if any, people will do anything about it. Because they lock us into this you’re not an American then you’re not this , you’re not that. During the 60’s they said if you don’t love this country leave it, about the same thing now, you know. It’s kind of interesting how. Anymore, anytime. I’ll just kind of reflect upon things of the past that I lived through. I’ve found that now when I discuss things with people I have to ask them are you pre cell phone or post cell phone. Cuz people think typewriters are antiques. But also, you know computers, fairly recent.

 One thing you know is that within the country that I find it fascinating is the need to know of your past, your history. In this country, in that development of certain technologies we’ve lost something that makes us human. That is our human-to-human relationships. Even within battle and war. It no longer can you face a man or woman face to face and literally kill them or have them kill you. You can press a button, and kill them 1500 miles away, and never have a glance or a look at them. It dehumanizes us, as human beings, as people. We lose that humanitarian part of that imagination. Yet education, through the control of that, of what we learn, how we learn, national, state, and local, and a board of parents. They destroy that of our imagination. As a young boy or a young girl, some of you, many of you may have had an imaginary friend. They say, who you talking to? My friend. Nobody’s there. Are you crazy? And you’re told it doesn’t exist. When it may have destroyed a part of you that may have been a gift to us all. It may have helped you come a better human being . But we were told that it did not exist. When actually it might have been… I’m getting into the Ying and Yang of it , Freud thing. But what, the Ego, the Super ego, and the Id. So, it gets into that who you are. But the realization, the hopes of who you are as a human being and to continue on through that relationship.

I have a bookstore, studio, and gallery and it’s based upon the buffalo. The skull, which is essential that being identified as that of a plains Indians. I am Crow and Pawnee we are the classic Plains Indian on horseback. Within the buffalo skull, there is a medicine wheel. The medicine wheel has spokes on it . It’s the heart the mind, the soul and the spiritual. There’s a time and point in your lives when you’ll go through your education, your successes, your failures, your relationships, the raising of your own children. Your endeavors to succeed will be plagued by that of failures. But failures can be successes. It’s how you handle them and deal with them. But also, at a point and time when you find those other points you’ll search for that center of the circle. Who you are, what you are, why you are here, that’s why I call my store the center of the circle. We are all essentially, hopefully, at some point in our lives, going to find our center of the circle. I don’t claim to know all the answers. I’d be fooling you and fooling myself. There’s things that you don’t know, that I don’t know, that I know that you don’t. The only way that we can do it is have inter personal relationships, agreements, and discussions and communicate. If you think, you know it all you’re fooling yourself. A great example of that is our big wig MBA’s, the masters of business administration, the Ivy League boys. Remember there they changed the label the formula and the marketing and what have you. And what ‘s they do? Went back to Coke classic. All those monies just wasted. Brought back came all the way to Coke classic again. So. That’s a school of business thing. Any other questions?

Audience. ( inaudible) back to the territorial rights. What benefits do the Crow receive from that?

Patrick Hill: Not really any .We do have the territorial rights are strictly of that are what is on paper. See one thing within Crow, the language itself describing that of territories. We still describe that within those confinements of Montana, Wyoming, Yellowstone, the counties we still define that as to this day as Crow lands. We speak of Billings; we speak of it as Crow lands. We speak of Yellowstone. we speak of it as Crow lands. We speak of those properties in that 64 million acres, as still Crow lands. In that understanding of it before time, it was Crow land. When we are all dead and gone, it’ll still be Crow land. It has always and will always be Crow land. Regardless as to boundaries or lines and changes of title, it is still Crow land. Always be. It will always be.

 We’re doing an exhibit at the Museum of the American Indian. And another odd thing, is that I collect first edition books hard to find books on leisure art, the drawing s , and also do some research as to rock art and I brain tan deer, elk and buffalo hides. They asked me to go back there along with some other men and we sat there and looked at this buffalo rope that was purchased out of Fort Benton in 1861. We, they were just out here a few days ago and did some video of us, it will be in the Tribecca, in Manhattan on the East End, on the East River by Flushing Bay where the Constitution used to be moored. In that exhibit, they’ll have a touch screen, but they recorded me and another guy. It will be on that touch screen, it will be a focal point, will be that hide with its drawings on it. In that drawing, it shows eleven trade muskets. It shows four different individual actions done by a Crow in battle against our traditional enemies. We were asked to describe the drawings as to how they formulate and change through stylized, but also as to development as to an artist. I tell people I don’t paint the same way as I did at eleven. I paint differently. The same ways that art develops and certain stylized, but also it had signatures, such beads, the beadwork, the trade cloth, the muskets, dated prior to 1861. After 1861, when it came into non-Indians hands has traveled around. You then have that documentation. We were able to basically formulate as to where it came from or to who it belonged to before it came to them with those several signatures; not necessarily a name, just an item on a material, material dating. In that exhibit, that’s what I’ll be explaining as to Crow land. I’ve explained it the same way that hopefully that the number of people that come through there will be able to relate to that. It’s a hard concept to a, it’s difficult for me. I think I explained to you that, two of these guys here. When I worked for Little Big Horn Battlefield, I was behind the counter I had a United States Park service uniform on. I was sitting there a guy comes walking in. And he had a military uniform garb on camouflage on. And I says sir are you in the military? He says, Yes. I says, what rank? And he says, lieutenant colonel. I said, oh like Custer. And people kind of giggled around, laughing. I didn’t mean for it happen. I says, oh really. He says, yes. He walked around a bit. And he says my family has fought and defended this country for, he gave some elaborate date. He’s a non-Indian, he’s a white man. I looked at him and I says oh. And I’m 54, at 50 years old it hit me. I said sir not to take anything away from you or those who have served this country or your family’s contribution. He said, but I’m a Crow I can’t tell you how long my people have fought and died for this country. I says, I want to thank you. I said I’m 54 years old and it hit me, right there, that I can’t tell how long my people have fought and died for this country. That’s why in that territorial aspect to grasp that, to hold it, in that. And also, our concepts and understandings have gone from beyond that. The mind of the Crow as to. People have asked me, as an Indian, Pat what do you think. Well, first of all, you have to understand I don’t think like an Indian. I think like a white man, raised and educated, religion. My wife is non-Indian. In that context, that they want is back to that date. I don’t know how Indians thought. So every day from 8 to 4 throughout my life, from 8 to 5, when I worked there is a certain way I had to think in order to survive, but the remainder of the day and the week I think like an Indian. And every day I’m still reaching and grasping for that, to think like an Indian. And I think too, hopefully, it’s therapeutic for me, this is therapeutic for me. Is that in the understanding of how I attempt to understand things, hopefully in the reflection of my philosophy, my beliefs, that one or two or whoever, if not now, at some point in your life, you’ll go that’s what he said, that’s what he meant. Cuz once again it’s not the seen that lives on it’s the unseen. There are things that as a boy, people that are gone that knew Plenty Coups, the last chief of the Crow tribe, who Crows that ran around on horseback and perused their enemies . Told me things and I’m realizing them now to this day. Think of it though. A hundred and fifty years ago, I’m a Crow we are riding around on horseback, hunting buffalo, and perusing our enemies, in loincloths. Think of that 150 years ago. Literally a breath, a moment in time and now, today, I can send you any information anywhere in the world like that. I have three WebPages. Isn’t that amazing? But what would I have preferred. Probably hunting buffalo and pursuing my enemies on horseback. Cuz I look damn good on horseback. Thank you though. I appreciate it.