

Verola

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We're all related. So no matter where we come from, no matter what color, the race we're all related. So that's how she brings our people together. And even today, we still believe in it. Now we believe that we're all related. (30:19-30:38)

If it wasn't for you writing this book, a lot of people don't know what's going on the reservation. So it's a blessing. It's a blessing that you can sit down and you write things and you keep coming back. So for me, I would say that you're a blessing to have and you're honored. And a lot of our ways might be strange to you, but you still loving us the way we are. So I'm real happy that you can be in my life and to share your family. (38:34-39:14)

Kevin: Okay, well, let's start with what you brought. Can you tell us, show us what you brought and tell us a bit about it?

Verola: Well, I'm thankful to be here with you, Kevin, and the rest of your crew. I'm real happy to meet your daughter. I didn't expect to run into you at the Trading Post. So because we were waiting at four o'clock to meet here. But I did bring something that I was talking about, the Lakota lullaby in the book, and how we put our children to sleep. And even today we still do it, but it's real important for me to talk about the birth of the child. And this one here, this doll, it traveled with me all over, even to different reservations. And I traveled with her to Canada, Edmonton, and we went to Alberta, and we went to three different schools in Alberta, Canada. So she traveled with me a long way. And we used her in our presentation. We call it the 'sacred birth of a child'.

When a mother is pregnant, they look in the community and they pick a midwife. They choose a midwife, and they were very careful who they chose to bring the baby into the world at birth. So they would look at all the grandmas and they say, okay, who's going to deliver the baby. So as the woman becomes pregnant with the child, she walks in beauty. And that's why we say women are sacred, because they are the life givers. And so she walks in beauty and everything that she feels, everything she eats, and drinks, affects that baby. So she was real careful and she watched herself. And the people in the community didn't say bad words to her. They didn't say anything out of the way to her, because what she feels affects the baby. So that's the way the sacredness was.

And so when they pick the midwife, as soon as the baby is born, she cleans the mouth out of that baby. So she cleans the mouth out of the baby. And when she does that, she already had an Indian name for that baby. So when I was born, my grandmother's - my dad's mother, my mom's mother and my dad's unci, my grandmother - the three of them when I was born they were there to help deliver. And I was telling you, I said, I don't know when I came. I don't know if I came on June 2nd or June 3rd. And so for the longest time I had my birthdays on June 2nd. And then I found an old baptismal card that my grandfather made, and it was June 3rd, so then I switched to June 3rd. So that's why I don't know when my birthday is.

But when I was born, my unci, my grandmother, she already had an Indian name for me. So she said, "*Lé wa mi*, This is gracious and merciful woman. She comes on a journey." That's what was told to me. But I was born with a thin veil over my face, and I didn't cry, and they thought I was dead. So they said, "Oh, she has a mask on." So they peeled it off. It was silky and shiny. And so she peeled it off my face and cleaned my mouth out and I started crying.

So I was telling you in one of our visits, we say, when I pass on my children, my relatives, they're going to say, "This is gracious and merciful woman. She'll go on another journey." Because as Lakota people, we believe the birth, we come on a journey at birth, when we die, we go on another journey. So that's the way we believe. So when the mother gives birth, that's what happens, immediately has a Lakota name. And so the girls, so this is my baby that I love so dearly. She's been with me forever. And when the umbilical cord falls off, we save that. We save the umbilical cord hook. So we saved that umbilical cord and for the girls, they put it into a turtle. They put it into the turtle and now the belly button or the cord that's dried goes in there. So that's what they keep all the time. If you don't do this, then the child will forever be digging around, looking for something. And people say, what did you do with her umbilical cord? Where is that? How come she or he gets into everything? So it's real important that we put the girls in there and the boys would get a lizard. They would put it in the lizard and the boys would have this with them. So that's the way we take care of the umbilical cord.

And once the birth comes, they say the old name for the child. The baby is *hokšičala*. Today we say, well, *wakhánjkila*. The sacred one. *Hokšičala* means a gift from God. A gift directly from God is the *hokšičala*. So my unci used to hold her hands like this, and she said, when you have a *hokšičala*, when you have an egg, what's going to happen if you drop the egg, it's going to break. So you're careful all the time you have that. You watch the baby, the *hokšičala*, and you don't neglect it. You nurture the baby and you keep a close eye on it. And so that's the way the child was held with high respect, it was a sacred being.

So when the baby is a little older and then comes the name giving. Okay, the baby has a name at birth, but now comes the actual ceremony. Here comes the actual ceremony. Okay. So now you're gonna, if it's a girl, the girl would get an eagle fluff. This is the fluff of an eagle. So she gets the eagle feather. And the girl, they go through the ceremony. The parents, the grandparents and relatives would get ready for the feed, because there's gonna be a big feed. There's going to be a big giveaway, always. So they hunt the Buffalo, they dry the meat, they dry their corn, and dig the wild root, the *timpšila*. They go out to the prairie and they dig and they're preparing, pick the berries for the pudding. And so they get it already and they would come together, and they choose a person to tie that feather and give a name. And so the girls, they would tie the feather on the left side so always when you're dancing or something, always you'll see the fluff on the girl on the left side. So that's how they did it. If a male, a young boy was getting eagle feather, they get the eagle feather, an actual eagle feather is what they get. And theirs would be tied on the right side. So they have this on the right side. That's how they would wear it. So when you receive a Lakota name, then that's sacred, it's a big honor. So you're honoring that child.

9:58 So today I know you saw my grandfather's passport that I shared with you and it's in the book, but I brought it with me so the others can actually see what a passport looked like in 1925. That was my great grandfather, Mark Spider. And he traveled with the wild west, the Wild Bill, and he went all over. So this was his passport, so I just brought that with me. And I just brought a document with me that says I'm a full forest Lakota. I'm still a full-blood. I mean, we have myths, but today I'm a full-blood. And so when I was talking, I said, when I'm thinking, you see me somewhere sitting and thinking, I'm thinking in Lakota. When I'm talking, I'm talking Lakota. When I pray, I pray in Lakota. When I sing, I sing in Lakota. So everything I do it's still Lakota.

My grandmother, she also traveled. This one here is on my dad's side, Spider, he was the Dancer. And he traveled with the wild west. My grandmother, who's my mom's mother, also traveled. And this was

the old postcard and this was made in Paris, France. She was also traveling with the Wild Bill. So that's her picture. And modern day, I'm a traditional dancer myself. I do the traditional dancing in honor of my grandmothers. So I do get dressed and I would be dancing, too. So I wanted to share that with you.

Kevin: That's lovely.

Verola: But yeah. My grandfathers all believed that way. The reason being is that they were storytellers, and they wanted the stories to go on, the family stories. So that's the reason why they said, okay, you share what you know. Because if you keep it to yourself, when you die with what you know. But if you share and tell and it keeps going and you keep it alive. So that's why I was sharing that with you. And for today, I'm the fifth generation and the first female to carry on family stories. So I still believe it that way to share.

12:46 **Kevin:** Right. It's lovely. What does that mean to you? What does it mean to be a Lakota storyteller? Why is that important, and how does it feel to you to be one, and particularly to be the first female storyteller in your family?

Verola: Because a lot of our stories, you can't just read in books. Today, you can pick up a book and you can, okay, let's look for this, get an encyclopedia. Let's look up. You'll never find the stories of our people. We have heroes, but you would never read that in the book. As a matter of fact, one encyclopedia says the only good Indian is a dead Indian, that's what they put in it. So we have our own heroes. We have people that did great things. That's not told in books. When Custer was defeated, Indians took the American flag. And people said, who, what tribe took the American flag? Who did? And I said, I know, because my grandfathers, they were there and they came home and told family members it was the Lakota. They seized the American flag. So when I know this, I shared it with them, and one of them said, "Hey, yeah". And now they know that it was a Lakota.

So it's important for me as a storyteller, to remember the stories, to go on telling them and my children hear it. And I have one daughter that's picking up on the stories and she's listening carefully. My dad said, if you're a good listener, you'll become a storyteller. So you tell it just like it is, you don't add something on. You don't take something away. Just tell it as it is.

Kevin: What a great line. If you are a good listener, you become a good storyteller.

Verola: Yeah. Cause you need to pass all that on. One thing I wanted to share with you. My dad, today it's sad because we call the baby 'the sacred one'. And there's a lot of child abuse, child neglect in our communities, among our people. And that's the reason why I brought all this, because I wanted to share with you the old way of bringing up a child. What my grandfather and my father, and now I hear it and I'm practicing it, is they told me they said, "You cannot knock the devil out of a child, but you can knock the devil into a child". Because of the way you spank them, if you hit them, that's why they say that. We were taught that. And so we raise our children, and when they do something, we sit them down and talk to them. And me, if I spank my child, I cry. Later on, I cry. But I don't let them see me. I would go into my bedroom, and I'd cry. Why'd I do that? Yeah. So that's what I wanted to share with you. My dad's words.

Kevin: You mentioned five generations of your family that are storytellers. Do you know who that first generation was, five ago? What his name was? Do you know that far back?

Verola: Yeah. I don't remember all the names of my grandfathers, because they had Indian names, Lakota names, that weren't even like Joel or Matthew or David. They didn't have those names. They

were Lakota names. And then when my grandfather went to Carlisle, that's when they gave him their names and the way, Luther standing there, the way he said it is in the boarding school, they wrote the names, David, Sam, Joel. They wrote the names on the blackboard. And what these little Lakota kids did was they called them one by one to the blackboard and they said, "Okay, choose". So if he puts his name on where it says 'Charles', okay, you're Charles. That's how they got their names. But before they went to the boarding school, they had Lakota names.

17:40 Kevin: Well, there are lots of people still alive here who would have been sent to the boarding schools, right? What do you think of that period or about that process of all of those Lakota people sent to those boarding schools?

Verola: For my family, my grandfather was so grateful he went to the boarding school. Although they cut his long hair and took his buckskin away, and put clothes or suits and neck tie, white shirt, he was happy his shoes were shiny. When he came home, when he married my unci - my grandmother also went to the boarding school - and they were so happy. They didn't have horror stories like others, and they didn't become alcoholic and say, oh, I was beaten and tortured. And some of them sadly they did. But my grandmother, she cooked, canned food, sold iron. She learned a lot from the nuns. My grandfather had the biggest garden. He knew how to plant food. And his shirts had to be ironed, crispy ironed. And his shoes were shiny all the time. When he went out, he looked nice. And so they had good times, they weren't some of the ones that went into alcoholism and real horror stories. But there are some that are just tortured for speaking the language, or being Lakota. So that's how I remember my grandparents.

Kevin: Could you tell us a story, perhaps the Lakota lullaby story, or any story you'd like to tell?

Verola: I usually have one with the song in it. You want to hear a song?

Kevin: Yes.

Verola: Okay. There was a camp, it's called *wičhóthi*, it is a camp, it's a village with the Lakota people, always in a circle they put up their teepees, always in a circle. And so at one time the orphan, we called them, *wabléniča*, someone who does not have a father and mother. And this little boy, his mother and father were killed by the enemy. And so he was all alone. So he went from one teepee to the next, and people were good, they took care of him. And one day they had a change of heart. When he went to one teepee, he was hungry and they said, "Oh, go away, go". And so he wandered. And one day he cried. And when he cried they heard an eagle whistle. And when they looked up, they saw this eagle flying above them. A big eagle. Pretty soon, this eagle flies and pretty soon it comes down. When it came down it picked up the little boy, picked him up and he took them up into the heavens.

And so my grandfather's tell that story and they talk, they say as the Eagle was taking the little one into the heavens, they don't know if it was the little boy or the eagle - or maybe both - they were singing. But they sang the song. And the way they interpret it is when you sing the song each and every one of us has an inner child, a sacred spirit in us. And you're calling the spirit back into your body. So, as I sing the song, you can visualize the *wičhóthi*, you can see the little boy and you can see the eagle coming down and carrying the baby off. So I'll sing you the song.

**** Lakota song ****

That's a different song. Sorry. That's a prayer song. As I'm singing, then all of a sudden, that's a prayer song. It's for prayer. I have to think now. I started singing a different song. Wait, hold off for a minute.

Kevin: So the other story I love, which I know is very important, is the story of the white buffalo half woman. Can you tell that story?

Verola: I can tell that story, but when I remember the song, sorry yeah. Everybody's been having me sing the prayer song everywhere I go. So it sticks to my mind and oh, it started off with the wrong song.

Always when our stories go, like people nowadays, you read a storybook. It says once upon a time, a long time ago. It's almost like that too. We say, honey and honey, and Lakota back in the days when the Indians were Indians, we were nothing else but Indian. That's the way we started stories. So in Lakota, always the camps, the people, our people depended on the Buffalo for meat and shelter, clothing, tools, everything was dependent on the buffalo. And this camp was hungry, and so they sent two warriors out. They were the fastest runners, the ones that could shoot an arrow and get the buffalo.

So they sent the two warriors out. As they were walking, they came into the long planes. We have a lot of hills here, and when you go over one, you go down. So when they went down the hill and then they saw that in the distance, they saw something and they both stopped and they looked. And there was a field and a woman in a white fox skin. And she had her hair long and she was walking toward them. And immediately the wise one, he thought, "This is a spirit", but the foolish one said, "Oh, I want her for my wife". So when that happened, she came close enough and she talked to them and she said, "I'll bring you a gift. I have a gift for your tribe". And when she comes close, the foolish one touches her. And when he touches her, immediately this cloud forms around them. And when it lifted, he was bones, like a skeleton.

And the wise one, she told him, she said, "You go home and you tell the chief to get a place ready for me, because I will bring a gift to the tribe, to the Lakota people". So he goes home, and he tells the chief what the woman said. And so they prepared, they put up a teepee and they prepared for her coming. And so one day she comes and so she has a bundle, a buffalo wrapped bundle. So she comes and they put her in the teepee and she presents the pipe. It was a sacred pipe that was in there. So she gives it to the chief, but there's a lot of teachings that she leaves behind when she does that. We have the seven sacred rights that we live by. And so she tells them how to carry the pipe. And the ones with the good heart will touch it. But the ones that don't have a good heart may never see it. So she goes out of the teepee.

When she walks out and she starts to roll. And when she rolled, she turns into a black buffalo. Second time she rolls, she turns into a red buffalo. The third time she turns into a yellow, and the last one turns into a white buffalo. And that's when she goes, and she taught to people. She teaches them we're all related. So no matter where we come from, no matter what color the race, we're all related. So that's how she brings our people together. And even today we still believe in it. We believe that we're all related. That's the real powerful teaching that she leaves behind.

30:48 **Kevin:** Lovely. Right. I want to just go back to this because so important to you. Just talk again about why you think keeping stories, knowing the story, sharing stories, is important and maybe start from the beginning and share stories. Why does being a storyteller mean so much to you? And why do you think sharing stories is important?

Verola: I believe each and every family has their different stories. Some similar, told different ways, but every family has a different story. Because at one time we didn't have electricity. We didn't have electricity, we didn't have running water. We didn't have a TV. All our water is brought in from the spring, and so all we did was have storytelling. In the evenings we would share stories. And so my grandfather would be the one telling the stories. And when he passed on, then my dad would, my

father would tell the stories. And so, it was real important that the family stories go on. The grandfathers, what they know, that's maybe a hundred years ago, almost, maybe, it needs to be told and needs to keep going on. My unčí, my grandmother, my dad's mother, she talks about when she was 12 years old, my unčí, she talked about she was born in 1900. My unčí, she believes that she was one years old already at birth. So 1912, we would say, no, you were 11 years old. No, I was 12 because I was already one when I was born, she said. That's her belief. And so we had respect for that belief.

And so she talks about how her father, they were going to Gordon, Nebraska, and they lived in Allen. So it took them two days to get to Gordon. So in between, *oyanke*, there was a place to rest. So they put their wagon, they were traveling in a wagon pulled by two team horses. And so when they stopped, they put a *mni húha šókA*, a canvas, over the box of the wagon. And they cooked and ate, and then they went to sleep. So during the night, unčí hears somebody singing, an old man, it's the old man singing. And so she says, *até, até*, father, and my great-grandfather says, whoa. He said, what? And she told him, she said, do you hear it? And he said, huh. And it was the old man singing. And then her father told her, *ištínmA*, just sleep, he said. Because she said, "Who do you think it is? Who do you think is singing? This old man." And then her father told her it's a *šungmánitu thánka*, a wolf. "He's singing his death song. That's what he's doing." And so they listened and sure enough, it was a wolf that was singing, but he was singing in Lakota words. And so all even today, I believe if I took the time and went out into the woods and stayed in the woods, we still have the power to communicate with the animals. We can still hear them talk. So I still believe in it that way. If you're sitting somewhere and there's a bird chirping, you could actually hear what they're saying. So I still believe in it that way today.

Kevin: If someone, and I'm not asking this question, but if someone knew what Kevin is, who is he or what is he about, what might you tell them?

Verola: Of course, you know what I'm going to say. I'm going to say Kevin is *wicháša*, he's a white man. Or we say, *ská wicháša*, he's a white man that comes. And I would tell them, he's looking for something. And I would say he comes among the Lakota people, traveled all over, comes through Pine Ridge all the time, comes to visit. He's such a great guy, because he's not saying, "Do you believe in Jesus? Because you're going to hell if you believe the wrong way." He's not telling me that, so I feel real comfortable. Because a lot of our people that come by base, they tell me that you go to the Sundance, you pray the old way, you don't believe in Jesus. You're going to hell. That's what they tell me. And I say, oh, okay. All right. I don't know what heaven or hell is. As Lakota people, we don't know all that. We don't. We say it's a journey. Life is a journey.

And so, for me, if you tell me I'm going to hell, okay, I'm fine with that. Okay. But our spirituality, I always tell you, we pray from the time the sun comes up to the time the sun goes down, we pray and that's the way we live our life. We're praying and we're accepting and forgiving, loving. So I don't know. From my visits with you, you're always wanting to know something about the culture and you're writing it into the books. A lot of people don't know about our culture. If it wasn't for you writing this book, a lot of people don't know what's going on the reservation. So it's a blessing. It's a blessing that you can sit down, and you write things, and you keep coming back. So for me, I would say that you're a blessing to have and you're honored. And a lot of our ways might be strange to you, but you're still loving us the way we are. So I'm real happy that you can be in my life and to share your family. And I hope someday to come to your home.

Kevin: Yeah, so fun. Yeah, come to Maine. You've traveled a lot though. Right? You've been to a bunch of places around the world.

Verola: I've traveled almost to every state in the United States, traveled to Canada. I've gone to Germany several times. And then I went to Seoul, Korea, and I traveled with my father there. And then I went to Israel. I went to Israel, and I went to all the holy places. I even tried to walk on the water, but I say I couldn't do it. But I took pictures of myself in the water of Galilee. So, my last travel was to Berlin, Germany. So I've done a lot of traveling. I'm used to just getting on the plane and going.

40:34 **Kevin:** The last time we sat here you were working on medicine wheels for the Sundance. So you've seen a medicine wheel before, how would you describe what it represents and stands for, what's it about?

Verola: A medicine wheel. It's the round, it's a circle with the four directions onto it. And this one, here's my daughter's, so it's purple. But we usually put black and red, yellow, and white to represent the people and the coming together from the four winds, everywhere people come. So they come together to unite. And so that's why we say all the relatives, our relatives.

This one happens to be a fancy one because my daughter loves purple, so that's why I did it that way. But that's how we use the medicine wheel to give the Indian names tied on the hair and to honor one another. So that's how we use it, always in the circle in four directions.

Kevin: Right, why a circle? What's the sort of the power of the circle?

Verola: It's sort of like the hoop, they say there's no ending to it. It's always a circle. I don't know how else to tell you about it, but that's the way we say it. The sacred hoop, no beginning, no end. In the circle, we do everything. Everything we do is always in the circle. I think our lifestyles are the same way. We talk about when we have a circle and the four directions, and then we talk about the birth and the adolescent. We talk about the adult, and we talk about the elderly.

So here we have the birth and here we have the death. So that's how we sometimes talk about the circle of life. So every part has their own. When you become a certain age, you do certain things, certain things are expected of you. And so the male is how you live and how you come here and you're going through your ceremonies and how you become a provider and how you become an elder. And then you have gone on another journey. So we say coming on a journey and going on a journey, but I used the word 'birth' and 'death'. So that way you kind of understand or know what I'm trying to say.

So the female, the same way as the female, the way that the birth, and then we go into the adolescent, the ceremonies that she goes through and as a woman, a life giver, what she does and how there's proper ways to sit to talk and different roles that a woman does. And then she goes into her elderly and then she goes on the journey. So we use the medicine wheel a lot to explain things of the way of the Lakota.

Kevin: It's always such a joy to listen to you and yourself. Thank you for and willing to just come and share with us and sharing your thoughts. Lovely, it's great. Do you have any questions you wanted to ask or are you good?

Interviewer: Verola, having stories or insights on how your past ancestors organized or how they led, how do you approach leadership? I'm really curious about that.

Verola: For one thing, it was the way, for instance, the man would present themselves as a person, as an individual. And we don't so much go into politics or who's going to be the next president. Who's going to do this, we don't really get into that. But the old way, a long time ago, they chose - the people chose - and then they came together in agreement. They would hold a big meeting and put up their teepee and sit inside the meeting. And they prayed together, and they would talk about, okay now we're gonna appoint this person to receive a bonnet because of his achievements, of his lifestyle, and knowing that he could take care of the tribe. So they would come together, and they would talk to him.

When he's speaking, the listening audience, the man, they would say how, they would say how. And the women, we would sit there. and we would agree, but we say, huh. Yes. And we put our heads down. Huh. That was our way of agreeing. So they came to an agreement and then they would choose this individual to be the leader. So it was different. Today we cast votes and we do all this and that, but it wasn't that way at one time, or showing of hands, it wasn't done that way. It was just the way that they told someone. I hope that answers or lets you know a little bit about our people, what happens.

Kevin: How about could you describe the vision quest? What's that about?

Verola: The vision quests. Oh, I think Muskett could describe that more. **Speaking Lakota** Read Kevin's book. He's talking about the modern-day vision quest. That's good. Yeah. Oh, vision quest would be when someone goes up on the hill and we call it *hanbléchéyapi*, they would put people up on the hill for four days, four nights, and they would get a vision. They pray, and sometimes nothing comes. Sometimes later on you realize things or the spirits would digest. So it was done. I have an uncle that went on a vision quest and my *kaká*, my grandfather was dying. He was dying and a lot of our people died from tuberculosis a long time ago, back in the sixties. People would die from tuberculosis. And so my grandfather was sick, and he was dying. My *uncí*, my grandmother wrote the letter, and I read it for my mom and she says, **phrase** he likes to come home how. She wrote a letter, in fact, she wrote all in Lakota. So I read it for my grandma, for my mother. And she said, "Oh, your father is very sick and near death. And so we got ready. And my mother comes from the **Seton**. She comes from Rosebud, so we all get in the car, and we go to her home in Rosebud. When we got there, they were getting ready to have a ceremony. And so they got the puppy ready to use for the ceremony and they marked the puppy. They took a red and they put the red line from the nose all the way to the tail. They painted the puppy, and they put the rope around the tree and another tree, and they put the puppy and they strangled the puppy. And when that comes down and then they say, put it over the fire and they take all the scrape off all the fur off of that. And then they butcher and they put it to boil. So we go into the house and it's one bedroom house, a small house. They closed all the windows, put blankets over the windows. No, it was all dark in there. And they close the door. Kerosene lamp is what they use. So they blew the kerosene lamp out and they started hitting the drum, and they started singing and they told us they're bringing William back now. Spirits bring him back from his vision quest. He was up in the mountain, praying for his father for four days and four nights without eating. No water, just praying for healing. And so all of a sudden, the medicine man, he tells us, he said, I realized there's some children in here in our ceremony. And when you hear a loud bang up on the roof, don't panic, don't scream. Spirits are going to drop William on the roof. They're bringing him. Sure enough, but we were warned. So we sit there and singing's going on. As soon as the drum starts, and you hear it *slap* like that on the roof real loud. And then he says, [inaudible]. So somebody lights a match and lights up the lantern, the kerosene lamp. And here's my uncle, sitting in the middle with just his breech cloth on, he was sitting by the altar in front of the altar. And so he went on a vision quest.

From that day my grandfather got well, he was healed, and he lived to be 84 years old after that. He was healed. So our vision quests are real powerful to go out because the spirit world, people come from the spirit world to visit you while they're there praying. So that's little, I know, very little I know

Commented [1]: a whole lot of Lakota

I can share with you because I'm not a male and I've never gone on a vision quest. So I really couldn't tell you exactly what went on, but this is just a little piece that I share with you.

Kevin: I think [inaudible- audio too low to hear]

Verola: I usually come to work here at the Trading Post, and I would see Kevin, and we say "Hello", but we never really talked. Or we didn't really sit down in the visit. Then one day he wants to interview somebody or visit with someone. And Rosie said, okay, today you're going to visit with Kevin. Okay. All right. I'll visit. So that's when we started, we sat down and talked. And we talked for a long time, and I was just sharing different things with him. Then all of a sudden, I look at him and I said, "What's your name? I didn't even remember what it was, but I was really talking to him. And he told me, and I said, oh, okay. So that's when we started visiting. And he would come back and a lot of times I would be telling him something, here he is, he's recording or writing something. But I didn't really think that it was gonna be in his book, would be published soon. I thought it was on tape more time is my feeling. And then when the book was published, then he brought me one and gave that to me. And immediately I started reading a couple pages, put it down, I read it and read it till I read it all. And then I told him, Kevin, I like your book. Only one thing I disagreed with is when you toasted the spirits or somebody opened up a Coors or something, and he toasted the four directions or something, I can't remember. But he drank his beer. And I said, ah, I don't know about that. My people died from alcohol. And then I thought about it and I thought, I really shouldn't say that to him because that's your culture. This is the way you, when you appreciate something, you give a toast. It's your way. It's your book. So who am I to say?

So I talked to him, and I said, you know, you put what said in your mind in your book. Although I didn't agree with just that little bit there, but you know, that's the way you come from your own culture, and you know what you're talking about. So I had to tell the old that's okay. That's okay. He did it that way because that's you, it's your book. So we talked about it and we had a good laugh over it. And so, but all in all, I enjoyed the book and read and share. I gave one copy to my friend in Edgemont. He's a disabled Vietnam veteran. And so I gave him one and then Kate, I gave her one, to Kate. I shared where she's been coming to visit, too. So she comes from Vermont, so I gave her one of the books to share.

Kevin: I still have a good laugh about it. I said, "I'm in trouble now."

Verola: Oh, let's sing. Let me sing you that song. Now I remember that song about the eagle while I remember it, I'll sing it before I forget.

*** singing in Lakota ***

Verola: So we don't know if it was the eagle or the little boy that was singing that song.

Kevin: [inaudible]

Verola: Should I say Kevin first or just say it? I am gracious and merciful woman. And my name in English is Verola Spider.

Verola: I am the fifth generation of storytellers, my grandfather's four generations of storytellers. I'm the fifth, and the first female to carry on the family stories.

This is my daughter, Angel. Now she's got married. She got her master's degree. Have you ever seen a 1925 passport? You want me to just leave those there or?

I hope I explain a little bit about the medicine wheel with the sacred hoop, sacredness of the hoop, the sacredness of the hoop. I'm so glad I can come and share some time with...

Look, I have my necklace on. I was sharing with her how my grandmother and I, we made the necklaces and I worked for the longest time. I was telling her how I dream of her. Recently, I had a three months, and I wore this necklace in all of my pictures. I wore this necklace since 1986, when my brother, before that, my grandmother and I, we made the necklaces. And I wore it and wore it till just a few months about, I had a dream of my unci, my grandmother. She came to my dream in my dream and she gave me a hug and, oh, I was so happy to see her. Oh gee. And I hugged her. And so she told me, "Grandchild, from this day, you will go forward", is what she told me in the Lakota. So I was happy with the dream. I woke up and did my usual morning stuff. And then I jumped into the shower and my necklace was gone. Up to this day I can't find it, I thought maybe I dropped in my bed. I look into my bed. I look at my car, no necklace. So I put this on. So I believe in dreams. Food for thought for all of you, what do you think her grandma came in her dream?

She wore that necklace all the time. Every time I look at her, she have that necklace on to remember our grandmas used to do that. They wear necklaces. I mean, they weren't what they were a necklace, and they would just keep it on. They have the same necklace and it was this kind of same beads that she had on there were beautiful.