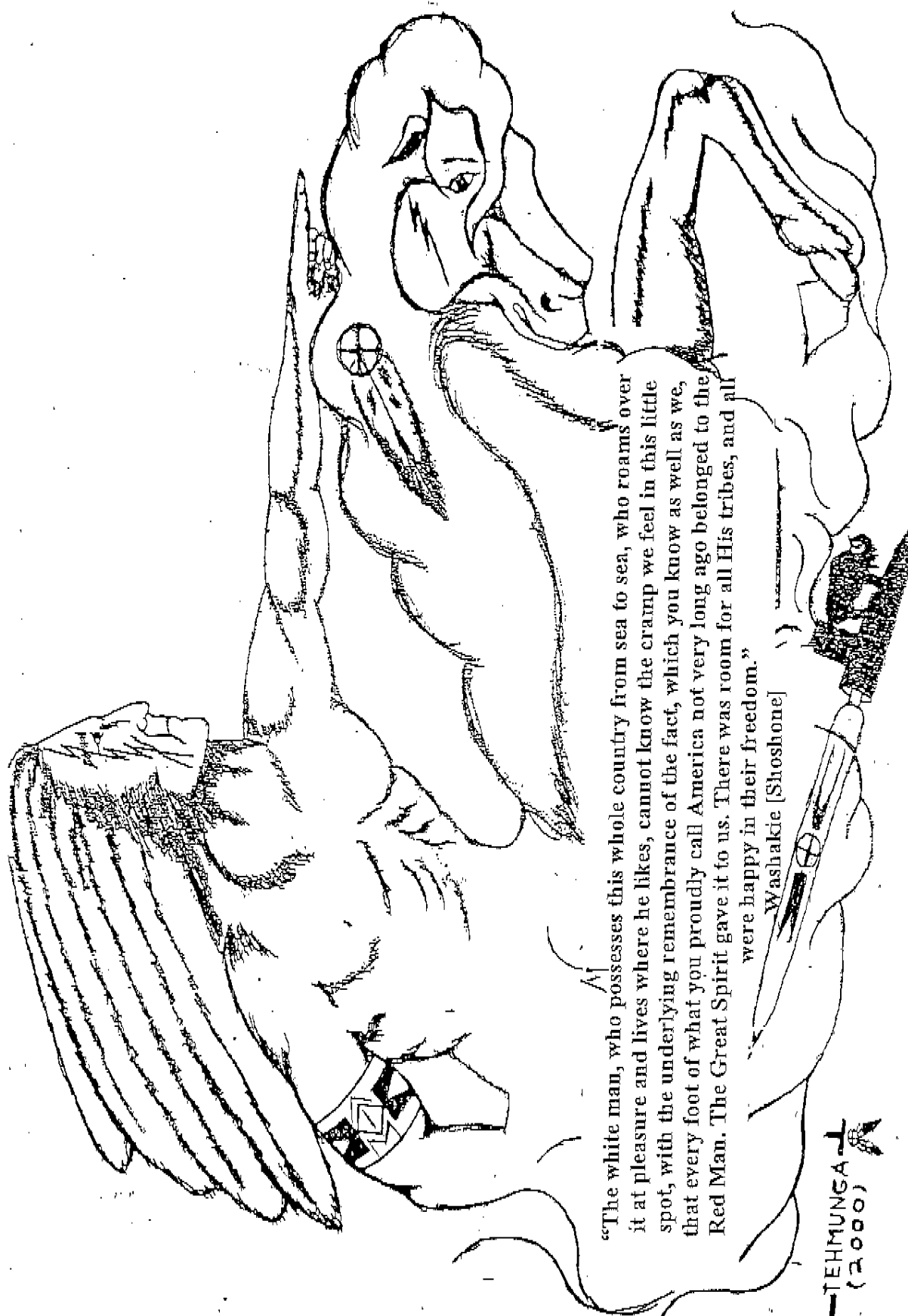


CRAZY HORSE ADVOCATE SUMMER 2006



NATIVE AMERICAN HISTORY: "THE WAY IT WAS"

Tasunke Witko [Crazy Horse] is believed to have been born along the Rapid Creek in the Black Hills, in what is now present day South Dakota.

Crazy Horse is held as one of the greatest military minds in history even to present day warfare strategists. His bravery and fortitude in battle, along with his strategic and decoying maneuvering have resulted in the Teton Nation defeating the United States Army again and again.

Tasunke Witko was gifted with mysterious powers from the Creator and he lived his life according to the ways of our grandfathers. He never signed a treaty because of the fact that the white man was [and still is] full of lies. He couldn't bring himself to be near the white man's towns; which he attributed to many Lakota and Cheyenne deaths because of their white man sicknesses. The white man sickness would eventually take the life of his only daughter, They Are Afraid Of Her.

17 August 1854- As a young man, Tasunke Witko witnessed an incident which would shape his life as a war leader. A Mormon cow had run loose from its *owner* and ran into a Lakota camp. Many young Lakota boys chased after the skinny animal and killed it, expecting a feast. In anger, the *cow-owner* went to the nearest military fort [Ft. Laramie] and demanded that the US Army do something about the payment of his loss. 2nd Lieutenant John L. Grattan [US 6th Infantry Regiment] in charge of thirty-something soldiers made his way into the Oglala camp of Chief Conquering Bear. Lt. Grattan demanded that Conquering Bear and other headmen turn over the person responsible for killing the cow. However, since the cow was dead; Conquering Bear offered several horses worth more than the cow as a payment for the man's loss. Lt. Grattan, who brought with him a drunk interpreter continued to demand a prisoner but to no effect. As Conquering Bear stood up, he was shot in the back and was killed along with several Lakota headmen. When the smoke cleared though, all the wasicu were dead. This incident would stay with Crazy Horse throughout his life.

By the time Tasunke Witko was a mid-teenager, he had become a full-fledged warrior and hunter. He would soon become a *Shirt-Wearer*, an honor for any Lakota male given in appreciation for past, present and future trials.

Tasunke Witko had been undefeated in 22 battles and skirmishes with the white man. He was never wounded in any battles against the United States Army.

On 5 September 1877, Tasunke Witko was murdered as he was being placed in jail at Ft. Robinson, Nebraska. As a young man, Crazy Horse had a vision that his people would hold him down and he would die that way. Now many Hang-Around-The-Fort Indians were a visible presence at the fort. As Crazy Horse approached the jail; he had seen what his people [Indian police] were doing and struggled to free himself. As he struggled, his people held him while an army sentry ran a bayonet through his back. In the early morning hours of September 6, 1877; Crazy Horse journeyed to the Spirit World. There is no photograph of him because he believed that it would take a man's spirit by holding the image.

NOTE: One of Tasunke Witko's greatest victories came on 21 December 1866; when Captain William J. Fetterman announced that "with 80 men, I can ride through the whole Sioux Nation." Ironically, Fetterman and 80 men died at the hands of the Lakota under the leadership of Tasunke Witko.

CRAZY HORSE ADVOCATE PAGE 3 SUMMER 2006**RESOLUTION OF THE BLACK HILLS SIOUX NATION
TREATY COUNCIL TO ESTABLISH BUFFER ZONES
AROUND THE BLACK HILLS SACRED SITES**

WHEREAS, a treaty was made and concluded at Fort Laramie on the twenty-ninth day of April in the year of one thousand eight hundred and sixty-eight, [1868], by and between representatives from certain bands of the Great Sioux Nation and representatives of the United States Of America, whereby all war between the parties ceased and peace was declared, and whereby the sovereign lands and benefits of certain bands of the Sioux Nation were recognized and guaranteed by the United States Of America.

WHEREAS, Mato Paha [Bear Butte] is a sacred site in the Black Hills to the Lakota/Dakota/Nakota Oyate and is within the territory defined in the 1851 and 1868 Fort Laramie treaty between the Lakota/Dakota/Nakota Nation and the United States Of America.

WHEREAS, Lakota/Dakota/Nakota Oyate have, since time immemorial, held that the Black Hills, including Mato Paha, in reverence for spiritual purposes and for the coming generations as our responsibility as sovereign people.

WHEREAS, there is continuing destruction occurring in the Black Hills on a daily basis by private industry, and state and federal government policies and practices.

THEREFORE, BE IT RESOLVED that the Black Hills Sioux Nation Treaty Council forever stands opposed to further destruction of the Black Hills, to sacred sites in the Black Hills, including Mato Paha; and confirms the position that further destruction to the land must end; and that this can be accomplished through the development of reasonable buffer zones around each of the sacred sites; that no liquor licenses be issued to businesses within this buffer zone; that no mining or new road construction can occur, or other environmental destruction be allowed to take place in the buffer zone; and to prioritize work to end all liquor licenses and fly-over aircraft currently in effect within these buffer zones. The Black Hills Sioux Nation Treaty Council will immediately notify all proper authorities of this position.

THEREFORE, BE IT FURTHER RESOLVED that the Black Hills Sioux Nation Treaty Council member bands of the Great Sioux Nation requires all tribal governments, traditional treaty councils and other interested persons to fully support the position taken in this Resolution, and to take all actions necessary to protect Mato Paha as provided in this Resolution.

NOTE: Information taken from the BHSNTC Resolution passed by a vote of 35 yes 0 No on 9 October 2005.

THE BLACK HILLS ARE NOT FOR SALE!

CRAZY HORSE ADVOCATE **PAGE 4** **SUMMER 2006****EXCERPT FROM OGLALA SIOUX TRIBAL COUNCIL RESOLUTION**
No. 05-134

Our natural laws as brought to us Pte San Win, sent to us in a time of need by Tunkasila to show our people how to live in a good way. These sacred teachings have been handed down from generation to generation. Throughout the decades of making war with the United States of America, our ancestors fought the 7th Cavalry and eventually took their flag at the Greasy Grass, known to history as the Battle of the Little Big Horn. Since that time, although thousands of our people have entered the U.S. Armed Forces to fight for this beautiful land, as Lakota Oyate we still must fight the United States government and their entities for our way of life which includes the freedom to live our spiritual ways. Throughout the early reservation days, many of our brave, humble, visionary people lived these ways of life at the risk of being imprisoned, and so taught our people how to live a spiritual way according to the teachings of Pte San Win. When our ancestors entered the reservation to live under the War Department of the United States, the Lakota Oyate came with two items.

One, the Sacred White Buffalo Calf Pipe. The other, a Star Map. This Star Map teaches our Nation how to live a spiritual way of life here on Earth, mirroring that which occurs in the Star Nation. On this Star Map are geographic locations which are sacred to the Lakota Nation. Each geographical location corresponds exactly with a Star Constellation. When the Stars are at a certain place in the Sky, we here on Earth must be in the corresponding location on Earth in order to conduct the sacred ceremony on Earth that is being conducted in the Sky within the Star Constellation.

Among these sacred places on Earth is a place we call Mato Paha [Bear Butte]. As the Star Nation moved through the Sky, we moved through our sacred places through the He Sapa. As our people moved through the oldest mountains on Earth, we gathered food, game and medicine to take us through the Autumn and early months of Winter. As we moved through the Sacred He Sapa, our Autumn destination was Mato Paha. We gathered [and gather today] there at Mato Paha. As we camped there, Mato Paha became known as Pte Pute Ya for one month's time. When we departed, the Sacred Mountain again became Mato Paha. As the Stars in the Sky moved through the Universe, the Sacred time of the He Sapa reflecting the Sacred cycle of the Star Nation had come full circle, and we again dispersed to our Winter Camps to begin the journey anew.

While our people were at Pte Pute Ya, decision making councils were conducted to decide important business of the Tiospaye, Bands, and Oceti Sakowin.

In today's language, we did strategic and long range planning while camped at this Sacred Mountain. Our leaders of those not-so-long-ago-days were careful to include these sacred places in the 1851 and 1868 Fort Laramie Treaties with the United States Government. It is our responsibility to take care of these sacred places. These places are still in our Treaty Territory.

The Oglala Sioux Tribal Council stands opposed to the development of any of these Sacred Places.

The Black Hills Are Not For Sale!!

CRAZY HORSE ADVOCATE **PAGE 5** **SUMMER 2006****RESERVATION HAPPENINGS**

*** Aztec- District Judge Thomas Hynes sentenced Bryan Commanche, 21 to seven years imprisonment** for aggravated battery with a deadly weapon and armed robbery. Upon sentencing Hynes told Commanche, "What if, instead of being Native American, you were Anglo? What would I do then? Probably be tougher, I guess, I don't know," according to an audio recording of the sentencing.

NOTE: Information taken from: <http://www.daily-times.com/portlet/article/html/for/14-August-2006>.

*** A Municipal landfill sits across the road from the Ponca Nation's tribal cemetery,** which is causing a dispute between the Ponca Nation and Ponca City officials. Tribal members claim that the pile of trash is an insult to the memory of tribal ancestors. Ponca City officials say that the tribe had agreed to let them continue to operate the mountain of garbage. The Ponca tribal cemetery, which is on 10 acres of tribal trust lands since 1890 and holds some of the earliest tribal leaders there. The Ponca tribe had originally lived in present day Nebraska before being forced to relocate to what is now Oklahoma.

NOTE: Information taken from the website at <http://www.tulsaworld.com> for 14 August 2006.

*** After the 1862 Dakota Conflict in Minnesota, 38 Dakotas were hanged in the largest mass execution in United States history.** As a result, thousands of Dakotas were forced to leave their homeland. Now one of the most profitable casinos in the U.S., the Mystic Lake Casino, owned by the Shakopee Mdewakanton band of Sioux has some 10,000 people researching and retracing their tribal membership to gain their share of profits from the tribe.

NOTE: For more information on this and related stories visit www.indianz.com for more coverage.

*** Fargo, N.D.- A Native American man and an African-American woman were disqualified from a jury pool** in the case of Alfonso Rodriguez, Jr. These two people who were struck from the jury and are clearly minorities caused defense attorneys to move to challenge the process of the jury selection; however, U.S. District Judge Ralph Erickson denied it. The prosecution used two of its "peremptory challenges" to strike the two potential jurors. Defense attorney Richard New challenged the selection by basing it on a 1986 Supreme Court ruling which states that it is "constitutionally impermissible for a party to a criminal trial to use race-based peremptory strikes." The population of North Dakota is 640,000, which 92.4 percent are white; 5.2% are Native American; 0.7% are Black, Asian and Hispanic.

NOTE: Information taken from

<http://www.grandforks.com/mld/grandforks/news/local/15247883.htm?source=rss&channel>.

*** Crazy Horse Advocate: The Voice Of The Warrior Societies** was published in 1972 by Nebraska AIM leader Bob Yellow Bird and AIM activist William Cross following the Fort Robinson Occupation. This is a free newsletter for the entire Great Sioux Nation.

NOTE: See also www.geocities.com/lakotastudentalliance/

*** Six Native Americans have filed a petition on 11 August 2006 seeking to cancel the trademarks of the Washington 'Redskins' Professional Football team,** citing a law that prohibits registration of names that are 'disparaging' to a particular group. Interesting to find out how this will turn out.

CRAZY HORSE ADVOCATE **PAGE 6** **SUMMER 2006****RESERVATION HAPPENINGS**

**Native American languages and native plants and animals are being studied by several anthropologists, linguists and conservationist groups because many are on the brink of extinction.* A nonprofit group called Terralingua had recently found and mapped that the "distribution of languages against a map of the world's biodiversity... and the places with the highest concentration of plants and animals... were also where people spoke the most languages." Native American languages act as a tribes understanding of their environment. A tribe's knowledge of plants and animals and how they use and manage them. Native tribal languages have many names for plants and their location but when the Europeans killed tribal nations, they had also killed tribal languages and knowledge of those native plants and animals. By decimating tribal peoples, the result was the loss of valuable knowledge that other tribes could not pick up in order to maintain plant and animal survival. When one speaks their Indigenous language on the proper management of certain plants, the teachings have a total different meaning then one trying to explain them in English.

NOTE: Quote information taken from *Extinction of Languages, Plants and Animals at Risk* by Corey Binns. A Special to LiveScience. Visit the website at <http://www.livescience.com>.

***Northern Arapaho tribal members and Wyoming state officials joined to designate a 600-mile ceremonial link from the 1864 Sand Creek Massacre site in Colorado to the head-quarters of the Wind River Indian reservation in Wyoming.** In Southeastern Colorado near the banks of the Big Sandy Creek in 1864, around 600 Cheyenne and Arapaho men, women and children and old people were attacked by a former Methodist Minister named Col. John Chivington and some 800 volunteer troops from Colorado and New Mexico. Chivington had ordered his men to "Kill and scalp all, big and little; nits make lice." Over 200 men, women and children and old people were not just murdered but they were also butchered. Reports that they had cut open pregnant Indian women and left them and their child to die. Men and women's private parts were cut off and tied to sticks and placed on saddle horns and paraded through the streets of Denver, Colorado.

NOTE: For the Sand Creek Massacre please visit the website: <http://www.pbs.org/weta/thewest/resources/archives/four/sandcrk.htm>

THE BLACK HILLS ARE NOT FOR SALE! +++++ LAKOTA STAND PROUD!

WORDS OF THE WISE

"My lands are where my dead lie buried." — Crazy Horse, Oglala Lakota

"When I was a boy, the Lakota owned the Earth. The sun rose and set on our land. They sent ten-thousand men to battle. Where are the akicitas today? Who killed them? Where are our lands? Who owns them? —Sitting Bull, Hunkpapa Lakota

"There is no country that can hold the same tracks of mine and the white man's together"- Crazy Horse, Oglala Lakota

CRAZY HORSE ADVOCATE PAGE 7 SUMMER 2006**YELLOWSTONE BUFFALO NATION**

The National Parks Service issued the 2005 findings in their study that communities located near national parks in Montana and Wyoming bring in millions of dollars in benefits and supports thousands of jobs. Montana national parks brought in 2.5 million visitors, which amounts to 111 million dollars and supporting 2,631 local jobs. Wyoming on the other hand brought in 6.8 million visitors, which accounted for 438 million dollars and supported 10,065 jobs.

On August 3, 2006; the Montana Fish, Wildlife & Parks approved 140 hunting permits for the Winter 2006-2007 season. These hunting permits will allow hunters to exterminate the last free-roaming buffalo herd on the Turtle Continent.

In the Winter of 1996-97; the states of Montana and Wyoming passed legislation to kill a number of buffalo. Over 1,100 buffalo were slaughtered as a result of these states blaming the buffalo for carrying a disease called *Brucellosis*, a sickness that causes cows to abort their fetus, thus killing the cow and calf. Not one documented case has yet to be produced by these two states confirming that the buffalo carry the disease.

In the Winter of 2005-06; over 1,000 buffalo were again slaughtered under legislation sanctions of the states of Montana and Wyoming.

Even though these states bring in millions of dollars from tourism, the cattle industry remains the dominant economy.

As ancestors of the Tatanka, what are our tribes doing about these mass murderers of our ways of life. It is Genocide! No matter how you look at it. Killing animals has always been a white man sport and for us to kill meant survival. Tribes need to wake up and listen to the numbers. How many Tatanka are left? Only a few like the blades of grass on the prairie that the white man's cows are eating and over grazing. Our tribes need to hit that white mans pocket book for the killing of our relatives. Look how much money they are bringing in and look at the jobs they create and support, while exercising their manifest destiny right to use the Bible to gain wealth and kill as they see fit for their God-fearing Christian beliefs.

LaCreek District Civil Rights Committee

The LaCreek Civil Rights Committee [LDCRC] was formed in the Spring of 2000 to help the Lakota Oyate who were racially profiled by the Bennett County Sheriff's Department. The LDCRC worked hard to bring justice to the town of Martin, South Dakota. It was a tough battle but the Lakota prevailed.

The next focus was on the election of 2002; which was the largest voting year for Bennett County. Three Native Americans won seats in Bennett County as a School Board member and two as County Commissioners. With the help of the South Dakota A.C.L.U. and various communities, we accomplished positive things.

Thank you Oyate for standing strong!

It has been said that Martin, SD is the Selma, Alabama of the North. It has also been told from visitors that racial tensions can be felt here very strongly. Again, the LDCRC thanks all of you for your support.

Anyone who wishes to be a part of the LDCRC, you are more than welcome to jump on board. We stand for all people's rights, human rights.

NOTE: This article was submitted by Sandy Fly and Alice Two Bulls-Young, Board Members of the LDCRC.

CRAZY HORSE ADVOCATE PAGE 8 SUMMER 2006

COMMENT-

OUR THOUGHTS ON THE SACRED BLACK HILLS AND THE WHITE MAN

The Black Hills Are NOT For Sale! And we have always stressed this point in our daily lives and in this newsletter.

What is going on right now in and around Mato Paha [Bear Butte] is a complete lack of religious respect by the rednecks and their businesses. South Dakota makes a killing off of tourism in the sacred He Sapa [Black Hills] and in return it writes, approves and passes racist legislation designed to annihilate tribal interests and destroy our Grandmother Earth.

Our Lakota/Dakota and Nakota Nation have since time immemorial held that He Sapa and Mato Paha as Wakan [Sacred] and everything in the Black Hills are Sacred. Even though the federal government passes legislation saying it is wrong to desecrate tribal property and prosperity; every state ignores federal laws pertaining to Indian rights. South Dakota, a state known to be amongst, if not, the most racist in the United States and will not acknowledge federal laws such as the *American Indian Religious Freedom Act of 1978* [42 USC 1996; 92 Stat. 469] PL 95-341; or the *Native American Graves Protection and Repatriation Act* [25 USC 3001 et. seq.] PL 101-601; because they continuously build roads through our cemeteries, issue liquor licenses and illegally economically develops around our sacred sites. So why does not the federal government pursue legal action against states like South Dakota for federal violations? Because this state's tourism benefits the federal treasury department.

The federal government entered into treaty making with the Great Sioux Nation in the *Fort Laramie Treaty of 1851* and the *Fort Laramie Treaty of 1868* and because it is a legal and binding document, the Great Sioux Nation attempts the federal government to uphold its treaty responsibilities with our tribes. Individual states ignore these federal treaties because they are the government's responsibility. Even so, the "bad man clause" in a treaty includes individuals within state territory, making states responsible for their government's promises and the states make up the federal government.

South Dakota's honky residences continue to strive on the Lakota/Dakota and Nakota Nation's natural resources, etc. They carry on a hatred mentality and racist attitude that all good Indians are dead Indians.

When tribal nations tell their stories about the sacredness of certain places, the white man starts developing supermarkets, liquor outlets and other things.

Searches for gold that knock down mountains and pollute surface and ground waters. The chopping down of forests and removal of Earth's dirt is the white man's continued destruction of something he does not respect... life. Not only for the plants and trees but for everything living in the water and under the soil and those four-leggeds and winged-Ones. This is all of our home but the white man destroys life.

It is time for the Red Nations peoples of South Dakota and surrounding states to come together in large voting blocks and place voices in offices that will help exterminate this 1800s white man mentality and attitude. The Black Hills Are Not For Sale!

NOTE: For information on the current issues of Bear Butte see www.defendblackhills.org.