
The Crazy Horse Advocate

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Low Dog
*1876 Little Bighorn
Veteran*

"I called to my men: "This is a good day to die: follow me."...As we rushed upon them the [soldiers] dismounted to fire, but they did very poor shooting. They held their horse's reins on one arm while they were shooting, but their horses were so frightened that they pulled the men all around and a great many of their shots went up into the air and did us no harm. "

Low Dog

The Voice of the Warrior Societies

THE POLICE, FBI & JUDICIAL MISCONDUCT BORDERING INDIAN COUNTRY

When it comes to crime and punishment in the United States, the treatment, investigations, and sentencing guidelines for Native Americans is expectedly depressing. Native people have always felt that it is an "us against them situation." The illegal practices of a dual standard of justice by law enforcement agencies and the judicial system are common near Indian reservations.

If you're an Indian driving down a South Dakota highway and a cop passes by, it is almost certain that you will be pulled over because of your rear view mirror or dirty license plate. If you have passengers in the vehicle, it is also certain that a warrant check would be run on all occupants. All those with warrants are taken to the jail and booked.

When the defendant enters the courtroom, it is likely that the judge, states attorney and prosecutor are racists too. The warrant (for whatever reason) will be brought up and you will likely do many days in a jail cell that is too overcrowded with an Indian population sometimes triple the 8.3% of the state population.

Now when a white man is pulled over for whatever and there are occupants in the vehicle, none of their names are run through the computer. They don't have to worry about seeing a judge or worry about spending several days in jail. They just tell the courts who they are or who they know and they are released.

When a very serious crime such as murder happens to either Indian or white, forensic science plays different roles. If an Indian is found dead under suspicious circumstances in a border town, it is inherently ruled as exposure. The State Attorney's office and everyone under him seem to justify the cause of death from the reports of the officers and medical staff on site. The coroner's autopsy report becomes the official report. The family of the slain knows that he had been murdered but justice will not come. Even if the killer is caught, it seems the US Justice System sentences its white citizens leniently. DNA testing has no place in Indian murders; such is the case Wilson Wally Black Elk and Ronald Hard Heart. The FBI never went to where the bodies were found but as soon as they heard that the US Commission on Civil Rights were coming to visit the Pine Ridge Indian Reservation, well they (FBI) came and conducted their investigation. But time had went by and all evidence washed away.

When a white man is found murdered, the entire state and news media investigate the death. If the killer were an Indian, he would be given life without parole in the penitentiary. Forensic science would be used on every

blade of grass, carpet, clothing, etc. Hair follicles, finger prints, saliva, etc., would be examined to a "T". Based on this forensic analysis, the Indian is put away.

Crimes committed by the whites are usually justified by the judicial system. States Attorney's offices, prosecutors, etc, are introduced to false and misleading information to coerce the juries into deciding a not guilty vote for whites based on fictitious police reports State Attorney's reports. It is the opposite for a Native American.

Identical crimes between Native Americans and whites in South Dakota are given discrete treatments. Indians are bound to be convicted and sentenced to longer jail terms than whites. However, County prosecutors and State Attorneys keep pushing the case even though all charges should be dismissed. The lack of scientific evidence in Indian country is evident in the US Department of Justice's recent report, "State laboratories across the nation have come under scrutiny for poor scientific techniques and handling of evidence, providing misleading data to juries or skewing data to support prosecution claims, or providing completely false testimony and fabricated evidence."

Note: For 2000 South Dakota Indian population see: www.infoplease.com/ipa/A0108270.html. Quoted information taken from the United States Department of Justice position paper: Official Misconduct in Indian Country. For Information on the FBI Reservation Murders see: www.minneapolis.fbi.gov/. And also see: Spirit of Crazy Horse, PBS Home Video, 1990.

Crazy Horse Advocate

The Voice of the Warrior Societies

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RECENT TREND OF MISCONDUCT IN INDIAN COUNTRY AT THE HANDS OF THE WHITE MAN

When the US Commission on Civil Rights USCCR came to Rapid City in December 1999, testimony claiming unfair treatment by South Dakota's law enforcement and judicial system came from the Native American Community. We will look at some of those claims in this issue.

Forensic Science does not include Indians. Along the Rapid Creek in Rapid City SD, the bodies of eight men had been found. Six of those bodies were Native American. Autopsies determined that they had drowned but testimony from family members of those deceased claim that more had happened than a simple drowning.

The claims of unusual bruising and scrapes on the bodies were the evidence of these accusations. However, the Rapid City Police, never used forensics. The mistreatment of Indigenous peoples in Rapid City is a White Privilege. They do not treat people the way they would want to be treated. The Rapid City police have also been justified in the shooting of three men, two of them being Native American in 2002 -03. Not to mention a 1999 high speed chase through Wyoming and South Dakota in which Albert Six Feathers was shot and killed by the Edgemont police in the Black Hills.

June 30, 1999, the body of Robert "Boo" Many Horses was found upside down in a trash can in Mobridge, SD. Many Horses, 22, was Fetal Alcohol Syndrome since birth. Four white teenagers were charged in Boo's death but after determining that he died from alcohol poisoning, charges were dropped. "The evidence simply could not support a manslaughter charge." The Walworth County States Attorney's office claimed. After another autopsy, it was determined that Many Horses died from asphyxiation and died after he was stuffed into the garbage can. Murder charges have not been forthcoming. However, the family had settled his death out of court.

In the early 1990's in Gordon, Nebraska, Dennis Merton Cross, a point man in Vietnam and brother in law to Nebraska AIM leader Bob Yellow Bird, was walking through the streets of a quiet and rich neighborhood when he was stopped by a police officer. Claiming that Cross had a gun, the officer fired several rounds into Cross. The officer was suspended and after the police reports were reviewed, the county and states attorney ruled the shooting justified. Related story on Gordon Nebraska at www.geocities.com/lakotastudentalliance/lisa2_onlykickso long.html

Rumors raged like a prairie fire when the bodies of Wilson Wally Black Elk and Ronald Hard Heart were

discovered on 8 June 1999, found beaten and shot. The rumors claimed that the Sheridan County Law Enforcement and liquor establishment owners were covering up evidence and facts. The bodies were found on the Nebraska/South Dakota border on the Pine Ridge Indian Reservation and near Whiteclay Nebr. There are four liquor outlets that sell more than 4 million cans of beer each year to the residents of the dry reservation. Camp Justice was established following the discovery of the bodies and to address the fact that Whiteclay is 1868 Ft. Laramie Treaty lands.

In letters addressed to US Attorney Janet Reno, the USCCR advised Reno to get the FBI to "commit whatever resources necessary to solve the case in a timely manner." Well, the FBI must be sitting back because no progress on the case has been made, the killers are still running free.

Justin Redday, Sisseton Sioux Tribe, was killed after being run over by a white 17 year old drunk driver. The driver claimed that Redday was lying on the lane that he was traveling. In the reports, the driver said that he didn't swerve because "it is illegal to cross the white line, or if it is a solid yellow line or even if it wasn't, it is illegal to swerve." The driver was charged with Vehicular Homicide but the charges were dismissed and he was charged with DWI.

"For the American Indian Community, the Redday case demands comparison to another, that of Melanie Seaboy. 18 year old Seaboy, an enrolled tribal member, was driving a car that struck a truck driven by a non-Indian, killing him instantly. Seaboy was legally drunk and charged with Vehicular Homicide and Second Degree Manslaughter. Within a month of the accident, she began serving a 14 year prison sentence."

It is the white man's paper laws that get Indians convicted in courts and sets free the whites. We all know that paper laws are the white man's rules and anyone can win the game when he makes rules as he goes along. There is no justice for Indigenous Peoples, especially in our own lands. The white man had better start producing equal enforcement of the laws and sentences before the Red people boil over with frustration. Even Indian Country's white citizens agree that something is bound to explode.

Note: Quote information taken from the United States Commission on Civil Rights Report: "An Erosion of Confidence in the Justice System", 2000. Camp Justice Website: www.aisc.org/justice/camp.html. Native American Advisory Group Report www.uscc.gov/NAAG/NativeAmer.pdf.

YELLOWSTONE TATANKA NATION

Since the re-publication of the Crazy Horse Advocate, we have always expressed our concern about the illegal slaughtering of the last original Buffalo herd on the Turtle continent. Crazy Horse Advocate realizes our spiritual connection to the Tatanka, for it was their nation that brought us the Sacred Canunpa and they continue to offer their lives for our survival.

When we went on the 500 mile walk for the Buffalo, our prayers went out to them and their future, that they may live. In the winter of 1996-97, more than 1100 Tatanka were slaughtered because they had roamed outside of their "confinement" in the Yellowstone National Park and into the white man's cattle pastures. The states of Montana and Wyoming heard the complaints from their white ranchers and acted quickly by killing the buffalo and blaming it on a disease called brucellosis (causes cows to abort).

The Tatanka do not understand nor speak the English language. They understand their instincts to move to where the vegetation is abundant. They understand the natural sovereign laws to live upon the lands with all creations. Word had hit Indian Country of what was going on in Yellowstone and the response was protest, namely, Rosalie Little Thunder. She became an advocate for the Tatanka and was eventually arrested for her protesting. Good Lakota woman warrior.

At a regular district meeting at the Lacreek CAP, Bob Yellow Bird brought the Buffalo Slaughter to the floor and called for district support drafting a resolution to stop the slaughter. The 50+ district members there easily passed the vote. Soon thereafter, many of the reservations districts had followed the lead.

In 2003, Representative Nick Rahall introduced a bill that would stop the use of taxpayer's money to kill the buffalo but the vote failed 199-220.

On 7 June 2004, the Montana department of Fish, Wildlife, and Parks released a draft Environmental Assessment, which featured an alternative that would allow for 25 permits to be issued to "hunters" to shoot the buffalo roaming outside the park. On 17 June 2004, a bill known as the Hinchey-Bass Buffalo Protection Amendment failed by a slim margin of 202-215. This bill was similar to the Rahall bill introduced

in 2003. This piece of legislation would have "prohibited the use of funds to kill bison, or assist in the killing of bison herds in the Yellowstone."

Note 1: Quote information taken from Buffalo Field Campaign's update from the field. See also www.wildrockies.org and www.wildbison.org.

Note 2: As the Lakota and other Plains tribes were being forced into the white man's civilization, the department of Interior and other US Government sanctioned offices began the slaughter of the 19th century in which 60 million buffalo were exterminated. There were 23 buffalo remaining of the 60 million and they found sanctuary in the Yellowstone mountains.

TATANKA NATION REMEDIES

* **Open Federal land and give buffalo priority.** The only way for buffalo to survive is to roam in large areas.

* **List the Tatanka as an endangered species.** The Yellowstone buffalo are the last of the original herd of the 1800s and before.

* **Let Indian tribes take over management.** Tribes know how to care for the buffalo, all the government has to do is provide adequate funding and protection through federal legislation.

"The buffalo gave us everything we needed. Without it we were nothing. Our tipis were made of his skin. His hide was our bed, our blanket, our winter count. It was our drum, throbbing through the night, alive, holy. Out of his skin, we made our water bags. His flesh strengthened us, became flesh of our flesh. Not the smallest part of it was wasted. His stomach, a red hot stone dropped into it, became our soup kettle. His horns were our spoons, the bones our knives, our women's awl and needles. Out of his sinews we made our bowstrings and thread. His ribs were fashioned into sled for our children, his hoofs became rattles. His mighty skull, with the pipe leaning against it, was our sacred altar. The name of the greatest of all Sioux was Tatanka Iyotaka, Sitting Bull. When you killed off the buffalo, you also killed the Indian--the real, natural, wild Indian."

...Fire-Lame Deer.

SOUTH DAKOTA STUDY FINDS JUSTICE SYSTEM IS NOT BIASED AGAINST NATIVE PEOPLES

Before Bill Janklow killed the motorcyclist and after the US Commission on Civil Rights came to South Dakota, he publicly called Lakota complaints and testimony "garbage," without ever reading them. Janklow then went forward with his own personal investigation administered by political science professor Richard Braunstein of the University of South Dakota. His job was to research evidence that shows South Dakota's justice system was not biased against Native Americans. His findings were as expected, he found no biases in the system. In other words, Melanie Seaboy's conviction of killing another motorist while intoxicated and

now serving 14 years is not a bias, when a white motorist, who was intoxicated ran over an Indian named Justin Redday and received a DWI fine? It shows no bias when four white teenagers dumped Robert Many Horses upside down in a trash can after he had passed out and later died of asphyxiation and evidence could not bring charges of murder? At the same time, three Lakota youth were convicted and sentenced to eight years in prison for assaulting a white man named Bradley Young of Martin SD. There is no bias when it is more likely that a Lakota motorist driving on the highway with an eagle feather on his rear view mirror is stopped, then a white motorist with a big

silver shining Jesus cross on his rear view mirror?

This study is just another cover up by the racist state of South Dakota to protect their white privilege right to mistreat Native peoples.

Braunstein did testify before the 11 member South Dakota Equal Justice Commission, stating that there was, however, a disparity in sentencing, which Indians are more likely to receive a longer sentence than whites.

Note: Information taken from the AP release dated 29 July 2004. For the Bradley Young assault, see the Rapid City Journal and the Bennett County Booster II, of Martin SD.

WORDS OF THE WISE

"How can you buy or sell the sky--the warmth of the land? The idea is strange to us. We do not own the freshness of the air or the sparkle of the water. How can you buy them from us? We know that the white man does not understand our way. One side of the land is the same to him as the next, for he is a stranger who comes in the night and takes whatever he needs. The earth is not his brother but his enemy, and when he has conquered it, he moves on. He leaves his father's graves, and his children's birthright is forgotten.

There is no quiet place in the white man's cities. No place to hear the leaves of spring, or the rustle of insect's wings. But perhaps because I am a savage and do not understand, the clatter only seems to insult the ears. And what is there to life if a man cannot hear the arguments of the frogs around a pond at night? The Indian prefers the soft of the wind darting over the face of the pond, and the smell of the wind itself cleansed by a mid day rain, or scented with the pine. The air is precious to the red man. For all things share the same breath--the animals, the trees, the man. The white man does not seem to notice the air he breathes. Like a man dying for many days, he is numb to the stench.

When the last red man has vanished from the earth, and the memory is only a shadow of a cloud moving across the prairie, these shores and forests will still hold the spirits of people, for they love this Earth as the newborn loves its mother's heartbeat. One thing we know--our god is the same. This earth is precious to him. Even the white man cannot be exempt from this common destiny." **Seathl (Seattle) Duwamish, 1865.**

COURT RULES THE ANCIENT ONE IS NOT INDIGENOUS

The Native American Graves Protection and Repatriation Act (NAGPRA) regard the protection of Indigenous human remains as to a "tribe, people or culture that is indigenous to the United States." For this reason, the Northwest tribes will not appeal a US 8th Circuit Court of Appeals decision that would send the 9200 year old remains known as the Ancient One [Kennewick man to scientists], to the laboratory for analysis.

Archaeologists claim that the Ancient One does not resemble the traits of Indigenous American Indians. Scientists had altered this story to win in the courts so that they can study the Ancient One's remains. Northwest tribes do not want to risk any further decisions of a higher court upholding the 9th Circuits decision for other tribes seeking repatriation of remains.

Based on the findings, scientists are claiming that the Ancient One was not Indigenous. Once again, they are questioning who the first human race in the Western Hemisphere was. They have always believed their own theory that Indigenous peoples crossed the Bering Strait from Europe and came to these lands. We, Red people say that we were put here on this land by the Creator himself.

Army Corps of Engineers is currently taking the scientists to court as to what bones and why, are going to be examined.

Note: See also Indian Country Today, Kennewick Man heads for the Lab, 23 July 2004.

Comment - Mascot Issue: Several people have asked us what our stand on the Sports Mascot issue is...

Names and mascots such as Warriors, Redskins, Braves, Fighting Sioux and so forth are an insult. Many schools claim that they are "honoring" these certain tribes in their region by running around in war paint and Indian regalia acting like the children characters in "Lord of the Flies."

Yet, as they claim to honor these tribal people, they stand on the very lands that their immigrant forefathers had stolen from these same people by getting them drunk. These same descendants of pilgrims who claim to honor tribes, yet, yell racial slurs when the Red Man protests the mascot issue. These same honkies that claim that half of their friends are Indian, yet join their relatives in protesting the cause to change for the better for Indian peoples.

The Lakota Student Alliance had met these same types of people in Martin, South Dakota when the Bennett County Warriors school superintendent called the Lakota "outsiders." They too claimed to honor the Lakota by dressing up as "Big Chief, Little Chief, Princess, Medicine Man, etc.," and dancing around to the beat of a drum. To the Lakota, it was a slap in the face. How could a bunch of blue eyed, white kids be honoring us? Of course we protested the schools continued use of this mockery and eventually they had agreed to change their homecoming coronation.

When it comes to mascots representing the four legged and the winged ones, such as the eagle, buffalo, bear, bison, etc. Animals don't speak English so how can you properly honor their nations? These same creatures are representatives to native tribes. A nickel coin produced by the US Mint depicts an Indian head and on the back, a buffalo. The eagle is also held as sacred and when you see an Indian portrait, the eagle's feather is represented. Animals and Indians, all have an equal common sovereign in this land and they have all been near extinction and are not honored

symbolically by educational institutions, which have always taught the false and negative history of Indian tribes and the untold massive slaughter of over 60 million buffalo. These false images that held the Red people as savage, blood thirsty, murdering, wild animals. Yet these honorable educational institutions refuse to teach the treaties that tribes had entered with the Europeans. These "mascot" tribes had given them lands to live upon when they had nothing. Still, the white people wanted more and more and pretty soon, these blood thirsty, disease carrying, savage barbarians wiped out many friendly tribes as well as many animal nations such as the buffalo, beaver, wolf, eagle, etc.

Why is it that they choose to portray this negative image and hold it as an honor? The same is used on their Holy Bible. The words and scriptures of the Holy Christ in this Sacred Book are often used to lie, cheat, steal, and kill. All those laws mentioned in the Ten Commandments are constantly violated. Manifest Destiny: "Your God given right to the Western Hemisphere," is derived from the Bible. The white man holds nothing sacred.

In order to change this mockery of tribal peoples, high schools, state collegiate and national athletic associations must work together to resolve this national disgrace. Those agencies providing funds for these educational institutions need to lay the hammer down and threaten these schools and educational facilities to remove this stereotypical illusion of the Red people or lose their accreditation. Professional teams [Redskins, Indians, Chiefs, etc.] need to act professional and drop their stand and discontinue using these stereotypes. As a matter of fact, these Pro leagues should be fined a percentage for the game tickets and merchandise sold depicting Indians as a stereotype and funds be given to Indian tribes.

Note: See also the Bennett County Homecoming mascot issue at the Lakota Student Alliance website: www.geocities.com/lakotastudentalliance/index.html

Native American History: The Way it was - 1976

Excerpts from:

We Shall Never Sell Our Sacred Black Hills

JOINT STATEMENT OF CHIEF FRANK FOOLS CROW AND FRANK KILLS ENEMY ON BEHALF OF THE TRADITIONAL LAKOTA TREATY COUNCIL BEFORE HONORABLE LLOYD MEADS SUB-COMMITTEE ON INTERIOR AND INSULAR AFFAIRS. (September 10, 1976)

Kola (friends). I am Frank Fools Crow, Chief of the Lakota and I am here today with Frank Kills Enemy, one of the most respected headmen and also an expert on Indian treaty rights. Before we begin, I would like to ask you why when we speak you do not listen, and when you listen, you do not hear, and when you hear us, you do not choose to understand what we say. This is one time that I ask you to listen carefully and understand what we have to say.

We have come here from Pine Ridge today to discuss this house bill (H.R.14629) which permits the tribal councils and the people they represent to get interest on the \$17,500,000 award given by the Indian Claims Commission. That interest, I believe, amounts to \$85,000,000. Our people have been holding meetings on this Black Hills Claim for many years and we have just held such a meeting at Porcupine on September 8 and 9, 1976. At this meeting, the people authorized us to come to this hearing today and speak for them. The people unanimously reaffirmed our long-standing position that the Black Hills are not for sale under any circumstances.

We have a treaty and it requires 3/4 of all adult male members to sign before our land can be sold. I believe that this provision was stuck in the treaty by the whiteman because Lakota do not sell their land. The whiteman claims that he is not bound by the 3/4 provision of the treaty. This *Lonewolf v. Hitchcock* case has been explained to me and I have to laugh at the whiteman and his views. This case says only that the whiteman can break treaties with Indian any time he wants to. Let me tell you my friends, that Mr. Kills Enemy has a book which tells that the United States Commissioners who signed the 1868 Treaty were in Chicago two or three days before they signed it, and they were passing resolutions which were designed to break it. After these resolutions were passed, the Commissioners signed it. The treaty was broken by the whiteman before it was even signed by him. But we Lakota are more honorable men. We have signed the treaty and we will try to live by it and respect it. Even though this treaty may not be binding on the whiteman, it is binding on us until we vote it out. It says that 3/4 of the Lakota adult male members must sign before land can be sold and the Lakota people can never accept any payment until this provision is fully complied with.

NONACCEPTANCE OF THE BLACK HILLS CLAIM

The Black Hills are sacred to the Lakota people. Both the sacred pipe and the Black Hills go hand and hand in our religion. The

Black Hills is our church, the place where we worship. The Black Hills is our burial grounds. The Bones of our grandfathers lie buried in those hills. How can you expect us to sell our church and our cemeteries for a few token whiteman dollars. We will never sell.

We know the underlying policy behind the Claims Commission Act and we are not fooled. The government intends to clear title to the land illegally taken, to clear their own conscience, then terminate us. I see this come out in the testimony of government witnesses in past hearings. For example, on page 13 of the Senate Subcommittee hearings on S. 2780 held on August 13, 1976, the witness answered Senator Abourezk' s statement on how acceptance of the bill would be a disservice to the Indian people. The witness said:

MR. MILLEUR. By constantly bringing up the ancient wrongs which were supposed to have been settled once and for all by the Indian Claims Commission Act and having them litigated over and over again rather than forgetting the ancient wrongs and let the very salutary effect of the doctrine of *res judicata* take its effect as it does normally in any judicial proceedings in the country.

The Claims Commission, an agency of the United States Government, has stated that the taking of the Black Hills was illegal, and the Commission claimed also that it could have been taken by Eminent Domain. **We also understand that under the whiteman laws, the rules of the game that have been imposed in this claim, that land can be acquired in only three methods: (1) by discovery, (2) by extinguishment of title, and (3) by sale.** There certainly has never been any discovery of our land by the whiteman. We discovered it first, because we have always been here. The whiteman recognized this right, that is why they had to enter into these treaties with us. These treaties recognized our title to the Black Hills and other land and acknowledged our right to exist as a nation without being terminated and placed under state jurisdiction. I believe the whiteman constitution also recognizes this right.

And also, there has never been a sale of the Black Hills, because there has never been an acceptance of the governments offer to buy. What the decision of the Claims Commission amounts to is an offer, although they do not wish to call it that. By deceit, they are trying to get us to accept this offer by telling us that we have no choice but to accept the judgement award. And until we accept this offer, the United States can never have clear and legal title to the Black Hills. And the white people living in the Black Hills have a cloudy title on their land because their titles are only as good as their government' s. I would like to tell our IRA council friends that this is the only reasons that the United States is so anxious to get the Indian people to accept the award. They only want to clear their own illegal title in an underhanded method. We do not believe the United States government has the power to eminent domain over us, anymore than we have the power to eminent domain over them. This is because we are equal nations living side by side. We are citizens of our own nations.