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- Truth
- Integrity
- Lakota Spirit



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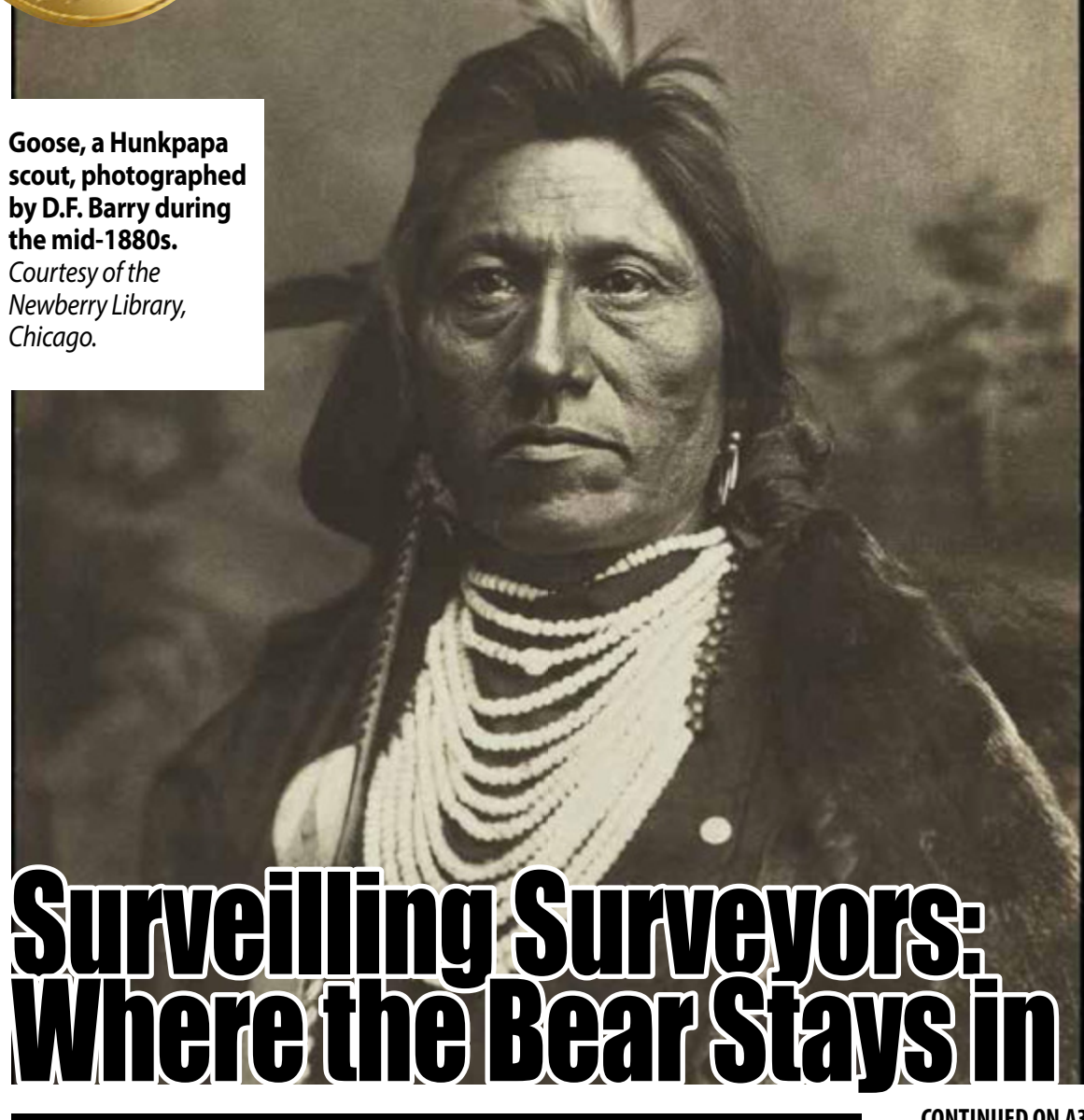
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Reuben Looks Twice Jr. (Oglala Lakota) is the Guinness World Record holder for longest hair on male teen. The national notice stated "The longest hair on a living teenager (male) is 161 cm (5 ft. 3.3") and was achieved by Reuben Looks Twice Jr in Rapid City, SD. He is the son of proud parents Reuben Looks Twice Sr and Norma Two Lance.

Goose, a Hunkpapa scout, photographed by D.F. Barry during the mid-1880s.
Courtesy of the Newberry Library, Chicago.



Surveilling Surveyors: Where the Bear Stays in

CONTINUED ON A3



Child Care's STEAM Center Construction

TOM CRASH
LT CONTRIBUTOR

PINE RIDGE - After a number of delays, work is finally underway on the OST Child Care's STEAM Center planned for a parcel of land between the SuAnn Center and the OLHA main office just east of Pine Ridge; mobilization is underway with the Ghost Bear/Kurtz construction joint venture on the 27,000 square foot \$13.7 million building scheduled to house the Science, Technology, Engineering, Art and Math Center.

CONTINUED ON A2

Friends, family to bury Aquash in Nova Scotia

BY CARSON WALKER
Associated Press

Friends and family of American Indian Movement activist Anna Mae Pictou Aquash plan to bury her Monday in her native Nova Scotia as part of a weekend of activities designed to remember her.

"It is painful, but it's not a fresh pain," said Denise Mal-

Aquash, a member of the Mi'kmaq Tribe of Canada, was killed in December 1975 near Wanblee, on South Dakota's Pine Ridge Indian Reservation. Her body was found Feb. 24, 1976, and she was buried weeks later as Jane Doe but was disinterred when tests determined it was her body.

Aquash was reburied at an

Politics oppose Tribal Water Rights

JAMES GIAGO DAVIES
LT CONTRIBUTOR

PINE RIDGE—One of the main concerns of every tribe is water. The two main impacts on tribal water rights have been the Winters Doctrine and the McCarran Amendment. Although far from the Missouri River, the Oglala Sioux Tribe (OST) is considered a river tribe when it comes to water. OST combined four independent water systems into the tribally owned and controlled Mni Wiconi Project. But beyond this core system, the tribe has water rights and concerns. Tribes



Photo courtesy momondo.com

in West River have not quantified their water rights, but according to Indian water rights expert Dick Trudell

(Mdewakanton), forty tribes across the nation have settled their water rights through a process

CONTINUED ON A4

Indians in the News Twenty Years Ago Today

CENTER FOR AMERICAN INDIAN RESEARCH AND NATIVE STUDIES
CRAIG HOWE AND LUKAS RIEPPEL

June 17, 2024— We scanned the pages of South Dakota newspapers for stories about American Indians that were pub-

lished on June 17, 2004, twenty years ago today. The biggest was a tragic story about a young woman who was killed in

December 1975 and who was going to be buried—for the third time!—on Monday, June 21, 2004.

CONTINUED ON A4



Pass Creek 'Back To Culture' Camp

BRITTANY POOR BEAR
LT CONTRIBUTOR

On June 29th, 2024, and June 30th, 2024, the "Back to Culture" Day Camp took place at the Spotted Horse Sundance Grounds in Allen, South Dakota. Pass Creek College Center, the Director of Pass Creek College center, Angela Martinez along with other members of the Pass Creek community, Beatrice Curry, and others have collaborated to make this event happen.

The "Back to Culture" Day Camp aimed

to immerse students in the rich traditions and practices of the Lakota People, fostering a deeper understanding and appreciation. The goal for this day camp was so that the students will develop a deeper understanding and appreciation of the Lakota culture through hands-on experience in traditional teachings, arts, crafts, games, songs, and storytelling. By participating in activities like horse healing, tipi raising, hand drum making, and campfire storytelling, students will gain insight into the signif-

icance and practices of Lakota traditions, fostering cultural awareness and connection.

"I'm grateful to be able to be here and to have the opportunity to be part of this camp. I am learning so much, especially about the Lakota culture and different teachings as well," said Maddie, a student participating in the camp.

Some of the activities that took place during the 2-day camp were: Lakota traditional teachings, different Lakota elders came to speak to the students to

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Surveilling Surveyors: Where the Bear Stays in

Continued from A1

CENTER FOR AMERICAN INDIAN RESEARCH AND NATIVE STUDIES
CRAIG HOWE AND LUKAS RIEPPEL

This is our first “dispatch” from the summer of 1874. As we discussed in last week’s column, we will track an infamous expedition to find gold in Paha Sapa that took place exactly one hundred and fifty years ago. We want to turn the extractive goals of that reconnaissance back on themselves, mining the rich archive of documentary records that it produced to ask what it reveals about the region’s Native inhabitants. For those who would like to follow along, we’ve created a website (<https://tinyurl.com/rwaffkbk>).

At 8am sharp on the morning of July 2nd, the expedition left Ft. Abraham Lincoln. As they marched over some fifteen miles of rolling prairie, William E. Curtis, a special correspondent for the New York World, noted several trails which had been “cut deep and stamped hard” by “the extinct buffalo,” whose “bones are everywhere to be found ... in little bleached piles.”

To our surprise, the expedition included nearly one hundred

scouts from a variety of different tribes. According to Curtis, they marched at the head of the main column, forming “the advance guard.” This indicates that Native people were a highly visible part of the expedition. Anyone approaching the column of soldiers would have been hard pressed to miss them.

After several long days of marching under the hot sun, they reached a beautiful prairie. According to the expedition geologist, it contained “a flowing stream of clear water” that Goose, one of the Native guides, called “Where the Bear Stays in Winter.” An expedition map places this creek just northwest of Carson, SD, at 46° 30’ 56”N and 101° 37’ 42”W.

The next day, on July 6th, they reached the Cannon Ball River. This is where Private Theodore Ewert described meeting “a party of Sioux Indians” who “claimed to be out hunting.” But as we discussed in our last column, Ewert was certain that, in actual fact, they

had been “posted here as a ‘corps of observation’ on the movements of our expedition.”

Clearly, the expedition was under surveillance. At one point, a botanist named Aris Donaldson saw a prayer flag on a bluff about one mile off in the distance. When a scout was dispatched to investigate, he returned with a square yard of calico fastened along a cross piece atop a large pole. A plug of tobacco was suspended on either side of the perpendicular cross, which Donaldson interpreted as “an offering” to “secure protection of some kind, and most likely from this expedition.”

But the expedition was not only being watched from afar. It also included more than one Lakotan guide. Who were they, and why might they have agreed to join Custer’s party?

Unfortunately, the sources available to us don’t offer definitive answers. We don’t even have names for most of the Native guides.

But there are a few exceptions. The most

intriguing—and confusing—is Goose, who identified Where the Bear Stays in Winter Creek. According to The New York Tribune, Goose had been “obtained” from the “Grand River Agency,” in what is now the Standing Rock Reservation.

Initially, we were skeptical that Goose was truly Hunkpapa. Why would a thirty-nine-year-old Lakotan man join this expedition? But as we kept digging, more evidence emerged. First, we found a photograph of Goose taken by D. F. Barry that was labeled “Sioux Indian Scout.” We also found a memoir written by the expedition naturalist, George Bird Grinnell, who recalled visiting Standing Rock many years later. Goose approached Grinnell at the general store, “asking me if I had not gone to the Black Hills with Yellow Hair a good many years ago.”

Finally, we learned

that Goose had worked with the ethnomusicologist Frances Densmore, who described him as a respected medicine man who had taken part in the Sun Dance by being suspended from the central pole at the age of twenty-seven.

The work that Goose did with Densmore also sheds light on the significance of Cannon Ball River. According to Curtis, the river derived “its name from the presence of boulders of all sizes worked by attrition to perfect roundness.” Such stones, Densmore explains, could be used to cure illnesses, predict the future, and retrieve lost objects.

After he dreamt of them, Chased By Bears told Densmore that because they have “no end and no beginning,” such stones are “perfect in their kind.” Brave Buffalo said something similar, stating that they “are round like the sun and moon.” But not

all round stones are the same. “Some have been shaped in the current of a stream,” he said, while others “were found far from the water and have been exposed only to the sun and wind.” It were these that Brave Buffalo preferred.

Goose dreamed of the sacred stones too, Densmore tells us, and he had two of them in his possession. Once, a skeptic challenged him to demonstrate their power by calling a buffalo to the spot where they stood. Although they had long disappeared from the region, Goose “sent the sacred stones to summon a buffalo.” Soon enough, one appeared and came close enough to be shot.

We will never know what could have motivated Goose to join this expedition. But we know he was a respected medicine man who sundanced at twenty-seven and understood the power of sacred stones.



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Ph: 308-862-4020 Fax: 308-862-4024
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