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- Truth
- Integrity
- Lakota Spirit



# LAKOTA TIMES

INSIDE

- Voices - A7
- Cartoons - B1
- Holy Road - B6



## Rosebud candidates advance to General Election

VI WALN  
LT CONTRIBUTOR

ROSEBUD – Fourteen candidates advanced to the Rosebud Sioux Tribe's General Election after voters narrowed the list for tribal president, tribal vice-president and ten tribal council vacancies.

The top vote getters for tribal president are Kathleen Wooden Knife (490) and Steve L. DeNoyer Jr. (311). Others receiving votes were Wayne Frederick (282), Pamela Jean Kills In Water (184), C. Steve Brave (159), Phil-

CONTINUED ON A5



photo cutline: Members of NDN Collective, Makoce Agriculture Development, Wambli Ska Okolakiciye and Tanka Fund pose during check presentation with the team of Sacred Storm Buffalo. (Angel White Eyes)

# SACRED STORM BUFFALO

CONTINUED ON A3



## Elections bring out strong feelings with Lakota Oyate

TOM CRASH  
LT CONTRIBUTOR

PINE RIDGE - Petitions for the offices of OST President, Vice President and tribal council representatives are available starting Monday, August 5th at the OST Election Commission office in Pine Ridge just north and behind the Red Cloud building in the old benefits office. The office is open Monday through Friday from 8:00am to 4:30pm; if you have questions call 605 867-1379 or email the Commission at

CONTINUED ON A7

## Black Elk's Vision

Black Elk at the Center of the Earth, by Standing Bear, ca. 1932

This is our Week 5 (July 29-August 4) "dispatch" from an infamous 1874 expedition to find gold in Paha Sapa that took place exactly one hundred and fifty years ago. We mine the rich archive of documentary records that it produced to ask what it reveals about the region's Native inhabitants. To follow along online, go to <https://tinyurl.com/rwaffkbc>.

CENTER FOR AMERICAN INDIAN RESEARCH AND NATIVE STUDIES

On July 30, 1874, Private Theodore Ewert wrote in his diary that "we are now in sight of Harney's Peak, the highest in the Black Hills range." It was "named after General Harney," he continued, "who made a treaty with two tribes of the Sioux at its base in 1856." Harney was a US General who, on September 3, 1855, lied to the leaders of a Sichanghuan village

and then attacked them near the mouth of Blue Water Creek, killing more than 80 people and taking 70 women and children prisoner. Afterwards, soldiers and officers stole countless possessions of the massacre victims, some of which are now at the Smithsonian Museum in Washington, DC.

An engineer under Harney's command at Blue Water, Gouverneur Warren, named



the highest peak in the Black Hills after the general in 1857. General Harney was never at the peak and the treaty he negotiated with Lakotans in

CONTINUED ON A7

## Mining Summit in Black Hills

JAMES GIAGO DAVIES  
LT CONTRIBUTOR

BLACK HILLS—A "Protect the Black Hills from Mining" summit will be held at the Storm Center in Rapid City on August 20-22. The Summit is co-hosted by the Black Hills Clean Water Alliance, Lakota Peoples Law Project, Oglala Sioux Tribe (OST) Water Resources Department, NDN Collective, and the Rapid Creek Watershed Action. There is a \$50 per person fee to attend, and breakfast and lunch will be served both days. The summit was prompted by the growing alarm over expanding uranium and gold mining operations throughout the Black Hills.

Day one will have an extensive itinerary, and will open with an introduction by NDN Collective representative Taylor Gunhammer; followed by a welcoming address from OST President Frank Star Comes Out; an overview of relevant treaties



by OST Attorney and treaty expert Mario Gonzalez; a history of Black Hills Mining Resistance by Madonna Thunder Hawk; a history of the OST legal battle against uranium mining by attorney Jeff Parsons; a history of water rights by longtime prominent legal advocate Dick Trudell; United Nations treaties overview by treaty council attorney Andy Reid; current water issues facing OST by Reno Red Cloud; and climate crisis impact by Liliias Jarding, of the Black Hills Clean Water Alliance, and OST THPO Justin Pouirer.

Surrounded on all sides by hun-

CONTINUED ON A8



## Charles Rencountre paints the town red

JAMES GIAGO DAVIES  
LT CONTRIBUTOR

RAPID CITY— If you could fire a Lakota arrow from the past to the present, that arrow would plunk back down to Mother Earth nowhere near any Indian reservation. It would seek out the heart of all that travails every modern Lakota, ground zero for lost, broken, jumbled lives. It would end its flight smack dab in the center of downtown Rapid City.

There is a rich universe of sorrow and regret, hope and humanity, inside the traumatized heart of every homeless Lakota sleeping rough under trees, alongside buildings that break the cold wind. Rapid City has signs posted downtown, asking people not to give money to panhandlers. The more conspicuous spots where the homeless sit under trees to get out of the hot sun, these are torn down to deny them the shade. Highway underpasses are spiked to

keep Lakota from sleeping there. The City has elected a mayor who praised Rapid City for their compassion, told them he loved that about them, and then asked for their support so he could eliminate the homeless with tough, Christian love. They voted him right into office.

This is the Rapid City where Charles Rencountre was raised, and now at the age of 67 he has returned, a man on a mission—to look the Wasicu in the eye, until the humanity inside traumatized Lakota is not invisible to them.

Rencountre is an artist, a sculptor, and he sees the downtown streets as ground zero in the battle to face the oppressor, and heal the wounds of the Lakota people. He spent ten days at the Super 8 in Hill City, preparing himself, getting his mental and physical house in order, and now he has spent a week sleeping in the bed of his pickup, living like the homeless he encounters everyday starting at the crack of dawn in downtown

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ELECTIONS BRING OUT STRONG FEELINGS WITH LAKOTA OYATE

Continued from A1

ostelection20@gmail.com. In a three part series, we'd like to look at election issues from the perspective of the community, elected officials and educators. "For me, alcohol and drug use is my primary concern, it's destroying our lives, our culture; respect is eroded and the Lakota iyapi hangs in the balance, that's all I can think of right now," said Linda Hollow Horn, an elder from Wounded Knee. Mary Tobacco, Wakpamni district chair emphasized housing, high

murder rate, finances, economic development, food, climate change, effectiveness of social programs and dependence. "Issues haven't changed, law enforcement, economic development, housing and health care," said Bob Ecoffey, past chief of police and U.S. Marshall. Elaine Yellow Horse, lawyer, writer, college instructor stated, we need to bring our kids home (working to get people certified as foster parents, finding money for infrastructure to house youth that have no foster home to go

to), addiction, housing, criminal Justice (not necessarily reform but get some trust back from the people) and council requirements reform (requiring at least a bachelors degree to run for a council seat). "Financial accountability, I really do not see it," said Todd O'Bryan, community member, rancher, past district chair, "drug rehab, dispensary money, or tax, or marijuana accountability; what do we need to do to build community and help youth be educated on drugs; judicial system is broken,

it needs to be fixed; too many people vote for those who help them, not for people who can make this a better place; we need to build better relationships with banks and state and federal government and encourage our elected leaders to work for the good of the people." Infrastructure, our communities are growing, we need to be able to have adequate water, sewer, roadways, electricity and broadband to make life more comfortable for our people; healthcare is always an issue, how do we uti-

lize our treaty rights and still get adequate healthcare? stated Bob Pille, director of the Seven Years Seven Generations project; we need to raise our education standards, see the quality of our schools increase instead of just our facilities, improving the curriculum and caliber of students as well. We have small businesses trying to turn money around on the reservation, how about legislation from the tribe to allow tribal members to do more business on the reservation; maybe allow as-

sistance from the tribe for fledging businesses that have significant impacts on our people such as food sovereignty; upgrade water systems and sewer systems, upgrade utilities programs within the tribe such as solid waste so that we can take some pride in our reservation, if our people have something to look forward to, they're less likely to fall into drug use and crime. These are some of the issues brought forward by the community, next we'll look at elected officials and educators.

BLACK ELK'S VISION

Continued from A7

1856 was at Fort Pierre but was not ratified by the US Senate. In 1868, he was a US signatory to the second Fort Laramie Treaty between the US and the "Sioux Nation of Indians." Before it was renamed Harvey Peak, its name was Hinankagha Paha (Owl Butte). Lakotans named the mountain after a terrifying creature who lived there. Long ago, Lakotan villagers went into the Black Hills to gather slender pine trees to use as lodge poles for their tipis. At the time, it was said that an evil creature lived there. It had ugly yellow eyes and large basket-like ears, which made it resemble an owl. At night, it liked to snatch little children out of their tipis and carry them back to its lair on the top of Hinankagha Paha, where it devoured its victims.

Over the course of four nights a long time ago, the monster abducted four little girls and took them to the mountain, where it tortured them so cruelly that all the villagers could hear their cries of anguish echoing through the deep valleys. On the fifth day, a group of warriors climbed up the mountain to rescue the children. But the monster eluded them, and they could not find the children. When they returned, the villagers decided to leave the Black Hills before any more children were lost. As they offered a final prayer for help, a man appeared. Although he was dressed like a common warrior, the villagers knew he was none other than Fallen Star, a man from the Cloud People who had married a Lakotan woman and was a supernatural

protector of the Lakotan people. He told them that he had slain the monster, and their children were now living with their relatives, the Cloud People. Today, looking up at the night sky, you can see a cluster of small twinkling stars huddled closely together called Tayamni Pa. Lakotans say that these stars, also known as Pleiades, are the little girls who Fallen Star once rescued from the phantom creature of Hinankagha Paha. The 1851 and 1868 Fort Laramie Treaties stipulated that the Black Hills belonged to Lakotans. But when the US took the Black Hills in 1877, title to that land transferred to the United States. Today, Hinankagha Paha and the land surrounding it remain a possession of the US Federal Government. In 2016, in response to a request by Lakotan spokespersons and a descendant



of General Harney, the United States Board of Geographic Names renamed the prominent mountain Black Elk Peak after the Lakotan spiritual leader and visionary. Coincidentally, the eleven-year-old Black

Elk and his family went to the Black Hills during the summer of 1874. Could he have imagined that 142 years later Hinankagha Paha would be renamed in his honor? The Center for American Indian Research

and Native Studies (CAIRNS) is an Indian-controlled nonprofit research and education center founded in 2004 and located in the Lacreek District of Pine Ridge Reservation in South Dakota.

Lakota Oyate kin Wounspe Tantanhan un Tokata Etkiya Igloapi kte Rebuilding the Lakota Nation Through Education

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**Continuing Students:** Have a 2024-2025 FAFSA on file. Enroll in Fall 2024 courses through Jenzabar using the tentative schedule sent by your counselor if applicable. Contact your local college center for further information and assistance as well as to confirm which admission documents may be needed.

**Bookstore:** Students must have a 2024-2025 FAFSA on file to receive a book voucher and be approved by the Financial Aid Office. Book vouchers will be emailed to the student's email address from the "Customer Experience" automated email from the bookstore. Books can now be ordered. Ensure you're logged into the Single Sign On (SSO) and to my.olg.edu in your web browser then click "The Online Bookstore" tab. Here, you'll see the OLC's Online bookstore through olc.textbookx.com. For books and supplies that can only be ordered through OLC's Bookstore, students will need to fill out a form available on the OLC's website-www.olg.edu, under the Textbook Assistance tab. Need help? Contact bookstore staff at olc.textbookx.com/Help or call 605-455-6075. Bookstore: On-line Bookstore opens June 24, 2024. Free shipping week: August 4 – August 10, 2024.

COLLEGE CENTERS:

- Pine Ridge – 605-867-5893
- Pahin Sinte/Porcupine – 605-867-5404
- Eagle Nest/Wanblee – 605-462-6274
- Pejuta Haka/Kyle – 605-455-2450
- Lacreek/Martin – 605-685-6407
- Pass Creek/Allen – 605-455-2757
- Oglala – 605-867-5780
- Wounded Knee/Manderson – 605-867-5352
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