



**OGLALA SIOUX TRIBE
FINANCE COMMITTEE**

SECRETARY:
Lynn Gibbons
lynn@ogjala.org

**P.O. Box 2070
Pine Ridge, S.D. 57770**


Phone: 867-8451~ Fax: (605) 867-2609

Cora White Horse- Chairperson
Jackie Siers-Vice Chair
Stanley Little Whiteman
Lydia Bear Killer
CJ Clifford
Blaine Little Thunder
Valentina Merdanian
David Poirier
Ella John Carlow
Richard Greenwald
Austin Watkins Sr.
Chancy Wilson
Lisa Jumping Eagle-Deleon
Craig Dillon

MEMORANDUM

June 26TH, 2018

TO: KARIN EAGLE, OST Media Relations Specialist
BUD MAY, OST Public Relations - Aid To Tribal Government

FR: LYNN GIBBONS  OST Finance Committee Secretary

RE: Getting information to the people for the Crazy Horse History - work with Doug Bissonette, Crazy Horse Estate Administrator

The following action is being forwarded to you as official Finance Committee Action, passed during a Regular Meeting held on June 21st, 2018:

MOTION MADE BY VALENTINA MERDANIAN, SECOND BY CRAIG DILLON TO REFER THE REQUEST TO PUBLISH THE "TRUE HISTORY OF THE OGLALA LAKOTA AND FAMOUS LEADER, CHIEF CRAZY HORSE", FROM THE CRAZY HORSE ESTATE ADMINISTRATOR, ELVYN DOUGLAS BISSONETTE, AND THAT HE WORK WITH OST MEDIA RELATIONS SPECIALIST, KARIN EAGLE, AND OST PUBLIC RELATIONS FROM THE OST PRESIDENT'S OFFICE, BUD MAY, TO GET THIS INFORMATION OUT ON THE WEBSITES, ETC. FOR THIS STORY TO GET OUT TO ALL PEOPLE.

MOTION CARRIED 7 YES; 0 NO; 4 NOT VOTING.

ALL DOCUMENTATION IS ATTACHED TO THIS MEMORANDUM, AS REVIEWED AND APPROVED BY THE OST FINANCE COMMITTEE ON THE ABOVE INDICATED DATE. Thank you!

C: OST Finance Committee
OST Treasurer
OST President
Elvyn Doug Bissonette
File.

June 20, 2018

Rec'd 6/20/18
-lg @ 11:30 AM

Elvyn Douglas Bissonette
Crazy Horse Estate Administrator
Box 1621
Pine Ridge, South Dakota
White-wind-08@hotmail.com
605 441 2770

Cora White Horse Chairwoman / Craig Dillon
Finance Committee
Oglala Sioux Tribe

The Crazy Horse Estate, at the request of finance committee member Craig Dillon's concern for the true history of the Oglala Lakota and famous leader Chief Crazy Horse, contacted me to publish in the media an article that would inform the Lakota Oyate of the origins of tribal history and historical events that lead us to the present times.

The concern is real, as to certain individuals with a claim to the Crazy Horse Estate, which recently published a book, with embellishments of the Oglala Lakota history and the family of Crazy Horse, that needs to be addressed by the Crazy Horse Estate and Oglala Sioux Tribe

Sincerely



Elvyn Douglas Bissonette
Administrator
Crazy Horse Estate

refer to
both OSI PR'S

CRAZY HORSE HUNKPATILA OYATE
PINE RIDGE INDIAN RESERVATION, P.O. BOX 1621 PINE RIDGE SD 57770

CELL: (605) 441-2770

Memorandum

COMMITTEE

Cornell Conroy
Marvin Goings
Howard Little Hawk
Gerald Big Crow
Wind White Woman
Craig Dillon

OFFICERS

Elynn Douglas Bissonette
Estate Administrator
Michael Her Many Horses
Research
John A. Bad Wound
Data Specialist

TO: Graia Dillon / Finance Committee

FROM: Doug Bissonette

CC:

DATE: 5-24-19

RE: Oglala History Audiotape, Native Sun News

The Crazy Horse Estate, Pine Ridge Indian Reservation, Pine Ridge, South Dakota, feels that a recent book "Crazy Horse" Author William Matson and The Clown Family, Cheyenne River Indian Reservation, Eagle Butte, South Dakota, is filled with embellishments about Oglala Lakota history and the family of Crazy Horse.

Requesting financial assistance in publishing the true Oglala Lakota history in the Native Sun News Today.

Native Sun News Today

Info@nativesunnews.today

605 721 1266 Office

605 721 1387 Fax

530 Campbell Street #3

Rapid City, South Dakota 57701

Reporter

James Giago Davies

skindiesel@msn.com

Doug Bissonette

From: James Davies <skindiesel@msn.com>
Sent: Thursday, May 17, 2018 10:42 AM
To: Doug Bissonette
Subject: Native Sun News Advertising Rates

Native Sun News Today advertising rate for full page ad:

Broadsheet full page 6 col x 21"

\$18.95 column inch. \$2387.00

Discount: \$175.00

Adjusted rate: \$2300.00

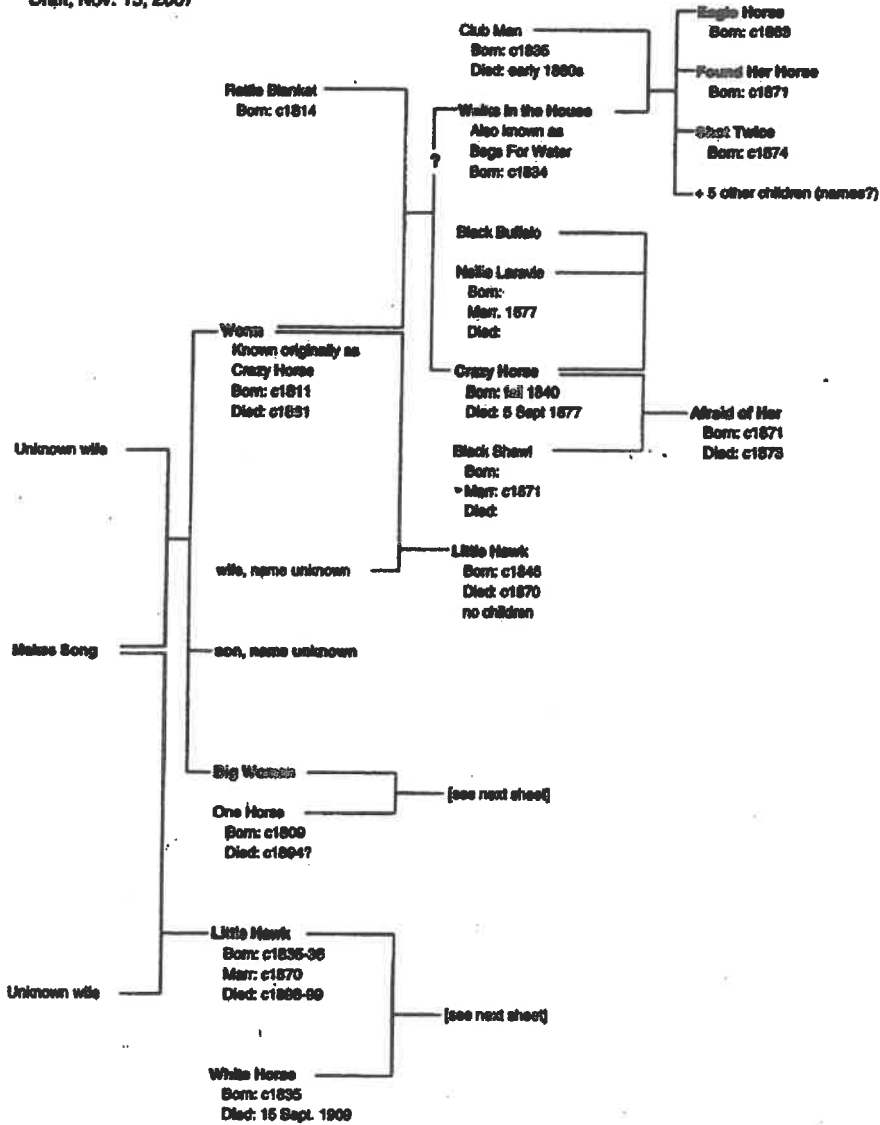
Rate for double truck (2 pages side by side) \$4600.00

Contact: Charmaine Carter

1 904 703 8266

Descendants of Makes the Song

Prepared by
Ephriam D. Dickson III
Draft, Nov. 15, 2007

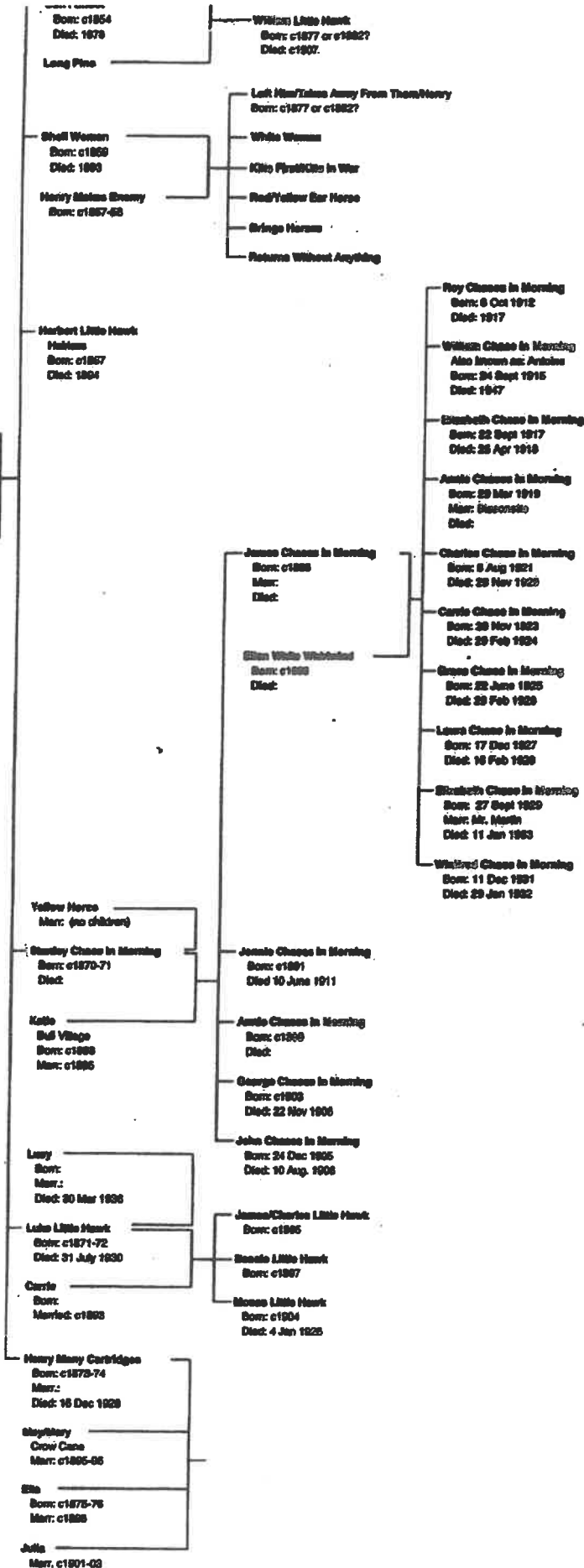


Descendants of Little Hawk

Prepared by
Ephraim D. Dickson III
Draft, Nov. 15, 2007

Little Hawk
Born: c1835-36
Mar: c1870
Died: c1890-99

White Horse
Born: c1825
Died: 15 Sept. 1898



Stages in the Formation of the Hunkpatila band, 1744-1800: A Review

c. 1744-46 A part of the Oglala Lakota breaks away from the parent group after a dispute over war honours and the distribution of booty in a battle with the Omaha tribe. At first the breakaway group, after forming its own camp-circle, travels near the Oglalas, but, about 1746-47, it moves emphatically away. It ascends the James river to the area spanning the modern North-South Dakota line. Because of its position higher up the valley it is nicknamed *Inkpapaya*, or 'upper river' band. There, progressively making new regional alliances with the Sihasapa Lakota (c. 1750+), the Cheyennes (1755+), and the Yanktonai (1760+), it will eventually be recognized as a separate tribal division of the Lakotas, and be named the Hunkpapas.

c. 1750 a small group of people return from the Inkpapaya camp to reclaim their place in the Oglala hoop. They are welcomed by elders of the True Oglala/Bad Face band, e.g. Buffalo Shield, and assigned a place in the southeast segment of the tribal circle (possibly displacing the Oyuhpe band which may have left the Oglalas to join the Saone nation c. 1759). Possibility that the name Tiyotonwan, Looking For Home, is applied to this grouping in this phase.

c. 1760a cluster of people from the Sans Arcs joins the band, the father of Black Elk I marrying a woman from the Tiyotonwan and eventually raising a large and important family – the core of the historic Hunkpatila band, associated later with such sons of Black Elk as Black Elk II and Makes the Song, grandsons like Black Elk III, Worm, Little Hawk, and great-grandson Crazy Horse.

c. 1762 The son of an important True Oglala family, the Bear tiwahe, marries two or more sisters of Standing Bull. The True Oglala man is the great-great grandfather of the later chief American Horse (c. 1839-1908). His now brother-in-law Standing Bull has spent much of his boyhood among the Sihasapa and other Saones at Big Stone Lake, but was born (c. 1738) to a Kiyuksa father and his Sauk wife. His father's lineage was perhaps part of the Oglala group that had returned e. of the Mississippi in c. 1696-99 and aligned itself to the Kiyuksa village on Mille Lacs Lake. Several extended family offshoots from this village will return to the Oglalas in the last third of the 18th century, founding the Oglala Kiyuksa band. Standing Bull's sisters' marriages, which he (Standing Bull) likely helped negotiate, and the likelihood of a hunka (or other) relationship to the father of Black Elk, will draw Standing Bull into the Oglala hoop several years later.

c. 1766 Oglalas spending much of year with Arikaras, trade for horses with Arikaras and Cheyennes. Standing Bull joins the Oglala hoop, marrying a 'sister' of the wife of Black Elk's father. She bears him a first son, Whirlwind Chaser, c. 1768, and a second son and namesake, Standing Bull II, c. 1770. He makes a permanent home in the Oglala hoop, underlined by his assigning his son/s to the Hunkpatila band. A second tiyoshpaye is formed by Standing Bull in period c. 1766-80.

c. 1780 Man Afraid of His Horse I, of prominent family in Kuhinyan band (a Kiyuksa offshoot), marries into Hunkpatila. Because of his grandson's (i.e. 'Old' Man Afraid of His Horse, c. 1808-1889) place in the Hunkpatila, I suggest that the wife was a 'sister' of Black Elk I, and so one of the young people who knew Standing Bull as 'father'. As an eldest son,

he likely has aspirations to lead his natal band, so it is likely that he spends year or two in Hunkpatila, then returns to claim a place in his father's band.

c. 1783 Yellow Eagle, younger brother of Man Afraid of His Horse I, marries into the band, possibly marrying Standing Bull's own daughter. As a younger son he elects to stay with his wife's people, carving out a new following. Over c. 1785-1800 a third tiyoshpaye clusters around Yellow Eagle, completing the emergence of the Hunkpatila as an organized camp (wichoti) within the Oglala proper division of the Oglala tribe. The Oglala proper then comprises two such camps, the True Oglala and the Hunkpatila.

Parts of Body, a 'son' of Standing Bull (possibly biological son of his brother Red Thunder, born c. 1756) visits Oglala, marries Looking Walker, a sister of the Kuhinyan (Kiyuksa) leader Stone Knife. They live in the Tashnahecha band, a sub-group within True Oglala band to which many Kuhinyan families attached themselves in late 18th c. Helps build up Standing Bull's influence in both True Oglala and Kuhinyan. Parts of Body's son Smoke (so called by the Tokala-Kit Fox warrior society after he joins them in 1800+; in boyhood known as Standing Bull after his 'grandfather') born c. 1785.

SUPREME COURT
OF THE
ROSEBUD SIOUX TRIBE



IN THE MATTER OF THE PROBATE OF:)	NO. CA2006-09
TASUNKE WITKO, A/K/A, CRAZY HORSE,)	
Deceased and Concerning,)	
SETH H. BIG CROW, SR., and HARVEY)	ORDER
WHITE WOMAN, Co-Administrators,)	
Appellants,)	
VS.)	
FLOYD CLOWN, Co-Administrator.)	
Appellee.)	

Per Curiam (Chief Justice Charles Abourezk and Associate Justices Frank Pommersheim and Cheryl Three Stars Valandra)

Pursuant to this Court's Order and Memorandum Opinion of November 9, 2007, this case was remanded to the Trial Court to administer a mediation process involving qualified experts knowledgeable in Lakota tradition and custom during the period of 1877. The Chief Judge of the Rosebud Sioux Tribal Court administered the mediation process and submitted the findings of the mediation panel to this Court for review.

Upon review of the findings, this case is remanded to the trial Court for further probate proceedings consistent with the findings of the mediation panel.

IT IS SO ORDERED.

Dated this 6th day of November, 2015.

FOR THE COURT:

Cheryl Three Stars Valandra
Associate Justice

ROSEBUD SIOUX TRIBAL COURT)		
ROSEBUD INDIAN RESERVATION))	SS	IN CIVIL COURT
ROSEBUD, SOUTH DAKOTA)		
IN THE MATTER OF THE)		
PROBATE OF:)		FINDINGS OF THE
)		MEDIATION PANEL
TASUNKE WITKO, a.k.a.)		
CRAZY HORSE,)		
Deceased.)		

The above entitled matter is before the Court upon remand from the Supreme Court of the Rosebud Sioux Tribe. This Court was instructed to administer a mediation process involving unbiased experts versed in Lakota tradition and custom for the period of 1877 when Crazy Horse was killed. Specifically, three (3) experts in Lakota tradition and custom were to be selected to serve as mediators. The appellants and appellees were each mandated to select a mediator and, in turn, the two mediators so selected were to select a third. Ms. Karen Lone Hill of the Oglala Sioux Tribe was selected by the appellants. Ms. Marilyn Circle Eagle of the Cheyenne River Sioux Tribe was selected by the appellees. Mr. Webster Two Hawk was suggested as the third mediator and was accepted by Meses. Lone Hill and Circle Eagle. The names and qualifications of the selected mediators were presented to the Chief Judge who presented the names to the Supreme Court. The Supreme Court certified the panel.

The Process.

Upon remand the Court held several hearings with the interested parties and their legal counsel for selection of the mediators. Once the mediators were selected the Court met with the mediators several times. In order to clarify the expectations of the Supreme Court and to assist the mediation panel Associate Justice Cheryl Three Stars-Valandra was invited to the mediation sessions. This proved to be very helpful to the process. In addition, Justice Three Stars-

Valandra enlisted Bradley Richardson, USD law student, to conduct research and provide a written analysis of the issues to be addressed by the mediation panel. The research and analysis was very beneficial to the process. The discussion provided by Mr. Richardson's research¹ is noteworthy in setting a background for the findings stemming from the mediation process:

The legal authority establishing property rights and inheritance of the late nineteenth century Lakota people are not codified in the traditions of the American legal system. This is not to say that a structure did not exist, simply that there is no code, precedent, or legislative history. The information required to provide guidance in the mediation of Tasunke Witko's (*hereinafter* Crazy Horse) estate is one of cultural history in which nuggets of information are gleaned from anthropological and historical sources. The research process involves finding consistencies in stories, oral histories, biographies, and a limited amount of anthropological studies. Aggregating the common threads of each source will allow the inference of reliable record of Lakota property rights and inheritance during Crazy Horse's lifetime.

Id at P. 2.

Discussion.

This Court was directed to submit a written report containing the findings of the mediation panel. Upon remand the mediators were asked to consider a number of questions posed by the Supreme Court. The questions are addressed in the sequence they were posed.

1. Who would have been the eligible heirs of Tasunke Witko in 1877 and who would be the eligible heirs today?

According to Lakota oral history understood by the mediators and the research, Crazy Horse was never married nor did he have any children. Crazy Horse had a half brother, Little Hawk, who predeceased Crazy Horse. Therefore, his property, whatever it consisted of, would have gone to Crazy Horse's father and mother. It is conceivable that some of Crazy Horse's personal belongings could have gone to his male cousins (*tanhansi*) for their use. Certain other property items such as spiritual or ceremonial items would have been disposed of in accordance with

⁴ *In the matter of the Probate of: Tasunke Witko, a.k.a. Crazy Horse: Seth Big Crow, Sr. and Harvey White Woman, Co-administrators, Appellants, vs. Floyd Clown, Co-administrator, Appellee, Memo to Cheryl Three Stars Valandra from Bradley Richardson (8/23/2011)*

Lakota traditional practices. From the oral accounts given by the mediators, generally, the property of a male was passed on to male relatives. The property of a female was passed on to female relatives.

Crazy Horse's eligible heirs today would be, more than likely, determined by tribal law. If Crazy Horse's heirs are determined under the jurisdiction of the Rosebud Sioux Tribe the Laws and Order code requires the rules of decent and distribution for the State of South Dakota would be applied.

2. **How was it determined who would have inherited the property of Tasunke Witko?**
 - A. **Was there a process involved in making this determination?**
 - B. **If there was a dispute or disagreement, how were such disputes handled?**

Tribal customary practice or law existing during the time of Crazy Horse's life would have determined who would have inherited his property. According to oral history related by a member of the mediation team, the people made laws for themselves. The person in the family thought to be the best suited was chosen as headman. Generally, that person was usually the eldest male. It was the headman who made the law and the law was passed down to the extended family. Disputes or disagreements were handled by the headman and his decision stood. According to another member of the mediation team, elders would be called upon to help settle a dispute. This would be accomplished through prayer and appealing to family relationships. The elders would give advice on how a dispute should be settled for the best interest of the extended family's future. However disputes were resolved, there was a process involved depending on the practice of the family.

3. **What would have been considered "property" during this period?**
 - A. **What were the types or categories of property that could have been inherited in 1877 Lakota society? For example, were there distinctions made as to real, personal, spiritual, ceremonial, or intellectual property?**

- B. Was the name of a person considered property that could be passed on or inherited by another person? If so, what was the process or law in determining who was eligible to receive the name?**
- C. Similar to the above question, were there certain types of property that passed on to a particular person or persons? For example, were there specific individuals entitled to inherit certain property, such a (sic) decedent's ceremonial items or clothing?**

During the period of 1877, property among the Lakota people consisted of various types of chattels. Property was held by both men and women. Personal property included clothing weapons, tools, tipi (dwelling), animals and a person's medicine or ceremonial objects. A person's medicine could consist of a medicine bundle or ornamentation. A person's name is also personal property. The women owned or had authority over the household including the tipi and the children. The man's property consisted of clothing, weapons, tools, horses, spiritual property and a person's name, male or female. At birth a child was given a name. Later that name could change depending on an accomplishment or event in a person's life. The practice of giving Lakota names continues today. Persons are given a Lakota name in addition to English names given at birth. The Lakota names are used at certain times, such as when honoring an individual. The following example is merely explanatory and was not part of the mediation discussion. I was christened with the name Sherman James Marshall. When I was a young child I was given the name "Otakutepi," (many shot him, or shot at him). I was given this name in honor of my father who served in the U.S. Army in World War II in Europe. Later, when I was in the Army and was going to leave for Vietnam, my grandmother held a ceremony for me. I was given the temporary name "Oyakapi" (They tell him, or of him). The medicine man gave me a medicine bundle which I was to carry on me at all times while I was in Vietnam. This medicine was to bring me home safely. The medicine bundle was about the size of a walnut and was on a tether, which I wore around my neck. When I returned from Vietnam I was to bring the medicine

bundle back to the medicine man, and through ceremony I would get a permanent name. Unfortunately, the medicine man passed away while I was in Vietnam. Upon my return from Vietnam, I returned the medicine bundle to his wife. Since then I have used the name "Otakutepi" because I did not receive my permanent name.

A Lakota person's name could also be passed on. This practice is still prevalent today. For example, my first born son was given the Lakota name of "Mato Wahancanka" (Bear Shield). This was his maternal great-grandfather's family name. My wife asked her grandfather if we could give the name to our son. He agreed. The naming was done through a public ceremony given by his paternal great-grandmother. My second son was given the Lakota name of "Hoiyekiyapi" (They called him, summoned him) through a public name giving ceremony given by his parents. This was his paternal grandfather's name who was inducted into the armed services during World War II. I believe the paternal grandfather received this name through ceremony. The paternal grandfather gave his permission for his grandson to use his name.

Crazy Horse's father originally had the name Crazy Horse. According to historical accounts, Crazy Horse's childhood name was His Horse in Sight. The name Crazy Horse was bestowed upon him by his father. The father then took the name of Worm. After Crazy Horse's death his father took back the name. The father died keeping the name. It does not appear that the name was ever passed on. If a person in the paternal lineage desired to use the name Crazy Horse, the family could decide if a person is worthy enough to use the name. This would more than likely require a ceremony to make sure the person seeking to use the name of Crazy Horse is worthy.

The foregoing constitutes the findings of the mediation panel and is presented to the RST Supreme Court.

IT IS SO ORDERED.

BY THE COURT:


Sherman J. Marshall
Chief Judge

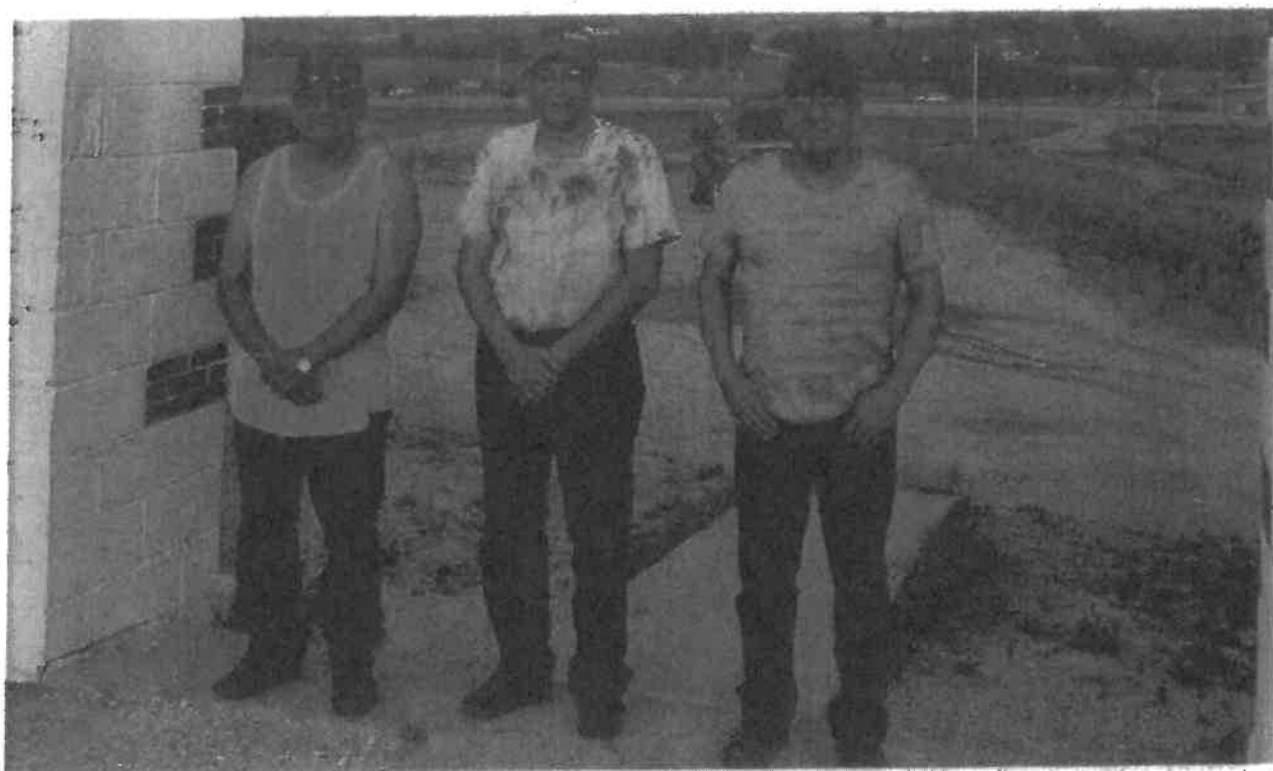
ATTEST:

Clerk of Courts

⑥ Crazy Horse's descendants say book sets the record straight

By: **Liz Forster (/author/Liz+Forster)** • February 17, 2018 •

Updated: February 17, 2018 at 8:48 pm



[View Comments \(/comments/1/1621243\)](#)

In the era of fake news, Floyd Clown and Doug War Eagle are seeking truth.

The brothers are part of the Edward Clown family, the nearest living relatives to the famous Lakota Indian warrior Crazy Horse. For more than a century, truth has largely eluded narratives of Crazy Horse's life; Clown and War Eagle, alongside author William Matson, are looking to set the record straight with "Crazy Horse: The Lakota Warrior's Life & Legacy."

"We want to correct the assumptions that have been made in the name of the Crazy Horse family," said Clown during a book signing Saturday at Hooked on Books in downtown Colorado Springs. "Once you put the truth down, it'll never change, so that's what we did."

After Crazy Horse's death in 1877, members of his bloodline had to hide their relation to the warrior who defeated Gen. George A. Custer at the Battle of the Little Big Horn a year earlier.

"In the mind of the government, the best thing to do was to kill us all, so we went into hiding," said Clown, who administers the Crazy Horse estate with War Eagle and their younger brother Don Red Thunder. "When people mentioned the Crazy Horse story, we were taught to listen and walk away."

Through that silence, the story of Crazy Horse and his bloodline got lost, dissipating into the oral histories of other tribes. Soon, multiple families across the plains claimed to be the descendants of Crazy Horse.

Matson, who promised his father to write the Crazy Horse story that he never finished before his death, approached the brothers in 2001. The brothers knew it was time to lift the veil of silence muting the truth of their family.

For 15 years, Matson worked with the Clown family to understand not only the facts of the history but also, and maybe more importantly, the spiritual importance of the story to the Lakota.

"As a typical white guy, all the spiritual stuff was up here," he said, pointing to his head. "But then I started to understand that I couldn't tell the story without the spiritual side, which came from the heart."

Clown described the heart as a second set of eyes.

"My grandparents told us to use our heart to see the truth," Clown said.

As Clown and War Eagle explored the historic sites and genealogy of Crazy Horse with Matson, they also were in court fighting for a resolution that would confirm their family's heritage. The 17-year court case is close to ending, and a ruling could legally confirm that the Clowns are the blood relatives of Crazy Horse.

Alongside the book, it would leave the Edward Clown family with an identity many up until now could not publicly claim.

"We made this book for our children and our grandchildren, so that they won't lose their identity" War Eagle said. "We did this really because we love them."

"They need the story, because they'll be the ones to make a change," Clown said.

Matson hopes to make a documentary about the story using funds from a Kickstarter that can be found at <https://www.kickstarter.com/projects/153620067/crazy-horse-and-his-family-documentary>.