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CASE NO. 30-2017-CR-00223

DECLARATION OF CHIEF RICKY GRAY GRASS

Chase Alone Iron Eyes

Defendant

1. I served on the Oglala Tribal Council in 2008 through 2012.
2. I am a Sundance Chief of the Oglala Tribe.
3. For many years, I have worked with the 500 mile run conducted by the Oglala Tribe based on our creation stories and calling attention to our treaty issues.
4. During the events at Standing Rock, I travelled frequently between my home on the Pine Ridge Reservation and the Oceti Sakowin encampment at Standing Rock.
5. I provided spiritual counseling and advice to some of those in the camp, particularly the young Lakota, including Julian Bear Runner, my adopted son.
6. When a vacancy arose on the Tribal Council in September of 2015, I returned to service on the Tribal Council as an interim member for three months.
7. In the first week of January 2016, I was asked to conduct a special ceremony at the Crazy Horse Memorial.
8. Special artifacts that once belonged to Crazy Horse; Touches the Cloud, Crazy Horse's wife; and Horn Chips had been returned by a private collector.
9. We did ceremony to honor these returned artifacts.
10. Around the same time as the Crazy Horse Memorial gathering, Julian Bear Runner called seeking guidance.
11. The Standing Rock Tribal Council had withdrawn support and many elders had left the camp.
12. I invited Julian to bring his pipe, his prayer ties, and flags to the ceremony at the Crazy Horse Memorial.

13. When Julian came with three or four carloads of people, Chase Iron Eyes was not among them.
14. Julian asked for guidance on what steps should be taken next, now that the Oceti Sakowin camp was being dismantled.
15. I sought guidance from Spirit and shared that guidance with Julian.
16. I told Julian not to worry about the supposed flood because the pipeline supporters were just trying to scare him.
17. Guidance I received was that the time had come to move to a hill across from the main Oceti Sakowin camp because that was our land.
18. The ceremony also revealed that those making the move should wait for a night when there was dense fog, which would then be followed by a clear day.
19. When the day came, they were to set up the seven tipis in a half moon formation, start the sacred fire, and take their pipes up there to pray.
20. I told them that they would represent the seven council fires of the Oceti Sakowin.
21. I told them that they would be arrested.
22. I told them that they would be released and be alright.
23. I would go up on the weekends to conduct ceremony and check on our elders.
24. During a sweat lodge in the third week of January, we were told that their ancestors would be checking on them to be sure they were doing things properly.
25. One sign that would show that the ancestors had come would be that horses would appear where they were camped.
26. The same night about 1:30 in the morning, we were gathered in our tent when a woman came to tell us that there was a herd of horses outside
27. That was a sign that confirmed that things were being done correctly.
28. I told them to take their time because it was going to happen.
29. We kept in touch when I went back to Pine Ridge.
30. I advised him on how to prepare to move to the new camp location.

31. I knew then that the time was near.
32. Julian called to say that there was a fog that was not very dense.
33. I told him to be patient.
34. On the morning of February 1 at 4:00 a.m., Julian called to say that the fog was real thick.
35. I told them to smudge, pray, and go.
36. I also told them to make an offering of *wasna*, a traditional mixture of buffalo fat and choke cherry.
37. I told them to let the others who wanted to participate in establishing the Last Child Camp know that the time had come.
38. Julian called me from the Last Child Camp to say that they were all set up.
39. He also said that law enforcement and national guard were moving in on the road from the bridge as well as using all terrain vehicles to flank them on the ridge.
40. He said that he felt it was like what our ancestors went through at the massacre of Wounded Knee in 1890.
41. Julian said he probably would not talk to me again.
42. I did not hear from him for a week because he had been arrested.
43. The establishment of the new camp was a continuation of the ceremony begun at the Crazy Horse Memorial.
44. The new camp would be called Last Child Camp, named after the warrior society founded by Crazy Horse in 1873.
45. I understood from the time of the ceremony at Crazy Horse Memorial that the purpose of the Last Child Camp was to open the eyes of the world once again to the injustices being committed against the Lakota people.
46. The ceremony that took place at Last Child Camp was a ceremony involving the seven tipis and the sacred fire.
47. The seven council fires of the Oceti Sakowin is a traditional gathering of all the Sioux tribes that was held at least once a year.

48. The last recorded gathering of the Oceti Sakowin was held over 100 years ago at Greasy Grass.

49. General Custer attacked that gathering of the seven council fires and it cost him and his entire cavalry their lives.

50. During the annual gathering of the tribes, there were traditional ceremonies and meetings held that gave the people guidance and instructions for the coming year.

51. These ceremonies are very serious matters in which many instructions and protocols are given to the people by the medicine man, which are to be strictly followed.

52. Any interruption of ceremony has consequences.

53. If you stopped and blocked a church service, the police would come and arrest you.

54. Instead, our people were holding a spiritual ceremony and they arrested us.

55. In creating the concentric circles and locking arms, those participating in the spiritual ceremony at Last Child camp encircled the fire to prevent interruption of the ceremony.

56. The prophecy of the black snake came to our people long ago.

57. The prophecy was that a black snake would come and pollute the water.

58. The black snake would make some people very rich.

59. The black snake would spill its blood onto the land.

60. Wherever the black snake spilled its blood, Mother Earth would be harmed.

61. This prophecy is one of many that my people hold, including a prophecy that the time would come when great changes would be seen in the weather that would cause great harm to Mother Earth.

62. All of my involvement and communications regarding the establishment of the Last Child Camp primarily took place between Julian Bear Runner and myself and did not involve Chase Alone Iron Eyes.

Dated: August 17, 2017


Ricky Gray Grass