



**HONOUR ANNA MAE AQUASH**

BIOGRAPHIES - STORIES - LETTERS - RESOURCES



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## INTRODUCTION

John Graham, a Tutchone from the Yukon, was arrested in Vancouver, Canada in 2003. He is charged with the 1970's murder of Anna Mae Pictou-Aquash of the Mi'kmaq nation, his friend and fellow warrior in the American Indian Movement (AIM).

Thirty-two years ago, Anna Mae was found dead on the Pine Ridge Reservation in South Dakota, Lakota Territory. In 1976, the Bureau of Indian Affairs (BIA) police made a special request to bury Anna Mae without a death certificate before her identity was confirmed. A government coroner stated that she died of "exposure," despite the bloody bullet wound in her head. Her tragic death is possibly the single most famous unsolved murder in the history of AIM.

In December 2003, the United States government filed for John Graham's extradition from Canada based on what seems more like a fabricated case than an investigation. After four years of challenging this extradition, John lost his appeal in December, 2007. He is now imprisoned in Rapid City, South Dakota, awaiting trial.

The extradition of John Graham by Canada to the USA continues a time-honoured partnership in the ongoing, systematic war of colonization. John Graham's extradition echos the extraditions of Sitting Bull, a Lakota chief who with his people sought refuge in Canada, and of Leonard Peltier, who fought for Lakota land in the 1970's. Like Graham, Peltier was an AIM member and land defender.

Leonard Peltier was extradited from Vancouver, Canada in 1976, to face trial for the deaths of two FBI agents who were shot while engaging in an armed assault on an AIM camp on the Pine Ridge Reservation. It has been revealed that the Federal Bureau of Investigation (FBI) fabricated the case against Peltier, forging documents, coercing testimony, and falsifying evidence, yet he was convicted of these murders and is still serving two life sentences as a Native Prisoner of War.

Leonard Peltier's extradition was based on false affidavits signed by Myrtle Poor-Bear, who claimed to be Peltier's girlfriend. Myrtle Poor-Bear admitted later that she had never met Peltier. Poor-Bear states, in an affidavit from May 11, 1977, that her previous affidavits against Peltier were false and based on FBI coercion.<sup>1</sup> She states that FBI Agent David Price "... showed me pictures of the body (of Anna Mae Pictou Aquash) and said that if I don't cooperate this is what may happen to me." In 1975, FBI Agent David Price also threatened Anna Mae Aquash that she would not live out the year if she did not give them information about Peltier and

the deaths of the two FBI agents, information Anna Mae says she never had.<sup>2</sup> She stated, "They [the FBI] offered me my freedom and money if I'd testify the way they wanted. I have those two choices now. I chose my kind of freedom, not their kind, even if I have to die."<sup>3</sup>

One of the cops who took part in the assault on the AIM camp at Pine Ridge in 1975 was Robert Ecoffey. Ecoffey testified against Leonard Peltier at his trial in 1977. In the 1990's, he became one of the lead so-called "investigators" of Aquash's murder, seeking to frame-up former AIM members and further cover-up the role of police and FBI agents in her death. Ecoffey is also a self-proclaimed graduate of the FBI academy.

According to John Graham and his family, in the 1990's the FBI visited him in the Yukon four times, attempting to convince Graham to make statements implicating AIM leadership for the murder of Anna Mae Pictou-Aquash. He says that on their final visit, they told him that if he didn't co-operate he would face the charges himself. He refused.

In an affidavit Peltier submitted to Grahams' extradition defense, he says he was visited in prison by Robert Branscombe who said he was working with the police to investigate the death of Anna Mae Aquash and had a proposition for him. Branscombe said that he could get Peltier out of prison if he co-operated by implicating former AIM leaders in the murder of Anna Mae Aquash. Peltier refused, stating "that (he) would never lie and become another Myrtle Poor-Bear..."

A supporter recently in communication with John Graham stated that John said he "...wants it made loud and clear that he was indicted because he refused to cut a deal and lie. He wants people to know that Dick Marshall<sup>4</sup> was indicted for the same reason, he wouldn't cut a deal."

The refusal to participate with a government frame-up is the refusal to be bought, the refusal to view the struggles for land and life as something one can pick up, then put down later.

It has now been 30 years since Anna Mae's death. If the government was really trying to find her murderer, why would they wait this long? Key individuals who could contradict the government's story, such as the coroner who performed Aquash's first autopsy (W.O. Brown), have now passed away. Evidence fades over the years, and the political context surrounding the murder is no longer widely understood. Perhaps the government had to wait until now to bring charges in Anna Mae's murder because, in the 70's, too many people believed that the FBI had a hand in her death.

Already one man, Arlo Looking Cloud, has been convicted of aiding and abetting in the murder of Anna Mae. Since making his alleged confession to his role in her death he has recanted, stating that Robert Ecoffey and an investigating police officer coerced his testimony. In 2004, after a four day trial, Arlo Looking Cloud was sentenced to life imprisonment.

The Anna Mae murder case now functions to cover-up the bloody history of the US Government's counter-insurgency campaign at Pine Ridge in the 1970's, known as the "reign of terror." Between 1973 and 1976, more than 67 traditional Lakotas and members or supporters of AIM were murdered. The vast majority of these murders have never been investigated. In prosecuting John Graham, Arlo Looking Cloud and Richard Marshall, the government is able to rewrite history with themselves as agents of justice, and natives who resist as culprits of terror. This repression is also effective in creating a climate of fear that threatens to fragment and weaken present day resistance movements.

Significantly, John Graham did not "resign" from resistance after his participation in AIM. Instead, he continued to fight for the land and the perseverance of indigenous ways of life. The attack against John resounds as a threat to all of those who live in conflict with this system and refuse to comply with repression. To act against this repression is to breathe strength into the struggle for land and freedom.

- Editors

## REFERENCES & ENDNOTES

1. <http://whoisleonardpeltier.info/extradition.htm>
2. Johanna Brand, *The Life and Death of Anna Mae Aquash*, (Toronto, Ontario, James Lorimer and Company, 1978) 133-134. Rex Weyler, "Who killed Anna Mae?" [Vancouver Sun,] January 8, 2005.
3. Mary Crow Dog and Richard Erdoes, *Lakota Woman*, (New York, NY, Harper Colins, 1991) 196.
4. As of August, 2008 Vine Richard Marshall, better known as Dick Marshall, has been charged with aiding and abetting in the murder of Anna Mae Aquash. He is now imprisoned at Pennington County Jail, Rapid City, South Dakota.

### JOHN'S TRIAL DATE

has been set and cancelled twice - in October 2008 and February 2009.

**For the current trial date and other case updates, check online:**

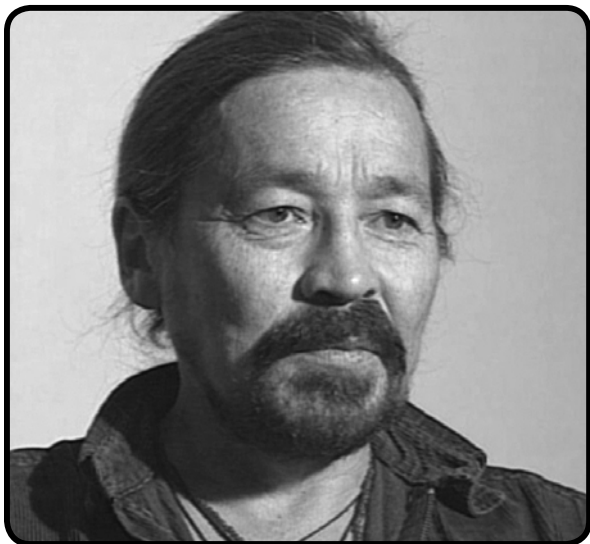
[ourfreedom.wordpress.com](http://ourfreedom.wordpress.com)  
[www.grahamdefense.org](http://www.grahamdefense.org)



# John Graham's LIFE IN RESISTANCE

Since his youth, John Graham has involved himself in struggle for indigenous ways of life and relationship to the land. From challenging police persecution of natives in the streets of Vancouver, to supporting the Lakota resistance for traditional territories, to fighting against uranium mining in Northern Saskatchewan, Graham's efforts reveal links between land exploitation and the calculated strategy for indigenous assimilation. The destruction of traditional land is an attempt to annihilate indigenous ways of life, which are in total conflict with the business of resource extraction and "development."

In the early 1970's, before participating in the American Indian Movement, John Graham moved to Vancouver, British Columbia from the Yukon. In Vancouver, he involved himself with the Beothuck Patrol, a native group doing street level monitoring of police harassment.



John Graham, 2001

In 1974, when Graham was seventeen, he took part in the Native Peoples' Caravan from Vancouver to Ottawa. During this time, three-hundred people from the Caravan moved into the abandoned Carbide Mill building on Victoria Island, behind the Parliament buildings in Ottawa. During the occupation, John Graham read out this public statement:

"We, in the spirit of Louis Riel, whose statue was unveiled by your Prime Minister on Oct. 2, 1968, hold onto this embassy as a symbol of resistance... The Native People here on Victoria Island in Ottawa, as in Cornwall, Alcatraz, James Bay, Cold Lake, Wounded Knee, Kenora, Cache Creek, and Parliament Hill, ask all of you to help us win the battle for our culture and our independence. We ask this because we believe in the right of self-determination of all people ... Stand with us, Canadians, and maybe one day we can stand together in peace! When that day comes, we will turn the flag of your nation right side up, as it should be when people are free."

The occupation of the Carbide Mill lasted for five months. After the power was cut-off from the building during winter months, people installed wood stoves to keep warm and ripped out walls to burn for heat. The Mohawk Nation, whose traditional land includes Ottawa and traverses the US Border, gave support to the occupation.

At the end of the Carbide Mill action, Graham went down with a group to support the Mohawk land re-occupation at Ganienkeh, also known as Eagle Lake, in New York State. This was the first time Graham was involved in an armed occupation. While he was at Ganienkeh participating as general security, the presence of government agents was intensifying as part of an effort to pressure the Mohawks to turn some of their people over for state prosecution.

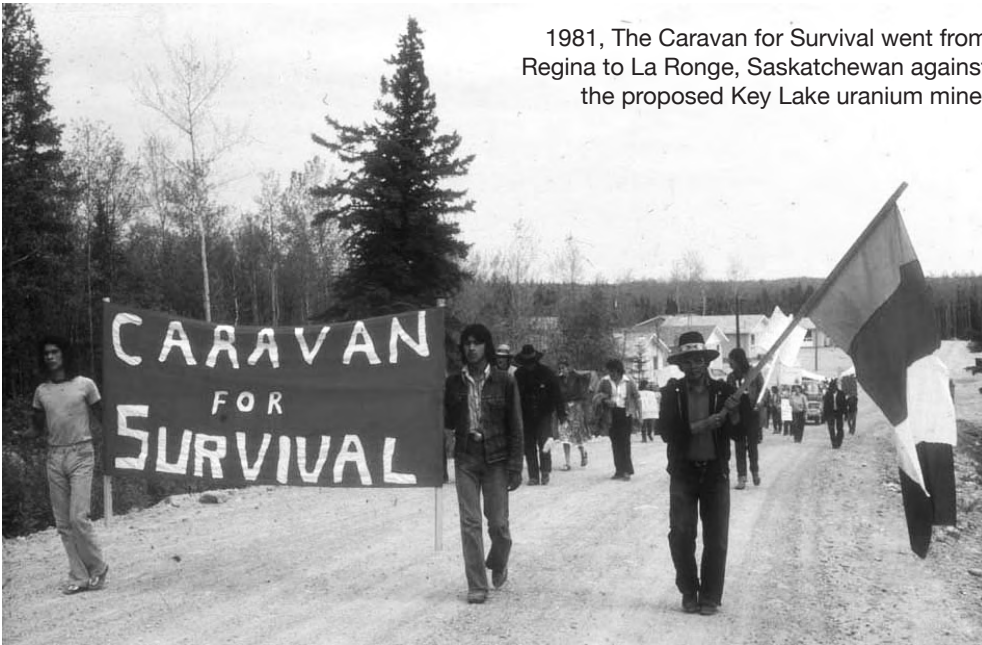
*"I'm a warrior. I was a warrior when I first went to South Dakota and I'll be a warrior this time when I have to go to South Dakota"*

*-John Graham*

Shortly thereafter, Graham travelled to Minnesota, inspired to learn about the American Indian Movement Survival Schools. These schools were intended to teach young Indian people about their own history and culture, to teach songs and language, identity and strength. At the Red Schoolhouse survival school in St. Paul, Minnesota, John first met Anna Mae Aquash.

Anna Mae taught, fundraised, and wrote curriculum for classes. She worked to expand the purpose of the survival schools, believing that they should train youth to be leaders, so the movement would not be dependent on only a few people. According to Johanna Brand, Anna Mae "...believed that new leaders should be continually emerging, regenerating AIM's momentum, strengthening the movement and broadening it's appeal."

1981, The Caravan for Survival went from Regina to La Ronge, Saskatchewan against the proposed Key Lake uranium mine.



During the mid 1970's Graham supported AIM's activities on the Pine Ridge Reservation in South Dakota. He acted as security at times, but mainly as a driver who would transport people safely. Sometimes he drove for Anna Mae. Both John Graham and Anna Mae Aquash participated in the resistance of traditional Lakotas to the exploitation of their land and to the corrupt tribal council on the Pine Ridge Reservation. During this period, the Guardians of the Oglala Nation (GOONs), a U.S. government backed paramilitary group, was in operation at Pine Ridge under the direction of tribal president Dick Wilson. Within three years more than 67 traditional Lakotas and AIM members or supporters were murdered on Pine Ridge.

In the midst of this bloody period, the Lakota's sacred Black Hills were sold off by Dick Wilson's band council to the US government for resource exploitation, with uranium being a main interest. In the 1970's, uranium was a very highly priced commodity, used for nuclear weapons and later nuclear energy. With profit in mind, the US government secretly turned sacred Lakota land into an of-

ficial "National Sacrifice Area." Now, much of the land in Lakota territory is contaminated with radioactive uranium waste.

Radioactive contamination from uranium mill tailings (waste) accumulates in plants, animals, water and soil. In contaminated areas, people are told to not eat regularly from the land, because accumulation of radiation in the body leads to cancer and birth defects. Radioactive contamination also extends far beyond the immediate areas of mining and milling, traveling in air and water. Some of the radioactive by-products of uranium milling remain toxic for tens of thousands of years.

*"As a people, our philosophy is respect for all living things. We cannot agree that our resources are being ripped off from us at home. We're stuck with the waste, we're contaminated with the waste, and here our resources are going to kill other people in other countries. We cannot agree with that. Our own people and our way of life just does not agree with that."*

*- John Graham*

*"The FBI today is yesterday's cavalry, is yesterday's Custer. Agent David Price today is yesterday's Custer, he is no different"*  
*- John Graham*

Throughout the 1970's John Graham organized resistance to uranium mining and exploration. In 1980, Graham took part in the Caravan for Survival from Regina to La Ronge, Saskatchewan in opposition to the proposed Key Lake Uranium Mine. In 1981, Graham was part of naming and creating the Anna Mae Survival Camp, near Pinehouse in Northern Saskatchewan, where he stayed with his partner and young children. For months, the camp was set up alongside the road to the planned Key Lake Uranium Mine, in order to knit together resistance to it. Despite everything, the Key Lake Mine opened, becoming the world's largest uranium mine, only to be surpassed in scale recently. At Key Lake there were more than half a dozen ra-

radioactive spills within six months of the mine starting operations in 1985.

In the 1980's John said:

“As a people, our philosophy is respect for all living things. We cannot agree that our resources are being ripped off from us at home. We're stuck with the waste, we're contaminated with the waste, and here our resources are going to kill other people in other countries. We cannot agree with that. Our own people and our way of life just does not agree with that.

...That is in total conflict with our way of life because the Indian way of life is respect and to coexist with everything that is natural”

In 1983 and 1984, John Graham took part in The Red People's Long Walk from Victoria, BC to Ottawa and Akwesasne Ontario. The intention of the walk was spiritual and educational. It connected and built solidarity between different native communities in struggle for survival and against assimilation. In an open letter from the two year long walk it is written: “We walk for survival of the land together with our people's independent way of life, values, principles, and purpose for life.”



Ottawa, Canada, October 12, 1984

In May and June 1984 John Graham carried out a European speaking tour focused on native rights and the problems of uranium mining. The tour laid the groundwork for several native rights events in Europe in the years that followed. During the 57 day tour, John spoke at about 80 meetings.

Graham, father of eight, was living in the Yukon and raising a family when, according to John, the FBI began to visit him. He said they wanted him to testify against AIM leadership in relation the murder of

The Red Peoples' Long Walk arrives in Ottawa, October 12, 1984. John Graham in front, second from left.

Anna Mae Aquash. He told them he did not know who killed Anna Mae. In the FBI's last visit to John they told him that if he did not cooperate in the prosecution of former AIM leaders, he would face the murder charge himself.

After being arrested in 2003, John was imprisoned for 40 days until he was released under house arrest in Vancouver to face extradition hearings. During four years of court

hearings people came to show support for John. At his final extradition appeal hearing on June 26th, 2007, dozens of extra chairs were carried in for his supporters and still not everyone could fit inside the court room. On this day John was taken to jail near Vancouver. On December 6, 2007 the Supreme Court of Canada formally rejected the extradition appeal. Even before the decision



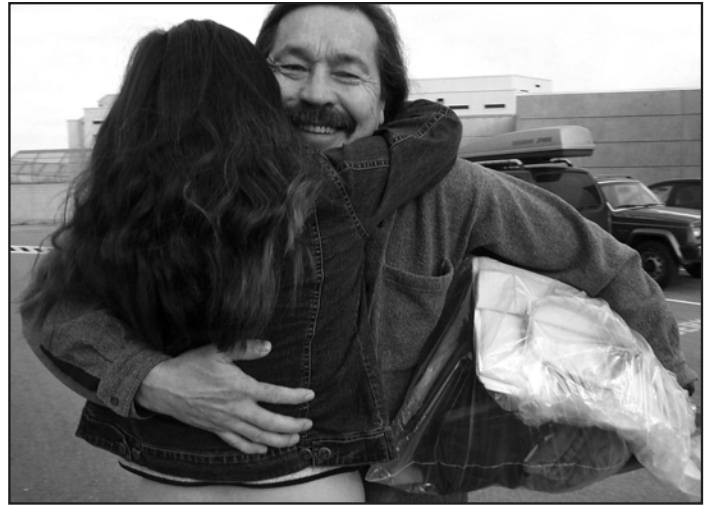
The 1981 Caravan for Survival

was made public, and without being allowed to call his family, John Graham was transferred to a prison in Rapid City, South Dakota, where he is now awaiting trial.

Though the duration of his persecution, John's family and friends, native sovereigntists, the Native Youth Movement, journalists, authors, anarchists and activists have continued to support John.

In Vancouver, on June 26, 2008, the one year anniversary of John's imprisonment, supporters picketed and gave away leaflets outside the recently vacated operations office of the Cash Minerals uranium mining company. Cash Minerals is interested in uranium exploration right next to Graham's home community in the Yukon.

Solidarity with John Graham means carrying on with the struggle that John is part of, for the land and our lives.



January 16, 2004, John embraces his daughter as he is released on bail after 40 days incarceration.



Graffiti left December 6th, 2007 on the wall of the probation office in Vancouver, BC that John was required to report to.

## RESOURCES

### Websites:

Our Freedom  
(A news site for John Graham and Leonard Peltier)  
<http://ourfreedom.wordpress.com>

Graham Defense  
<http://www.grahamdefense.org>

Leonard Peltier Defense Offense Committee  
<http://www.whoisleonardpeltier.info>

The Tye: Delivering a Framed John Graham  
[http://thetye.ca/Views/2007/05/16/John Graham](http://thetye.ca/Views/2007/05/16/John%20Graham)

The Case of John Graham  
<http://warriorpublications.com/?q=node/25>

Transcript of Arlo Looking Cloud Trial  
<http://www.grahamdefense.org/200402cloud-transcript/>

### Books:

*The Life and Death of Anna Mae Aquash*,  
by Johanna Brand

*Lakota Woman*, by Mary Crow Dog and Richard Erdos

*Prison Writings: My Life is My Sun Dance*,  
by Leonard Peltier

*The Trial of Leonard Peltier*  
by Jim Messerschmidt

### John's current mailing address:

John Graham  
Pennington County Jail  
307 St. Joseph Street  
Rapid City, SD 57701 - USA

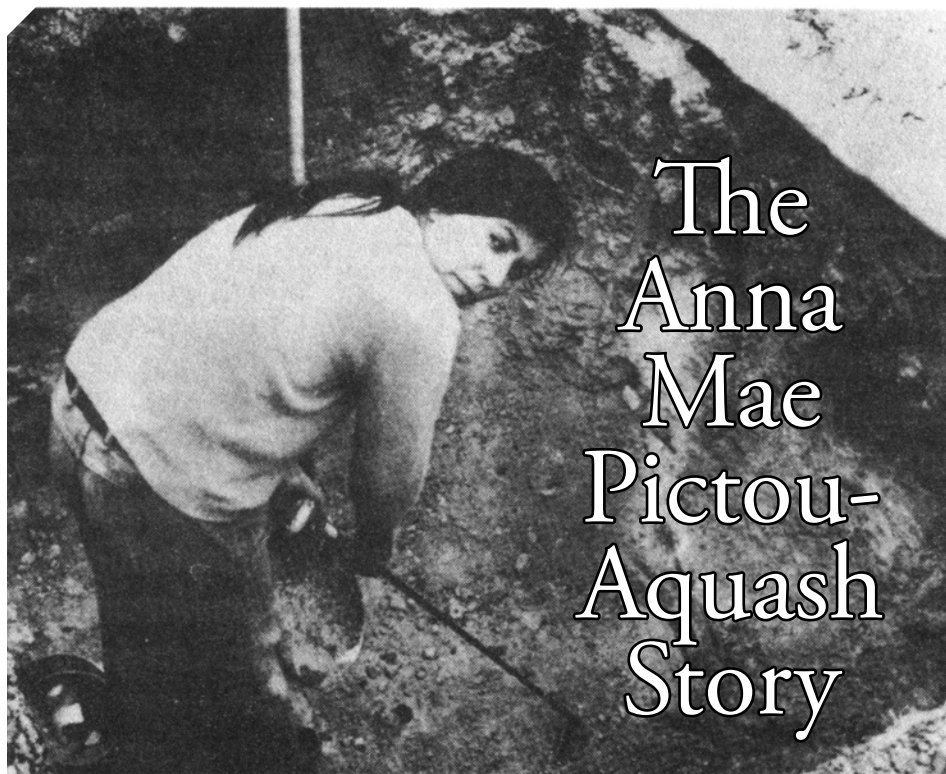
## *US Renews War on the American Indian Movement:*

by Billie Pierre,  
Nlaka'pamux/Saulteaux Nation

In the past few years, the memory of Anna Mae Pictou-Aquash—an American Indian Movement (AIM) leader from the Mi'kmaq Nation in Nova Scotia, Canada—has been reduced to that of a helpless woman who was murdered by her own allies. In reality, her murder is part of a ruthless campaign waged by the US government—a campaign that, far from being ancient history, is still unfolding today.

Thirty years after the death of Pictou-Aquash, the US government has renewed its war against the last remnants of AIM. As in the 1970s, this attack is only part of a larger war to gain control over Native lands and resources.

The US made its first violent attack against AIM in 1972, spurring what became known as the Bureau of Indian Affairs (BIA) Takeover. Natives had been conducting a peaceful protest outside the BIA headquarters in Washington, DC, when they were attacked by riot police. In response, the Natives barricaded themselves inside the BIA building, smashed up offices and took top-secret documents. These documents proved that the government was illegally handing out reservation land, water and mineral rights to corporations.



That same year, AIM launched a campaign on the Pine Ridge Reservation in South Dakota. Dick Wilson, the corrupt tribal president, had created a paramilitary force with stolen federal program funding. With his control of the reservation secured by force, Wilson set about ceding uranium-rich areas of the sacred Black Hills to the federal government. AIM assisted in protecting Pine Ridge's traditional families from the constant onslaught of violence, which culminated in the AIM occupation and government siege of Wounded Knee in the Spring of 1973. From 1973 to 1976, the people of Pine Ridge lived under the "Reign of Terror"—more than 300 Natives, mainly traditional Lakota and AIM members, were murdered, primarily by Wilson's Guardians of the Oglala Nation (GOONs).

On June 26, 1975—while Wilson was in Washington, DC, signing away an eighth of the reservation—the FBI

launched an attack on an AIM camp at Pine Ridge. The US was dealt a humiliating blow—two FBI agents lost their lives. Although Joe Stuntz Killwright, a Native warrior, was killed in the shoot-out, an estimated 40 Native men, women and children escaped.

In extreme rage, the FBI violently harassed Lakota families. They drafted a list of people that they suspected were present at the shoot-out, and they blamed Leonard Peltier, Bob Robideau, Dino Butler and Jimmy Eagle for killing the agents. The four young men went on the run. Butler and Robideau were eventually arrested, tried and acquitted by an all-white jury, so the FBI targeted Peltier for the "murder" of the agents. Of course, there has never been an investigation into Stuntz Killwright's death.

Image (top): Anna Mae using a golf club to dig a bunker inside Wounded Knee, 1973



At this time, Pictou-Aquash was “snitch-jacketed” by the FBI. This tactic of the FBI’s Counter-intelligence Program (COINTELPRO) undermined valuable members of a group by casting them in suspicious situations. Wherever Pictou-Aquash went, arrests would follow. She’d be released, while other AIM members were slapped with charges and high bail. In September 1975, FBI Agent David Price attempted to force her to sign an affidavit implicating Peltier for the murder of the two FBI agents. She refused to cooperate, and Price promised her that she wouldn’t live to see the year’s end.

Pictou-Aquash went underground, turning to AIM for protection and putting her fears of the FBI in writing. In late February, her body was found outside of Wanblee, on Pine Ridge. Four FBI agents joined the “investigation,” including Price. They cut off her hands for

“fingerprint analysis,” and despite the visible bullet hole in the back of her head, they determined that the cause of her death was exposure. They quickly arranged for her to be buried as a Jane Doe. After this cover-up came to light, the FBI released a statement announcing that Pictou-Aquash was not a government informant. As intended, this statement insinuated that AIM might have believed Pictou-Aquash to be an informant and murdered her.

After nearly three decades of dormancy, law enforcement attempts to “solve” the murder of Pictou-Aquash recently resumed, with a surprising number of former AIM members accepting and promoting the FBI’s version of events. On March 30, 2003, two Native men were accused of her murder—John Graham and Arlo Looking Cloud. There is no credible evidence linking either man to the crime, and their prosecution seems like nothing more than an effort to destroy what little remains of AIM.

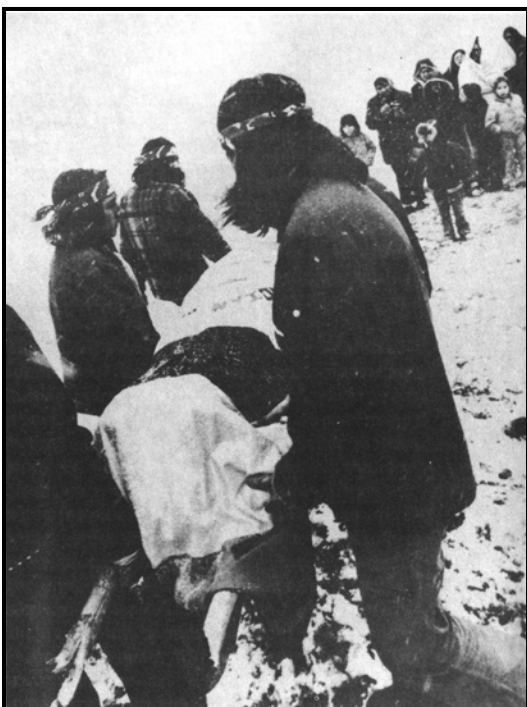
US Marshal Robert Ecoffey has played a prominent role in resurrecting the investigation. Ecoffey got his start in law enforcement as a GOON in the 1970s, and he participated in the Oglala shoot-out. In the 1990s, after becoming the first Native US Marshal in history, Ecoffey resurrected the Pictou-Aquash murder investigation and followed FBI claims that AIM was responsible. Ecoffey and Denver, Colorado, Detective Abe Alonzo spent years visiting and questioning Looking Cloud about the murder.

*“I am not a citizen of the United States or a ward of the Federal Government, neither am I a ward of the Canadian government. I have a right to continue my cycle in this Universe undisturbed.”*

*- Anna Mae Pictou-Aquash*

Looking Cloud is an Oglala Lakota and a father of two. He also has serious substance abuse problems that were exploited by Ecoffey and Alonzo during their investigation. In March 2003, in an alleged confession video-taped by Ecoffey, Looking Cloud admitted to being under the influence of alcohol. Alonzo then fed him leading questions, and Looking Cloud slurred contradictory answers. He allegedly confessed that he had been the unwitting accomplice in Pictou-Aquash’s execution by AIM. He stated that he witnessed Graham take her to the edge of a ravine and shoot her in the back of the head.

Looking Cloud was denied the right to choose his own lawyer. During his trial, every witness for the prosecution presented AIM in the most negative light possible, and they contradicted each other in their testimonies. Many people could have been called as defense witnesses, to testify that Pictou-Aquash had been afraid of the FBI, not AIM. But the defense called only one witness—FBI Agent Price! He was questioned for 10 minutes on Pictou-Aquash and



The body Anna Mae Aquash wrapped in an American Indian Movement flag.

whether she was an FBI informant. Looking Cloud's lawyer made few motions and did not challenge Ecoffey and Alonzo's manipulation of his client. Looking Cloud was not allowed to take the stand to defend himself; all that was shown was the videotaped interview that he had given. In February 2004, after a four-day trial, Looking Cloud was convicted of aiding and abetting in the murder of Pictou-Aquash, and he was sentenced to life in prison. Looking Cloud's subsequent appeal was denied. In October, Looking Cloud fired his most recent lawyer. Unfortunately, without much more widespread support in the US and Canada, he is unlikely to challenge the dirty tactics used to convict him.

Sadly, many former members of AIM are now cooperating with the FBI's renewed war on the movement.

Robideau now lives in Spain, where he operates a "Native museum" and does workshops on "Native art" for Europeans. Robideau has also profited from Robert Redford's *Incident at Oglala*, a documentary about the 1975 shoot-out. In this movie, Robideau perpetuates rumors of a "Mr. X"—the man who really murdered the FBI agents. Rather than exonerating Peltier, this creates an opportunity for the FBI to possibly prosecute more AIM members for the shootings. Robideau also perpetuates the rumor that Peltier once interrogated Pictou-Aquash with a gun, suspecting that she was working for the FBI.

In the wake of Pictou-Aquash's death, Robideau stated that the FBI killed her "because they knew she was one of us and wouldn't talk."

But in February 2004, he claimed: "I for one applaud the verdict of guilty in the Arlo Looking Cloud case." A month later, Robideau resigned from the Leonard Peltier Defense Committee (LPDC) "after several discussions with this group regarding the ongoing support and comfort that the LPDC... continues to give to John Graham and the John Graham Defense Committee.... I personally will be overjoyed when the Canadian courts rule to return John Graham... to the US to answer for this brutal murder. I will pray that his extradition contributes to an escalation of this case."

Another turncoat is Russell Means, the charismatic national director of AIM during the 1970s. Since then, he has moved on to Hollywood, starring in *The Last of the Mohicans* and Disney's *Pocahontas*. Means also has assisted the Republican Party in campaigning on Pine Ridge.

In 1998, Means publicly accused Graham and Looking Cloud of murdering Pictou-Aquash and demanded that the courts hand down indictments. Following Looking Cloud's conviction, however, Means called it a travesty of justice. Obviously, he is on whatever side brings him the most attention.

Kelly White, a former AIM member, runs a Native issues radio show in Vancouver. A few years before Graham was arrested, she began to target him for defamation. At a Peltier support event in Vancouver, she got up on stage and accused Graham of murdering Pictou-Aquash, although she didn't have any evidence to back this up. Her personality is vindictive, and over the years she's targeted various

people in the community, including those who have supported Graham's struggle against extradition.

This behavior is unacceptable; a basic principle of any resistance movement is non-collaboration with the enemy. As Peltier has written regarding the arrest of Graham: "When we talk of sovereignty, we must be willing to solve our own problems and not go running to the oppressor for relief.... We have been and still are at odds with the most dangerous, well-funded, strongest military and political organization in the history of the world."

John Trudell, a onetime AIM spokesperson turned actor and musician, is also helping the FBI pin Pictou-Aquash's murder on former AIM members. Trudell's testimony at Looking Cloud's trial can be summed up as: "Though I have no recollection of ever meeting Looking Cloud, he tracked me down and confessed his role in Anna Mae's murder—but until this time, I chose to stay silent." Graham's extradition was made possible by Trudell's positive identification of him to the FBI.

Former AIM member Kamook Nichols also gave testimony at Looking Cloud's trial. She stated that Dennis Banks, her former husband and cofounder of AIM, and Peltier believed that Pictou-Aquash was working for the FBI. Nichols stated that they had planned to bomb strategic locations on Pine Ridge and wanted Pictou-Aquash's fingerprints on the explosives.

Not only did the FBI give Nichols immunity, it also gave her \$42,000 for her cooperation. She also admitted to wearing a wire for the

FBI over the years. It is suspected that Nichols may have implicated her ex-husband for personal reasons; it has been documented that Pictou-Aquash and Banks were having an affair—something Nichols has known of since August 1975. Nichols' testimony is suspect for another reason: In September 2004, she married Robert Ecoffey, following a five-year-long relationship.

On December 1, 2003, John Graham, a Southern Tutchone from the Yukon and a father of eight, was arrested in Vancouver, Canada, for the murder of Pictou-Aquash. To raise his \$50,000 bail, his family had to sell their trapline, their traditional way of living off the land. In early 2005, the government of British Columbia approved his extradition to the US.

Graham is a warrior. As a young man, he went to South Dakota to join the AIM campaign on Pine Ridge. Over the years, he has continued to make great contributions to indigenous resistance to uranium mining. I've met many people who've worked with him and have heard only good things about him. Unlike many former AIM members, he refuses to cooperate with the FBI and refuses to implicate anyone for any reason.


Graham has stated that Pictou-Aquash was his sister and that they stuck together because Natives from Canada tended to be given a hard time by their US brothers and sisters. His job was to transport Pictou-Aquash, who was hiding from Agent Price and a violent infiltrator named Douglas Durham. Graham has stated that he drove her from Denver to a safe house on Pine Ridge.

Graham says that the FBI started to visit him in the Yukon during the mid-1990s. On four separate visits, they offered him immunity and a new identity if he testified that any of the former AIM leaders had ordered Pictou-Aquash's execution. He refused. On their last visit, they stated that this would be his final chance to cooperate; if he would not testify, they would charge him with her murder.

During Graham's extradition hearing, Peltier submitted an affidavit stating that he had been offered his freedom within ten days if he signed an affidavit to implicate John Graham in Anna Mae's murder; Peltier refused. There is no physical evidence against Graham, only more unreliable, FBI-tainted testimony. Furthermore, US and Canadian court systems have no jurisdiction or authority over indigenous people. We have the right to practice our own justice system—something recognized in Canadian law.

Graham's current legal struggle reflects the political repression faced by Native activists who have defended their land and their traditional way of life. Most of British Columbia has never been ceded to any colonial government, and the indigenous nations living there have full jurisdiction over their lands and resources.

British Columbia is very rich in natural resources—it has the eighth-highest mineral potential in the world. The province also has plans to carve up the mountains with wall-to-wall ski resorts by 2010. Currently, there is much indigenous resistance to mining and resort development. The most extreme case was the Gustafsen



*“They want to destroy our spirit. They want us to not understand our natural relationship to the earth and our relationship to our spirit. They want us to continue to give respect and validity to their forms of power...”*

*True power is natural. A blizzard is true natural power, a tornado and a hurricane and an earthquake. These things of natural power that come from earth are powers that man cannot control. The federal government does not want us to recognize that as people we carry this natural power within us.”*

*- Anna Mae Pictou-Aquash  
Statement to the Court of South Dakota*



Lake standoff in 1995, when the government deployed 400 Royal Canadian Mounted Police tactical-assault-team members to kill about 20 Natives who had defied a trespass notice and were living within their traditional tribal territories. Since then, dozens of Native people who have defended their lands have been criminalized.

John Graham and Arlo Looking Cloud's current struggle for their own freedom is a clear message being sent out to all Native

land defenders. This is a threat being made against anyone who dares to stand up to the corporations that are stealing our lands. Now is the time to come together and make a strong stand. We will be tested more in the coming years.

*Billie Pierre is Nlaka'Pamux/Saulteaux woman based in Vancouver. She's a NYM OG and joined in 1995.*

*This article was first published in the January/February 2006 issue of the Earth First! Journal.*

## Anna Mae Aquash's History of Resistance

### 1969

- Arrested in Boston after jumping onto a group of police when they arrested a friend of hers who was assaulted at a bar.

### 1970

- Acted as part of the Boston Indian Council and took part in an AIM demonstration against Mayflower II, Thanksgiving Day.

### 1972

- Took part in the Trail of Broken Treaties leading to a native occupation of the Bureau of Indian Affairs headquarters in Washington DC.

### 1973

- Participated in the armed liberation of Wounded Knee, Pine Ridge, Lakota territory.

### 1974

- Trained in karate at AIM gym. She could outmanoeuvre some of the men and her skill was said to be equal to a brown belt.
- Swam across a bay to participate in the armed re-occupation of Anicinabe Park in

Kenora, Ontario, by the Ojibway Warriors Society.

- Research, teaching and creating programs for the Red Schoolhouse an AIM Survival School in St. Paul, Minnesota.

- Anna Mae wanted to find funding from places other than the Christian church. She took part in re-organizing the Los Angeles AIM chapter into a highly effective fundraising body. At this time, Anna Mae demanded the expulsion of then suspected (and later confirmed) FBI informant Douglas Durham from Los Angeles AIM.

### 1975

- Participated in the armed occupation of a religious building in Gresham, Wisconsin, by the Menominee Warrior Society. Acted as armed security and media relations.

- Attended the AIM convention in Farmington, New Mexico, related to racist murders of Navajos.

- Security and health for traditionalists at Pine Ridge, South Dakota, Lakota territory.



# LETTERS from LEONARD PELTIER

## Leonard Peltier concerning the Anna Mae Aquash murder investigation

May 1, 2003

Sisters, Brothers, Friends, and Supporters:

After so many years, it is a relief to see movement in the investigation of the murder of Anna Mae Pictou Aquash. It has always been my desire to have her murder solved. However, I caution everyone not to rush to judgment and instead to turn a critical eye to the government's activities in this case. The government has yet to prove that those indicted for the murder of Annie Mae are guilty of any crime. I very much fear that innocent people may be railroaded, as I have been, into prison.

I am so concerned about another miscarriage of justice because of the visit I received from Bob Branscombe in the fall of 1998. He offered me a deal saying that if I helped to get a conviction against John Boy Patton [*AKA John Graham-ed*], he could assure me that I would be granted parole. I couldn't help because I didn't know anything. I told him so. Branscombe told me this didn't matter as long as I was willing to help. He said, "You'll be released within ten days if you sign an affidavit against John Boy Patton." I won't ever accept being released in return for imprisoning someone who is unfairly convicted. But maybe there are others who find this kind of a deal acceptable? You can understand my doubts about how the government, aided by some of the media, will proceed in this case. Yes, we want justice for Annie Mae. But it's not justice if people are coerced into falsely pointing fingers of blame.

It also is not justice if a full investigation into the FBI's role in Annie Mae's death is not included in the inquiry. Because the FBI told Anna Mae that they would see her dead within a year if she did not cooperate with them, and because of the way the FBI handled the incident of her death, I continue to believe that they were at fault for her murder. Any investiga-

## Leonard Peltier's Response to the Anna Mae Investigation

September 29, 1999

*Excerpted from an "open letter":*

I have just received and read a report written by Chris Nicholas about the recent press conference held in Canada in regard to Anna Mae. I am very shocked and saddened by what is being said and the misinformation and outright lies that are being spread about what happened to her and what has happened to me. I have not said anything up until now because I do not want to be involved in an investigation carried out in part, by Robert Ecoffey and the RCMP. Ecoffey was responsible for much of the terror and corruption that existed on Pine Ridge in the early 70's. The RCMP, working with the FBI, submitted a fabricated statement against me over a year after I was arrested by them in Canada.

Yes, we want justice for Anna Mae. We want justice for all of the people who died at the hands of Dick Wilson, the BIA and the FBI. It is not justice when people need to be coerced into pointing fingers as was attempted with me. It is not justice if a full investigation into the FBI's role in all of the deaths is not carried out.

In the Spirit Of Crazy Horse,  
Leonard Peltier

## Leonard Responds to the Recent Arrest of John Boy Graham in Vancouver, BC

December 5, 2003

tion that does not consider the fact that the FBI's pathologist listed the cause of her death as exposure, despite the obvious bullet hole in her head, and then quickly had her buried before a positive identification could be made must be a bogus one. Special Agent David Price was very familiar with Annie Mae's appearance and saw her body after it was first recovered. I believe he recognized her and attempted to cover up her murder.

There are others who cry out for justice, too. What about Frank Clearwater, Buddy Lamont, Pedro Bissonette, and Joe Killright Stuntz - to name only a few?

In the three years following Wounded Knee, Tribal Chairman Dick Wilson had the GOONs enforce his rules and anyone associated with AIM was targeted for violence. Their homes were burned. They were struck by cars, shot in drive-by shootings, and beaten. Between 1973 and 1976, over 60 traditionalists were murdered - Pine Ridge had the highest murder rate in the United States - and many more were assaulted. In almost every case, witness accounts indicated GOON responsibility, but nothing was done to stop the violence. On the contrary, the FBI supplied the GOONs with weaponry and intelligence on AIM, and looked the other way as the GOONs committed crimes.

As I have done many times in the past, I call on all of my supporters to urge the U.S. Congress to investigate the Reign of Terror. I believe Anna Mae's murder was the direct result of the FBI's activities on Pine Ridge. I say this not because I believe Annie Mae was an informant. No. I never believed nor took seriously rumors that Anna Mae Aquash was an FBI informant. I believe, instead, that Anna Mae was murdered because she was a skilled organizer and leader for our people. There is no clearer example of FBI misconduct than the Reign of Terror. The events that happened there should not be allowed to be forgotten nor covered up by time.

Mitakuye Oyasin.

In the Spirit of Crazy Horse,  
Leonard Peltier



*"No. I never believed nor took seriously rumors that Anna Mae Aquash was an FBI informant. I believe, instead, that Anna Mae was murdered because she was a skilled organizer & leader for our people."*

It is obvious to anyone who looks at the past few years with an open mind and a remembrance of COINTELPRO, that the FBI's program of misinformation and discrediting of activists is alive and well. I encourage all who come into contact with this finger-pointing behavior to also look at the person pointing.

Your commitment to a cause, for the most part has to include a dedication to non-combat with your own people. If you get caught up in a combative cycle you will spend most of your time fighting rumors and accusations and each other.

When we talk of sovereignty, we must be willing to solve our own problems and not go running to the oppressor for relief.

Since the Patriot Act was passed, the government has gone back through records and is trying to re-file on anyone it can, in any way. If you look at the history of colonization world-wide, the oppressor always identifies the individuals within the resistance movement that they can buy off and starts funding them. They likewise start neutralizing their opposition by discrediting individual leaders by whatever means necessary; it is the old "Divide and Conquer" routine.

There are a lot of people in Indian Country claiming to know this or that about someone else. Ask for proof, if you're going to consider their words. All the rumor mongers have scenarios they've come up with to, in essence, set a trap for anyone willing to listen.

My father once said that our greatest weaknesses have always been booze, flattery and jealousy. If you look closely, you will find one or more of these at the foundation of the finger pointing. Growing up, I always heard my people say, "Ignore people's misstatements about you and live your life so that all can see your true character".

With today's technology of media, it has been found through surveys that a statement, whether true or not, is taken for truth if not countered within a 24-hour period. As the old saying goes, "A lie will travel around the world, while the truth is just putting its boots on". I have been in prison for over 27 years because of lies about myself, my people and my culture

so I am sensitive to those who would make quick judgments without knowing the facts of a case. Notice that I say “knowing”, not “believing”.

I fear that John Boy will not receive a fair trial in the US anymore than I did. I must remind you, it is court record that the FBI lied to extradite me back to the US. I know that their behavior hasn't changed just as I know that Anna Mae was not an informant. As much as I want justice for Anna Mae, I likewise do not want an injustice to be enacted against one of our own in the name of crime-solving - so that some finger-pointing government lackey can get a feather in his cap.

The death of Anna Mae should be considered Indian Business - Indigenous Nation to Indigenous Nation. We still have within the framework of our culture the capacity to deal with our own problems and mete out the appropriate punishment, according to the offense. Anna Mae was a victim of the oppressor - any person who had part in her death likewise, in some form is and always will be a victim; for what person can ever feel good about the death of a beautiful young Indian woman, mother and activist for her people? Those responsible for her death, whether they pulled the trigger or not, must surely suffer strongly from their own fears as to want someone as her no longer among the living.

Some of my brothers and I once had a conversation about such possibilities and it was unanimous: we are not here to fight our own people and to take the life of even one of our own would discredit our cause. Likewise, it will not serve us to take the life of anyone. Our battles have always been in defense and to keep the enemy back while using the media to let average Americans know what was being done to our people in their name with their tax dollars.

Someone once said that you can measure the stature of a man by the size of his enemy. With that in mind, I say to our people, “We have been and still are at odds with the most dangerous, well-funded, strongest military and political organization in the history of the world.”

If you sometimes feel overwhelmed, as I sometimes am, then remember Geronimo, Crazy Horse, Sitting Bull, Osceola, Tecumseh and a host of others - you are in good company.

I am proud to be a Native American because my people before me stood up against overwhelming odds so that I might have a chance to exist. They were successful, as I am living proof. I pray to the Creator that the future generations will feel the same about us because we will stand up and will be successful and they will be living proof.

Stay Strong My Relatives.  
In the Spirit of Crazy Horse,  
Leonard Peltier

## Leonard's Reaction to Kamook Banks and the Arlo Looking Cloud Trial

February 10, 2004

Hau Kola,

First of all, I want to thank all those who have been standing up for the American Indian Movement and myself. The Arlo Looking Cloud trial was nothing more than an indirect presentation of another Myrtle Poorbear to discredit AIM and myself, and to extradite John Graham. I am an innocent man. The government knows that, and Kamook knows I am innocent as well.

On a personal note, Kamook's testimony was like being stabbed in the heart while simultaneously being told your sister just died. I cannot convey enough, the shock and hurt that I felt. Of all the fabrications that the government has used to keep me imprisoned, this one hurt so deeply. I would have laid down my life to defend Kamook and her people and I did risk it several times. If there has ever been a time during my 28 years in this hole that I have felt disheartened, it is now. I loved Kamook as my own family. I can't believe the \$43,000 the FBI gave her was a determining factor for her to perjure herself on the witness stand. There must have been some extreme threat the FBI or their cronies put upon her.

If you want to know who is responsible for Anna Mae's death, just look around and see who else has been irresponsibly pointing fingers at proven warriors. This kind of behavior is doing the dirty work of the F.B.I. and the corporate entities that seek to control or own Native lands and resources. All of those who took part in this abortion of justice in Rapid City should be ashamed. I would say more, but my emotions are overwhelming at the moment.

We as a people and a nation need to honor those who sacrificed for the people and not forget them as they become elders. In every generation we must stand strong. The enemy has many masks and the ideologies that drive it are centuries old now, the gluttonous appetite for money and power of those addicted. I will not give up and it's not over until it's over. Speak, organize, demonstrate, pray, help the poor and oppressed, be a good example, and most of all “don't ever give up!”

In The Spirit Of Crazy Horse,  
Leonard Peltier

Mitakuye Oyasin



## Vancouver NYM - Statement on the Arrest of John Graham

February 7, 2004

On Monday, December 1, 2003, John Graham was arrested in Vancouver, Canada. He is charged by the FBI with the 1975 murder of Anna Mae Pictou Aquash, a Mi'kmaq from Nova Scotia whose frozen body was found on the Pine Ridge Reservation, South Dakota.

Presently free on bail, John Graham faces extradition to the US.

At this time, the Native Youth Movement (NYM) Vancouver feels it necessary to state its position in regards to this case.

Anna Mae has been an inspiration and example to our movement for many years. She symbolized the warrior spirit and our people's determination to resist. This is also the legacy of the American Indian Movement, to which she belonged.

It was because of this spirit that AIM was targeted by the FBI's Counter-Intelligence Program (COINTEL-PRO) in the early 1970's, and why so many AIM members in South Dakota were killed during this period, including Anna Mae Aquash.

If, as alleged, her killing was ordered by AIM's leadership (under the pretext she was an informant), those ultimately responsible for her death are US government officials, including the FBI - for it was under their orders that a deadly counter-insurgency campaign was waged against AIM, which included portraying genuine movement members as informants.

This strategy was used to create paranoia and division, to turn members against one another (just as the FBI had done against the Black Panther Party). Anna Mae was herself the target of an FBI "bad jacket". FBI agents had threatened to kill her in the year prior to her death. When her body was found, despite being on an FBI wanted list, agents had her

hands cut off for fingerprint analysis. During the first autopsy, the government coroner determined the cause of death to be exposure, somehow missing the bullet hole in the back of her head.

Leonard Peltier, we recall, was extradited from Vancouver in [1976] under false evidence provided to Canadian courts by the FBI. He was subsequently tried and convicted for the 1975 shoot-out at Oglala, South Dakota, in which two FBI agents were killed. During this same incident, the FBI shot and killed AIM member Joseph Stuntz Killright.

A basic principle of any resistance movement is non-collaboration with our enemy. As Peltier recently stated in regards to the arrest of John Graham:

"When we talk of sovereignty, we must be willing to solve our own problems and not go running to the oppressor for relief. . . We have been and still are at odds with the most dangerous, well-funded, strongest military and political organization in the history of the world [the US government]."

We must therefore oppose the attempt to extradite John Graham to South Dakota by US authorities, and denounce the efforts by certain individuals in our own community to facilitate this process.

In particular, we must clarify that Kelly White, a local (Vancouver) Native radio show host who has conducted an ongoing campaign against John Graham, has never been a leader, member, or advisor to the NYM. Furthermore, NYM Vancouver does not consider information provided by Ms. White to be credible.

In conclusion, no member of NYM was involved in the conflicts of the 1970s. We weren't there. We cannot say with certainty that John Graham did - or did not - kill Anna Mae. We have neither the information nor witnesses at our disposal to make such a decision.

What can be said is that Anna Mae Aquash, along with many others, died as a direct result of her commitment to



the struggle for her people. She is an example of all we aspire to be as a resistance movement. She was a warrior, a veteran of the 71-day siege at Wounded Knee in 1973, a community worker who helped set up schools and camps. She promoted traditional culture and spirituality. She gave her life for us, knowing all along the consequences. That is why she is called a Brave-Hearted Woman.

Whatever the result of any trials conducted in the court rooms of our oppressor - the same ones' ultimately responsible for Anna Mae's death - we will continue to advance in our movement towards victory, inspired by her memory and her spirit.

Native Youth Movement,  
Vancouver Chapter

*We Are Wolves Not Sheep*

## Letter from Wolverine, Secwepemc Elder, Secwepemc Nation, South-central British Columbia, Canada

February 6th, 2005

On February 21, 2005, Judge Elizabeth Bennet will make her decision on the extradition of John Graham who is charged by the U.S. government for the murder of Anne Mae Aquash.

I endorse the John Graham Defence campaign and encourage everyone to help out in any way they can.

The United States is responsible for the murder of 67 of our people in Pine Ridge, including Anne Mae Aquash.

These people might still be alive today if not for the U.S. government's programme of harassment and assassination against our people who were fighting for their lives and land.



Wolverine at Sundance grounds, during the 1995 armed standoff at Gustafsen Lake.

On February 6, 1976, Leonard Peltier was arrested for extradition to the U.S. on charges for the deaths of two FBI agents at Jumping Bull Ranch on June 26, 1975.

The day of Jumping Bull shoot-out, 1/8th of the Pine Ridge Reservation was signed over for uranium exploration and extraction on 133,000 acres of land.

This struggle continues today. John Graham was active in fighting uranium mining in South Dakota, Saskatchewan, and B.C. for ten years.

Our people in the trenches should not be handed over to our enemies.

Wolverine

*[Wolverine was also a prisoner of war because of his role as one of the Ts'peten, Gustafsen Lake, defenders during the 1995 armed defense of a Sun Dance camp that was put under siege by the Royal Canadian Mounted Police]*

## Secwepemc NYM Announces Official Support for John Graham

February 20, 2005

Secwepemc Native Youth Movement stands with our Brother John Graham.

Secwepemc NYM believes that no Indian should be forced into the white man's courts or prisons. The white man has come here to our Land and invaded every aspect of our lives. They have waged war on us and that has forced us to fight back and resist their invasion and forced assimilation. When we fight for the freedom of our People we have always been criminalized and thrown in their prisons. This is not new and this will keep on happening until we are Free.

To our brother John Graham, keep on fighting, stay strong.

Warriors Unite. Free Leonard Peltier.

In the Spirit of Resistance,

Secwepemc Native Youth Movement



Secwepemc NYM - A march against the Sun Peaks Ski Resort development in their territory. This struggle continues.



Chief Te Kapilano (right) and Harriet Nahanee (center), outside the Vancouver courthouse in February, 2005

## Lee Maracle's Support Letter for John Graham

[Forwarded by Vancouver NYM in March of 2005]

I first met John Graham in the living room of the home I shared with my first husband in the semi industrial neighborhood of East 8th Avenue near Main Street in Vancouver some 28 years ago. I had been a social activist, struggling for First Nation's rights for nearly 10 years by this time. I had seen the inside of a number of First Nation's organizations, both 'mainstream oriented' and radical. I had been and still am an avid Leonard Peltier supporter. I did not believe then and believe less now, that American courts could hand out justice to Peltier. But, by the time I met John I had become jaded: the American Indian Movement leaders were showing themselves to be little better than those they accused of mistreatment of First Nation's people. One of the leaders had shot another in a alcohol driven brawl; another had physically attacked someone he thought was a communist; still others were rumored to be violent toward their women partners, and still others, were rumored to have raped women supporters.

More significantly, in the aftermath of the siege at Wounded Knee paranoia gripped the activists as it came to light that both the Federal Bureau of Investigation and the Canadian Royal Canadian Mounted Police had used informants and illegal surveillance to disrupt and monitor First Nation's, Black and Student organizations. During my activist years from 1972 through 1988 accusations of 'being a cop, a snitch, an informant' etc. abounded. I too, was accused. Like a good Sto:loh woman I faced my accusers and they backed down. I began to realize that some of the American Indian Movement members were bullies and like all bullies when confronted they turned tail and run.

Not only that, but our communities are plagued with violence, the leftover hangover of colonial besiegement. 90% of First Nation's women are victims of violence and rape; the majority has been sexually and physically abused as children and adults. First Nation's children are 40% more likely to be victims of violence in school than any other race of people in both Canada and the United States. I too, have been a victim of violence in public school on a daily basis. I endured 37 attempted rapes beginning as a five year old when a white man whose name I still remember attempted to rape me. My elder brother rescued me. Only one of my perpetrators was a First Nation's man and 36 white men, one of which was successful by the time I was eighteen.

## Letter from Chief Te Kapilano of the Squamish Nation

March 1, 2005

I, Chief Te Kapilano of the Squamish Nation: exercise my inherent right from the Creator

I, issue a Royal Decree for John Graham (Shadleeta)

I, Chief Te Kapilano state that

John Graham (Shadleeta) is under my territorial protection and trust

That all bail sureties, properties and monies be returned

That his house arrest be lifted, so he can work

That the daily report to the police station, be once a week

John Graham (Shadleeta) has assured me, he is not a flight risk and wants to see justice prevail for Annie Mae Pictou Maloney Aquash

To assure this

I, Chief Te Kapilano, exercise my inherent right from the Creator

To call a tribunal to look at all aspects of the case

Order in Council (UK) 9 March 1704

Sublimus Deus 1537\* (papal bull)

*Chief Te Kapilano*

(\*Note by the John Graham Defense Committee: In 1537, Pope Paul III published the encyclical Sublimus Deus, which declared the natives of the New World to be rational beings with souls who must not be enslaved or robbed.)

I had worked on a "Street Patrol" fashioned after the Black Panther Party just as the Minnesota American Indian Movement members did during the late 1960's. We monitored and reported police abuses of First Nation's downtown eastside citizens. By 1970, the violence we were struggling to prevent was less and less First Nations versus White violence. More and more it was violence between First Nation's people. We began the first Native Counseling and Referral Center in Canada as a result. I was barely 20 years old at the time. That Center still operates in Vancouver. But by the mid-1970's family and a terrible sadness over the state of affairs of First Nation's people made me withdraw from politics for a brief period. Not only do we have to fight for our very survival, but also we had to fight to end the violence from within. It was disheartening for me as youth.

So, when John entered my living room I was cool and polite. "Show me you are different from the rest" was the foremost thought on my mind. Over the course of 28 years John has shown me he was very different from many of the First Nations men I have known. He showed me not only his own kindness, but he also showed me how to find kindness inside myself, kindness for my children and for other human beings. He taught me that "fighting against the government" is not what justice is all about. Justice is a fight for our very humanity. It is a struggle not so much against someone, but a struggle with the self, a struggle to bring up the best in you and then it is a struggle to share that goodness with everyone, not just First Nation's people, but people of all races. He taught me to respect myself as a woman, as a mother and as a First Nation's person.

He was one of the few men in my children's life who has proven himself to be worthy of their trust. He is respectful, kind, generous and committed to Justice. I can't believe they

have selected John Graham as the patsy for this murder. It makes no sense whatsoever that of all the American Indian Movement members who have a proclivity toward violence, that they should choose the one who had the biggest and kindest heart. Perhaps it is because he is easy pickings, a Canadian will have little support in America and so the trial will be swift and a guilty verdict assured, particularly since the homeless alcoholic who is serving a life sentence already is committed to naming John as the shooter. But that isn't what scares me most. America is governed by a right wing president who is alleged to have cheated the electoral process both times in the past two elections. As we await John Graham's fate, there exist laws in the United States which gives the government and the police the right to remove human rights if "terrorism" is suspected and they have been referring to the accused in this case as a terrorist. In fact, the whole history of the American [Indian] Movement activism is being referred to as "domestic terrorism". America was found guilty of human rights violations as recently as 1998 by the United Nations. All kinds of evidence of torture, abuse and humiliation of prisoners arrested under the new terrorist laws abound. Leonard Peltier still has not received a new trial despite overwhelming evidence that he was wrongfully accused. Why would Canada turn any Canadian over to the United States for a highly charged and political trial in this circumstance?

- Lee Maracle

[Note: Arlo Looking Cloud plead not guilty at his trial, unsuccessfully appealed his conviction, and has stated that he will not testify against John Graham]



Vancouver graffiti

## Support letter for John Graham from Monica Charles

May 23, 2007

To the John Graham Defense Committee:

I believe in the innocence of Arlo Looking Cloud and John Graham. Moreover I believe in their right to be considered innocent until proven guilty. Arlo was not accorded that opportunity in his trial. No concrete evidence was presented against him. The United States Government has no concrete evidence against John to warrant his extradition to South Dakota.

We know from the railroading of Arlo Looking Cloud that John Graham will not receive a fair trial in South Dakota. We also have the precedent of Leonard Peltier's extradition and trial. I believe the cases of Arlo Looking Cloud and John Graham to be a mop up of the FBI's war against Indian People. They are assigning blame for their crimes back into our own Indian communities.

I believe that Anna Mae was killed primarily for her research into uranium mining on Indian Reservations in the United States. Is it coincidental that John Graham is a leader in the anti-nuclear movement in Canada?

Anna Mae Aquash was no vapid victim of the American Indian Movement. Her words and actions state otherwise. She was a strong, intelligent Indian woman that lived her life in service to Indian People.

The American Indian Movement and all activist groups were under heavy surveillance during the 1970's. If John and Arlo kidnapped and murdered Anna Mae there would have been surveillance photos and tapes to substantiate that. It would have been presented at Arlo's trial. There was none.

If the United States Government has concrete evidence of John's guilt in the murder of Anna Mae Aquash then they must be required to present such proof to extradite him. We will not give up any more of our People to cover up crimes committed against us.

*Monica J Charles*

Elwha Klallam Tribal Elder  
Veteran of the occupation of the BIA 1972  
Veteran of the occupation of Wounded Knee 1973  
Member of Lummi Smokehouse 1977  
Member of 1910 Indian Shaker Church 1996

## Anarchist solidarity with indigenous warrior John Graham

By some Vancouver anarchists  
January 19, 2008

Anarchists in Vancouver, Canada, have been standing in solidarity with indigenous warrior John Graham since his extradition hearings began here in 2004.

The FBI charges that Graham killed his comrade Anna Mae Pictou Aquash, his friend and fellow warrior in the American Indian Movement (AIM). Aquash's body was found on the Pine Ridge Indian Reservation, South Dakota, in February of 1976.

Although Aquash was a well-known AIM leader and fugitive, Federal Bureau of Investigation (FBI) agents and Bureau of Indian Affairs (BIA) police claimed they couldn't identify her. Their pathologist claimed she died of exposure and removed her hands. The BIA prevented people from viewing her body and had her body buried without a death certificate or burial permit before her hands were sent to the FBI for identification. A second autopsy requested by her family and friends revealed that she had been shot.

In the 1970s, the FBI's Counter-Intelligence Program (COINTELPRO) was targeting AIM and traditional Lakota people for destruction, in part because of high-profile actions such as the armed re-occupation of Wounded Knee at Pine Ridge. In the course of three years, an FBI-backed death squad, the Guardians Of the Oglala Nation (GOONS), which included many BIA cops, killed more than 60 AIM members and traditional Lakota people on the reservation. BIA Tribal Chief Dick Wilson, founder of the GOONS, signed over Lakota territory for exploitation by various energy corporations, including uranium-mining companies.

In the 1990s, law enforcement agent Robert Ecoffey began to fabricate a case that AIM leaders ordered Aquash killed because they believed that she was an FBI informant. This was based on the FBI's attempt in the 1970s to spread rumours within AIM that Aquash was an informant and to shift suspicion for her murder from themselves to AIM after their failed attempt to cover-up her identity and true cause of death.

In the 1970s, Ecoffey was a member of the BIA police force at Pine Ridge and took part in the FBI-led assault on an AIM camp set up to protect a Lakota family from the GOONS. This event became known as the "Incident at Oglala" and led

*"We will not give up  
any more of our People  
to cover up crimes  
committed against us."*

to the deaths of AIM warrior Joe Stuntz Killsright and two FBI agents. Ecoffey later testified as a government witness against AIM warrior Leonard Peltier at the 1977 frame-up trial over the killing of the two FBI agents.

We believe that the case against John Graham is an attempt to cover-up the deadly counter-insurgency campaign waged by government agencies at Pine Ridge in the 1970s. We also believe it is an attempt to cover-up Aquash and Graham's history of resistance to the corporate theft and destruction of indigenous land, cutting-off today's generation and future generations from an important point-of-reference. Both Aquash and Graham opposed uranium mining as being in total conflict with the traditional indigenous way of life. In the 1980s, Graham continued to fight against uranium mining in Native territories in Canada.

At different times, Anna Mae Pictou Aquash, Leonard Peltier and John Graham all said they were offered their freedom if they collaborated with the FBI against AIM leaders. They all refused. Myrtle Poor Bear said that FBI agents threatened her with photos of Aquash's body, saying it would be worse with her if she didn't sign false affidavits against

Peltier to have him extradited from Vancouver. Peltier said he was offered his freedom in 1998 if he falsely pointed the finger at John Graham and AIM leaders for Aquash's death. He refused. Graham has said US law enforcement agents visited him in the Yukon in the 1990s and threatened that he'd face a murder charge if he didn't falsely point the finger at AIM leaders for Aquash's murder. He refused.

John Graham is currently imprisoned at the Pennington County Jail in Rapid City, South Dakota, and his trial date has been set for [October 6th], 2008. He was arrested in Vancouver in December of 2003 and spent 40 days in prison until he was released under house arrest to face his extradition hearings. He was taken back to prison on June 26, 2007, just before the Supreme Court of British Columbia rejected his appeal. The Supreme Court of Canada rejected his final appeal on December 6, 2007, and he was extradited to South Dakota that same day. That night, the locks of the probation office he was forced to regularly check-in with were glued shut and "Free John Graham" was spray-painted on one of its walls. There is also an on-going graffiti campaign in Vancouver in solidarity with him.



1976 - Supporters drum and sing with fists in the air during Leonard Peltier's extradition hearing at the Vancouver, BC courthouse.

According to an eyewitness account from inside the courtroom, as the judge began to read his decision to extradite, "everyone in the gallery, with arms raised in the AIM salute, rose in solidarity with Peltier..." The judge adjourned the court, but because it was so crowded people had to exit slowly. "The Sheriff's officers started to push... pushing turned to punches... I saw one woman being strangled by a police officer while another held her by the feet. Another woman was dragged along by the hair. In another corner a pregnant woman was being pushed into the wall and kicked... Blood was spilling onto the floor."

Source: *The Indian Voice*, Vancouver, June 1976

Vancouver anarchists first learned about the case from the local Native Youth Movement, mutual friends and John Graham's family. We further educated ourselves, got to know John himself and talked with him about his history. Anarchists in Vancouver (and at times anarchists from other parts of British Columbia) have attended his court dates, visited him in prison, put on informational events on the case, put up posters, produced leaflets and supported events held for John Graham by the Native Youth Movement or his daughters. We've also supported indigenous warriors who've publicly challenged speakers spreading disinformation around the case.

Indigenous resistance to colonization is one of our primary sources of inspiration in our own anarchist struggle against industrialism, capitalism and the State. By standing in solidarity with John Graham we are strengthening our own struggle for freedom.

For us, solidarity with John Graham also means continuing on with the struggle against development, against uranium mining, against the police, against all prisons everywhere. As Anna Mae Pictou Aquash herself said after she was arrested and threatened by the FBI in September of 1975, *"Jails are not a solution to problems."*

## John Graham: A True Warrior of Mother Earth

by Chusia Graham

We need to be stronger than the corporations and governments, stronger than their lies and manipulations. We need to stand together and get this straightened out. Justice and peace will never happen till we are able to live together, be strong together, and fight together. We need to create a resistance so strong that when the United States corporations come for our people, we can tell them that they no longer have jurisdiction and force them to stop.

Let's take back Mother Earth to set her free, to be beautiful. Put the people who are behind the corporations in murdering our people and Mother Earth in the jails that they created.

We all as a nation need to stand up and protect a true

warrior of mother Earth. This is a huge First Nations issue and it's not getting the attention it needs. This attack on our people needs to change. A new history has to happen.

But are we going to let this happen?

...We need all the help, support and interest that we can get.

John Graham is a political prisoner. His whole life has been a fight for freedom. It should be everybody's given right. The Canadian and United States governments will never break my dad's spirit, though we all get tired and my dad needs a break. He needs to make his own decisions like everyone else, and he needs to be a grandpa. I will fight till John Graham, my dad, is free to live his life in peace and to exercise his rights to protect Mother Earth.

*"By standing in solidarity with John Graham we are strengthening our own struggle for freedom."*

## Some Actions of Solidarity:

June 26, 2008, Coast Salish Territories (Vancouver, Canada)

June 26th was the one year anniversary of John's imprisonment. A group of 20 native and non-native supporters picketed the office of Cash Minerals, a company interested in uranium exploration near John's home community in the Yukon.

June 18, 2008, Vancouver, Canada

Two surveillance cameras were decommissioned on Commercial Drive, and the probation office (see Dec. 6 below) was graffitied with "Freedom is Our Crime!" The action's communique mentions that John Graham is imprisoned awaiting trial and states: "Solidarity is our Weapon!"

June 13, 2008, Santa Cruz, California

Rocks are thrown through two Santa Cruz County Courthouse windows. The action is dedicated to John Graham, among others.

April 11, 2008, Ottawa, Canada

A community policing station was attacked with rocks and paint, and a newspaper distribution box in front set on fire. The action's communique speaks against government repression and the fabrication of the case against John Graham.

December 6, 2007 Vancouver, Canada

In the night, after John was extradited, the locks of the probation office on Commercial Drive where he had been forced to report to week after week were glued shut. "Free John Graham!" was spray-painted on the roof.



**THE  
INDIAN WARS  
CONTINUE!!**



"THE FBI TODAY IS  
YESTERDAY'S CAVALRY."  
- JOHN GRAHAM

"I FEAR THAT JOHN WILL NOT RECEIVE A FAIR TRIAL IN THE U.S.  
ANYMORE THAN I DID. IT IS COURT RECORD THAT THE FBI LIED TO  
EXTRADITE ME' BACK TO THE U.S."

- LEONARD PELTIER

Mural painted on the side of a building in 2007 - Coast Salish Territory, Victoria, BC.

We Are Indians

Our roots shall continue to push up your cement

Our blades of grass shall continue to sprout up between your sidewalks

Our rivers shall continue to run over their banks

When the last drop of my blood enters mother earth

(Which will be my children's children)

Then we will be nourished into trees, grass, mountains, rocks

For we are mother earth

We are Indians

*- Annie Mae Pictou-Aquash  
Naguset Eask (Micmac)  
November 19, 1975*



*Entrance to the Anna Mae Aquash Survival Camp*