

John C. Leach, County Commissioner, and one of the soldiers who stood guard of Lincoln's body while it was in Harrisburg, told me: I was out hunting prairie chickens, and saw several Indians up by the forks of the trails; and going up, say 4 Indians and Sitting Bull in an old rattle trap gig hitched to a fine 3-year-old colt with an old harness. It was the first time I'd seen Sitting Bull since the battle, was after he came back from South Dakota. I had been drinking a little. I pointed my gun at the cold and looked Sitting Bull in the eyes and said "You damned son of a bitch, I'd like to kill you for killing lieutenant Harrington, my friend." Sitting Bull ~~saw~~ got the drift of what I said, and said "Through an interpreter, 'Allright, then point the gun at me not at the colt who was not born until several years after the battle'. This made a laugh, and the awkwardness of the situation relieved my impulsive anger, and I said "Let bygones be bygones.". Then Sitting Bull said 'you was one of the soldiers that guarded the body of the greatest of all the Great Fathers, when a bad man had killed him. If he had been alive he would not have told his soldiers to attack us Indians in our homes when we had done no wrong to anybody'. This renewed the grief I felt while guarding the body of Lincoln and I began to think that if Lincoln had been alive, matters would have been different. There was really no need of that battle."

Sitting Bull had the longest head, from front to back, that I ever saw on any man. He could just get on the largest size of a hat, an 8 & 1/4, I think, by squeezing it a trifle on the sides to make it longer from front to back.

Remember that the move to reduce the U.S. army down to 10,000 was what led to getting-up trouble with Indians as an excuse for not reducing the army. These Indians had gone away to the hunting grounds for winter, as usual. When the move was made to reduce the army, messengers were sent commanding them to be back on the reservation by a fixed date, or be considered hostiles. The snows were so deep that the messengers on good horses could not get back until after this set date; and Indians could not journey in the winter with their families. The purpose was to force hostilities with these Indians, to prevent reducing the army. They were immediately proclaimed as hostiles, and preparations made for proceeding against them in the spring.

One time Sitting Bull, being told that the price of a certain article in a Posttrader's store was "Kangi wangi", i.e. One Quarter, though the name "Kangi" means Crow, Indians calling a Quarter "Kangi" because the super-scription on it looks like a Crow; he went out and soon returned and placed on the counter a clay image of a Crow, saying here-is-In Indian of course, for he knew little English, here is the Kangi, I will take the article. The clerk appreciated the joke, but had not the insight to take the clay Kangi made by Sitting Bull at a Quarter, to become famous now in some museum. Western Sioux, many of them, were skillful at fashioning clay images of almost anything; though, unlike some other Indians, the Arikara Caddos for instance, they never worshiped any stone that had been in any way formed or marked or inscribed by the human hand. The stones they revered were, as they believed, fashioned and marked or inscribed by invisible beings of which the all-animated space is full. However, some of the stones they revered were, as I have no doubt, marked and inscribed by Humans who preceded them long ago in their territory. These Sioux, and all other Northwest Indians, revere the Standing Rock (Inyan Bessate-Bosdan), a genuine Arikara stone, because the supposed image of a woman turned to a stone with her sewing bag on her shoulder and her dog flattened down on her lower limbs---this stone is actually a freak formation in Nature. I have a freak formation of a small sized human hand, long time in the possession of these Sioux, which they revere, and believe that looking at it aids a woman who desires to become a mother.

Sep. 4, on Fair grounds, talked with White-Cow-Walking (White Buffalo-Cow Walking) 80 yrs, as he says. He, & others (not of Sitting Bull's generation, who are all gone; but of the next generation) said that Sitting Bull was older than white people supposed. All knew that Sitting Bull was born in 1833, and all said that S.B. was 3 years older, anyway. White Buffalo Cow said that when S.B. had him punished for aiding Halfbreeds in stealing horses, that S.B. was 32; which would make S.B. born about 1817. I do not believe that. Answering a question, they said that S.B. never assumed affairs of community government at all, but said "Let all differences between persons & families be decided according to the customary courts." And that he punished this stealing because it pertained to inter-tribal matters, the horses being stolen from a tribe in affiliation with S.B.'s people. All I've ever heard shows that he was in no way tyrannical, not a Mussolini at all. In 1877, when I was in the Turtle Mountains, sick, he gave me medicine, and said (as interpreted, I knew no Sioux then) "This boy will always be a friend of Indians." He came there, just over the line, to consult with Rising Sun (Sakanaku Skonk), who advised him to remain in Canada, as I was told. This is denied. I am sure it was S.B. himself.

*Sakanaku Skonk's wife, Simgawa, was part Assiniboin Sioux; was considered a scout by whites. He often was with Indians, & S.K. born in Canada, was considered a man of much wisdom. He believed that if S.B. came to the U.S. the Gov. would hang him, I was told.*

*A. McElroy*