

If the Cheyennes "charged in a regular line" it must have been about the only time they did so. Indians generally charged as General Mills put it, "in flocks and herds like buffalo", each man riding with groups of trusted friends and relatives. I suspect that if the Cheyennes charged in line and were all wearing the same costume, they belonged to the warrior's society and may even have been trying to act like white soldiers, though this last is not very probable.

George Bird Grinnell in the FIGHTING CHEYENNES (just reprinted by the University of Oklahoma Press at \$5.00) makes no mention of any Cheyenne fighting with the Yellowstone Expedition.

It is not impossible that a Brule chief would be visiting up there and take part, but on the other hand, I cannot believe that that tribe was there in force on the Yellowstone. Had that been so, White Bull would have mentioned it.

One more point, one main object was to count a coup by striking an enemy with his hand or something held in his hand. If circumstances made this impossible, a warrior was likely to feel that the fight did not amount to much and would neglect it in narrating his memoirs. For example, the Wagon Box Fight, I found, was given little attention by my informant. I had to pump the story out of White Bull. But if the Indians could not count coup because of superior fire power, it would indicate first, that the Indians were not as well armed as popularly supposed and second, that they were not very serious in their attack. When their camp was not in danger such attacks were generally grandstand plays and the statement that women and children stood on the hills to watch would bear this out. Too often (as at the Beecher Island Fight) the white man mentioned that the Indians he saw on the hilltops were women and children, whereas they were usually warriors who did not feel like fighting that day. Unless surprised on the march, war parties would not have women and children along. Of course, a small war party might now and then have a warrior woman or even the wife of one of the warriors along, though this was rare.

I think you are doing a very interesting piece of work and I look forward to seeing your findings published at an early date. If I had supposed the fights of this party of yours would be of such magnitude, I might have questioned the Indians about them. But surely had they considered these fights of much importance, someone would have told me of them. I conferred with more than 100 old Indians of various tribes in this country and Canada. Now I feel it is too late.

However, there is a possibility that you might get some information second hand from Judge Frank Zahn, Fort Yates, North Dakota. He was for many, many years the principal interpreter at Standing Rock and takes a great interest in the history of his people. He is a Yanktonais Sioux, the son of an Indian woman and W.P. Zahn, a veteran of the Seventh Cavalry. He may have acquired some information about these fights and has been of great help to me in my research. Send him such a letter as you sent me and use my name if you like in requesting information. The last I heard of him he was at Mayo's Clinic in Rochester, Minnesota, but he is probably home again now and, I hope, able to write to you.

Thanks for your kind praise of my books. Had it not been for the depression and the fact that the foundations had switched all their grants to sociology and away from history, I could have gotten the biographies of all important Plains Indians who would talk. But now there are so many things about which one can only wonder or surmise.