and I fear that some time there will be trouble among them and with the younger ones too if they become incensed with the idea of how their people were killed. They sing songs of those days of the different members of their tribes who were killed and all get worked up to a great point of excitement again.

The Spoon, knife and fork all were made by One Bear who lives above Rock Creek on Grand River. He is an old man and makes his living making utensils, combs, etc. of horn. The horn given I.M.A. by Miss Collins was made by him.

Charging Thunder made the Calendar at Ft. Yates.

The Old Moccasins were made for real wear and Good Hair wore them.

The Sacred Stone.

First enclosed in a Piece of calico, plaid, red, green and yellow. Next in a half yard of black calico, having a small white figure. Then a half yard of brown calico with a red figure, then half yard of plaid lawn, figured in green, then a half yard of gray calico, doubled, then came a wrapper of green mercerized cloth, then a wrapper of pink striped calico and finally a felt of buffalo hair.
The stone is said to have come down from heaven and the buffalo hair was given to them to keep it safe in. On the inside was a piece of calamus root about two inches in length. Each wrapping of the stone was tied separately. Each new person who opens the wrappings to look at the charm must, in enclosing it again, wrap all the clothes about it and add one new one. Miss Collins placed a silk handkerchief around the parcel.

One figure represents God himself, the one opposite him is his wife. The zigzig lightening represents lightening.
The tent inside is the tent of God and his wife. The other round space, with dark marks in it, represents the other tent, or place where the people from earth will dwell when they come to heaven. The straight marks on the side were made by the first man to whom the stone was dropped as a token from the gods.

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The base drum is the one used by Sitting Bull during all the time of the Ghost dances and is now used at the Little Eagle Indian School. It is being badly cared for.

The whip belonged to Running Antelope. Miss Collins asked him for his cane one day as he rode up to her house but he said he could not spare it and gave her the whip instead.

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Sitting Bull was the son of TigLa Tonka, which means Returned on the War path, before reaching home. That is, he had been fighting with the white people and before he reached home he joined a second war party. The name literally can be translated to man Returns Again. He was also known by the name of Jumping Bull, Tayanka Psica "Psecha."

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Miss Collins was the only woman who was ever invited to speak at Philips Brooks' church. An Indian was to speak and she was asked to interpret for him. After doing this she was asked to make a speach also. Among the people present who heard her were Edward Everett Hale, Philips Brooks, Parkman, and Home.

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