

promise of pardon. To obtain subsistence while in Canada, his people had been obliged to sell almost all they possessed, including their firearms, so that they returned to their old homes in an impoverished condition. After confinement as a prisoner of war until 1883, Sitting Bull took up his residence on Grand river, where he remained until he met his death. Here he continued to be the leader of the opposition to civilization and the white man, and his camp became the rallying point for the dissatisfied conservative element that clung to the old order of things, and felt that innovation meant destruction to their race. For seven years he had steadily opposed the treaty by which the great Sioux reservation was at last broken up in 1889. After the treaty had been signed by the requisite number to make it a law, he was asked by a white man what the Indians thought about it. With a burst of passionate indignation he replied, "Indians! There are no Indians left now but me." However misguided he may have been in thus continuing a losing fight against the inevitable, it is possible that from the Indian point of view he may have been their patriot as he was their high priest. He has been mercilessly denounced as a bad man and a liar; but there can be no doubt that he was honest in his hatred of the whites, and his breaking of the peace pipe, saying that he "wanted to fight and wanted to die," showed that he was no coward. But he represented the past. His influence was incompatible with progress, and his death marks an era in the civilization of the Sioux. In the language of General Miles, "His tragic fate was but the ending of a tragic life. Since the days of Pontiac, Tecumseh, and Red Jacket no Indian has had the power of drawing to him so large a following of his race and molding and wielding it against the authority of the United States, or of inspiring it with greater animosity against the white race and civilization." (*War*, 9.)

On December 18 the Indians who had already fled to the Bad Lands attacked a small party of men on Spring creek of Cheyenne river. Major Tupper with 100 men of Carr's division was sent to their rescue, and a skirmish ensued with the Indians, who were concealed in the bushes along the creek. The government wagons, while crossing the creek, were also attacked by the hostiles, who were finally driven off by reinforcements of cavalry under Captain Wells. On the same date over a thousand Indians returned to Pine Ridge. News was received that there were still about 1,500 fugitives camped on Cheyenne river in the neighborhood of Spring creek. (*Colby*, 1.)

The most dangerous leader of dissatisfaction in the north after the death of Sitting Bull was considered to be Hump, on Cheyenne River reservation. The agent in charge had long before recommended his removal, but it was thought that it would now be next to impossible to arrest him. Hump with his band of about 400 persons, and Big Foot with nearly as many, had their camps about the junction of Cherry creek and Cheyenne river. For several weeks they had been dancing