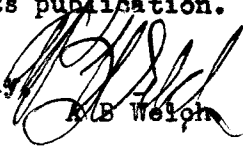


One Bull, on the 3rd of September, was a welcome guest at my two lodges at Fort Yates, during a great Fiftieth Anniversary celebration. He would not arise unless I danced and when I did, he danced by my side throughout; sung songs about me; presented me with a Hunku pipe (adoption pipe); talked two interpreters down one night; slept in my lodge and carried ~~###~~^{my} blankets away with him as presents from me in the morning; sat in my place of honor across from the entrance; assisted in receiving ceremonial visits of Chiefs and headmen of seven tribes, visiting there. Told me that Grass was a great man, and while he never got along with him well after the Siskasapa gave up roaming and accepted rations, that he could see farther in the future than any other Sioux. Old Bull came one day and returned to Bull Head after his visit. Circling Hawk died last fall. Bears Ghost is dead. Otter Robe did not appear. Among things which were presented to me, was a silver medal of George III given to Waga of the Yanktonaise in 1812 by Robert Dixon, English Agent among the Sioux; a buffalo head dress with the horns, by No Two Horns, an old headman of Sitting Bulls; the Hunku pipe from One Bull, and other articles of no particular import.

On the 28 and 29th of October, I am invited to appear at Poplar, Montana, where live the people of the old Standing Buffalo (Pabaksa) - to be inducted, initiated, or whatever it may be, into the Strong Hearts (Cante Tinze), of which you speak so often in your book. They are making great preparations there for the ceremony, and One Bull and Old Bull of the Hunkpapa; Two Bears and Cottonwood, both sons of Yanktonaise Chiefs; Mad Bear of the Blackfeet, son of the old Mad Bear; have sent me word that they will accompany me and "stand with me" at the proper time. Am already member of the White Horse Riders (Sioux); Antelopes (Mandan); Old Scouts (Hidatsa Gros Ventre); Dead Grass Society of the Arikara; Water Chiefs (often called Foxes) of the Grps Ventre. The last is a womans organization, but they permit a few men to belong who are Hyoke (doing things just contrary like wearing a buffalo coat in summer or going thinly clad in winter - laugh when not expected to and cry for meat after a feast, etc.) The Strong Hearts are making preparations now and it is expected that they will have a big ceremony. Being a Lt. Col. of F.A., and Inspector General of the 88th Div. Res., helps my case, but my "four wars" and two official citations does the trick for me. If anything is uncovered in the ceremonies which I think you are not acquainted with, will let you know, as I shall try to write up my notes each day. Those Yanktonaise up there are about the last of that tribe to "come in" and take up life on the reservations.

I intend to reread your book immediately. It is especially interesting to me for I have several of the battles and forays mentioned, in my own notes, probably from different authorities than yours, many of them I have corroborated from participants of both sides or tribes. But victory generally perches upon the coup sticks of both sides, just according to who is telling the story, and individual experiences. Altogether, your Sitting Bull is very interesting. I have enjoyed it right much and it is a very fine addition to our western lore and Americana in general, and you are to be complimented in its publication.

With kindest regards, I am, Very sincerely,



R. B. Welch