

The three tribal bands grew larger and larger, by Indians coming from the Dakota reservations, as we traveled from place to place and as the grass came up. Other tribal bands -- Minneconjoux Sioux, Blackfeet Sioux, Arrows All Gone Sioux -- came to us. There were then six separate tribal camp circles, each having its own chiefs, wherever we stopped. In some of the six camp circles were small bands of other Sioux -- Burned Thigh, Assiniboines, and Waist and Skirt people.

All of us traveled together to the west side of lower Powder river, on west across Tongue river, and to the Rosebud valley. The grass grew high and our ponies became strong. Our men killed many buffalo, and we women tanned many skins and stored up much meat, as we camped from place to place up the Rosebud valley. We left the Rosebud where the Busby store now is, and our camps were set up five nights at the forks of what the white people now call Reno creek, near the Little Bighorn river.

Hunters from that camp saw soldiers far southward. During the night all of our young men went to fight them. The next day there was a big fight (Crook, June 17, 1876) on upper Rosebud creek. The Indian dead, one Cheyenne among them, were brought back that night.

The six camps moved the next morning down to the east side of the Little Bighorn, above the mouth of Reno creek. We stayed there five nights. There were more Indians in those six camps than I ever saw together anywhere else. Only a few of our Northern Cheyenne people were absent, and we had with us a few families of Southern Cheyennes.

The chiefs from all the camps, in council, decided we should move down the Little Bighorn river to its mouth, so our hunters could go across to the west side of the Bighorn and kill antelope in the great herds they had seen there. All of the Indians crossed to the west side of the Little Bighorn and moved the first part of the expected journey to the mouth of this stream. The plan was to stay at this camp but one night, and to go on down the valley the next day.

The next morning (June 25, 1876) I went with an Ogallala woman to visit some friends among the Minneconjoux Sioux, up the valley toward where was the Uncpapa camp circle, at the upper or south end of the camps. We found our women friends bathing in the river, and we joined them. Other groups, men, women, and children, were playing in the water at many