

(8) Engaged in a number of fights with white troops and Indians of other tribes, fights recorded in Sitting Bull's own pictographs now in the museum at Washington, and never before published, ~~et~~ankas I know. Thus we have the man's own autobiography at hand.

(9) Died a patriot's death at the hands of the Indian Police (men of his own race), and - some say - murdered with malice aforethought to please an Indian Agent who feared his power. The invulnerable shirt failed to protect him, when he called upon his men to rescue him from the arrest. Thus he was destroyed by the very weapon which he had made to strike the white man, a victim of his trust in a vision inspired by his dearest hopes. His death is therefore eminently tragic and dramatic, and his character fits him for such a Sophoclean end.

(10) Combined the functions of priest and prophet and warrior with those of diplomat and statesman and orator to a remarkable degree. He also stands almost alone among the prophets in that he was neither celibate, ascetic, nor sensualist. He was a great organizer among a people to whom organized effort was almost impossible. Brigham Young is something of the type, though less courageous, probably less sincere, and certainly less public-spirited. Sitting Bull was not a mere dreamer, not man of affairs; he combined the two types, fighting his fight as a man, and then turning to his gods when all else failed. Though no chief, he ruled his people.

(11) His life covers the whole period of real history on the Plains, and his death (1890) is placed by all historians as marking the precise end of the Old Frontier.

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Sources: the first LIFE was issued in 1891, and is a journalistic account of his life. But as it was printed before the Ghost Dance had been discussed in print by the Bureau of American Ethnology, it misses most of the meat of the final year, and is - to me - a false thing and out of focus. We have also the man's own pictographic autobiography, a great deal of scattered impressions and official records, numerous photographs, a detailed account of his death (Bureau of American Ethnology) and several recent books which contribute to his story.

As it happens, the history of the Sioux (Dakota) tribes is very well known, owing to the fact that no less than eight winter counts or calendars have been recorded and collected among them, all covering events from 1800 on.

We have also the speeches, and one or two poems (songs) by Sitting Bull. And of course any amount of material pro and con about the Custer fight.

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As it happens, the Uncompagna Dakota (Sitting Bull's band) were closer to the Cheyennes than any other Dakota tribe, and largely intermarried. I know the Cheyennes better than any other tribe: this should help.