

Chapter 14

2.

213.

He lived close enough to Sitting Bull to be easily reached and it is very certain that the Indians who lived in that neighborhood and rejected the domination of the chief and declined to admit and efficacy of his medicine was likely to have a bad time. It is no discredit to the memory of Hawk Man for me to say that at that time -- during the fall of 1890 -- I was not inclined to give him the confidence that I gave to Bull Head and Shave Head. The former who was a 1st Lieut. of the Indian police had better judgement in the matter than I, and declared that Hawkman could be depended upon. It took some strength of mind for an untutored Indian to reject the ghost dancing religion and his promises, its assurance of an eternity of those good things which most appeal to a savage. And it required moral and physical courage to remain in the same neighborhood with Sitting Bull and yet stand off against him. Therefore, I did not lay it against Hawkman when I heard that he was inclined to give ear to the false prophets. But I did not let him have any part in the surveillance of Sitting Bull, which was under the direction of Lieut. Bull Head.

3.

214.

We knew of many who practically spent all of their time on the trail between the agency and their homes coming after their bi-weekly rations. And they would dwindle along the trail with travois or wagons and take a week or nearly a week to come in, the, getting their rations, they would remain around and visit and start home only to arrive there in time to start back for the next beef issue. They could travel with plenty of speed if they wanted to, but it was notorious that a good many of them managed to lead a nomadic life, confined to the boundaries of the reservation. In the winter this was a fearful trip, and the sufferings of these who got through storms with their lives pointed the necessity of putting up some sort of shelter for