

I came out to see what they were going to do. When they came out they just turned the money over to the young man. I came into the office and asked the farmer about it. He said that happened every day. He said the old people would be looked after as long as they had this money coming, then they would be neglected. That happens on almost all the Sioux reservations. I mentioned this incident at one of the employees conferences, but the only way to correct this would be for the young people to go to work or have a home for the old Indians. Nothing was done.

SB's mother was about SB's size and had features like him. At the time I saw her she was with SB's wives. I had often seen her before though. She was a rather serious woman. She must have been past 65 going on 70 when I saw her last. A grandmother has a lot to do with a young man's training. A young man listens more to his grandfather and grandmother than to his parents.

~~Jumping Bull should be Skipping Bull.~~

Robert P. Highenale adds:-

Four Horns was considered to be a very good chief. ~~Now~~ I came to hear about him <sup>in this way.</sup> There was a young man ~~who~~ an ex-service man. ~~and~~ He was particularly kind to old men. He would invite them to dinner and give them tobacco, etc. The old men called him to one of the meetings of the White Horse Society. They told him it was their wish to give him a name as a sort of honor so they gave him this name of Four Horns. One of them got up and said he was related to Four Horns and was a near relation of ~~us~~. He told the ex-service man that Four Horns was always kind to old men and always kind to everybody and that he <sup>had been</sup> selected as chief mostly on that account. Therefore they gave this young man that name. ~~Four Horns was not a name. That would indicate that~~

Sitting Bull.

Sitting Bull.