

*...the purpose of this is to make a correction. I had in mind the father of Crazy Horse, as the man who died a drunkard's death. And while Crazy Horse was an Ogalala Sioux, he is sometimes talked of among old Sioux as a Cheyenne Chief, because he frequently or generally had many extremely brave Cheyennes with his Sioux in battles. I cannot recall the name of his father who, as old Indians said, died a drunkard's death; and that is why I did not write his name. Perhaps you can find out this name. In talking of these matters I have heard them use the names of Spotted Wolf and Whistling Elk. But both these were Cheyennes, as I understand. And I do not find them mentioned in "Bureau of American Ethnology, Bulletin No. 30, which gives quite an array of noted Indians. As old Indians talked it, Crazy Horse and S B were specially close friends, and they were as one man in resisting encroachments in the Black Hills, as well as in the matters culminating in the SB-Custer battle. Of course SB was the actual leader or director in these matters. SB was also more considerate regarding indiscriminate attack on unarmed civilians---I do not think SB ever assented to any attack whatever on unarmed civilians or even on the most intrusive interloper-settlers, and SB always forbade any harm to white women and children, as they say. Whether this was considered better policy, or humane feelings, or both combined (as I think) one cannot be certain.*

**A. MCG. BEEDE**  
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 FORT YATES, N. D.

January 19, 1930

Professor W.S. Campbell:

Yours of the 11th was received last night; and the purpose of this is to make a correction. I had in mind the father of Crazy Horse, as the man who died a drunkard's death. And while Crazy Horse was an Ogalala Sioux, he is sometimes talked of among old Sioux as a Cheyenne Chief, because he frequently or generally had many extremely brave Cheyennes with his Sioux in battles. I cannot recall the name of his father who, as old Indians said, died a drunkard's death; and that is why I did not write his name. Perhaps you can find out this name. In talking of these matters I have heard them use the names of Spotted Wolf and Whistling Elk. But both these were Cheyennes, as I understand. And I do not find them mentioned in "Bureau of American Ethnology, Bulletin No. 30, which gives quite an array of noted Indians. As old Indians talked it, Crazy Horse and S B were specially close friends, and they were as one man in resisting encroachments in the Black Hills, as well as in the matters culminating in the SB-Custer battle. Of course SB was the actual leader or director in these matters. SB was also more considerate regarding indiscriminate attack on unarmed civilians---I do not think SB ever assented to any attack whatever on unarmed civilians or even on the most intrusive interloper-settlers, and SB always forbade any harm to white women and children, as they say. Whether this was considered better policy, or humane feelings, or both combined (as I think) one cannot be certain.

Likely you have read Grinnel's "The Cheyenne Indians, 2 Vols, Oxford University Press, 1923#. He autographs a copy to me, because I helped him so much in it, in the ways of showing the movements of that part of the Cheyennes coming out from Minnesota and having large villages on the Missouri, and over on the Grand River, and was able to fix quite accurate dates for these movements, and to show him (up to that time strangely not known to white writers) the remains of their old villages, and put him onto getting at the facts that they once had settlements as far north as the Cannon Ball River; and their general connection with the Sioux. This was a part of his great work which he had not been able to elucidate. He was out here several times, from N.Y. & we went carefully over the grounds, checking-up everything, and making use of my note books. So he has written a rather accurate & complete work, without too many or wide gaps in it.

I think M.R. Gilmore has accepted an offer to become Curator of the Michigan Historical Museum, and has left N.Y., & may be addressed at Ann Arbor. Have not heard from him since he was here last summer. He tired of being too much under control in the N.Y. Museum, Heye Foundation. While, to most persons, the conflict between the compulsory Apollan and the supposedly free Dionysian is rather continuous, yet I think that most of this is escaped if one can actually realize the Real (in whatever religious or other way this may become objectified or dramatized). And I think that Sitting Bull, even far more than other Indians, did realize the Real, which is religion, basically. This, however gives a certain sublimated personality, which is, superficially, akin to isolation, or to kindred-group (may be a small group numerically) through one has to make contact with the masses. While this does not of itself give rise to pain, since there is no personal "ambition" or hunger for "glory", yet in crises where one

*To not burden you with writing out as much as is necessary. It is as impossible to keep writing that one must not be finished. I am not, sitting. Over. Dining. A. McG. Beede.*

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