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DEPARTMENT OF ANTHROPOLOGY

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Mr. W. S. Campbell,
Department of English,
University of Oklahoma,
Norman, Oklahoma.

My dear Mr. Campbell:-

Thank you very much indeed for your letter. I had intended writing to you after I had sent in the review, but did not get around to it after my return from the field in January.

In regard to the war and civil chief business, I believe there appears to be a misunderstanding only on terminology between us. You are quite right when you say in your letter, "Individual partisans, officers of a Society, these were generally the actual leaders in war (whether of small parties or large)." But I do not believe that such men should be dignified by the appellation "war chief." In the way in which "chief" is used in English (in contradistinction to the way in which "itacan" is used in Sioux) one would be led to assume that the office was one of longer duration than a single war party and carried greater and more extensive power than over such a temporary body of men.

I am glad to get your opinion on "Sitting Bull's Soldiers" and agree with you that it was probably in imitation of some white military body, as the Canadian Northwest Mounted Police. However, this does not preclude the fact that the way in which the idea was adopted might not have followed some pattern familiar to the Sioux. I would suspect this to have been the case.

In my review I do not believe I extolled Red Cloud's personal exploits as a warrior, or put them over those of Sitting Bull. What I said about the '68 treaty I believe to be true, and Red Cloud's achievement in the troubles of '66 and '67 was in keeping an unusually large body of Indians clothed, fed and armed - a very difficult task. Undoubtedly he had able help in this, but I believe the real credit should go to Red Cloud. Of course the actual fighting was delegated to other men who organized the war parties which resulted in such affairs as the Fetterman fight, etc. The adverse opinions of Red Cloud you mention bring up a very important point in gleaning history even from Indians, like the Sioux, whose ideals for truth are of the highest. Relatives and band members of a man about whom one is inquiring will tend to give him as excellent a write-up as possible. The converse is also true. Sitting Bull, for instance, has a very meagre reputation on Pine Ridge and his relatives there (John Sitting Bull, the deaf and dumb "son," and Little Soldier) are not held in especial esteem. I am quite certain that Red Cloud on Standing Rock has even a worse reputation! Somewhere between