

November 23, 1937.

William Cunningham, State Director,
Federal Writers' Project,
21 West Main, Oklahoma City, Oklahoma.

Dear Cunningham:

I have your question: is there a relative of Sitting Bull living in Oklahoma now?

Last summer I was in the Dakotas, and spent some time with Sitting Bull's living nephews, One Bull and White Bull. I went into the matter of living descendants of Sitting Bull with them all one day, and brought home a genealogical table, including the chief's ancestors—as far back as they know them—and down to the latest baby, who is named Mickey Mouse! This last name though startlingly new, is really very Indian, as it combines an animal name with unlimited glory!

As you know, Indians have a way of blinding closer relationship than exists by our count. That is, they call brothers cousins, and count all their uncles as fathers, and their aunts as mothers. It requires a lot of careful discrimination to clear this tangle up. Moreover, there is some jealousy, and those who are established as relations of a great man try to exclude others, while others try to get themselves known as relatives of the famous figure. All Sioux consider themselves relatives, if it comes to that. A Sioux orator generally begins his speech by reminding his hearers that they are all his kinfolks. So the Indians quoted as saying they are relatives of Sitting Bull are not all liars. Moreover, Sitting Bull had nine wives, and is known to have "stolen" the wife of at least one man named Card. The time has passed when any complete count of his offspring can be made. Some old chiefs aspired to become the father of the human race, as their tribal virtues included FERTILITY as one of the four chief merits of mankind. Moreover, the more relatives a man had, the more influence he had. In Sitting Bull's case, the matter is also complicated by the fact that, after his death, his kinfolks left Standing Rock, for the most part, and went to other agencies. Also, he was a great adopter of waifs and strays and also of important people who came in his way. The family has continued this tradition, and I am one of three white men who have been adopted into it. I have the distinction, however, of having been adopted twice into that family—by both the nephews, and have two names: Kiyukanpi (Make Room for Him) and Gasa Ocastonka, (His Name is Everywhere). The Indian Bureau should be able to trace the descendants listed at the time of the first census at Standing Rock, and those born since. But as to possible sons and grandsons and daughters and granddaughters at other agencies when the census was made, I cannot say. In my biography of the chief, the names of his children appear. ^{of course he contacted many bands and tribes;}

later
I suspect that Washington may have seen the enclosed clipping (probably from a New Mexican paper) which was sent me by Mrs. Morris Burge, Plaza Chemical, Santa Fe. She could tell you where she got it; from what paper. I am sorry not to be able to say more. Please let me know what you find.

Sincerely, W.S. Campbell ("Stanley Vestal")