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Old man Hump (Chanchachake, by the way probably the same name that underlies the name of Kankakee, Ill) was, I think, more inclined to force than Short Bull. I think Mooney mentions somewhere that he threatened some white people who came to a Ghost-dance camp with a rifle. He probably sympathized with ^{Sitting Bull} S. B.

Many Indians did not think much of S. B. as a warrior because he did not participate actively in the Custer battle though he was present at the Indian camp when or shortly before it was attacked by Custer on the Little Bighorn. The Indians said he was in the hills during the battle to "make medicine".

But all the Indians with whom I discussed him admitted that he was a great leader though their personal attitude towards him was hard to ascertain, evidently because of fear that it might hurt their prestige with the whites. This applies to all my discussions of the Indian wars with Indians, the old men being usually very reticent on that subject and the young men knowing nothing about it except by hear-say.

I am sorry I cannot give you more definite information. In the meantime you have probably received my large envelope with the photos about the sun-dance or what was left of it in 1909.

Yours, as always,

Frederick Weygold

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T. S. Sitting Bull's name
in Sioux is:

TATANKA (= Buffalo bull)

IYOTANKA (= He sits down) accents on the second syllable

The exact writing would be:

Tathánka Iyótanka.

The "h" is a guttural sound as in German "ach", "machen" or Armenian "achtshig" (girl). It does not occur in English.

The "y" is a nasal "n" as in French "bon".

The vowels in Sioux have the continental European (Latin, German, Italian etc.)

values: A as in father.

I = ee as in Italian (not Eye-talian!)

O as in over