

conforms as little as possible to that of "Long Lance." A friend of mine, who has lived in S.C. and has a strain of Cherokee, has met "Long Lance" casually and saw nothing Negroid about his characteristics.

I observed, of course, that in your "Sitting Bull" you acknowledged assistance from "Long Lance," Blackfoot of the Blood band, and it occurred to me that if your informant was the same as the one about whom is all this controversy you would be able to settle the difficulty. It seems to me that if "Long Lance" is actually "Long Lance" he should not be allowed to rest under the odium of an imposture; on the other hand if he was the author of a hoax that, too, should not be allowed to deceive the public. I do not give much attention to alleged impossibilities in "Long Lance," the autobiography; his ghost-writer might well have insisted on a dressing-up of the actual facts for public consumption.

I apologize for this long letter, but it seemed best to bring all the facts I possess before you.

At a discussion of Amerindian poetry a few weeks ago I was glad to have available some of Sitting Bull's poems from your biography. They bear a remarkable resemblance, at least in translation, to the Japanese *hokku*.

Thanking you for past kindness--and also for your kind words about the verse-brochure--I remain,

Very truly yours,

Kenneth W. Porter