

I took the word horrible clamor from Faden's description of the howling of Indian dogs at night. Perhaps it is too strong.

I wish it were possible for you to work out here. We could get Indian models, though they would cost money, in all likelihood, and I am rather flat just now. But I have no doubt you will find a means to get on without the redskins. Some day I certainly want you to come out here and visit me and we will see all that is left of the old Indian life here—which isn't much.

It occurs to me that there are a good many Indian modes in the illustrations of the publications of the Field Museum on the Sun Dances of the Arapaho, Cheyenne, Ponca, etc etc.

Though I have read somewhere about a kettle suspended from a tripod over a fire in a Cheyenne tipi, I have never seen that. The method you describe as common among the Sioux is that used among the Cheyenne. The pole is commonly more upright and bends more, the kettle being suspended by a thong or wire from the end of the stick which may be four feet above the ground, and bending, thrust into the earth about eighteen inches from the fireplace. The top is ~~forked~~. It is not at all uncommon for the Cheyenne to place the kettle on the fire. So that it actually rests upon it and the flames from the firepit play against it. The Cheyenne fire place is invariably (except in ceremonies) a rectangular pit about six inches deep and something less than a foot each way. Often the fire pit is longer east to west than north to south.

You will find an illustration (photo) of a Cheyenne willowbed in the Cheyenne Sun Dance. . . table of contents - "The Bed in the Lodge" (about the middle of the book.)

The Cheyenne generally pile wood just outside the door to the south. Inside the cooking things lie to the north of the door, saddlery to the south. But these details are not absolutely vital, for we are writing a typical Plains story rather than insisting too much upon ethnographical detail. Please feel free to sacrifice literal detail where artistic demands are imperative.

The pouch of water would hang from a tipi pole about waist high near the door on either side.

Do not feel disturbed about the necessary delay. I will make all the haste I can. But I have no doubt that the date set by the publisher was earlier than need be. Besides, ordinarily a publisher has to look for an illustrator, and we shall have that work all done for him. As soon as I hear more definitely I can let you know. Meanwhile, I shall get my later chapters ready.

I will amend Wakon Tanku to Master of Life as you suggest.

With all good wishes

Walter S. Campbell