

Norman Oklahoma 6/27/20

Dear Mr. Weygold:-

I received your letter and wish to thank you for your valuable criticisms. The list of contents of the envelope is correct, I think. I will see what can be done about photographs of Indian horses. It may be that the Dedrick you speak of is still available. I can find out.

By this time you will have received improved drafts of the first two chapters. They may be modified further if desired. The others I sent you were rather hastily organized and while the material and arrangement was approximately correct, the style was not intended to be that of the finished work. In fact, the biblical style to which you refer, and which has gained me a good deal of criticism from Mrs. Campbell here, was due to the use of some portions of this tale which I worked up in that manner years ago, following Kipling's use of the same method in treatment of primitive peoples of the East. I am going over the chapters again now, and believe that you will find this difficulty removed.

If you wish to leave out the war bonnet on the horse of Whirlwind, do so. I merely added that as an extra flourish, taking Catlin at his word. I do not know that any Cheyenne ever used such a thing. Likely not.

I followed Henry in making the bearer of the calumet ride when approaching the camp. Inasmuch as his account is true and inasmuch as it is more convenient to represent the Cheyenne chief as embracing these men while mounted, I prefer to follow that. However, in the camp itself, I suppose it might be better to represent the old men walking, certainly during the ceremony.

I waited to receive your ideas on the calumet ceremony because you knew it so intimately. I read so little German that I could not reread you Hunkazeremonie, in the time I had. At the head of the warriors parade, I think the priest flanked by his two pipe-bearers would lead, as described earlier. However, I can readily adapt this matter to your interpretation.

I am prepared to follow the costuming of the dancer bearing the calumet as noted by Miss Fletcher. I suppose it will be all right to describe the old priest of the ceremony as dressed in the HAKO (Pawnee)? The dancers will be then the Omaha dancers, the priest the Pawnee priest, so far as costume is concerned.

I shall elaborate the points you brought out-- explaining (1) what warrior orders are, briefly of course-- and (2) how he guided his horse with his knees and feet, as I used to do a pony I rode when a boy, and as I have seen Indian occasionally do. (3) the coat of mail I conceive to have come from the Spaniards via some southern tribe, say the Kiowa, who were known to have had several. (4) perhaps scalp-locks would be better than hair fringes. (5) I can indicate the meaning of the painting of the horse. (6) barbs will be explained.. also (7) broken medicine (8) red stroudin