

photographed him. Also the badge of a priest of that religion, an armlet of kit fox skin with an eagle feather stuck into it upright (see the portrait of Wovoka in Mooney's volume).

This was probably the feather with which the priests hypnotised the ghost dancers. The blue spots on the shoulders of the ghost shirt probably represented "hail" or "rain" as similar designs on the sacred lodges. The large blue rings may have been symbols of the horizon. The ghost shirts were usually painted with representations of the sun, the moon, the horizon, rain, hail and of other natural phenomena, sometimes with figures of eagles, crows or magpies (see the colored illustrations of ghost shirts in Mooney's volume). On one specimen I saw, there ^{was} ~~were~~ attached a long, black eagle wing feather to each shoulder. This had doubtless reference to the belief that the wearers would be lifted above the ground when the surface of the earth with the works of the white race would be rolled up like a carpet and thrown into the ocean (see Mooney).

5. I don't know whether "Inyan Mato" has reference to the "Bear Butte".

I have gotten over the after-effects of the flu and would be interested to see the reproductions of Sitting Bull's autobiography, though I cannot promise that I shall be able to explain very much of it which is not already known. What I may know is, however, at your disposal.

Sincerely yours

Frederick Weygold

*just as the
sacred lodges.*