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pictographs on the inside of the cover as is indicated by the fact that the "pockets" at the tops of the smoke-flaps for the ends of the smoke flap poles were not on the same side of the cover on which the pictographs appear. These pockets were of course on the outside of the cover when the tipi was set up. This tipi is therefore incorrectly set up in the Berlin museum (with the painted side of the cover out), but this is excusable because the pictographs could otherwise not be seen by the public.

I have no copy of my article on the *Huyka* at hand just now, but I remember the prayer for which you ask very well. A literal translation is:

"Grandfather! (It was addressed to Wakay Thiayka, the "Great Mystery") with great pity have pity upon me! This man has come to me from the East (referring to me), and I want to tell him about our old ceremonies (lit. "doings") according to the truth alone. But, Grandfather, I shall not cast thee off [chipeya = cast off, throw away, divorce (a woman)] but I shall continue to honor what thou shonest me "on lonely mountain tops when I cry to thee seeking visions" (this is implied in the verb hayblecwaya = when I make the hayblecya ceremony), and what thou shonest me in other omens (as in dreams etc.). All that I shall continue to honor as long as thou givest me breath here on earth." (niyay = breath or life)

It was a prayer of allegiance which he offered before he gave me the seven sacred songs of the *huyka* because he feared that the Great Mystery might construe this indiscretion as a sign of disloyalty.

I shall send you Bul. 40 & Riss' grammar as soon as I possibly can.

Yours very truly

Frederick Weygold.