

with their arms stretched towards the medicine, the three others with their hands still resting upon the shoulders of the former. After some time the latter retired; the other dancers came from behind the screen, and joined in the dance, which continued until they were driven off by the medicine chief, as described in yesterday's dance. All these ceremonies had a sacred significance, which I did not understand, but have been informed that they believe any article of wearing apparel, or of harness for their horses, hung up by the medicine during these ceremonies, receives a charmed power to protect their wearers from disease, or the assaults of their enemies, during the year.

21st. — At one of the dances to-day, all but one retired behind the screen, who continued to dance by himself for a long time. Various articles were brought forward, and laid upon the ground, which he took up and hung in proximity to the medicine. After a long time, the other dancers reappeared, and he retired; these continued their exercises, until driven off as before. The last dance differed from the preceding in this: the last man selected and separated from the others by the medicine chief to be driven off, though he ran from him, did not appear terrified, and would not fall down, but retired, with the medicine chief, behind the screen.

At one of the dances to-day, five human scalps were exhibited, — one attached to each of the right wrists of two men, and one to each wrist of another, besides the

one worn attached to the scalp lock of the medicine chief. Two of these scalps were from the heads of Indians. They had all been tanned, and evidently belonged with the medicine fixtures.

The whole ceremony closed about four o'clock in the afternoon. The medicine was packed away by the medicine chief, and the several articles which had been hung about it — medicated, I suppose, or, in other words, sanctified by proximity to the sacred things during the ceremonies, and consequently having power to protect their possessors from evil — were restored to the proper owners. They then packed them, took them upon their backs, formed into a procession, and marched, to the music of the drums, around and out of the medicine house, whence every one took the direction of his or her own lodge, and the ceremonies of the great medicine dance were ended.

There was no time during the dance but women were present at the medicine house, participating in the music, but not in the dance. The same individuals appeared in every dance, from the beginning to the end. Though they were not permitted to taste food or drink, from the commencement of the dance until its conclusion, they were allowed to smoke from time to time, which was done with great solemnity and ceremony. The pipe was filled, brought forward, and laid upon the ground; the person, carefully turning the stem towards the fire, and bedding it in the sand, so that the bowl should remain in an upright position, arose and stood