

said that the position of leader of the *Hichää'quthi* was a dangerous honor, but the honor was in proportion to the very danger, and there were always candidates for a vacancy. It was one of those offices where the holder sometimes died but never resigned. The other members of the order carried sticks carved at one end in the rude semblance of a horse head and pointed at the other. In desperate encounters they were expected to plant these sticks in the ground in line in front of the body of warriors and to fight beside them to the death unless a retreat should be ordered by the chief in command.

The fourth order was called *Bitahi'nëna* or Spear men, and their dance was called *Bitaha'wü*. This order came originally from the Cheyenne. Their duties and peculiar insignia of office were about the same among all the tribes. They performed police duty in camp, when traveling, and on the hunt, and were expected to see that the orders of the chief were obeyed by the tribe. For instance, if any person violated the tribal code or failed to attend a general dance or council, a party of *Bitahi'nëna* was sent to kill his dogs, destroy his tipi, or in extreme cases to shoot his ponies. On hunting expeditions it was their business to keep the party together and see that no one killed a buffalo until the proper ceremonies had been performed and the order was given by the chief. They were regarded as the representatives of the law and were never resisted in performing their duty or inflicting punishments. In war they were desperate warriors, equaling or surpassing even the *Hichää'quthi*. Of the leaders of the order, two carried a sort of shepherd's crook called *nu'sa-icha'tha*, having a lance point at its lower end; two others carried lances wrapped around with otter skin; four carried lances painted black; one carried a club shaped like a baseball bat, and one carried a rattle made of the scrotum of a buffalo and ornamented with its hair. In battle, if the enemy took shelter behind defenses, it was this man's duty to lead the charge, throw his rattle among the enemy, and then follow it himself.

The fifth order was called *Aha'känë'na* or Crazy men. They were men more than 50 years of age, and were not expected to go to war, but must have graduated from all the lower orders. Their duties were religious and ceremonial, and their insignia consisted of a bow and a bundle of blunt arrows. Their dance was the *Ahaka'wü* or crazy dance, which well deserved the name. It will be described in another place.

The sixth was the order of the *Héthë'hinë'na* or Dog men. Their dance was called *Héthëwa'wü*. They had four principal leaders and two lesser leaders. The four principal leaders were the generals and directors of the battle. Each carried a rattle and wore about his neck a buckskin strap (two being yellow, the other two black) which hung down to his feet. On approaching the enemy, they were obliged to go forward, shaking their rattles and chanting the war song, until some other warriors of the party took the rattles out of their hands. When forming for the attack, they dismounted, and, driving their lances into

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Dog Soldiers