

*Indians*

8-11

*Omms*

### THE THIRD DANCE

The fool or crazy lodge is the next ceremony after the second dance. The participants seem to be about forty years old.

The regalia of this dance consist primarily of a cape of buffalo-skin somewhat more than a yard square, and worn with the hair inside, over the shoulders and back. The upper half of this skin is painted red, the lower half white. In the centre a circular flap is nearly cut out, so that it hangs loose. At the corners of the cape are small bunches of crow-feathers. This cape or robe is held in place by a string around the neck or breast. From its upper part hang two strips of skin about two inches wide, and somewhat longer than the cape. These are painted red, and have a few crow-feathers at the ends. In addition, the crazy-dancers wear a head-band, across the front of which is a bunch of owl-feathers. They wear also a leglet<sup>1</sup> of raccoon-skin around the ankles and a narrow strip of skin covered with porcupine-quill work below each knee. Around the neck, on an embroidered thong, hangs a bone whistle. In place of the clubs of the first and the lances of the second dance, the weapons carried in this ceremony are small bows. Four arrows are used with each. One arrow has an iron point, another a rounded knob of wood at the end, the third is chewed soft, while the fourth is split and has inserted in it a small quantity of a supposedly powerful root which is used in this dance. After the dance, this medicine is taken out and the bow and arrows are thrown away.

There is only one dancer of higher degree in this ceremony. He is called the "white crazy man" or "white fool" (na<sup>rk</sup>'ha-ha<sup>rk</sup>). His regalia differ from the others in being almost completely white. His cape is entirely white instead of being half red, and light-colored owl feathers are attached to it in place of the black crow-feathers. This dancer is painted white over his entire body. As the dancers move about the camp-circle, he always goes last, being markedly slow in his actions in contrast with the lively and untiring movements of all his companions.

The general course of this ceremony is much like that of the two that precede it; the elder brothers, grandfathers, and grandfathers who direct the ceremony, playing the same parts as in the dances already described. Three days are also used in making the regalia, the third of these days being at the same time the first day of the dance. On the morning of this third day, the regalia, being completed, are given to the young men, who are dressed in them by their grandfathers. Holding their bows, they stand abreast in front of the old man who directs their grandfather. This old man does not move. Then the grandfather recounts a coup. As he says the

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<sup>1</sup>In one specimen obtained the leg-bands are of raccoon-skin; in another, of badger; those of the white-fool are of young wild-cat.