

last word, the men all shoot at a buffalo-chip lying just inside the door, shouting and jumping toward it. It is said that this is not done by the entire company of participants in the dancing-lodge, but by each group of dancers in their grandfather's tent, where their regalia have been made. After shooting at the buffalo-chip, the dancers proceed to make the circuit of the camp circle in single file. On returning they undress again.

In the dancing-lodge the pledger of the dance is the first to dance, standing opposite his grandfather, who dances with him. Then the white fool dances opposite his grandfather. Then the entire company dance in a circle. This order is entirely analogous to that followed in the preceding ceremonies. The dancers also jump up and down, as in these dances, but the position taken in dancing differs from that in the first and second dances. The crazy-dancers hold one hand over the eyes, and the other extended out from the body and somewhat down, and blow their whistles.

The ceremonies of this day are concluded with a spectacular dance through the fire with bare feet. Two elder brothers of the company and their wives, go to two grandfathers of the company and their wives, and are taught by them how to build the fire. The two older women instruct the two women, and the older men, the men. They receive property for this. The elder brothers and their wives split tent-poles and build the fire. The two grandfathers then show them how the glowing coals are to be spread. After having given this instruction, they take away the horses or other property that they receive in payment. The dancers now dance again, and at the conclusion rush into the fire, stamping or dancing on it until they have trampled it out. Then they run about the camp-circle.

For the night after this fire-dance, and for the three succeeding days, the dancers are supposed to be crazy. They act in as extravagant and foolish a manner as possible, and are allowed full license to do whatever they please anywhere through the camp except within the tents. A root which they have attached to one of their arrows, to their owl-feathered head-circlets, and to their capes, is supposed to make them extraordinarily active during this period, and to give them the power of paralyzing men and animals. This root is called *tcetcaatcei*. Only very small pieces of it are used. These could not be identified. The Gros Ventres use a root, which they call by a dialectic form of the same name, for similar purposes. They declare that this root is the well-known poisonous wild parsnip. It seems very probably that the same plant is used by the two tribes. It is believed that if a living thing is touched with this medicine after it has been prepared by the older men and given to the dancers, inability to move will result. It is thought that the same effect can be produced by a dancer sweeping his cape, which has the root attached to it, over the tracks of a person or animal. It is said that birds, which leave no tracks, are the only beings that cannot thus be paralyzed. Much is told about the power of the crazy-dancers when armed with this medicine. One narrator, when a boy, saw a hunter driving a buffalo-bull toward the camp during the crazy-dance. The hunter, on seeing the dancers, dismounted and walked off to his tent, afraid of being paralyzed together with the buffalo. The dancers brushed