

and give them to a man, presumably one of the servants of the company, standing at the door. As they go out, the circlets are returned to them. If they should not take off the circlets, they would act as foolishly in the tent as out of doors. If a person not a dancer has been paralyzed, he can be made well again by being rubbed with one of the circlets, especially that of the white fool.

In the dancers' ears are put mushroom. Their hair is said to be drawn over the head and fastened at the ear.

In this ceremony, as in all the others, the hacawaanaxu-root is used to prevent the dancers from becoming tired. The crazy-dancers receive this from one of the old men in the following way: At night the old man goes out from the camp-circle with the dancers' wives. The women lie down on the ground naked. The old man bites a piece of root and gives it backward to one of the women without looking at her. It is said that if the old man is unable to restrain himself, and looks at the woman, it is bad for the tribe. He gives each woman a piece of root. The women return to their husbands and kiss them, transferring the small piece of root from their own mouths into their husbands'.

First Degree. -- As stated before, the dancer of the first degree is called the "white crazy man" or "white fool" (naⁿhahaⁿka). His regalia are shown on Plate XXXIV. It will be observed, that, apart from being whitened everywhere, the chief difference between these and the ordinary fool-dancer's regalia is in the bow or stick which he carries. This seems to be a sort of lance, and was described as being about 120 cm. long. The stick itself had been thrown away by the owner, and a restoration is shown here. At one end a knife is inserted. The other end is pointed. At the knife end hangs a bunch of red-tailed hawk wing-feathers and eagle tail-feathers. About 30 cm. from the opposite end is a similar bunch; while at the extreme end, opposite the knife, is a single black eagle wing-feather. There are four other long, narrow, black feathers tied to the stick, --two extending in one direction, and two in the opposite direction. These are tied in the middle with a buckskin thong painted green. Under the windings of this thong are sweet-grass and sage. This part of the stick serves as a handle. A white string extends the length of the stick. It is intended to represent a bow-string. On this are two small bunches of down. On one side of the knife was said to have been painted a small circle, on the other side a crescent, representing respectively the sun and the moon, presumably to symbolize, in this case as in others, day and night. At present only a small speck of green shows on one side of the knife.

The head-band of eagle-thigh plumes and great horned-owl feathers includes a bluebird's skin. The plumes indicate lightness; the white color of the feathers, cleanness. The head-band contains tcetcaatcei. In case of illness, it is sometimes passed across the body a number of times, and then in the same way down the body, being given a sort of rotary or elliptical motion. A small mushroom on the head-band represents the human ear. As the crazy-dancers carry a small mushroom in their ear, it is probably that this is intended for such use.