

circle throwing ashes and playfully--they tried to dodge him. There was a recess of some thirty minutes while everybody relaxed, and some drank coffee which was being passed around. Then the False Face returned, accompanied by the scraping of the rattling of the turtle shell on doors and walls, and his strange cry. And it was time for women and children--the women and girl children, I would say, to be doctored. Then, the mush was distributed. This is part of the ceremony. The mush has been made by those who were being doctored. Mamie Long, now seventy, told me she had been to False Face Dances in Canada, and that when the mush is passed out, you were supposed to give the False Faces a gift of popped corn. They forgot this part of the ceremony until it was too late. The mush is supposed to be for the good of the body, to nourish it while the other doctoring has effect. None were really able to tell me of the significance. The mush is prepared by browning meal in bacon grease then adding boiling water and cooking it into mush. Some is sweetened and some was not. I was given a portion of the sweetened mush. It taste somewhat like our breakfast food, Malt-O-Meal. After the doctoring, everyone relaxed and an Indian supper was served. Bob White told me I was there by special permission. Ordinarily, only the ones participating in the False Face Dance are permitted to be present. I was not, however, allowed to tape any part of the ceremony. In fact, Bob came to me very confidentially just before everything started and said, "Now Velma, you're our friend, but you must understand that you are not to take notes. You are not to tape any part of this." And so I sat back, and these are the mental notes I made of the ceremony. There will be others, and I'm sure they will bring in more of the original ceremony, since they do go back and forth to Canada now. And Mamie told me that in Canada, the False Faces of whom they have twenty there, go back and forth to the houses and doctor people. And another thing,