

as it is dark, all who are present assemble in one room, where no light or fire is allowed to burn, and placing the medicine near the covered embers, the tobacco by its side, they commence singing, which proclaims that the crows are coming to their feast, and also many other birds and various animals, the brains of whose species form part of their medicine. At the end of the song some one imitates the caw of a crow, the songs of the birds, the howls of the wolf, etc., as if the animals were present.

Three times in the course of the night they offer a prayer, while throwing tobacco on the smothered flames, asking that the people may be protected from all harm, and if they receive wounds that the medicine may be effectual in healing them.

At the commencement of the ceremonies the doors are locked, and no one is allowed to enter or leave the house while they continue; neither is any one allowed to sleep, as that would spoil the medicine. The feast begins just before the dawn of day. The master of ceremonies first takes a deer's head, bites off a piece, imitates the cry of a crow and passes the head of the animal to another, who does the same, till all have tasted and imitated the peculiar note of some bird or animal.

As soon as it begins to be light the presiding officer takes a duck's bill, and dipping it full of the medicine, gives it to each one present, who puts it in a bit of skin and wraps it in several coverings, keeps it carefully until the next semi-annual feast. The skin of a panther is preferred for the first envelope if it can be obtained.

Those who take part in the ceremonies are medicine men. Chiefs are allowed to be present; also, any who have been cured of any disease by the medicine.

Without the building the young people gather for merriment, and the fragments of the feast are given to them when it is finished.