

disengaged by tearing their way out of the flesh. Others, again, have skewers inserted in their breasts, which skewers are secured by raw-hide cords to the central pole, as in the Dakota sun-dance; the sufferer then throws himself back until he is released by the skewers tearing out of the flesh. Many other ingenious tortures are devised. In the narrative of Long's Expedition to the Rocky Mountains, we find an account of the latter part of this ceremony,* prepared probably from the statements of Mr. Dougherty or Mr. Lisa, as the expedition did not go near the Minnetaree country. All of the torments there described, and more, are inflicted to this day. Among them is the following:—"Another Minnetaree, in compliance with a vow he had made, caused a hole to be perforated through the muscles of each shoulder; through these holes cords were passed, which were, at the opposite ends, attached by way of a bridle to a horse, that had been penned up three or four days without food or water. In this manner he led the horse to the margin of the river. The horse, of course, endeavored to drink; but it was the province of the Indian to prevent him, and that only by straining at the cords with the muscles of the shoulder, without resorting to the assistance of his hands. And notwithstanding all the exertions of the horse to drink, his master succeeded in preventing him, and returned with him to his lodge, having accomplished his painful task."†

In describing the Minnetarees, Prince Maximilian says that they have the Mandan ceremony of the Okipa or O-kee-pa, with some modifications; and call it Akupeli. At this time, the Hidatsa call the Mandan ceremony Akupi (of which word probably Akupeli is an old form); but they apply no such term to their own festival. Maximilian did not spend a summer among those Indians, and, therefore, knew of both ceremonies only from description. If the Minnetaree festival to which he referred was, as is most likely, the Nahpike, he is, to some extent, in error. The rites resemble one another only in their appalling fasts and tortures. In allegory, they seem to be radically different.

The minor ceremonies are chiefly those connected with their

* pp. 276, 277, 278.

† pp. 277, 278.