

their thighs and let the blood drop on the ground, wail, and skewer themselves. Meanwhile they sing the same song as is sung in the condolence dance ³⁰.

Among the Omaha, in mourning for a great person, young men in the prime of life will make two incisions in the upper part of the left arm and through the incisions, thrust small willow twigs with sprays of leaves left on the end. They thus pass by the corpse with the blood dripping out of their wounds onto the leaves. A near relative of the deceased then removes the twigs and throws them on the ground ³¹.

An earlier observer of the Omaha noted that all relatives of a deceased person in mourning at the funeral "pass arrows through their skin" ³².

Santee and Oglala Dakota: For the Santee we read that members of the Owl Feathers Dancers Society merely run a knife through the skin "in token of mourning". Whether they leave the knife in or not as a skewer is not stated. An assistant does the cutting, the usual practice in skewering among other peoples. The tradition concerning the practice says that it was borrowed from a tribe called "The Head Cutters". The Owl Feather Society chief on request of this foreign tribe visited them and was there shown this rite of mourning which he introduced to his society when he returned home ³³.

Among the Oglala, if a member of any society were killed in battle, his fellow members, all men, put sticks through their arms in the mourning rites. (Women merely cut themselves below the knee and elbow to make blood flow freely ³⁴.) Possibly the Oglala statement implies a rite similar to that of the Iowa and Omaha.

Crow, Walla Walla, Beaver, and Cree: Among the Crow, when a member of the Lumpwood Society dies, the corpse is laid outdoors in its best clothes. Each of the society members procures a couple of arrows and a butchering knife. The closest friends of the deceased cut off the last joint of one of their own fingers. Then the others run arrows through their own flesh, leaving them there while they lament. Some ran arrows through their legs and arms; others in addition, drew blood from their foreheads. If some of the younger men hesitated in laceration, the officers of the society cut them so as to draw blood. The parents of the deceased rewarded the mourners and gave special reward to any who drew an exceptional amount of blood from their foreheads. The Big Dog Society had related rites ³⁵.

In other hooking or hookswinging of the Crow, the object of the sacrifice of the sacrificer was to secure a vision. Mourners might institute a Sun Dance with the same object, without skewering themselves ³⁶. However, though our

³⁰ SKINNER: Iowa, in *Societies*, pp. 697, 705; compare p. 698 on the peculiar function of the *Tukala* society in the tribal mourning.

³¹ FLETCHER: Omaha, pp. 592-594.

³² LONG, v. 2, p. 67.

³³ LOWIE: Eastern Dakota, in *Societies*, p. 110.

³⁴ WISSLER: Oglala in *Societies*, p. 27.

³⁵ LOWIE: Crow, in *Societies*, pp. 166, 180.

³⁶ LOWIE: Crow, in *Sun Dance*, p. 9.