

This completed, the men and the shaman take branches of pepper-wood, and hold them over the fire for a few minutes, until the strong odor characteristic of the wood is given out. With these branches they then proceed to whip and brush everything in the dance-house, with the intention of cleaning out all evil influences or spirits. This ceremony of purification being completed, the whole ceremony of the yo'koti is over.

The clown, who plays so important a part in most of the ceremonies of both the foot-hill and Sacramento Valley people, is a personage of much interest. He always wears a necklace of "crooked acorns" (see Fig. 37, *b*), and is much respected by all persons. He seems always to be eating; and at the beginning of a dance, when he is called for, he generally appears munching a huge piece of acorn-bread. Very strong arguments are generally necessary on the part of the shaman to induce the clown to stop eating, and take his proper part in the ceremony. The following is given as a typical dialogue between the shaman and the clown.

*Shaman.* Where have you been, Clown?

*Clown.* I have been lying down. I am ill, and have pains in my stomach. I found some medicine that never fails, if there be only enough of it (here he takes a bite of the bread, and sits down by the fire).

*Shaman.* Why don't you put away that bread, and wait till the dance is over before eating?

*Clown.* Then I can't get any.

*Shaman.* Who is going to steal your bread?

*Clown.* I don't know. Perhaps you might.

*Shaman.* Where did you get your bread?

*Clown.* I brought it with me. Didn't you see me coming in with a big loaf?

*Shaman.* I saw you come in with nothing but your cane.

*Clown.* No, no! I had the bread under my arm. On the other hand, I would not lie about a loaf of bread.

*Shaman.* Put away that bread, and go out on top of the