

whose name I did not learn." One of the ceremonial sponsors or "grandfathers" was an Oklahoma Arapaho--Freeman Pawnee of Calumet. The dancer he painted was a Wyoming Arapaho. At least two Oklahoma Indians participated in the singing at times-- Jim Warden, Arapaho, and Roy Nightwalker, Cheyenne. I was told there were at least five other Oklahoma Arapahoes who had vowed to go in this year but who did not show up.

Among the Arapahoes the Sun Dance is put on each year by a man who pledges to do so because of some personal problem or danger threatening him or a loved one. He vows to put up the Sun Dance in the hope that his trouble will be resolved. Although he must call upon the ceremonial leaders of the tribe to actually run the dance and supervise the ceremonies, he bears the brunt of the expense, spending a great amount of time and money throughout the year in preparation for the dance. This year two men had vowed to put on the Sun Dance and they acted as co-sponsors. According to Dorsey, the men who put on the Sun Dance are called "Lodge Makers." These Lodge Makers are painted in a special way during the dance, and at times must hold the Medicine Wheel. There are probably other ways in which they stand out from the other participants.

The men who dance each year also do so as the result of a vow of pledge they have made--usually during the preceding years. They also must make a considerable expenditure of money and time in preparations for the dance, but not so much as the Lodge Makers. Many Arapaho men have been through the Sun Dance a number of times. Apparently participation in the Sun Dance is a necessary route to the achievement of ceremonial status in the Arapaho tribe. Each participation makes a man eligible for additional ceremonial activity, and advances his status in the ceremonial hierarchy. Although I did not make any effort to take notes on the way the dancers were painted, I understand that the designs and colors used may symbolize a dancer's progress in his ceremonial life.