

the preceding day's paints, and the fresh sage was used by their grandfathers to fashion wristlets, wreaths, and anklets for the day's dance. There was dried sinew included with the sage, and this was separated into its constituent fibers and used to tie these items. Bunches of sage were also tucked in the dancers' belts when they dressed for the dance. Each dancer wore three bunches in front and two bunches in back. The sage which was left over was spread down at the place where the dancer would stand during the dance.

Bundles of cat-tails were also brought into the lodge by the dancers' families as they brought in the food. These "water weeds" were cut about four or five feet long. They were spread down in front of the bed rolls and used as a floor covering to sit and lie on. They were reported to be cool and comfortable for the dancers. The dancers went outside the lodge to wash off their old paints, and when they returned, they sat or reclined on the cat-tails which were spread out to form a continuous ground-covering all along the west side of the lodge.

The daily order of activities for the three main days of the Sun Dance; Friday, Saturday and Sunday (July 11-13) was as follows:

- The Sunrise Dance, early in the morning.
- The carrying in of food for the grandfathers by families of the dancers.
- The blessing of the food and ceremonial smoking.
- The cedarizing of the dancers.
- The carrying out of the food by the families of the grandfathers.
- Mid-day meal, while dancers rest.
- Washing off of preceding day's paint.
- Painting of dancers by grandfathers and their assistants.
- Throwing of painted parfleche on drum to begin dance.
- Sun Dance, lasting with some intermissions till late at night.

Other activities took place as follows:

- Thursday, July 10. Erection of Sun Dance Lodge in afternoon. Transfer of sacred equipment from Rabbit Tipi to Sun Dance lodge. Dismantling of Rabbit Tipi. Entry of dancers into Sun Dance lodge around midnight and beginning of Sun Dance.