

When everyone has satisfied his hunger, the remains of the feast are cleared away and the "dance" begins. At a signal given by a single stroke of the bell in the left hand of the high priest all stand up in line on either side of the building. At another stroke of the bell all put their right hands on their breasts. Another tap of the bell and the right hand is brought out in front of the body. Another, and they begin to move their right hands backward and forward like fans in front of the breast, and thus continue throughout the dance, keeping time also to the singing by balancing alternately upon their toes and heels, as already described, without moving from their places. Ritual songs are sung throughout the remainder of the service, in time with the movements of the dancers and the sounds of the drums, and regulated by the strokes of the bell.

Between songs anyone who wishes to speak steps out into the open space. With a single tap of the bell the high priest then summons his "interpreter," standing behind him, who comes forward and stands beside the speaker, a few feet in front and at the right of the high priest. The speaker then in a low tone tells his story—usually a trance vision of the spirit world—to the interpreter, who repeats it in a loud voice to the company. At the end of the recital the high priest gives the signal with the bell, when all raise their right hands with a loud "Ai!" (Yes!). The high priest himself sometimes discourses also to the people through the interpreter; at other times directly.

Each song is repeated until the high priest gives the signal with the bell to stop. Most of the songs consist—in the native language—of seven lines. At the end of the first line the high priest taps once with the bell; at the end of the second line he taps twice, and so on to the end of the song, when he rings the bell hard and continuously, and all raise their hands with a loud "Ai!" Then the song leader, who stands with a feather fan between the high priest and the drummers, starts the next song.

The first song is given by all standing motionless, with the right hand on the breast and with eyes cast downward. It may be rendered:

Verily, verily, Our Brother made the body.
He gave it a spirit and the body moved.
Then he counted out the words for us to speak.

Another begins:

Verily, Our Brother put salmon in the water to be our food.

Another begins:

O, brothers! O, sisters!
When first the light struck this world, it lighted the world forever.

Our Brother (*Nämi Piäp*) is the term used in referring to the creating spirit, instead of "our father," as we might expect them to say.

On leaving, at the close of the ceremony, the man nearest the high priest passes around in front of him and down along in front of the