

Song 3:

Old woman is entering. Says she: 'Let us have a sweat lodge.'

Old woman, she says: 'I want a fisher. I want a white buffalo robe.'

Song 4:

Morning Star is entering. Says he: 'I want a sweat lodge.'

Morning Star, says he: 'I want a fisher. I want tail feathers.'

During the fasting and ceremonies in the red lodge, the great camp is alive with various activities. Ownership of medicine pipes is being transferred with impressive ceremonies, each different from the other, the purchase price of several of them running as high as forty head of horses, a number of new blankets, several guns, and a quantity of tobacco. And daily, in their large lodge, the Matokiks (Gathered Women) Society have their secret ceremonies and their peculiar dances, the latter open to the public. Their drummers, who mark time for their songs and dances, are men. Every day, too, one or another of the bands of Ikunikatšiks (ALL FRIENDS) Society had its own peculiar dance somewhere in the open; most spectacular of them the dancing of the Horns in their beautiful war clothes, of beaded wesel-skin, and scalp-fringed deer leather shirt and leggings, and war bonnets of horns and eagles tail feathers; in their hands their eight-foot-long crooked staffs, banded with strips of otter fur and hung with eagle plumes.

The lodge of the Horns is the only one of the camp from which non-members are excluded. Many of their rites are extremely esoteric. To them is designated by the sacred vow woman the actual building of the Medicine Lodge. During the days of their fasting they bring from the cottonwood groves in the river valley all the wall posts, wall rails, and roof poles; they set up the posts and lay upon them the wall rails. The diameter of the structure is about sixty feet. The forked sacred center post remains to be cut.

In the evenings, and until very late, there is much praying and singing of sacred songs in the lodge of the Horns and in the red lodge of the sacred woman; and elsewhere much visiting and feasting, smoking and telling tales of the longago. And until next morning, bands of Night Hawks, youthful members of the tribe, on horse back, weave in and out among the lodges, singing their various songs, some of them gay and high-keyed, others so slow and sad that they all but bring the tears to the eyes of the listeners.

On the fourth day of the encampment, the fasting and the ceremonies of the transfer of the Natoas bundle are completed, and preparations for erecting the sacred lodge continue. The members of the Horns Society build a shelter just west of the Medicine Lodge structure, and thither repair the sacred vow woman, her husband, and the former vow woman and husband. They go in single file, the sacred vow woman wearing her Natoas headdress, her elkskin dress, and on her back the sacred digging sticks. They all gather in the shelter and pray and sing, while they await the return of the members of the Horns Society, who, mounted on their horses, all in their war clothes, had left the camp in the morning for the river valley to get the center post for the lodge.