it. Then the priest held the pipe in his right hand, the bowl end up and the stem end resting on the ground, while the dancer came to retrieve it. Another man--I think it was Benny Goggles--seemed to be directing the flow of traffic. He would motion to the dancers as their turn came to come and get their pipes. By the time all the pipes had been lit and passed around for the grandfathers to smoke, some of them had already made the circuit of all the grandfathers and been returned to the priest to be emptied.

The Bringing in and Blessing of the Food for the Grandfathers

The bringing in of food for the grandfathers by the families of the dancers and the blessing of this food within the Sun Dance lodge is an important part of the daily activities. Part of the obligations owed the grandfathers by the dancers and their famililies consists in providing food for them each day of the Sun Dance. This food will provide the mid-day meal for the grandfathers and their families, and is provided in extremely generous amounts and in great varity, with heavy emphasis on traditional Arapaho dishes. The dancers' families spend a great deal of time and money in preparing these three meals. Each day of the Sun Dance the dancers' close female relatives get up before sunrise to begin preparation of this meal.

The food is prepared in the camps of the dancers' families and taken into the Sun Dance lodge when the call for the food is made on the loud speaker. This call is made about mid-morning, and is made a little earlier each day. On Friday, July 11, the call for food was made about 10:30 or 11:00 am. Each dancer's family was named on the loudspeaker, and their food brought in at that time. The carrying in of the food went slowly on Friday, and many families waited with their food outside the lodge for a long time before their names were called. The food was transported from the dancers' camps to the Sun Dance lodge in cars and pick-ups driven very slowly so that the liquid food would not spill out any more than