fathers returned to the lodge for the painting of the dancers. The containers which held the food were washed and returned to the camps of the dancers' families sometime during the afternoon.

The Cedaring of the Dancers

I do not remember whether this activity took place before the food was carried out by the grandfathers' families or later, after the dancers had been painted. However, before the beginning of each day's dance, each dancer was fumigated with cedar smoke from a small fire on the southwest side of the center post. I do not know if this was the same fire--the "grandpa fire"--from which the dancers took coals to light their pipes or not, but I suspect that it was. Each dancer in turn walked from his place to the lodge entrance, and then to the southwest side of the center post, passing between the food and the bundles of sage and buckets of water clustered around the base of the center post. He was wearing his moccasins and was wrapped in his quilt. On the southwest side of the center post he knelt down or lowered himself over a small fire or heap of coals on which the fumigant (probably cedar), was placed. In doing this, he spread out his quilt so as to capture the smoke and get it all around his body. Then he got up and walked back the same way to his place. This cedaring of the dancers proceeded very quickly. After all the dancers had been fumigated, the grandfathers and their families carried the food out.

The Dancers' Ordeal

The main ordeal of the dancers is going from midnight Thursday night until sunset Sunday without food or water. In former times the Sun Dance lasted four days instead of three and the dancers skewered themselves on the fourth day. The Arapahoes no longer perform the skewering operation, but in all other respects the Sun Dance of 1969 conformed very closely to those described by George Dorsey which