

the day approaches, the whole country about resembles an ant hill when some one is watching it.

The place usually selected will be on the bench land close to wood and water, and sometimes outside the limit of their reservation.

After a goodly number of camps have gathered about the appointed place, the great lodge is commenced. This is built generally thirty feet in diameter and consists generally of green trees untrimmed. First a hole is dug in the ground, "an awful contract for Indians," then the largest tree to be found within easy distance of the camp is cut down, hauled and the stump end placed in the hole. An outer wall is then made with many smaller ones, but standing at regular distances good straight ones are placed, from these to the large centre piece rafters are strung, then the whole is covered with green foliage, making it present a striking appearance and resembling somewhat a large summer house; a large door way is left open on the east side, facing the rising sun. One particularity is noticeable when they are engaged hauling the fallen trees for the sun lodge; three or four well mounted bucks will drop their lariat over the stump end, haul in the slack, take a few turns with the rope around the horn of the saddle, then off they go, legs going, arms flying, laughing, shouting, yelling, followed by a number of others who discharge numerous shots among the leaves of the fallen tree and in the air, to drive away, as one of their number told us, "the devil." After placing that one in position they return and the same is repeated many times till the whole is complete.

If I remember right, the first part of the dance is the presenting of six virgins, by the head chief to the sun as a token of the moral standing of the tribe generally, this takes up con-

siderable time, and resembles an old time theological sermon, void of interest. Then follows the making of braves; only those who successfully pass through this ordeal can take a place among the braves of the nation, should they fail or faint they are squaws and not suited to associate with men of his council. Only one brave is made at a time; he by a pre-arranged plan makes his way to a place at the west side of the tepæ occupied by the medicine men who perform the transformation act. While this is going on they are all hidden from view.

Suddenly the candidate for honors appears on the scene, a most perfect demon, painted most hideously. "Each aspirant wears different colors," perhaps in a deadly white with large black and red stripes along each rib; his face a net work of colors, green, yellow and red, eyes like a hyena, mouth like a clown, nose a decorated one, you can see plenty like it anywhere; his legs are ornamented with perpendicular stripes with fancy artistic touches about the ankles and knee joints, add to this a head of long shaggy hair and you have him; except for the paint he is almost as nude as the day he was born a papoose. On each side of the breast can be seen two scratch like cuts, passing under the skin, through these a skewer, and between the shoulder blades a similar cut and skewer are seen.

From the centre pole hangs two light ropes, a loop at the end of each. These loops are placed over the skewer's on the breast, then a large turtle shell is hung by a cord from the skewer on the back between the shoulder blades; after these preliminaries a whistle is placed in his mouth and the tom-tom's strike up, then the young man's father, friend or relative steps forward and every sound is silenced, when he in a continued flow