

which must have been easily 300 yards. The tepees, in most instances, were of canvas decorated with strange designs in brilliant colors and stretched around tall poles, Indian fashion, so that there was a large opening at the top through which the smoke from the fire in the center of the tent escaped.

The visitors were invited inside one of the tepees, through an interpreter, and asked to seat themselves on the ground in a circle around the tent, facing inward. Then breakfast was served. And such a breakfast! There was peculiar bread made of cornmeal, fried bacon, big chunks of deliciously fried beef and coffee brewed in a huge tin pot, but fragrant and appetizing. Tin plates, cups, knives and forks were used.

The meal over with, speeches were in order. Now a speech, to an Indian, is a formal, solemn thing. One by one the chiefs arose and welcomed the visitors, called them "brothers" and hoped they would enjoy the ceremonies. A chief would speak for a while, with many gestures, then pause while the interpreter translated. After each speech one of the visitors, in turn, spoke and the interpreter translated his remarks to the Indians. Several hours were necessary for this mutual exchange of good wishes.

Another hour was consumed in a tour of the camp. Indian rugs and skins were piled thick in each tepee, and there were beautiful articles of beadwork which a number of the visitors purchased. The little Indian boys and girls were most interesting, and the way in which even the very young ones among them rode about "bareback," three and four of them on a single horse, was truly amazing.

Another chief entertained them at dinner in his teepee, and a short while later the dancing began. If you have never seen an Indian dance it is difficult to describe it so that you will get a true picture of it. The Indians, naked to the waist, with their faces and bodies painted in grotesque, colorful designs and wearing feathers and ornamental beadwork, dance round and round in tune to a queer sort of "drum" which the old men, in the center of the circle, beat monotonously, chanting all the while in queer, high-pitched, prolonged tones. The dancers stamp, jump and leap up and down, shake their heads and their bodies, utter strange cries and keep time to the "drum-beats" with rattles.

Each dance is symbolic of some event in the history of the tribe and, though they seem much the same to the untrained eye, are really different.

Generally the men dance alone, and the women have their dances, too. But several were held in which the men and the women and everyone of the visitors danced at the same time, round and round, sometimes with hands clasped so as to form a huge circle but more often