

When four post eagle trapping lodges are put up, the eagle trapping owner should come out to the pit each fall. When a person comes to a region for one season and knows that he will not return to the section next season he puts up the simple tipi shaped lodge as per diagram without the four central posts.

When lodges were used formerly, 12 to 20 trappers went out, the lodges were in the neighborhood of 25 feet in diameter and the snake poles were relatively smaller. No one was allowed to touch the snake poles. If someone did, the Old Black Bear (Ko-ic-i-ta) punched him severely with one of the bird poles used as a poker for the fire. Children were pinched severely by anyone near at hand.

It is customary to wipe the hands after eating on the snake poles as the snakes' share of the meal. Men slept at night with the heads on the snake poles. Now Flat Bear has asked the snakes to let them touch them and the snakes came in a dream and gave him permission. In mythological times, the Black Bear was alive and sat at the entrance (left side) but in later years they put a bear skull and hide but now(? p. 1) they merely imagine that he is there, and in place of him put a skin on the altar.

The sun was represented on the front standard or crosspiece by a whoop of twisted wheat grass and a chokecherry twig to hang it on. The cherry represents the Ma-si eagle. At the back on acrosspiece was a twisted grass hoop on a junberry twig, the whoop representing the moon and the twig the speckled eagle, (tux-tux)

When an eagle is caught, it is brought in on the left side of the door and short grey sage was used to smoke the bird. Then the bird is thrown toward the buffalo skull whether the bird is dead or alive. When the first eagle is caught, it is put next to post 1 and a ball of parched corn is given to the bird and its blessing asked. Afterward each member of the party partake of the corn.

Koicita is the name of the head man or Old Male Black Bear. If the party is large he does not trap but keeps the lodge fire burning. When(? p. 1) he is not expected to go into the pits. In case the hunters are out after game do to adverse winds and the winds change he can go into their pits. Crows Heart is the Map-si "Chief of the hunters" and gets his orders from the koicita. He should stay at post 2 and receive eagles when brought in, also he should supply the camp meat. (See myth of origin of map-si)

Evenings the party is supposed to go into sweat lodge and each has his own place there. When in the sweat lodge, anyone can put in the rocks but the same order of naming the rocks is carried out; when putting in the first rock he says "This is the mother of birds": second he says, "This is the child of the mother of birds, Third he says, "This is the oldest bird"; and fourth, "This is the genuine speckled eagle." The rest of the stones are thrown in without ceremony.

It is believed that when the birds are ready to come southwest, they send a scout to see if there is a lodge, and if there is one he peeps into the lodge. If he sees the offering on the 12 bird poles, it goes back to the land of the birds and tells what it saw. Then the birds show that the people of that lodge are showing respect for them while the people know people of that lodge are showing respect for them while the people know that all the sky gods will be gathering around that lodge so only those can be at the head of the eagle trapping who know the proper ceremonies to the gods gathering there.

During the mythological period, the buffalo said to Black Bear, "I am always lucky. Place me at the head of the lodge and you will be the owner of some fine eagle down." Since that time, whenever a bird is caught, some of its down is given to the Black Bear hide.

A buffalo bull horn is used to throw water on the rocks of the sweatlodge and only those who buy the rights can take a sweat. Flat Bear bought his rights from his father.

The bird poles are used to poke the fire as well as for pulling coals from the fire for the pipe. The gods are like humans, some jealous, others good to people as working for their welfare. A rock is put into the pit and if you get sleepy, lay it under your head then as you drowse, you will roll off it and so the rock won't let you sleep.

When rock is taken from the four corners of the pit, a prayer is spoken assuring you that everything harmful to the human body or spirit has been removed.