

If a group of men leave for Eagle Trapping one of them is without an eagle snare, he goes to the Old Black Bear, leader of the party to have him make a snare and pays for according to what he can afford or while at home when the party is being organized and he wants to go but has no snare, the leader makes one for his use on the trip only. When a man gets a snare permanently, by paying for it, the leader prays for success to the man, and the snare then becomes a sacred object, to be prayed to and given offerings to like any other sacred object.

When my snare was presented to me, Flat Bear smoked it with sage and asked it to bring me luck. With the snare is a small piece of Black Medicine, tied in the meshes of the snare. It is the rule to bite off a small piece of the root, chew it and spit it over one's self and the eagle before killing it, thus warding off all ill effects.

Many keep eagles alive with a roost and cage placed at the back of the lodge. Whether the birds are to be kept or not must be decided on before hand for it requires a great deal of trouble to feed them and pack them to the pits as decoys. Also after one gets used to the decoy around camp, he are so friendly that it is hard to kill them.

When the children and the dogs are noisy around camp, the eagles in the air become mean and often claw the hunters catching them. Bear on the Water had eagle claws sent through his hand because he was noisy around camp and whistled in the medicine lodge. Flat Bear assured me that there was no danger of my being clawed since I was not noisy and was always respectful in the medicine lodge and pit.

When I took my snare from Flat Bear, I reached both hands to his elbows and drew them to his finger tips, taking the snare. Selection of a site for trapping has nothing to do with the right to lead eagle trapping parties. One must look for his own site. The four post lodge should be occupied each fall so when a person does not come back to the site each year, he does not build the four post type. A man may abandon a lodge after a few years and go to a new site.

The second type lodge was made of 4 forked poles set set together at the top for the foundation after the manner of laying up the four poles of the four-pole tipi hitch except that it was not necessary to tie them. Then the remainder of the walls were filled with poles, bark, grass, leaves and earth. Then building this type lodge, it was understood to be a temporary one to which the owner would probably not return the next year.

In former times, the women along might live either in a four-post lodge, plain wood tipi, or a hide covered tipi, but the latter was much less common.

Leader occupying a used lodge, goes to one owned by a fellow clansman but he must first secure permission if the owner is still living and pay for the privilege. If a person has several lodges, one of a different clan may buy the right to one of them.