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their previous religious tradition having centered about the *sēicha* or flat pipe, to be described hereafter. The pipe, however, was not commonly carried in the dance, as was the case among the Sioux. In this song, as in many others of the Ghost dance, the father or messiah, *Hesūna'nin*, is supposed to be addressing "my children," *nīnisa'na*. The tune is particularly soft and pleasing, and the song remains a standard favorite. The second reference is to the new earth which is supposed to be already moving rapidly forward to slide over and take the place of this old and worn-out creation.

## 2. SĒ'ICHA HEI'TA'WUNI'NA

SĒ'icha' hei'ta'wuni'na — E'yahe'eye,

SĒ'icha' hei'ta'wuni'na — E'yahe'eye.

He'sūna'nini — Yahe'eye'.

He'sūna'nini — Yahe'eye'.

Ūtnitha'wuchā'wahānānina — E'yahe'eye'.

Ūtnitha'wuchā'wahānānina — E'yahe'eye'.

He'sana'nini — E'yahe'eye,

He'sana'nini — E'yahe'eye.

## Translation

The sacred pipe tells me — E'yahe'eye!

The sacred pipe tells me — E'yahe'eye!

Our father — Yahe'eye'!

Our father — Yahe'eye'!

We shall surely be put again (with our friends) — E'yahe'eye'!

We shall surely be put again (with our friends) — E'yahe'eye'!

Our father — E'yahe'eye'!

Our father — E'yahe'eye'!

words of song may be combined,  
 although  
 words of one song  
 may be placed with  
 music of another

The *sēicha* or flat pipe is the sacred tribal medicine of the Arapaho. According to the myth it was given to their ancestors at the beginning of the world after the Turtle had brought the earth up from under the water. It was delivered to them by the Duck, which was discovered swimming about on the top of the water after the emergence of the land. At the same time they were given an ear of corn, from which comes all the corn of the world. The Arapaho lost the art of agriculture when they came out upon the buffalo plains, but the sacred pipe the Turtle long since changed to stone, and the first ear of corn, also transformed to stone, they have cherished to this day as their great medicine. The pipe, turtle, and ear of corn are preserved among the northern Arapaho in Wyoming, who claim to be the "mother people" of the tribe. They are handed down in the keeping of a particular family from generation to generation, the present priestly guardian being Se'hiwūq, "Weasel Bear" (from *sea*, weasel, and *wūq*, bear; the name has also been rendered "Gray Bear," from *se*, gray, and *wūq*, bear), of the Bāsawunē'na division.

The three sacred things are preserved carefully wrapped in deerskins, and are exposed only on rare occasions, always within the sacred tipi