

and in the presence of but a small number of witnesses, who take this opportunity to smoke the sacred pipe and pray for the things which they most desire. The pipe itself is of stone, and is described as apparently made in double, one part being laid over the other like the bark of a tree, the outer part of both bowl and stem being of the regular red pipestone, while the inner part of both is of white stone. The stem is only about 10 inches long, while the bowl is large and heavy, with the characteristic projection for resting the end upon the ground. Both bowl and stem are rounded, but with a flange of perhaps an inch in width along each side of the stem and up along the bowl. From this comes its name of *sěicha*, or "flat pipe." When exposed on such occasions, the devotees sit around the fire in a circle, when the bundle is opened upon the ground so that all may see the sacred objects. The medicine keeper then lights the pipe and after taking one or two whiffs passes it to the one next him, who takes a single whiff and passes it on to the next. It thus goes sunwise (?) around the circle. In taking the *sěicha* the devotees do not grasp the stem, as when smoking on other occasions, but receive it upon the outstretched palm of the right hand, smoke, and pass it on around the circle. The flanges along the side of the pipe allow it to rest flat upon the hand. After all have smoked, the priest recites the genesis myth of the origin of the land, and the manner in which the pipe and the corn were given to their ancestors. The corresponding myth of the Cheyenne occupies "four smokes" (i. e., four consecutive nights) in the delivery, but I am unable to state whether or not this is the case with the Arapaho. So sacred is this tradition held that no one but the priest of the pipe dares to recite it, for fear of divine punishment should the slightest error be made in the narration. At the close of the recital the devotees send up their prayers for the blessings of which they stand most in need, after which the priest again carefully wraps up the sacred objects in the skins. Before leaving the lodge the worshipers cover the bundle with their offerings of blankets or other valuables, which are taken by the medicine keeper as his fee.

When encamped in the tribal circle, the sacred pipe and its keeper occupied a large tipi, reserved especially for this purpose, which was set up within the circle and near its western line, directly opposite the doorway on the east. In the center of the circle, between the doorway and the sacred tipi, was erected the sweat-house of the *Chi'nachi-chině'na* or old men of the highest degree of the warrior order. The taking down of the sacred tipi by the attendants of the pipe keeper was the signal for moving camp, and no other tipi was allowed to be taken down before it. When on the march, the pipe keeper proceeded on foot—never on horse—carrying the sacred bundle upon his back and attended by a retinue of guards. As a matter of course, the sacred pipe was not carried by war parties or on other expeditions requiring celerity of movement. Of late years the rules have