

With these the canned goods are opened, and their contents poured into separate containers. There must be at least five varieties of food for this feast, and the greater additional varieties of foods provided, the better the feast is considered for this ceremony according to Arapaho standards. It is stated that the feast here provided measures up to the best Arapaho standards. (Friday). Among other things which have been provided are bread, crackers, tea, coffee, boiled meat, gravy, tomatoes, vegetable soup, meat soup, cenned peaches, canned pears, stewed apples, stewed berries and a dish of boiled rice with raisins. A receptacle containing each of these dishes is now placed within arms reach of Lizzie White Plume, who now takes from a bag some black powder. The ingredients of this powder are not known, and can only be learned by making the three day fast necessary to gain other information in regard to the Flat Pipe. (Friday). The black powder is used in the blessing of the food. The procedure followed in blessing each receptacle of the food, including bread and crackers, tea, coffee and soup, is the same. Lizzie White Plume takes a pinch of the black powder from the bag, which is small, made of buckskin and painted red, and holding the powder between the tips of the thumb, index and middle fingers of her right hand and praying silently, places a pinch of the powder in the food contained in one of the receptacles before her. The first pinch of the powder is put in the food in the east part of the receptacle. A pinch of the powder is then placed in the food in the south part of the receptacle, and then in the west, north and in the middle of the receptacle. A prayer is said, very silently, during the placing of each pinch of powder. This is done to the food in each of the containers which have been placed before Lizzie White Plume, and these containers have every variety of food which has been brought in for the feast. The other containers of food remain in the center of the tent as before. They hold only duplicates of the foods placed before Lizzie White Plume. These acts

are intended as a blessing and consecration of the foods which have been brought in for the feast. (Friday). While the food is being blessed, Oscar White, the keeper, takes from the bag which holds the turtle and the can openers, a horn spoon. The bag is at his right hand. The spoon appears to be very old. The keeper then takes some black paint, and using the index finger of his right hand as a paint brush proceeds to decorate the spoon. Two lines are drawn from the lip of the bowl of the spoon, on each side of the bowl, the four lines extending down into the bowl, but not quite to its deepest point. In the center of the bowl, about equidistant from the ends of the four lines, is painted a black dot. The keeper hands this spoon to Lizzie White Plume as soon as she has finished her blessing of the food. During the blessing of the food the flaps of the tent are closed, and they are not rolled back again until after "he who covers the pipe" has offered the food to the four directions, the above, the earth and the Pipe bundle.

Offering of the food by "he who covers the pipe."

Lizzie White Plume now takes the spoon and dips a very small morsel of food from the east side of one of the receptacles before her. This she transfers to her left hand. She then dips small morsels of food from the south, west, north and center of this receptacle, and transfers these morsels to her left hand. Samples of food are taken from each receptacle before her in the same manner. Minute quantities of the bread and crackers are broken off and placed in the spoon, five morsels of each being taken, following the same procedure observed with the other foods. Minute quantities of the tea and coffee and other liquids are taken up in the same way, and moisten the mixture of foods held in her left hand. The mixture thus obtained is kneaded carefully with the left hand, and is then placed on the tip of the horn spoon held in the right hand. The spoon with its contents is now carefully handed to "he who covers the pipe" by Lizzie White Plume. "He who covers the pipe" leaves his place, and takes his

stand directly in front of the Pipe keeper, between the catlinite pipe which lays before the keeper and the incense smudge. He stands with his back to the keeper, facing east. The incense smudge is in front of him, and the catlinite pipe behind him. He holds the spoon in his right hand, out at arms length, the arm at an angle of about forty five degrees. Robert Friday stands on his right to aid and instruct him in what to do. The spoon, held upward at arms length is pointed first to the southeast corner of the tent, and given four slight upward motions. It is then pointed south of east, and is again given four slight upward motions. The spoon is then pointed due east, and a single strong upward motion is given it. By this motion the food is offered to the sky, or above. The spoon is then pointed north of east, and four slight upward motions are made with it. The spoon is finally pointed to the northeast corner of the tent, and four slight upward motions made with it. The contents of the spoon are then carefully taken from it and placed on the ground at a point northeast of the smudge, and within about a foot of the smudge, and the spoon is handed to Robert Friday. "He who covers the pipe" now takes a morsel of the food which he has deposited on the ground, between the middle and ring finger of his right hand and turns west facing the Pipe bundle. He moves close to the bundle, taking his stand north of the keeper, and between the keeper and Luke Smith. With both hands, palms down and fingers extended, but held close together he strokes the Pipe bundle four times. In doing this the hands are held parallel, the thumbs being about six inches apart from each other. The strokes are given from right to left, and are made slowly, carefully and with great deliberation. "He who covers the pipe" then turns east again and deposits the morsel of food held between his fingers on the food which he has just deposited northeast of the smudge. He then returns to his place. The consecrated food has now been offered by "he who covers the pipe" to the four directions to above, to the earth, and to the Pipe bundle. The flaps of the tent are now opened.

Party of "he who covers the pipe" fed ceremonially.

Luke Smith now comes forward and removes all of the food which has been blessed from in front of Lizzie White Plume, with the exception of the dishpan filled with boiled rice and raisins. The food which has been blessed is placed with the other food in the center of the tent. Luke Smith then returns to his place. Robert Friday then goes forward and squats down in front of the dishpan containing the rice and raisins. Lizzie White Plume dips the horn spoon which she has received from the keeper into the rice and raisins at the east side of the dish, being careful to include one raisin with the portion of rice dipped up with the spoon. Holding the spoon in her right hand she extends it to Friday across the dishpan and Friday, without touching the spoon with either hand, sucks the contents from the tip of the spoon. While doing this he reaches out his right hand and strokes the inner side of Lizzie White Plume's right forearm, from the crook of the elbow to the wrist, four times. A portion of rice and a raisin is now dipped from the south side of the dish with the spoon and Friday consumes it as he did the first spoonfull, stroking Lizzie White Plume's right forearm four times while so doing. The third portion of this food is taken from the west side of the dishpan, and is consumed in the same manner and following the same ritual as the other two portions. The fourth portion of one raisin and some rice is taken from the north side of the dishpan, and is likewise consumed by Friday while stroking Lizzie White Plume's forearm four times. The fifth and last portion is taken from the center of the dish and is consumed with the same ritual as the other portions. Each mouthfull must be sucked in from the spoon in such a manner that the spoon is cleaned of its contents. "He who covers the pipe" now takes his place before the dishpan, and is fed in the same manner, and goes through the same ritual as Friday, and the rest of his party follow him in turn. This is the only food eaten during this ceremony by those who have received the paint. The feeding with the

rice and raisins of the party of "he who covers the pipe" is "all the same as communion," and the stroking of the arm of Lizzie White Plume is to draw strength. (Friday). The keeper appears to enjoy the efforts of "he who covers the pipe" and some of his party when attempting to eat from the horn spoon. None were very expert at it except Robert Friday.

The feast.

Lizzie White Plume now takes dishes and cups from a place behind her on her right, and passes them down the line to all those persons present who are entitled to eat the feast. These include all in the tent except Friday, "he who covers the pipe" and his party, who have received the paint. The food is then distributed, all taking whatever they wish, and using their pocket knives as eating utensils. Except for tea and coffee, which are served in the cups, the soups and gravy are not touched. The fruits are partly consumed. During the meal there is no conversation, and the pipe with the black stone bowl which Friday brought in is passed and smoked. As previously noted this is the only occasion where it is considered proper among the Arapaho to smoke a pipe during the course of a meal. (Friday). Friday, "he who covers the pipe" and his party look on during the meal and smoke.

At the conclusion of the meal the keeper, his assistants, the helpers and the southern Arapaho visitor take what food they have left and tie it up into handkerchiefs to take home to their families. They do this, not on account of the food itself, but because the food has been blessed and offered to the four directions, the above, the earth and the Pipe, and is therefore holy. Whoever eats this food is blessed, and receives health, long life and good luck. (Friday).

Distribution of food.

A discussion now follows, led by the Pipe keeper, in which some of the assistants and helpers join, as to who should receive the balance of the food. The five helpers and the southern Arapaho guest take this occasion

to thank "he who covers the pipe" for the opportunity he has afforded them of attending this feast and ceremony. The southern Arapaho guest is particularly sincere in his thanks, as he says he had never expected to look upon the Flat Pipe; that few Arapahos had ever seen it; that fewer still had given the ceremony and the feast; that he had just arrived after a three day journey by bus from Oklahoma, where the southern Arapaho lived; and that he could, when he returned to his people, tell them that he had looked upon the Flat Pipe.

It is finally decided to give the remaining food to four families, and their names are called out, summoning them to the tent. Shortly the women of these families come in, and select such food as they wish and take it away with them. There is still some food remaining, which Luke Smith distributes, taking it to the door of the tent, and handing it to certain women who come up to receive it. While the food is being distributed Lizzie White Plume takes the dish of rice and raisins before her, and the horn spoon, and after offering a portion of the dish, by placing a morsel upon the ground, proceeds to eat. When she has taken what she wishes, she passes the dish and spoon to the keeper on her left. He likewise offers a morsel on the tip of the spoon by placing it upon the ground in front of him, and then partakes of the dish. The dish then travels up the line to the left, the assistant, helpers and southern Arapaho visitor eating from it as it comes to them. There is no other formality in the eating from this dish other than the preliminary offering of a morsel by placing it on the ground, which has been noted. The dish is finally emptied by Yellow Calf, who sits on the north side of the tent, nearest the door. He passes the empty dishpan outside the door of the tent, and the horn spoon is handed back down the line to Lizzie White Plume who cleans it, and hands it to the keeper. The keeper puts it back in its bag. All dishes, cups and food containers are now passed outside the tent.

The opening of the Flat Pipe bundle.

Luke Smith leaves the tent and procures a live coal, which he brings

in on an incense paddle and puts at the place of the smudge. Oscar White takes from the small leather bag a pinch of the incense, composed of cedar and castor. He holds it in his right hand, between the tips of his thumb, index and middle fingers. He makes five feints with it over the catlinite pipe which lays before him, and then five feints over the live coal, meanwhile muttering a prayer. He places the incense on the live coal.

The Pipe bundle is hung from the four poles attached to the west tent pole in what appears to be an old saddle bag. The saddle bag has a fringe of red and white beads around its edge. The bag is enclosed around the bundle, and is secured by a leather strap with a buckle. An iron ring at one end of the strap served to attached the strap to a leather thong. The other end of the thong is tied to the point of intersection of the four poles. The bundle is thus slung from the poles. The bundle is over two feet long, and about a foot thick. From the north end of the bundle, as it hangs, five sticks protrude from under its outer wrapping of blue felt cloth. Eagle feathers are attached to the ends of these sticks. These feathers attached to their sticks are called the head dress of the turtle. The mouthpiece of the Pipe is called the head of the turtle. (Friday). As the bundle hangs the mouthpiece of the Pipe, or head, points north, and is located under the head dress of the turtle. The bowl of the Pipe points south.

Rising from his place at the keeper's left, Luke Smith unties the thong which secures the bundle to the intersection of the four poles, and takes the bundle down. He removes the saddle bag which acts as a cradle in which the bundle is slung, and places the bundle directly in front of the Pipe keeper. The bundle lies between the keeper and the catlinite pipe. The saddle bag is placed near the west

wall of the tent, to the left of the keeper. All present are now very silent and attentive. Luke Smith removes the five sticks, to the ends of which the eagle feathers are attached and which form the head dress of the turtle, and places them behind him, near the west wall of the tent. These sticks were drawn from between the outer wrapping of the bundle, and the next wrapping. The outer wrapping of the bundle is secured by five rawhide thongs. These thongs are now untied by Oscar White and Luke Smith, and when removed are placed to one side. The outer wrapping is allowed to fall open and is not removed from under the bundle. The same holds true of all the other wrappings of the bundle, which are opened, but not removed. A second wrapping is exposed by the opening of the first wrapping. It is of blue felt cloth like the first, and is tied in place by a long hair rope. The rope ends in a noose, which is secured around the bundle at its south end, or over the bowl of the Pipe. The rest of the rope is wound tightly around the bundle in five or six turns. Luke Smith unties the rope, unwinds it from around the bundle, and places it to one side. The second covering is thus allowed to fall open, and is not removed from the bundle. By this time Luke Smith is perspiring considerably. The opening of the second wrapping discloses a third wrapping of red felt. This is tied in place by an ordinary piece of rope, which ends in a noose. The noose is around the south end of the bundle, over the bowl of the Pipe, and is then wound tightly around the bundle in five turns. This rope is removed from the bundle by Luke Smith, and is placed to one side. The red felt cloth is opened, but is not removed from the bundle. A wrapping of yellow felt cloth is now disclosed, which is not secured in place by any binding. This is simply spread aside, disclosing the next wrapping, which appears to be composed of two wolf or coyote skins. These skins seem to be very old, the inner sides of these skins being deeply grooved or cracked,

* It appeared to be reddish yellow in color to two observers present at the ceremony. To the author it appeared a light mahogany color. Robert Friday, who was present, says it was a slate color. Robert Friday examined the drawing of the Flat Pipe submitted with this article, and appeared satisfied with it.

The head dress of the turtle, and pieces were behind him, near the

west wall of the tent. These sticks were drawn from between the

outer wrapping of the bundle, and the next wrapping. The outer wrapping

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be composed of two wolf or coyote skins. These skins seem to be very

old, the inner sides of these skins being deeply grooved or cracked,

the hair being of a yellow tinge, but in a good state of preservation. Information about the animals that furnished these skins, the history of these skins and of other wrappings of the bundle, can only be told at night to a person making the proper three day fast when acquiring the story of the Pipe and other information relating to it. (Friday). All matters pertaining to the history of the Pipe, its ritual, and the objects connected with the Pipe, can be skopen of only at night, and never in the day time. In the old days, when the Pipe was smoked, it could be smoked only at night. (Friday).

When the skins are unfolded Lizzie White Plume and several of the helpers bow their heads. The southern Arapaho visitor and other helpers, and "he who covers the pipe" and his party are watching the proceedings with close attention. All those in the tent are very serious. The keeper now wipes his eyes, as though wiping away tears. The opening of the two skins discloses a wrapping of black silk. This in turn is spread apart, disclosing another wrapping of flowered silk. When this wrapping is spread apart, another wrapping of yellow silk is disclosed. This wrapping is now carefully spread apart, disclosing the Flat Pipe, which is now resting on all of its wrappings.

As it lays in the bundle the bowl of the Flat Pipe points south, and its head, or mouthpiece points north.

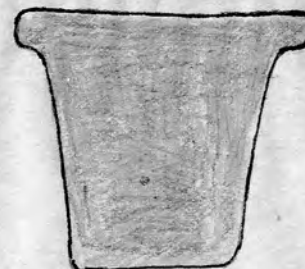
THE FLAT PIPE DESCRIBED.

The Flat Pipe is all of one piece. It is not divided into sections or parts. It appears to be made of stone, which resembles in color a yellowish sandstone, with a tinge of red.*It looks narrower and smaller when laid in its wrappings, than it does when removed from the bundle. Viewed as it lays in its wrappings it looks very flat. The Arapaho say the Flat Pipe is of stone. (Shave Head; Friday; also Mooney, 17th. Ann. Rep. Bur. Am. Ethn. Pt. 1, p. 242). Dr. Tyler, who was permitted to lift the Flat Pipe says it is made of wood. (Fontenelle).

ROUGH SKETCH OF THE FLAT PIPE OF THE
NORTHERN ARAPAHO.

(About Two Thirds actual size)

Bowl of Pipe from the front.

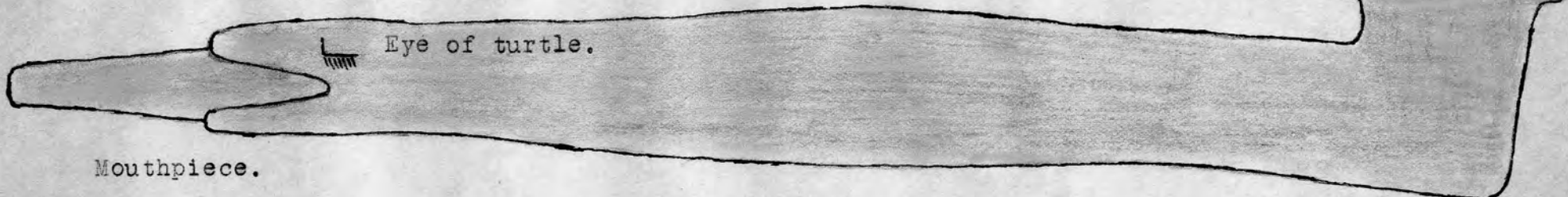


Bowl.

Stem.

Head of the turtle.

Eye of turtle.



Mouthpiece.

Side view of the Flat Pipe.

Bowl.

Stem.

Eye of turtle.

Head of turtle.

Eye of turtle.



Mouthpiece.

Sealed
Opening
of bowl

View looking down on the Flat Pipe.

Note: J.G.C.

Robert Friday, Washington, D.C., July, 1937.
Examined drawing of Flat Pipe, and says the shape as
here given is correct, but that the color is darker,
being more of a slate color.

Harlow E. Burt, chief clerk, Wind River Reservation,
in a letter now with the original manuscript of this
article in the files of the Bureau of American Ehtnology,
Smithsonian Institution, states that Oscar White, Pipe
Keeper, died November 16, 1936. Friday says that Luke Smith is now Keeper.

A close scrutiny of the Pipe shows no wood grain, and on being touched with the sole of the foot later in the ceremony, it did not feel like wood. Fontenelle, who also saw the Pipe and touched it with his foot, believes that the Pipe is not made of wood. The color of the Flat Pipe is its natural color. It has not been painted. (Friday).

When the Flat Pipe is removed from its bundle, its appearance at first glance is one of great weight and crudeness in execution. It looks clumsy and awkward. The bowl seems of great size and weight in comparison with the stem. The Pipe looks thick and heavy. But a closer examination reveals that the carving of the Pipe is excellent, and its lines are graceful. The head, carved near the mouthpiece, which is the head of the turtle, is well executed, as are the eyes in the head. The curve in the body, which is the stem of the Pipe, is well modeled and graceful. There is an overhanging lip around the outer rim of the bowl of the Pipe, and the bowl when looked at from above is square. The opening in the bowl is sealed with a substance which is of the same color as the rest of the Pipe, and around the outer edge of this seal the heads of a number of brass tacks are embedded. These heads are very small. The Pipe is about fifteen inches in length, by estimate. It is said by some to be a foot long. (Shave Head; Friday; Fontenelle). The keeper, who is an old man, and seems not very strong, lifts the Pipe as though it were very light.

The head, or mouthpiece of the Pipe looks more like the head of a duck, than the head of a turtle. But it is insisted that it is the head of a turtle. (Friday). An Arapaho named Adopted has stated that the head of the Flat Pipe resembled the head of a duck. (Dorsey and Kroeber, 4.). A drawing of the Flat Pipe, made within an hour after the ceremony and from memory, is attached to this account.

Incensing of Flat Pipe.

Now the keeper lifts the Flat Pipe from its bundle, holding it

carefully and reverently with both hands. His right hand is extended forward, under the Pipe near its bowl, and his left hand is holding the Pipe under its stem, near the head of the turtle. In lifting the Pipe from the bundle it is observed that neither the head of the turtle nor the bowl of the Pipe is either elevated or depressed, but the Pipe is held parallel to the ground. The Pipe is now held with the bowl forward, and away from the body of the keeper, the mouthpiece being next to the keeper's body. The bowl is held in the smoke that is rising from the incense smudge. It is moved through the smudge five times. This is done with great deliberation and care, so there is ample opportunity to obtain a good view of the whole Pipe. Both Lizzie White Plume, Luke Smith and some of the helpers are now sitting with heads bowed. The others are gazing intently at the Pipe. No prayer is uttered audibly by the keeper.

Although the tent flaps are open there are no curious spectators around the door. This has been true throughout the entire ceremony. Only those come to the tent who are summoned there. Others stay away from the tent. A couple of boys who chanced to pass close to the entrance earlier in the ceremony and looked in over their shoulders as they passed, were ordered away by Yellow Calf, and left immediately. One, and sometimes two, women have been sitting near the door, outside the tent near its northeast corner throughout the ceremony, and appear to be keeping a lookout. But none of the Indians have come near the tent except those who are called for.

After the bowl of the Flat Pipe is incensed, the keeper lays it back on the bundle. But now it is laid with the bowl to the north, and the mouthpiece, or head of the turtle, to the south. In this position it lies parallel and bowl to bowl to the catlinite pipe which is between the Flat Pipe and the smudge. It is not observed when the Pipe was turned to its new position whether it was swung around clockwise or not. It

was observed, however, that the bowl of the Flat Pipe was always held away from the keeper's body, while the mouthpiece of the Pipe was always held next to the keeper's body.

Touching the Flat Pipe.

The Pipe keeper now beckons to Robert Friday to come forward. Friday is barefooted, as are the rest of the party of "he who covers the pipe." Friday leaves his place and steps up on that part of the Pipe bundle which lays between the Flat Pipe and Oscar White, the keeper. He faces north. He steadies himself by grasping two of the poles that are used as a stand for the Pipe with his left hand. These poles are lashed to the west tent pole, slanting south at an angle from the tent pole, and lay flat against the west wall of the tent. Friday now places the sole of his bare right foot on the Flat Pipe, down near the mouthpiece or head of the turtle. He lifts his foot and then places it down on the Flat Pipe, on the stem, near the head of the turtle. He lifts his foot and then places it on the stem of the Pipe near its bowl. He then places his foot on the bowl of the Flat Pipe. In each instance the foot is placed down flat and squarely on the Flat Pipe. The right foot is then placed on the Pipe bundle just west of the Pipe bowl, and Friday then releases the grip of his left hand on the two poles with which he has steadied himself and brings his left foot up beside his right foot. To do this involves almost stepping over the lap of the keeper. Friday then turns to his right, around the head of the Pipe, and turning a second time, faces south. He then returns to his seat, keeping the incense smudge on his right, and between himself and the keeper when so doing. "He who covers the pipe" now steps forward, and follows the same procedure in placing his right foot on the Flat Pipe as Friday. He is followed in turn by the rest of his party, men and women, in the order that they are seated along the south wall of the tent. Friday, "he who

covers the pipe" and his party now put on their stockings and shoes once more. The five helpers and the southern Arapaho visitor, who sit along the north wall of the tent, now remove their footwear. They come forward each in turn, crossing to the south of the tent, and keeping the incense smudge on their right, between them and the keeper. They then turn north, step up to the Pipe bundle, touch the Pipe four times with the sole of the right foot, following the same procedure just described, and return to their places. Oscar White, the keeper, Luke Smith, his assistant, and Lizzie and Pete White Plume do not go through this ceremony, but remain in their places. While the Pipe is being touched Lizzie White Plume sits with her head bowed toward the Pipe.

Luke Smith now goes to the door of the tent and announces that all who wish to may now come in and see and touch the Pipe. Within a very short time a large number of men, women and children appear at the door of the tent. All are barefooted. They cross the tent in single file, crossing the tent along its south wall, in front of the party of "he who covers the pipe." They then turn north, step on the Pipe bundle, touch the Pipe four times with their right foot as the others have done, and then turn to the right and leave the tent. It will be observed that they thus pass around the tent clockwise. There is no loitering around the door of the tent by anybody. The small children, who are unable, or do not know how to touch the Pipe, are lifted across the Pipe with the assistance of Luke Smith and of the women who bring them in. As they are lifted across the right foot of the child is pressed down on the Pipe four times, in the proper places, either by Luke Smith or the woman who has brought the child.

The purpose of this ceremony is to derive strength from contact with the Flat Pipe. Those who touch the Pipe four times with their right foot draw from the Pipe great strength, health and long life. (Friday).

The ear of corn, which is in the bundle just below the Flat Pipe is not taken out for this ceremony. Nor is "he who covers the pipe" permitted to lift the Flat Pipe, or touch it in any other way than in the manner described. If the five sun shells had been presented to the Pipe keeper it would have been possible for "he who covers the pipe" to actually lift the Flat Pipe. (Friday).

The wrapping of the Flat Pipe bundle.

Oscar White lifts the Flat Pipe carefully from the bundle, holding it as he did before, the right hand under the Pipe near the bowl, and the left hand under the Pipe near the mouthpiece. He runs the bowl of the Pipe slowly and carefully through the smoke of the smudge five times. He then lays the Pipe back on its bundle in its original position, that is, with the bowl pointing south, and the mouthpiece, or head of the turtle pointing north.

Each of the silk wrappings of the Flat Pipe bundle are now carefully folded back over the Pipe and rewrapped in their turn by Oscar White. When he comes to the two skin wrappings it is again noticed that he wipes his eyes, as though brushing away tears. All are watching intently. The gesture of the keeper in wiping his eyes when unwrapping and wrapping the skins is believed to be no accidental gesture. He only wiped his eyes twice during the entire ceremony, and each time he did so was when touching these skins. The felt cloth wrappings are now each folded around the bundle in their turn, and their proper ropes and bindings brought out and each is secured around its proper wrapping. The same order is followed as when untying the bundle. Luke Smith ties the ropes, and is careful to secure them in place just as they were when the bundle was unwrapped, and to pull the ropes very tight. When the outermost cover is folded in place, both Oscar White and Luke Smith join in tying the five leather thongs around it. After securing the outer wrapping Luke Smith takes up the five sticks which have the eagle feathers attached

to their ends, the head dress of the turtle, and runs them carefully and one at a time in between the outer wrapping and the next wrapping of the bundle. The sticks are run in at the north end of the bundle, and are put in far enough to leave some of the stick protruding beyond the end of the bundle, so that the eagle feathers hang free. The saddle bag, which is used as a sling with which to hang the bundle, is adjusted next. There is some difficulty about this. The sling is adjusted three or four times by Luke Smith before Oscar White is satisfied that the bundle balances correctly in the sling. At this point Luke Smith is doing the work, and Oscar White is doing the directing.

By now the tobacco and kinnikinick mixture which Robert Friday has brought with him to be smoked in his black stone pipe has run out, and the sociable smoking comes to an end. Luke Smith picks up the Flat Pipe bundle by the ring attached to the strap, and ties it by a thong to the point of intersection of the four poles secured against the west pole of the tent.

Covering of the Flat Pipe bundle.

Oscar White now picks up the catlinite pipe brought in by "he who covers the pipe." He takes it from the place where it has laid before him throughout the ceremony and hands it to "he who covers the pipe." He holds the pipe in his right hand, bowl downward, and the stem slanted at an angle of about forty five degrees. The stem is slanted toward the keeper. "He who covers the pipe" receives the pipe with his right hand, and lays the projecting end of the bowl on the ground. The stem slants toward him, so that the mouthpiece is only a short distance from his lips. He holds the pipe with his right hand. Friday hands him a box of matches, and "he who covers the pipe" lights the catlinite pipe and draws well on it to get it well lighted. Keeping the pipe lighted he walks over to the keeper, and sits on his heels before him. The keeper takes the lighted pipe and wraps around it the blue felt cloth offering

which "he who covers the pipe" brought in with him at the start of the ceremony. The offering is folded around the stem of the pipe. The pipe is now placed with the projecting end of its bowl touching the ground, and its stem slanted toward Oscar White, the keeper. "He who covers the pipe" grasps the pipe with his left hand down near the bowl, and outside the cloth offering, to hold the offering in place. The keeper grasps the pipe with his right hand, up near the mouthpiece, the hand being outside the cloth offering to hold it in place at that end of the pipe. The position of "he who covers the pipe" is southeast of the keeper, he and the keeper facing each other. The keeper now takes four draws from the pipe, and at each draw "he who covers the pipe" strokes with his right hand the inner side of the right forearm of the keeper, from the crook of the elbow down to the wrist. "He who covers the pipe" now carefully removes the felt cloth wrapping from around the pipe, being careful to do so in such a manner that it will not disturb the position of the pipe or the grip of the keeper on the stem of the pipe. "He who covers the pipe" then unfolds the cloth wrapping, with its present attached, the bill pinned to the cloth being toward the Flat Pipe bundle. He then steps to the north of the keeper, and in between him and Luke Smith, who sits at the keeper's left, and stands close to the Flat Pipe bundle. Robert Friday stands on his left. He now carefully spreads the blue felt cloth, the bill pinned inside so as to be next to the bundle, and lays it over the bundle and smoothes it out. Thus he covers the Pipe. "He who covers the pipe" now lays both hands upon the Pipe bundle, palms down, fingers extended and touching, and thumbs about six inches apart. He then bows his head and utters a silent prayer of a few moments duration. Friday, standing on his left, also mutters a prayer. "He who covers the pipe" and Friday then return to their seats.

The keeper smokes the catlinite pipe and passes it to Luke Smith on his left. The pipe is smoked, passing it to the left, until it reaches

Yellow Calf, who sits north of the door of the tent on the extreme left. When Yellow Calf has smoked, the pipe is passed from hand to hand until it reaches Friday. Friday smokes, and passes the pipe to his left, and it is smoked down the line to the left a second time until it reaches Yellow Calf, who finishes the pipe. The empty pipe is then handed along the line until it is taken by Oscar White. At this time several talks are made, by Yellow Calf and others. At the suggestion of Friday "he who covers the pipe" makes a short address. All of the talks are made seated.

Concluding ceremony.

While the talks are being made Oscar White proceeds to clean the bowl of the catlinite pipe. He first places the pipe before him, the projecting end of the bowl on the ground, and the stem upright, but slanting toward him. Holding the stem with his right hand, he mutters a prayer, and rubs earth from the ground before him with his left hand, and then stokes the pipe up and down the left side with the fingers of his left hand. This is done twice. He then holds the pipe with his left hand, and still praying, rubs the ground with the fingers of his right hand, and strokes the right side of the pipe up and down with the fingers of his right hand. This is done twice. The keeper then hold the pipe to his right and cleans the ashes carefully from the bowl, and deposits them on the ground. The ashes are shaken from the bowl a little at a time. After shaking the bowl four times it is empty. The last ashes are removed on the fourth shaking. When the pipe is ampty the prayer ceases.

A fresh coal is brought in by Luke Smith, and placed on the smudge before the keeper. The keeper takes the incense, made from cedar and castor, and holding a pinch between the thumb, index and middle fingers of his right hand makes five feints with it over the coal. He then deposits the incense on the coal. He now hands the empty catlinite pipe to "he who covers the pipe." In handing it he holds it with his right hand, bowl downward and forward, and the stem slanting upward at an angle of about

fifty degrees. The stem slants toward the keeper. "He who covers the pipe" takes the pipe with his right hand and rises. He then holds the empty pipe with his right hand forward under the bowl, and his left hand under the stem near the mouthpiece. The bowl of the pipe is about level with the pit of the stomach. The stem slants to the left of the body, and the pipe is held close to the body, the bowl slanted slightly downward. He now steps north, crosses over the incense smudge, then turns east and leaves the tent. Friday and the rest of his party follow him in order, each stepping over the incense smudge in front of the Pipe keeper. On leaving the tent the party turns south, and breaks up just south of the tent.

The keeper, assistants and helpers now leave the tent, with the exception of Luke Smith. Luke Smith takes down the Flat Pipe bundle from its place, and unties the four poles from which the bundle is hung. He places these under his arm with the bundle, and returns with them to the dwelling place of Oscar White.

This concludes the ceremony, which began at eleven o'clock in the morning, and ended at three o'clock in the afternoon, consuming four hours.

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Informants:

Fontenelle, Victor.
Friday, Robert.
Friday, Mrs. Robert.
Roberts, Doctor John.
Shave Head.
Smith, Luke.
White, Oscar.

OUTLINE AND DIGEST OF CEREMONY.

1. a. Bath in sweat lodge by keeper and assistants on morning of ceremony. (Not observed).
 2. b. Bundle and its four poles carried by assistant keeper to tent prepared for ceremony, and secured in its proper place.
 3. c. Pipe keeper summons his assistants and helpers to the tent.
- 2.
4. a. Procession led by "he who covers the pipe" and his party to tent.
 5. b. Presentation of pipe and offerings by "he who covers the pipe" to the keeper of Flat Pipe, and prayer.
 6. c. Acceptance by Pipe keeper of the pipe and offerings. Food for feast brought to door of tent by women, and taken by Luke Smith.
- 3.
7. a. The blessing by the turtle.
 8. b. Live coal brought in, and incense lit by the Pipe keeper.
 9. c. Preparation of red paint by assistant keeper and woman helper, and incensing of paint prepared over smudge. Social smoking starts.
- 4.
10. a. Painting of "he who covers the pipe" and his party.
 11. b. The helpers paint themselves.

5.

13. a. The food for the feast is blessed by the woman helper.
13. b. The horn spoon is painted by the keeper.
14. c. Morsels of all foods blessed placed in horn spoon by woman helper.
15. d. Food in horn spoon offered to four directions, above, earth, and Flat Pipe bundle by "he who covers the pipe."
16. e. Feeding of "he who covers the pipe" and his party by woman helper.

6.

17. a. Eating of feast by keeper, assistants and helpers.
18. b. Distribution of remaining food to selected families.
19. c. Offering to earth and eating of rice by woman helper, keeper, assistants and helpers. All dishes removed from tent.

7.

20. a. Renewal of incense and fresh live coal on smudge.
21. b. Pipe bundle taken down from stand by assistant keeper.
22. c. Pipe bundle is opened by keeper and assistant keeper.
23. d. Flat Pipe removed from its bundle and incensed by keeper.
24. e. Flat Pipe laid in new position on its bundle by keeper.

8.

25. a. Touching of Flat Pipe with bare right foot by "he who covers the pipe" and his party.
26. b. Touching of Flat Pipe with bare right foot by helpers and southern Arapaho guest.
27. c. Touching of Flat Pipe with bare right foot by those who wish to enter the tent and do so.

9.

28. a. Incensing of Flat Pipe by keeper, and its return to its original position on the Pipe bundle.
29. b. Closing of Flat Pipe bundle. Bundle replaced on its four poles.

10.

30. a. Pipe of "he who covers the pipe" is handed to him by the keeper.
31. b. "He who covers the pipe" lights the pipe and returns it to the keeper, who smokes it.
32. c. "He who covers the pipe" offers the felt cloth, covers the Flat Pipe bundle with it, and makes a prayer.
33. d. Smoking of the pipe of "he who covers the pipe" by assistant keeper, the helpers, and southern Arapaho guest.

11.

34. a. Pipe of "he who covers the pipe" wiped with earth and emptied by the keeper of the Flat Pipe.
35. b. Pipe of "he who covers the pipe" restored to him by the keeper of the Flat Pipe, and he leaves the tent with his party.
36. c. Keeper, assistants and helpers leave the tent, and assistant keeper removes four poles and Pipe bundle and takes them to the home of the keeper.