

the American Government ; they have about 1500 acres under cultivation, an average of 5 acres or so to each family ; they grow Indian corn, wheat, onions, beans, pepper, melons, squashes, pears, peaches, apples and grapes ; they have 2000 head of cattle and 30,000 sheep. They irrigate their land, bringing the water from the San Jose river, which flows past their village. These people are sun-worshippers ; their word for God is the same as their word for sun. They have also a god of fire, a god of water, and other minor deities, and they believe in witchcraft and devils. They call their town "Kawà ik," and themselves "Kawa ik ami." Pueblo Indians in general they call "honno." They are divided into sixteen clans, known as the sun people, the earth people, &c., &c.; they say that originally they lived below the surface of the earth, in a great cave. They have a curious legend about Montezuma. Montezuma, they say, was born at Teguaya (Taos, one of the Pueblo villages). He was born of a virgin. There was a great famine at the time. The Great Spirit gave the virgin three piñon nuts. She ate one of them and conceived and bore Montezuma. In his early days Montezuma led the life of a vagabond. At the death of the Cacique or high priest, lots were drawn who should succeed him. The lot fell upon Montezuma. The people derided him, but he rose to the occasion. He promised them great success in hunting, and it came true ; again, he promised them a great rain and an abundant harvest, and this also came true. The Great Spirit bade Montezuma make a long journey to the south. A beautiful Zuni maiden, named Melinche, was given him for a bride. A great eagle, with wings outspread, bore them away. They have never since returned. But the Pueblo Indians still look toward the south for the return of Montezuma and his bride, and listen for the flapping of the wings of the great eagle. Once every year they sing the song of Melinche, at their feasts. At the opening of the new year they keep up their religious celebrations for ten days. Fires are made outside on the hills, and kept burning continually. No ashes may be carried outside their houses, and no one may smoke outside the house during the ten days. Every Pueblo town has its "estufa," or sacred council house, where the sacred fire is kept burning. None but the initiated are allowed within. There is only one entrance, and that through the roof. Every Pueblo town has also its jail, and stocks and pillory. A man was put in the pillory lately, because he refused to live with his wife. Prisoners never try to break jail ; they will not walk out before their time, even if the door is left open. The Governor has two "tenientas" under him, with whom to advise ; these three have supreme authority, and punish prisoners as they see fit. When the "alguacil," or sheriff, arrests a man, he simply says to him, "The Governor wants you," and the man follows him immediately.

After Laguna, I had intended going to Acoma, which is a most interest-