

that for size it will bear comparison with many of the ruins of Mexico and Central America. As there are no traces of steps, it is probable that the house was entered by means of ladders, as is still the custom in Zúñi and Moqui. Espejo, who visited the region in 1582, estimated the tribe at twenty-five thousand souls, inhabiting five towns. The pueblo of Pecos continued to be inhabited down to 1840, when the remnant of the tribe, dwindled to the number of five men, removed to the pueblo of Jemes, a tribe speaking the same language.

Mr. Bandelier identifies this ruined pueblo of Pecos with the village of Cicuté, to which Coronado sent an expedition, under his lieutenant Alvarado, in 1540.

The population of the nineteen pueblos is nine thousand five hundred, in a territory containing one thousand three hundred and eighty square miles, of which Zúñi has three hundred and thirty-six. They are all self-supporting. The names of the pueblos are Acoma, San Juan, Picuris, San Felipe, Pecos, Cochiti, Taos, Santo Domingo, Santa Clara, Tesuque, San Ildefonso, Pojoaque, Zia, Sandia, Isleta, Nambé, Jemes, Laguna, Santa Ana, and Zúñi; and besides these there are seven Moqui pueblos in Arizona. Jemes, Laguna, and Zúñi have each a school.

Each village contains an *estufa* (place of worship), partly built under ground, and so enclosed that it cannot be entered without the consent of those in charge. It is constructed of adobes, the usual building-material. Many of their houses are from two to five stories high, and are entered by ladders reaching to the roof, from which admittance is obtained through a trap-door, a mode adopted for security from hostile attacks.

The high civilization secured to the Pueblos under the Spanish rule was maintained until after the establishment of Mexican independence, when, from want of government care and support, decay followed, and they measurably deteriorated down to the time when the authority of the United States was extended over them: still, they are a remarkable people, noted for their sobriety, industry, and docility. They have few wants, and are simple in their habits and moral in their lives.

These people have their own laws and forms of government, each town having its own, and all are nearly alike. Each has its governor, lieutenant-governor, cacique, fiscal, superintendent of irrigation, war-captain, lieutenants, and constables. These are elected annually, except the cacique, or high-priest, who holds office for life. In nearly all the villages there are Roman Catholic chapels, which are seldom used, as, notwithstanding the efforts made by that Church, the Pueblos still adhere to their native belief and ancient rites. They believe that Montezuma, their prophet, priest, and king, was born in Teguayo, one of their ancient pueblos, in 1480. Governor Arny was told by a venerable Indian that all the Pueblos in secret perform rites and ceremonies connected with the looked-for return of Montezuma.

The pueblo of Moqui, and its six neighboring pueblos, are at an easy distance from the main residence of the Navajoes. The following are the Navajoe names for these seven pueblos:

Ai-yah-kín-nee (Moqui), Tset-so-kít, Qset-so-kít-pec-tsée-lee, Kiu-ahs-dée, O-zí, Et-tah-kín-nee. These six all speak the same tongue,—a Shoshone variant. The