

for the unseen world. Some of his horses and cattle are killed for his use there ; his weapons of war and chase, etc., are "killed" by burning or breaking, and so he is made ready to carry on his occupations beyond. Hence near every Pueblo town is the "killing place," apart from the graveyard, where the ground is covered with the various remnants of all manner of articles useful or ornamental.

The funeral pyre is not unknown among the tribes of the Colorado desert, and with the body the property of the dead is consumed, with treasures contributed by the mourners. No Nayajo will ever again enter a house which *death* has invaded ; hence come hosts of abandoned huts. Nor would he ever, after marriage, look at his mother-in-law ; even an accidental glimpse must be atoned for by fasting and prayer.

To most aboriginal tribes the *feather* is sacred, and is not only used in decoration, but in all religious rites. A white or bright-hued plume is of good omen, the gay parrot feather being specially valuable ; and as to peacock plumes, they are beyond price. Without eagle feathers sickness could not be cured, or even witches exorcised, and the Indian religion would have no "prayer-book." Dark feathers are correspondingly of evil omen, particularly those of the raven, owl, woodpecker, and buzzard. To have these in possession is proof of evil designs or of witchcraft, and provokes summary punishment. The Pueblo "prayer stick" is chiefly of feathers, and corresponds to the Thibetan and Burmese "prayer wheel." Over three thousand of these prayer sticks have been counted in a day's ramble, stuck up in the ground as invocations, whittled sticks with downy feathers bound to the top in a tuft.

The Pueblo medicine men not only doctor the sick, but "doctor the year," prescribe for the seasons, and feel the pulse of the corn-fields. *Wahr* (the Tiguano word for medicine) includes almost all influences affecting humanity. To the Indian all influences, good or bad, are medicines and are spirits, good or evil. The medicine men must, therefore, be endowed with supernatural powers adequate to cope with the hostile spirits and coax the good. The witch is virtually a medicine man, only the power is used harmfully.

The two important doctorings of the year are in the spring and autumn—one to insure, and the other to acknowledge, a prosperous harvest. The spring medicine making is about mid-March. Every detail is not only sacred, but secret. The chief captain of war and his seven sub-captains lead the way, and each branch of medicine men sends a delegate to a common meeting. Chosen messengers—usually the war captain and his next of rank—present the sacred cornmeal to the two heads of all medicine, the offering being prepared by certain women of the family of the senior ambassador, out of the best ears in store, and with much care and prayer after sundown, this meal, wrapped in corn husk and tied with a string of the same material, is carried to the house of the great medicine man, the "Father of Here." After a sacred smoke and prayer to the Trues on