

Pueblo marriages show unique customs. To the groom is given a blue ear of corn, and to the bride, a white ear, because woman's heart is supposed to be the whiter. They prove their mutual devotion by eating every kernel. Then they run a sacred race, and the issue gives to the winner a certain ascendancy or prestige. If neither outstrips the other, the match is annulled as of bad omen. Pueblo etiquette forbids familiarity between the unmarried youths and maidens, under penalty of a whipping. Casual glances and greetings must take the place of walks and talks together. Marriages must have parental consent; and, in fact, the parents do the "courting" in behalf of the suitor.

Three hundred and fifty years ago the Pueblos had a strict separation of the sexes and community houses. Women, girls, and children lived in the dwellings, while men and boys slept in the *estufa* (or sacred room), to which the women brought their food. There was no common family life until the Spanish missionaries introduced it. There is still existing a peculiar fabric of society. The woman has rule in her own home, and to her belong the children, whose descent is reckoned from her, and who take *her* name and not the father's. The husband and wife must be of different divisions of society. The basis of social life in the twenty-six Pueblo town-republics is the clan, or cluster of families; and there are from six to sixteen such clans in each of the towns.

The Pueblos have their children baptized in a Christian church, and give them a Spanish name. Some of the more conservative have also an Indian christening, which is performed by some friend of the family, taking the babe to a dance, selecting a name, and putting his lips to those of the child to confirm it; or the intimate woman friend of the mother takes the child at dawn on the third day of its life, and names it after the first object on which after sunrise her eye falls. Hence the poetic and romantic Indian names. Mr. Lummis has a little girl thus named by an Indian friend, "The Rainbow of the Sun," and for a month this "adopted child" received from her Indian friends gifts of eggs, chocolate, calico, pottery, or silver.

After the birth of a child among the Pueblos, the father for eight days must see that the sacred *birth-fire* in the *fogon*, or adobe fireplace, goes not out day or night, and as it can be kindled only in the sacred way, so only can it be rekindled if it does go out. He must smuggle a live coal, it may be in his own bare hand, under his blanket from the cacique's own hearth; otherwise the fire of the child's life goes out also within the year. The Pueblo fathers, grandfathers, and even great-grandfathers, and even the chiefs themselves, are not above carrying the babies on their backs and dancing to quiet them when there is need. Pueblo parents are gentle yet not over-indulgent, and the children show obedience to parents and respect to old age.

The death customs are equally unique. Food is made ready for the four days' journey of the disembodied soul, and a "good start" provided