

be pursued, and these services occupy most of the night. At a set time in the morning the Hoo-mah-koon, going to a certain invariable starting-point, kindle a fire with solemn rites; no one not belonging to the order dare start that fire, which must be kindled only with the fire drill, or with flint and steel. To use a match would be daring impiety deserving instant death.

Around the holy flame the Hoo-mah-koon bow their heads and invoke the fetiches. Then two men are elected, who at the word "Go!" start on a run in divergent directions, followed at intervals by two more, and so on until the whole host of hunters are on the run along the lines of a V; then they begin to converge toward an appointed spot, thus forming a diamond line of hunters. Then at a signal the lines close inward, the hunters hurling boomerangs, and very little game thus enclosed escapes. Of the animals killed the first two go to the Hoo-mah-koon in command, and are taken upon the lap and sprinkled with the sacred meal.

The hunt is closed, as it was begun, by a religious after-hunt song and a present of game to the cacique. The head of the animal is the portion of the hunter who killed it, and he is believed to thus feed on the qualities of the animal.

A true Pueblo will eat no rabbit which is not cooked after a certain fashion, its ears so twisted into a knot, and its forelegs so turned under the arm-pits, and the hindlegs so pinned behind, as to "make it as people."

The Hoo-mah-koon are likewise sought to "give the road" for a journey, and even this favor must be asked with an offering of sacred meal. There is the medicine dance, and then the journey is forecast, sometimes with ceremonies ridiculously trivial, like combing the horse which is to be ridden and delivering auguries over the horse hairs, and the journey is begun only when official permission is given.

Every Indian lad is expected to be an expert in the hunt and in the fight, and be a walking library of Indian folklore. If he is to be a shaman, he has a long and hard apprenticeship.

For instance, a boy of twelve is to be initiated into the order of Cum-pa-hint-la-hwen. Such adoption into another order does not break up the boy's family ties, but adds a new clan bond. On successive days the shamans, in order of rank, visit him, hold him awhile, pray for him, and depart; then the visits are repeated in the same order, through the years, until the time comes for the full adoption into the order, meanwhile his tuition going forward. Then after a day's fast, at sundown, he is led to the house of the order. Dropping moccasins at the door, the old chief leads the lad into the dark room, and before the sacred fire he stands while the Trues are invoked in a given order that must on no account be violated—the Trues of the east, north, west, south, above, and centre. Then the lad is declared a member, and squats in front of the semicircle. No chair or bench is allowable; candidates must sit "on what they have,"