

are dedicated. The song and prayer of the *Sha-la-ko* was sung for me into the phonograph by one of the Zuñians, who had, as I was told, taken part in the celebration a few years ago.

Among other interesting records may be mentioned the prayer of the hunter to his fetish when on the hunt; and that of the Priest of the Bow, formerly sung when he went to war with the Navajos. I also obtained a song of the *She-vo-la* dance, which bears evidence of great antiquity.

I failed to get what I especially desired, viz., a record of the Zuñi ritual or history of the tribe. Although repeatedly promised that it should be given, and while at one time I thought that I had obtained part of it, I must acknowledge an utter failure to accomplish what was hoped in this line. The Zuñi epic, so called, is still unrecorded on the phonograph, although at one time I was so confident that I had obtained it, that I stated such to be the fact, and my statement has appeared in print.

There is among the Zuñians an interesting ceremonial for rain, which is observed on the night before the departure of the pilgrims who visit the Sacred Lake for water, as a preparation for the first of the solstitial rain dances. I have been able to obtain the chant and words of this ceremonial, called the *Dw-me-chim-che*, from one who has taken part in it. The observance is so primitive, and bears so many evidences of antiquity, that a record of the chant has an importance, in the study of the customs of this interesting people, second to none with which I am familiar.

Experience has taught me that records of songs are the best which can be obtained. These are, as a rule, better adapted to the phonograph. Rituals and prayers are repeated in such a low tone that they are, as a general thing, imperfectly reproduced on the wax cylinders of the phonograph. A natural timidity of the Indians with respect to repeating the sacred formulæ, and the absolute fear which some of them have when the records are repeated to them by the phonograph, prevented my obtaining many of these valuable records. Still I have made a beginning, and have obtained enough to demonstrate the value, I think, of the instrument, in the preservation and study of aboriginal folk-lore.

I have prepared an elaborate account of the ceremonies witnessed by me, in many of which the songs, formulæ, and prayers of the participants were repeated on the phonograph, and the records themselves will be published as soon as they are carefully worked out.

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