

The Indian, on lighting the cigarette, sends each of the first six puffs in a contrary direction, but in such a sly way as to elude a stranger's observation. This is a religious ceremony which reminds one of the Jewish "wave offering," waved toward the points of the compass to declare in pantomime that "the earth is the Lord's and the fulness thereof." Thus the smoker propitiates the Trues and exorcises the witches.

In the spring of the year the medicine men shut themselves up for four to eight days, smoking *weer*, to assure rain, and during all this time they neither leave their seats nor eat. They are compelling, by clouds of smoke, rain clouds to yield their moisture.

Scalping is not merely a savage custom of cruelty, but a sacred rite. Among the Tigua tribe the scalp is known as the "sacred hair," or "bark of the oak." In the secret niche in the wall of the *estufa* the sacred "barks" are treasured and taken out when the season for the "dance of the sacred bark" comes.

The scalp has been snatched from the victim not only as a trophy, but because its possession was believed to imply a transfer of the skill and valor of its previous possessor. It is removed by a rough, circular sweep of the knife, and a tearing of the skin from the skull. The trophy must be carefully "cured" by the taker himself, for even an accidental touch on the part of another conveys away its magical virtues, at least in part.

A Pueblo party coming back with scalps could not come into town or be met by their families. They must camp outside at a distance and send forward one half of the war party to report to the cacique. After a fortnight the warriors leave the confinement of the *estufa*, and go to meet and relieve the other half of the party guarding the scalps, while they come to fast in the *estufa*; after another fortnight the two parties meet half-way and enter the pueblo, singing war songs and bearing the scalps to the *sacique* and the *estufa*. Then another period of fasting and purifying extends from eight to twelve days, every detail being scrupulously regulated.

The *estufa* is a round, low structure, with a diameter of from forty to fifty feet, with closed sides entered by trap-doors from the roof. Within it has bare walls, the round room having no ornament but antlers or rude representations of sacred animals. Even the mode of entry is prescribed. Mounting the ladder, one must approach the trap-door from the *west* side, back down the inside ladder, and turn to the right at the bottom and make a circuit of the room a foot from the wall, and then take his seat in the semi-circle around the sacred fire. To turn to the left would be fatal, for the ghost of the scalped victim would chase him with a lasso and touch him with the death touch! So when they make their exit from the *estufa* they approach the inside ladder from the left, on the roof turn to the right, make another circuit, and come down the outer ladder backward.

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