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Notes on Some 1938-1939 Pueblo Dances

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the drum, everybody keeping very quiet until he finishes. The wand, fan, and incense are laid next to the moon (in back of the Chief Peyote) beside the rattle and drum top. The drum kettle still containing water and charcoal is passed to the left around the tipi. This water is considered holy and the participants put it on themselves by means of their drumsticks. When it gets back to the Chief the ceremony is finished, and he pours out the water between the moon and the fire. Then the people sit around a while discussing the dreams that they had during the night, as well as any mistakes one of their comrades made.

After they leave, the tipi is taken down immediately. The moon is not destroyed, but left to weather away. At noon there is a big feast preceded by the Chief arising and asking some particular person to give the last prayer.

Peyote is also considered to be beneficial outside the ceremony. On one occasion while driving through Oklahoma on a long trip, the author stopped at Concho (Cheyenne Agency) to procure some peyote. His Indian friends there advised him to take one button while driving as it would keep him awake. It is a good stimulant in small quantities and is often taken in the form of a tea.

At the present time most peyote is bought from dealers in southern Texas, but according to my informants a few years ago the Cheyenne would go down into Mexico to collect it themselves.

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NOTES ON SOME 1938-1939 PUEBLO DANCES

JOHN M. GOGGIN

Due to requests it has been decided to list several of the dances and their 1938-1939 dates. Only some of those which have not set dates are on the list.

September 15, Jemez, Hopi dance.

September 21, Jemez, Circle dance.

September 27, Jemez, Ka'tsina dance.

October 2, Jemez, Hopi dance.

October 9, Jemez, Ka'tsina dance.

On comparing the dates of the above dances with those recorded last year (*NEW MEXICO ANTHROPOLOGIST*, vol. 2, no. 1) it will be seen that a twelve day period exists between the Ka'tsina dances at Jemez.

December 15, Zuñi Shalako. An uneventful dance. The weather was the warmest that it had been in several years. It rained so

heavily, however, that dances in the streets were not as numerous as in the past. Only one Shalako moved from house to house.

January 1, 1939, San Felipe, Buffalo dance.

January 6, Isleta, unknown dance.

January 6, Jemez, Buffalo dance.

January 6, Sandia, Eagle dance.

January 6, Santa Ana, Corn dance. Given by two groups alternately. It was first danced in front of the church, then in front of the jail, on the porch of which sat all the men officials with canes in their hands. Then in a single file serpentine movement the dancers danced to the plaza where they repeated the Corn dance.

January 7, Isleta, Evergreen dance.

January 7, Paguete, Comanche dance.

January 8, Laguna, dance was scheduled but cancelled because of heavy snow.

January 8, Isleta, dance scheduled.

January 8, San Ildefonso, dance.

January 16, Jemez, Bow dance. This was danced by the two moieties. The first had 33 dancers and the other had 30. Each side was accompanied by three drummers who used a wrapped package of skins to drum upon. The whole gave the effect that the stamping feet of the dancers was making the sound. The dancers wore three kinds of kilts. Buffalo dance kilts painted with the Awanyu or the Plumed Serpent and fringed with conical metal tinklers were worn by two men of the first group and eight of the second. Fifteen men in the first group and 14 in the second wore doubled buckskin with pendant eagle feathers held in place by women's woven belts around the waist. The third type of kilt was the regular Pueblo cotton kilt held in place by an embroidered Hopi sash with a pendant fox skin behind. This was worn by 16 men in the first group and eight in the second. Both groups consisted of men only, dancing in one straight line. Each carried a rattle in the right hand and a bow, or bow and arrows in the left hand.

January 21-25, Jemez, Eagle Society in the estufa.

February 2, Santo Domingo, Buffalo dance. Despite a ten-inch snow fall which continued in flurries throughout the day these sticklers for ritual cleaned the snow out of a section of the plaza in order to give the Buffalo dance which is second only to that of Jemez. This particular presentation had somewhat the aspect of the Comanche dance. There were two Buffalo and one Corn Maiden, a leader dressed in buckskin leggings and shirt, four Antelope, four Elk and four Deer dancers. Accompanying these were one drummer and one man dressed in buckskin leggings and shirt, with a Plains headdress that extended almost to the ground. In the left hand he

carried a shield and bow and arrows, and in the other hand a rattle. He danced with a Comanche step in a semicircle in front of the rest of the dancers and opposite the chorus. The chorus consisted of about 75 men and boys all with beaded head bands holding one or two eagle feathers and with their faces painted in various colors (which seemed to resemble Apache painting). They carried bows, arrows, swords or guns. There were also in the chorus two negro impersonators who appeared remarkably like minstrel actors. They wore dark suits, white shirts and an abundance of coral and turquoise beads around their necks. There was also one other clown who appeared in the plaza between the dances. He wore an old Army overcoat and carried a gun under his arm, and seemed to fascinate the children.

February 2, San Felipe, Buffalo dance. It is interesting to compare this dance with the one given at Santo Domingo. At San Felipe there were no performers except two Buffalo dancers, two Corn Maidens, one leader, one drummer and 10 men in the chorus. The Corn Maidens did not carry the ear of corn in their left hands as is customary. The costuming of the chorus was different. The majority wore fans of eagle feathers behind their heads. These consisted of eight or so eagle feathers at the base of which there was a very thick cluster of hawk feathers.

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NECROLOGY

Robert Sutherland Rattray, head of the Anthropological Department, British Consular Service at Ashanti, Gold Coast, died in May, 1938. He was an ethnographer, folklorist, and linguist who contributed much valuable material on west Africa.

Warren King Moorehead, American archaeologist, died December, 1938. He was principally known for his excavations at Cahokia, Hopewell and Etowah mounds. He also made investigations in Colorado, New Mexico and Utah for the Chicago Exposition.

Thomas Wingate Todd, anatomist and physical anthropologist, died December 28 in his 54th year. He was professor of human anatomy at Western Reserve University from 1912 until his death.

Dr. Edward Sapir, linguist, ethnologist, professor at Yale, since 1931, died February 4, at the age of 55. Dr. Sapir was president of the American Anthropological Association.