various Rio Grande tribes and from the Zuñis—those from the former doubtless through the Tewa who fled from the Rio Grande during the great Pueblo revolt against Spanish authority in 1680–96. Borrowed ceremonies, however, undergo great changes, as exemplified by the "ghost dance" or "Messiah craze" now so general among the tribes from the British possessions to the Mexican frontier; hence it is not improbable that many of the Tusayan dance-dramas, which originated, say, in Zuñi, are now recognizable only by the corrupted Zuñi names which they still retain.

A number of the similarities of the Zuñi and Tusayan summer ceremonies are shown by the author, the performers and their paraphernalia minutely described, and many interesting features brought to light. The paper is a valuable contribution to science. The time for original research among the Pueblo tribes is rapidly disappearing, and, happily, Dr. Fewkes is losing no time in placing before the scientific world the results of his observations.

The second paper—Natal Ceremonies of the Hopi Indians, by Mr. Owens—is a very pretty portrayal of the birth rites of the Tusayan, or, as they call themselves, the Hopi Indians, and many interesting facts are made known. Mr. Owens, who was Dr. Fewkes' field assistant, records these ceremonies without attempting their probable interpretation—a wise precaution, since, without at least a fair knowledge of the native tongue, or an intimate acquaintance with the Indians themselves, the results might otherwise have been misleading.

Ever since the first establishment of missions by the Jesuit Father Kino, in southern Arizona, in the 17th century, the christianized world has been treated to descriptions of Casa Grande, a massive ruined adobe structure a short distance from the banks of the Rio Gila. Some of the authors now that this noble old building was the birthplace of Montezuma, and on many of our maps of the latter half of the last century it is noted as the second stopping-place of that monarch on his way from Aztlán! Several authors agree in identifying it with Chichilticale, a ruin mentioned by Vasquez de Coronado in 1541; but this Bandelier denies on the ground that the course of that conquistador lay farther east. Dr. Fewkes has supplemented the information given by Bartlett, and later by Bandelier, Hinton, and others, with a description of the present appearance of Casa Grande, accompanied by a number of excellent illustrations and a ground-plan on which various measurements are given. A reference, on page 199, to what appears to be an accidental clogging up of an opening in one of the walls by debris fallen from above, should not stand uncorrected. The massive and symmetrical block of adobe referred to and figured in one of the cuts is a door "close," examples of which, but generally of stone, are frequently found in our south-western ruins, and which were formerly in use by the Zuñi Indians. Indeed, the Zuñi name for door is but a survival of the term, now obsolete, of course, for stone-close; i.e., when door were introduced, doubtless by the Spaniards, they were still close to the Zuñi mind, and since their names for a close was, literally, "stone close," their name for a wooden door became "stone close," a name which is retained to this day. The block of adobe was a close, and was fashioned to fit the opening of the wall, thus forming a cumbersome but sure means of defense.

The volume is a model of typography, and it is illustrated generously and well.

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