

about 120 miles west of the Hopi, with whom they have a considerable trade in buckskins and mesquite bread. They probably obtained the doctrine and the dance directly from the Paiute to the northward. Our only knowledge of the Cohonino dance is derived through Hopi informants, and as the two tribes speak languages radically different the ideas conveyed were neither complete nor definite, but it is evident that the general doctrine was the same, although the dance differed in some respects from that of the other tribes.

We quote again from Stephen's letter of November 22, 1891:

During a quiet interval, in one of the kivas I found the Hopi who brought the tidings of the resurrection to his people. His name is Pütei and his story is very meager and confused. He went on a customary trading visit to the Cojonino in their home at Cataract creek, and I could not determine just when. The chief of the Cojonino is named Navajo, and when Pütei got there, Navajo had but lately returned from a visit to the westward. He had been with the Walapai, the Mohave, and perhaps still farther west, and had been gone nearly three months. He told his people a vague mystic story that he had heard during his travels, to the effect that the long-time dead people of the Antelope, Deer, and Rabbit [Antelope, Deer, etc., are probably Cohonino gentes—J. M.] were to come back and live in their former haunts; that they had reached to a place where were the people of the Puma, the Wolf, and the Bear; that this meeting delayed the coming, but eventually all these people would appear, and in the sequence here related. Pütei was accompanied by three other Hopi, and they said they did not very well understand this strange story. While they were stopping in Cataract cañon a one-night dance was held by the Cojonino, at which these Hopi were present. During the night a long pole, having the tail of an eagle fastened to the end, was brought out and securely planted in the ground, and the dancers were told by their shamans that anyone who could climb this pole and put his mouth on the tail would see his dead mother (maternal ancestor). One man succeeded in climbing it and laid his mouth on the feathers, and then fell to the bottom in a state of collapse. They deemed him dead, but before dawn he recovered and then said that he had seen his dead mother and several other dead ancestors, who told him they were all on their way back. The Hopi on their return home related these marvels, but apparently it made little impression, and it was only with difficulty I could gather the above meager details.

Through the kindness of Mr Thomas V. Keam, trader for the Hopi and Navaho, we get a revision of Pütei's story. Pütei states that in July, 1891, he with three other Hopi went on a visit to the Cohonino to trade for buckskins. When they arrived in the vicinity of the Cohonino camp, they were met by one of the tribe, who informed the visitors that all the Indians were engaged in a very important ceremony, and that before they could enter the camp they must wash their bodies and paint them with white clay. Accordingly, when this had been done, they were escorted to the camp and introduced to the principal chief and headmen, all of whom they found engaged in washing their heads, decorating themselves, and preparing for the ceremony, which took place on a clear space near the camp late in the afternoon. Here a very tall straight pole had been securely fastened upright in the ground. At the top were tied two eagle-tail feathers. A circle was formed around this pole by the Indians, and, after dancing around it until almost dark, one of the men climbed the pole to the top, and remained