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INDIAN MUSIC LECTURE

By CARLOS TROYER



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YOURS FOR PEACE, JUSTICE AND
THE BROTHERHOOD OF MAN

CARLOS TROYER

DEDICATED TO
CHARLES WAKEFIELD CADMAN

INDIAN MUSIC LECTURE THE ZUÑI INDIANS AND THEIR MUSIC

AN ADDRESS DESIGNED FOR READING AT MUSICAL GATHER-
INGS, DESCRIBING THE LIVES, CUSTOMS, RELIGIONS,
OCCULT PRACTICES, AND THE SURPRISING
MUSICAL DEVELOPMENT OF
THE CLIFF DWELLERS OF THE SOUTH WEST

BY
CARLOS TROYER



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TO THE
AMERICAN

P. R. S. Troyer

CARLOS TROYER

A BIOGRAPHICAL APPRECIATION

BY CHARLES WAKEFIELD CADMAN

A friend of the great composer Franz Liszt, a friend of the ruler Dom Pedro of Brazil, and a friend of that American of Americans, Theodore Roosevelt, must surely be a man worth knowing. Such a man then is Carlos Troyer of San Francisco, savant, musician, litterateur and humanitarian.

I came upon Carlos Troyer last July while attending the California Music Teachers' convention. Although seventy-four years old, Mr. Troyer is actively engaged with duties at the California Academy of Sciences. The leading California musicians know what he has done for the science of music, just as the folk lore enthusiasts know of his value in preserving the music of the American Indians. The world will soon learn of his wonderful ethnological researches among the Zuñi tribe and will be amazed at information which this modest and retiring little man has obtained through painstaking, tireless scientific research. The New York Academy of Science is already indebted to him for his report on the warlike Inca tribe.

The childlike simplicity of the man, the God-given right of belief in his own thoughts and convictions, unobtrusively disclosed in conversation with him; the pure and elevating thoughts which he utters, together with a spiritual yet powerful personality, make a meeting with him a thing to be coveted and afterward remembered.

Carlos Troyer has had a remarkable career. He started life as a musician. While his scientific fancies have taken him to the odd places of the earth, his great love of music still abides with him. Mr. Troyer was born in Mainz in 1837. His childhood was associated with a musical ambition. Having as his teachers the best musicians of Europe, he early mastered the violin and the piano. He had the friendship of both Jenny Lind and Franz Liszt and often met with Liszt to play over this great composer's piano music.

Mr. Troyer came to America in early youth, and taught music to some of the fine old Knickerbocker families, but tiring of the "grind of teaching," he decided upon a venture with foreign operatic artists in the West Indian Islands, and later at all the principal seaport cities of the South American countries. His company met with good success and financial gain. But ill-fortune overtook him and struck down three of his principal artists with the dread diseases of that tropic clime.

After a tour with a French violinist he decided to penetrate Brazil. His desire was not at all shared by his artist companions, and he found himself alone and dependent upon his own resources. The roving disposition of the man asserted itself in still greater fancies. He became infatuated with the song-birds of the tropics, and decided to put upon paper their notes. He tracked them to the primitive forests of Brazil and went about his work with a scientific zeal. An accurate record was made not only of the songs of birds but of the cries of wild animals, even unto the red-faced, howling monkeys. He evolved various theories about these animals and the Indian tribes which inhabited that part of South America. He has written voluminously upon this subject, and scientists find much of interest in his theories. In his wanderings he fell in with certain Indian tribes opposed to and resentful of intruding strangers. Like Livingstone, in regard to the African, he won the respect and confidence of the Indian by a trivial episode. His violin did the work. Consequently when he played familiar songs and chants for them they revered him and invited him into their secret councils. The musician-explorer wasted no time, and while sojourning with his new-found friends accumulated a vast amount of ethnological lore. He even went so far as to study their songs with the aid of a sonometer and certain syphon instruments. Wonderful stories were interpreted to him of the fierce Inca tribe living on the plateaux of Bolivia and Peru.

Notwithstanding the discouraging advice given him by the friendly old Orinoco chief, who had lived among them, he resolved upon the hazardous undertaking of penetrating the Inca country. Armed with nothing save his black violin box and its contents, and with no protection other than a coat of shields presented to him by the old chief prior to his departure that he might be safely received into the enemy's country, he started upon his journey. None who

bore a white skin, said the chief, ever came back alive. In a special report to the New York Academy of Science he has described his entrance into this greatest of all Indian tribes. He was attacked a day before he reached the borders of the Inca country, when his two guides deserted him. Curiosity caused by his black violin box saved him from instant death, although he had been mercilessly maltreated before curiosity was aroused. Carefully nursed by the medicine women, he was finally able to display his skill on the fiddle, and he says he owes his life really to the playing of a certain tune known to the tribes people. To this tune he added some variations, and upon their discovering his ready skill of imitating all their songs and dance tunes, their respect grew apace. As he had conquered the other tribes, he now conquered the wild Incas. After nine months of captivity he was allowed to depart under promise of return to bring them new and tuneful musical instruments.

Troyer made records of over 400 tribal songs which were honorably recognized by the Brazilian Government. The deposition of his friend, Dom Pedro, the Emperor of Brazil, defeated his purpose and delayed the acceptance of his labor of two years in preparing this work.

Some time afterward Mr. Troyer settled in California and here he has resided for over thirty years. Being affiliated with the California Academy of Sciences, he met Frank Hamilton Cushing, the noted ethnologist, in 1888. Mr. Cushing entrusted him with the task of interpreting a number of the Zuñi songs. Not satisfied with this task, Mr. Troyer himself made a prolonged visit to this tribe and obtained their traditional lore. This work included their most sacred dances and ceremonials. He studied the people from every standpoint. The result of his investigations along psychological lines is one of the most valuable contributions of modern times.

SPECIAL NOTICE

If the lecturer desires to shorten this lecture, the parts set in the more compact type may be omitted. (See pages 19-23, 28-31, 33-35.)

A HISTORIC OUTLINE OF THE ZUÑI INDIANS

THEIR LIVES, CUSTOMS, RELIGIOUS AND
OCCULT PRACTICES AND THEIR MUSIC

The Zuñis (the silent people, pronounced "Thoon-yees") are the oldest, the most archaic, as well as the most highly developed, and the most profoundly religious race of Indians now living under the government of the United States. They are the earliest, the most interesting tribe of people known in North America, and have retained all their ancient and characteristic modes of life, social and religious institutions, and democratic government. This is principally because they are the most isolated and the most seclusive in their habits of making colonies. They inhabit the high mesas, the cliffs and canyons in the South-Western portion of New Mexico,—and are therefore known to us as *Cliff-dwellers*.

Though segregated in numerous colonies in different sections of the State, these colonies are closely confederated with the head government of *Zuñi*, which is ruled by a Governor, his Chief-counsellors (*caciques*) and Sun-priests.

Since 1890, the Tribal government of the sacred order of Brotherhood has been located at the former cliff-dwellings of the tribes near *Ta-os*, known as the *Te-hua* (children of the Sun). This, the oldest, best built, five-story terraced pre-Columbian Town in existence, lies sixty-five miles northeast from Santa Fé.

There is no intermixture or association with other tribes, least of all with the roaming, nomadic tribes of the plains; and their reserved dignity, and strict principle to abstain from interfering with or molesting in any way other races, has gained for them the high respect and exalted veneration of all the surrounding tribes of the country.

Even the marauding *Apaches* seem to regard them with a superstitious reverence, and none would attempt to molest them.

A The *Zuñis* are irrevocably attached to their ancient religion, the worship of the Sun, believing the Sun is "The Mother-of-Life," providing them with all their needs of life, growth, health and happiness. In this respect they are distinctly regarded as "Sun-worshippers," though Sun, Fire and Nature-worship are the basis of all polytheistic religions, since the world's history began. The religion of the *Zuñis* is a typical representation of the great and complete system of sun-worship founded by *Inca* of Peru, the ruler and prophet of the *Incas* tribe, who worship the Sun, Moon, and Stars, and who is considered by many historic writers to have established and maintained the most perfect, independent, democratic government the world has ever known.

The *Zuñis*, being closely allied to all the principles of religious worship and social government of the *Incas*, have their representative ruler and lawgiver typified in *Montezuma*, who once dwelt amongst them, and is looked upon as their Messiah. However, it must be distinctly understood that—aside from their Sun-worship and allegiance to world-gods—they sacredly regard the existence of an over-ruling power, the Maker of all that is in the heavens, and whom they designate as *The Great Spirit* or *Great Mystery*, whom none can know while on earth.

In domestic life the *Zuñis* occupy similar customs and political forms of government to those of the *Incas*, before the latter were subjugated, robbed, and deprived of their political and religious liberty by the rapacious, fanatical Spaniards. Prescott's "Conquest of Peru" gives an excellent idea of this. It is to be hoped they may be allowed their autonomic liberty and religious freedom by our government, without intrusion or molestation.

They live the simple life, peaceful and contented, always happy in the enjoyment of their daily work, which

they perform as if in play, and ever ready to fulfil their devotions and ceremonial songs and dances with sincere delight.

The division of labor is communistic, and all work for a common good. The men cultivate the fields—or rather valleys—(some from five to forty miles away), where they raise corn, wheat, barley, onions, herbs, and fruits; and own cattle, horses, sheep, pigs, and chickens. They also do considerable hunting for rabbits, bears, wolves, and other game. The women tend to the preparation of foods, make bread called *Hey-wey*, or paper bread of corn, which is very tempting in taste. They also show remarkable skill in artistic potteries; blanket weaving; and basket-making. Moreover, the women build their own houses. In fact this custom is quite common. The hardiness and superior endurance of the women is most surprising when they are seen working together building their own houses, which are of solid and substantial workmanship. No man is allowed to assist, or to raise even a stone. The women claim and own the houses they build, and a wife can drive a husband out of her home, if she should will to do so.

The marriage relations of the tribe are strictly monogamous, and prohibit polygamy. Men cannot rise to great station and political distinction if not married, and all members of the *Ko-Ko*, or sacred order of brotherhood, seek for themselves a wife when of age. Married women are debarred from taking part in the council of the nation, but maiden-bachelors are admitted into the council, if initiated in the sacred order of priesthood, and have passed their graduation in the *Kiva*. They then become the instructors of the young—(called *Monitresses*)—and counsellors of women.

There is no distinction or caste in labor, for all work at some trade or occupation best suited to them. Even the Governor and every dignitary of the highest station is as active and constant at some useful and necessary work as the commonest laborer. There is absolutely no compulsion for anyone to do certain work. But to refuse to work, when

able, is a disgrace, and may result in being refused food and shelter. There is a distinction of a decidedly higher character; that of an educational caste, which forms a dividing line between the common people and the ruling class. Any one can attain to the highest position in the nation, if capacitated by ability and educational training, somewhat as our judges and statesmen are required to study and know the laws of state before they are permitted to dispense their judgment upon legal or state questions. This training is open to them through the study of the laws and history of the tribe, and is imparted by the sacred order of the Brotherhood.

✓ The *Zuñis* have no money, need no money, and make no barter with gold or precious metals for the commodities of life, as they can easily obtain what they want by exchange with each other. In other words, they are a self-supporting, independent people. "We are Sun-worshippers, not Gold-worshippers," they would say. "We like our own people; they are kind to us and we trust them, because they are true and faithful, and never rob or steal or fight, as does the white man, who comes to us with fair promises and takes away our lands and kills our brave brothers. We like to live in peace with our white neighbors, if they will only let us alone, and not take away our land and limited possessions, and cut off our water supply, and shoot our game—then we shall feel that they are our friends and take them to our hearts and into our brotherhood." Their foremost thought in life is to "live happy and in peace," and their happiest moments are when they are at work. They are taught never to hold evil and jealous thoughts against one another, and a deadly enemy is to be avoided rather than sought for revenge. Hence their seclusion and retreat among the high cliffs and *mesas*, away from the lowlands where strife and contention abound. (One of the most notable evidences of their moral standard is the absence in their vocabulary of words expressing a bitter curse or anathema against those holding a different religious

belief from their own. In this they differ radically from some of our civilized and over-zealous sectarian advocates. Another, still more interesting feature, which renders the *Zuñis* among the greatest of aboriginal races, is their strict adherence to truthfulness in all things. Though exceedingly reticent about revealing any of the secrets of their brotherhood, they would punish a falsehood most severely, even unto death. An illustration of punishing a false accusation against another is given here to show how, but for a timely interference, a worthy life might have been sacrificed: A young brave, studious and ambitious to rise, attained to the position of high order as chief. A cousin of his, much older, and less ambitious, but of a witty, satirical disposition, sought in every way to belittle the character and standing of this young chief. The latter, in retaliation, spread some damaging stories about his jealous cousin, and being unwilling to disprove it, a higher council condemned him to be hung by the thumbs, tied behind his back, until he would either confess to a falsehood or die. Being informed of this terrible punishment, I was allowed to approach the hanging chief and begged him, at least for my sake and close friendship, to tell the truth. He was breathing heavily, but in a firm and determined voice replied: "The truth is my strength, my *will* is my power," showing that he was willing to endure the greatest suffering, but that he had the strength of character and force of will to prove he was a strong and brave man. Threatening I would at once leave the colony and never return again, he begged me to stay and forthwith confessed to having made a false statement.

All attempts to Christianize the *Zuñis*, or even to divert them from their ancient faith, and their religion of nature, have most signally failed, as they stoically refuse to accept any but their fore-fathers' commandments. Churches have been built in their very midst, which they were compelled to attend and support, by way of threats that the "White Father in Washington" would expel them from their

country if they refused to accept the new faith. But to no avail. They would firmly adhere to and practice their own form of worship, as well as attend to all their ceremonial rites, songs and dances, right after their attendance at a Christian chapel. In this respect they strongly contrast with many neighboring tribes, such as the *Moquis*, *Navahoes*, *Pimas*, and others, who accept and attend religious service, and trade with the whites, as well as exhibiting their snake and other ceremonial dances for money, which the *Zuñis* refuse to do.

The tribal name of the *Zuñis* is emblematical with the common people, who call themselves *A-shi-wis* (Sacred Water-spider), but the old patriarchs retain the name of *Ama-zumas* (people below the clouds), while *Monte-zuma*, their great messiah, is entitled "Ruler above the clouds." With the ruling chiefs, sun-priests, and secret order of brotherhood, there exists a dead language (*Mayan* or *Aridian*) which they speak only amongst themselves, and at their high councils. The language of the common people is generally couched in low soft tones, and when not spoken to, they remain either silent, or express themselves by signs. Yet they will sing, and sing, and sing, while at work, or at play and in all their many ceremonial exercises. They seem to be most happy in their religious devotions.

Strange to relate, the dwellers in the various colonies throughout the State, all affiliated to the head government of *Zuñi*, each speak a different dialect; so much so that they find it difficult to understand one another, except through their sign language. The cause of this must be attributed to the fact that these colonies are many miles apart, and visits among their inhabitants are very rare, as they prefer their domestic habits and home comforts to making visits and traveling. There is, however, an annual visit made to all of them by some especially ordained high Chief, who only sees and confers with the head chief of the colony he visits, and with whom he converses in an archaic tongue. The

language commonly spoken by the *Zuñis* is of a highly grammatical structure and very intricate, which makes it difficult for a white man to master, and still more difficult to pronounce. The same thing might be said of the English language, which our *Zuñian* friends find impossible to pronounce correctly. They manage, notwithstanding, to make a beautiful mixture of some English and Spanish words together, which completes to them an ample knowledge of our tongue. Thus it runs: *Au-do* (how-do-you-do); *Ully-uell* (very well); *At's-it* (That's it); *Goo-by* (good-bye); *Om-back* (come back); *Bacco* (tobacco); *Shook* (sugar); and *Anki* (candy). The Spanish runs more complete: *Ueno* (bueno); *en-acá* (venacá); *Ombli* (hombre); *Eenyor* (Señor); *Mootchi* (Muchacho); *Amana* (mañana); *Borro'* (Buro); *Acias* (gracias); all of which about fills their Dictionary of the English-Spanish language. They are very proud to show off to their astonished native brothers how well they can talk the "Amellican."

Wonderful things are understood and practiced by our aboriginal brothers, like that of a Sign Language, which is universally known among the initiated of the sacred brotherhood—a gift of which their white brothers have reason to be very envious. Thousands of Indians of different tongues assemble annually at stated meetings, and many a brave will rise to address, in most eloquent and powerful terms, a vast assembly, before whom not a word of *sound* is spoken; but all is understood and vociferously applauded. Theirs is a world language, known to them for ages; our civilized (?) nations have not yet been able to establish one amongst themselves.

The songs of the people at work, or at play indoors, or in the field or plains, are mostly of a recitative structure, without any rhythmical form to express any melodic strain, such as our European composers have employed. This refers to all ordinary songs or what might be called secular melodies, though it is difficult to describe any of their songs as strictly secular, since they attach a religious meaning to almost every

form of song. It is also known that there are no two colonies or *mesas*, which can show a repetition of any songs that another colony sings. They each have their own special songs. Many efforts have been made to record these strange structures of melody by phonograph and electrical resonators, but they fail to record them with any kind of accurate intonation, for the reason that these pueblo people never keep in accord with the harmonic relation of a melody, but constantly rise and fall in almost imperceptible fractions of tone, even to that of the sixty-fourth of a degree, causing the tonic to be shifted sometimes a tetrachord below or above the original key. All this depends in the main, on what the sentiment of the song might indicate. Consequently, if you lose your harmonic bearing, you lose your counterpoint.

Almost in direct opposition to this, are the chants and traditional songs of the esoteric class, or Society of the Occult, to which all members initiated in the Ko-Ko, or Sacred Order of Brotherhood, belong. Their ceremonials and musical exercises are as vastly superior in melodic form, grace, and originality to those of the common people, as our classical songs are to the popular rag-time ditties. One represents the artistic, exalted, and poetical,—the other the crude and uncultivated. This also is observed in the separation of the two classes, where the exclusive cast does not allow access to its ceremonials, (either private or festive) to the common people, nor to any strangers. If we were to pursue the collecting and recording of songs of the plain people, we should deprive ourselves of the knowledge of the superior character and strangely fascinating, dramatic beauty of their esoteric and traditional songs.

A curious physiological condition prevails among these cliff-dwellers, which is not known to exist with other tribes, in that the structure of the hyoid bones of the tongue are found to extend in an outward and posterior position, whereby the vocal ligaments are enlarged and widened fully a third of an inch. Owing to this peculiarity men and women

alike can equally affect a high tone of voice like that of a high soprano, or go to the other extreme of a basso-profundo. Much merriment is often caused by elders calling in an affected tone of voice to their younger folks, while keeping out of sight, so that the latter are puzzled and bewildered to know "which is which," or "who is who."

All ceremonial songs which have fixed dates or certain seasons assigned them, are never allowed to be executed or repeated out of season, and no inducement or power or persuasion will prompt them to repeat the songs. This is attributed to a superstitious fear these people have that the Gods appealed to in any ceremonial will be displeased and never thereafter grant their prayers or take pleasure in their praises, if the ceremonials are performed out of season.

Turning to the inner life and early training, as well as inherited sense perceptions of these Sun-and-Nature-worshippers, we find at once a deeply implanted belief that all known and visible objects in nature are endowed with a "conscious soul," differing only in degree to that of the human. Thus, all animals, as well as man, are possessed with "conscious life," so also are all plants, trees, flowers, insects, stones and metals. All forces of nature, terrestrial or celestial, and all phenomena displaying any power, such as thunder, rain, storms, floods, earth-quakes, and eruptions, are endowed with conscious life and intelligent purpose, and attributed to be under the control of various gods, such as the *Sun-god*, *Thunder-god*, *Rain-god*, and *Fire-god of the Underworld*, etc.

They also firmly believe, as their sages, seers and sun-priests teach them, in the existence of human life of various degrees of advancement on all radiant planets, differing in intelligence according to constitution, age, and external influences of the planet, asserting also, that "*Wherever there is light, there is life.*" As to our earth, they say it is yet in an early state and semi-civilized, and that the brute instinct still exists prominently in man, which he displays with dominant power in his conceit, greed, love of fight, war, bloodshed, and want of conscience. In frequent arguments with them before their high councils, we assured them that our white

people clamor for universal peace, that we are earnestly devoted to our religious creeds, and that we all acknowledge our faith in a supreme God. To this they would reply—"Yea, yea, we find, you clamor for the precious metal we use only for ornaments, but which you use for barter; and we have learned that your religion is your gun, and your God is the Almighty-Dollar." (The ruling chiefs, of course, understand and know the value of our coined money; but the people at large value the bright and prettily engraved coin only as an object of ornamentation. Often when given a silver coin, the young squaws would run straight to the silversmith of their colony, and have it cut and hammered down to form into a bead, with a hole bored through it to hang around their necks. Or they will have it made into a finger ring, or have a symbolic emblem stamped upon the coin.) "We send out on secret missions, at stated periods, some specially appointed high chief of superior attainments, learned in the language of the white brother, to obtain carefully all knowledge and information of what the white man is doing and saying; and after many moons among them and among other native tribes, he returns to report to us that the white man is still for war, and for more gold. We are told that your people are divided into many hundreds of religious creeds and sects, and your religious wars have cost you millions of lives. Your Indian brother has but *one* religion—"the religion of peace and good will to man" which our fore-fathers taught us, and which we continue to follow as we always have for many centuries past. Why can you not join our sacred order of brotherhood and live in peace?" "What you sow, you will reap" they say. "Plant war, and you will reap crime, for war is crime and breeds a world of criminals."

These admonitions have been given us in a friendly spirit, but often under pressure of eliciting a reply to our defense of good intentions. Yet on more than one occasion some chieftain has been aroused to bitter denunciation, saying: "Your rulers and politicians are a pack of traitors, natural born liars and thieves. They are as cunning as the fox, and as ravenous as the wolf." In a general way they show their high regard on all occasions for the Great White Father, our President, and their perfect willingness and intention to conform to, and obey the laws our government may impose upon them.

Reticent and reserved as they are with regard to any of their sacred laws of brotherhood, to the inviolable secrecy of which they are bound by solemn oath, they display at all times a most kindly and genial disposition towards strangers, and no one could doubt their sincerity and earnestness of purpose. To illustrate—if in your efforts to make yourself understood you are looking about anxiously for a word or sign to explain your meaning, the Zuñi brother folds his arms, and with bowed head he calmly looks you in the eye. He does not stare at you, but you feel at once that his eye has caught your meaning. He quickly responds—"me know," and straightway he hastens to attend to your wishes. Do not these simple and impressive acts speak louder than words? Do they not prove the eye is the language of the soul?

Another, but still more pronounced illustration of generosity of heart, which displays itself as an inborn trait of native character, was revealed to me upon one occasion when I was seeking a quiet and secluded spot on one of the high terraced roofs with the object of playing on my violin some chants I had recorded that morning. Attaching a sordino to my instrument which considerably deadens the sound, so as to attract no notice from the street or neighborhood, I started to play my violin, when lo and behold, a number of domesticated wolf-dogs climbed up the five-story ladders, and quietly squatted themselves around [in a circle, evidently attracted by the sound of the violin.

Fortunately for me I had my turbaned head-band around my head. It is an astonishing fact that these wonderfully sagacious dogs know and respect an inmate of the tribe by his head-dress and tasselled ribbon. To them, a white man's hat means an enemy, whom at all times they are ready to attack viciously. (This actually happened to me on my first visit.) Soon, however, there came scrambling along a score or more of boys and girls, all eager to hear the "*Moos-ky*" (music), or perhaps also to get some "*anky*" (candy), as they call it. Wishing to get rid of the dogs, I promised the children both "*anky*" and "*moosky*" if they would call the dogs away, for every stroke on my violin brought forth a dismal howl from them, which I fancied were tokens of either joy or sorrow—perhaps the latter. While the children drove off the dogs, I went to my quarters and brought back a bag of stick-candy, which is a great treat with the children.

“Now,” said I, as they were all assembled, “what would you—‘*anky*’ or ‘*moos-ky*’?” All shouted together—but a little three-year-old, nude boy, with an innocent, confiding look—a perfect Adonis in figure—did not speak, but held up his three fingers in silence—a symbol of significance in the tribe. So I singled him out to tell me what he wanted. He answered, slowly—“Anky, moos-ky, moo anky.” This was too sweet for anything, and I gave him two sticks of candy. He at once waddled off to the rear end of the roof and gave both sticks of candy to some young maidens sitting bashfully at a distance. Directly my little cherub came waddling back and holding up his three fingers again; I asked him—“what now, Nietchie? What did you do with the anky I gave you?” He silently shook his head.

“Poor Nietchie. And so you had no candy for yourself,” I said. “Here, take this stick and stay right here and eat it.” He looked at the candy and turned his head to walk back to the rear again, when the shrill voice of his mother was heard from a head popping up over the ladder. She was calling for her little son. The mother started towards him with scowling reproof for disobedience in climbing up the five-story ladders. Nietchie instantly dropped his candy, and ran up to me and put his little arms tightly around my neck, and when the mother came up close to us, and found us both in tears—I for joy, and Nietchie for fear of punishment, the mother burst out in shouts of continued laughter, and showed her delight and pride in having a white brother embrace and kiss her little boy. Some more “anky” cemented the peace and friendship between us ever after. There are no more generous hearts and kinder instincts found in any race of people than these children of nature. Moreover, it exhibits itself in every station of life and rank among them.

To attempt to enter the precincts of the occult class of these Sun-worshippers,—whose lives are almost exclusively devoted to mental development, and the attainment of psychic power,—for the purpose of obtaining any clue to their methods or knowledge of their transmitted secrets—is a most difficult task. Not simply because their traditional code of laws forbids their exposition of sacred knowledge to any one but a member of their order, but also for an equally valid reason;—an untutored and uncultured person would not understand, and might misapply their teachings. In this

regard, as also the different stages of rank amongst their Brotherhood, they strongly resemble the Masonic order, the basic principles of which are founded on such ancient fraternities. Yet viewed by their actual practices and spiritual aims, they present a very different aspect from that of any of our modern fraternal organizations, which assume more of a mutual and benevolent character. The aims and accomplishments of our native brothers may be considered both novel and original, when compared with the feats and displays of the Hindoos, and Yogis, and they should be classed as a sect by themselves. They have never yet shown any disposition to exhibit their manifestations, such as hypnotism, or trance-mediumship, table-tipping, etc., in public, but content themselves with commanding their people to obey the laws of good fellowship, physical endurance, and faith in a happy future life through devotion to the Sun, the Mother of life.

In giving a general description of the social life, customs and early training of our *Zuñi* friends, particularly their peculiar methods of mental culture, development of sense-perceptions, memory, concentration, color and sound, it is hoped to inspire a deeper interest among our own people leading to the study and adoption of some of the methods which have enabled our native red brother to acquire wonderful attainments as well as a knowledge of nature's sacred gifts to man. "Search, and ye shall find! Seek, and ye shall know!"

Beginning at the very first stage of life, the *Zuñi* mother exercises a constant watchfulness over her child. She never leaves it in the hands of a nurse or guardian the first year, nor, in fact, until it is able to walk. She does not allow it to be handled, rocked or tossed about; and least of all, to be looked at while asleep, as she fears its mind becomes affected, unduly impressed and awakened. She gives it a water bath every morning and a sun-bath daily, observing carefully the direction of the path of the sun, towards which she places the crib in which the child is bundled, always laying it flat when the baby is sleeping, and standing

it up, when awake. She feeds it at regular intervals, and carefully avoids having any dogs play with it, or come near it. Her first aim in vital training is to get her baby to breathe slowly and deeply to broaden its lungs, which she accomplishes by delicate and short compressions of its lips and nostrils. She secretly delights to watch her baby when left undisturbed and alone; she loves to see how it becomes animated and seems conscious by its steady gaze at things unseen. She is entranced when it laughs and smiles, as if some one were playing and amusing it. All this she attributes to kind spirits seeking to keep it company, so much to its delight that when entertained by human beings it often becomes restless and peevish.

Thus, we see, are the first impressions implanted in infant life—the foundation for *silent meditation* and *concentration* of thought. Leave the child alone when quiet, to bask in the sunshine of its own meditation; don't talk it to death. Let it be surrounded by scenes of the beautiful in nature, by flowers, song-birds and sounds of gentle music, and also by bright colors, sunlight and pure air.

It may be of interest to draw attention here to a well established fact that Indians in general possess large lungs and are *deep* and *slow* breathers; especially those living on high altitudes such as the plateaux and mesas of South and North America, some of whom are known to reach the remarkably high age of 150 years and beyond.






This is undoubtedly due to living outdoors, in a pure, bracing mountain atmosphere. But the more direct cause must be attributed to a habit acquired early in life, that of *deep, slow* and *long* breathing. Careful physiological tests show that the white man breathes from twelve to fifteen times per minute, while his aboriginal brother takes but six to eight breaths per minute. The former in fact breathes only from the upper part of the lungs—the larger air-cells of the lower lobes being compressed by fashionable tight garments and inelastic from want of exercise—while the latter breathes with

the full power of his lungs. The result shows, where the air-cells of the lower lungs are fully expanded, a constant oxygenation of the blood takes place; a point of most vital importance in the power of resisting disease and the supporting long life.

The *Zuñis* are known the world over to be the most remarkable foot-racers extant. They can outrun the fastest race horse. Foot-races are the most favored sport among them, and while running they keep their mouths tightly closed, breathing through their noses only. This is different with the white sprinters, who are always seen with their mouths wide open, on their homeward run, thus exhausting their breath and vitality. Another feature of special note with our native brother, is his ability to hold his breath, from three to five minutes without straining or inconvenience.

Our singers would find astonishing results in their capacity for sustaining tones of rising inflections and long duration, by practicing daily, if but for a few minutes at a time in the pure morning sun-air, taking *slow, deep* and *long* breaths through the nose, without overstraining or forcibly holding the breath. In the practice of deep breathing, remember, the sun exerts a greater magnetic influence on the growth and life of all organic beings, before it reaches the meridian at noon. So, give preference to open-air practice in the forenoon. If we consider that full-lung-power breathing like that of the Indians depends entirely upon the air-cells that terminate at the lower bronchial tubes being open (instead of closed, as they are with most people) which alone can supply the necessary oxygen to keep the blood pure and healthy—it becomes apparent that a systematic, persistent daily practice of *slow deep* breathing will eventually and entirely open the air-cells of the lungs, give immunity to disease and greatly prolong life, and may relieve entirely all lung and throat troubles. Our in-door living, consumptive white race, suffering from impoverished blood, will find speedier and more permanent relief by attending to an out-door hospital and living on plain wholesome food and plenty of it.

Resuming our previous subject—The primary lesson of a child's mental training is next directed to the perception and distinction of color. This will be shown to exert a wonderful influence in later life, in developing a susceptibility for distinguishing colors of most delicate shades, and in the vision, in sensitiveness of defining the aura of subjects in organic and inorganic life. Let us follow more closely the methods of their application and the tendency for developing aural vision through the intimate perception of colors. The child is given five wooden blocks, conical in shape, and cut to fit one on top of the other, thus forming a pyramid. Each block is painted a special color of the brightest hue; the lower one, or base—five inches in diameter by one in height, is painted *red*; the second, or next above, *blue*; the third, *green*; the fourth, *orange*; and the fifth, or top, *yellow*; representing the primary colors of the rainbow. The child is taught to symbolize each color by certain signs or drawings, thus:—

<i>Red</i> , representing <i>fire</i> , by three pointed jets.....	
<i>Blue</i> , the <i>sky and water</i> , by the horizon and waves.....	
<i>Green</i> , by a <i>tree</i>	
<i>Orange</i> , by the <i>sunset</i>	
<i>Yellow</i> , the <i>Sun</i>	

which form the top of the pyramid blocks. Constant exercise by comparison of the drawn figures with their corresponding colors, soon fixes the memory of sight to their exact hue.

The most impressive and direct method of memorizing

colors is to see them in motion or vibration. For this purpose, various devices are brought into play, such as revolving a circular disk with the five colors painted on it; turning painted wheels, swinging painted rattles, or flying colored ribbons, etc. In this respect, vibrations of color bear a similar relation to vibrations of sound, as in music. Both impress themselves readily on our memories because in motion. Upon following these color studies to a later stage, when the mental faculties are more fully awakened, a new procedure is applied, which reveals a secret, almost wholly unknown to our civilized people—the development of psychic vision or aura-sight by impressions given through transparent colors, painted on glazed selenite, which represents our pane glass. A curious practice obtains in placing a painted pane of a given color before the eyes, looking toward the sun. In a little while the eyes absorb the color, and, when fully experienced, the eyes should be closed; then a number of other plates, painted each a different color, should be held before the closed eyes only a second or two, and alternated with an occasional passing of the first color applied. In most cases the closed eyes will detect the color first and longest held before the opened eyes, and this practice, if diligently pursued, will invariably result in sensitizing the aura of objects, both animate and inanimate, and so disclose their inherent characteristics.

It will be found that by continuous application of color-impressions, as shown by these experiments, a primary basis is formed for developing mental concentration and the power to perceive colors at will, while the eyes are closed. This may be seriously doubted only by those who have never made the proper test by careful and repeated efforts. The fact remains patent, and it can be fully attested, that even in these primitive children, psychic vision can be, and has been developed to a remarkable degree. Some of our materialistic friends may decry this as magic, optical delusion, or hypnosis, but greater things than these are yet in store for us, and wonderful

powers of mental development will be known ere long, as we advance on the path of progressive and scientific education.

Aural vision finds its master degree of attainment in clairvoyants, psychics and adepts. Nor is 'this gift alone bestowed upon sensitives, since it can be developed to the highest power by anyone pursuing the proper methods in mental concentration, meditation and secluded study. The noisy cities, with their vicious influences and crafty aims, are not the places where the soul can obtain its purest inspiration, its happiest thoughts, its loftiest ideals. The stiller atmosphere of nature's serene silence, in the hills and dales and meadows, where all is peace and contentment, is where we find the elements and resources for our higher development. How wisely then have our ancient philosophers advised against overcrowding in towns and communities, limiting the number of inhabitants to a few thousand, instead of hundreds of thousands, where reigns strife, discontent, and class hatred, and where the minority dominates over the majority.

Continuing our observations in the child's early training of memorizing colors, various forms of exercises are adopted to render them still more impressive, fascinating, and entertaining, in order to awaken and expand the powers of vision. As we advance we are led to discover new evidences which disclose the wonderful power of expansion of which the human brain is capable. It is not intended to give an extended and detailed account of the methods employed by the occult clan, which limited space and time in a discussion of this kind forbid. But an outline of the progressive stages of psychic vision, power of volition, and the higher unfolding of the senses, will be of interest to note and serve as a guide in our investigation of these strange phenomena.

Superior susceptibility in sense perceptions finds its origin in the development of the faculty for colors, which is the basic principle for distinguishing and defining the aura of many organic subjects. It is the key that unlocks the

hidden mysteries of thought-transference; light and sound waves; mental healing; power of concentration, and the wonderful endowment of kinetic energy,—as is breath control in the astral forces of levitation.

Let us compare then, if you will, the conventional amusements and games, parlor, card, or public, of our own children with those of primitive *Zuñi* youngsters, and see which serves the higher ideal of mental and moral development. Referring to the latter, we will omit describing their favorite color games, already alluded to, and show how deeply absorbed they become in what they call “guessing” games. These they often practice by the hour.

The common form of this amusement is in one child guessing what another holds concealed in the closed hands. For this purpose beads of red, yellow, blue, black and white, are employed in the simpler tests. The *Zuñis*, even the quite little folk, very rarely miss guessing these correctly. They also attempt tests with other articles not distinguished by any particular color, resulting in almost equal success in guessing by the more expert and trained. An incident of a young squaw of highly developed psychic vision was one day presented to me. She had just arrived from another cliff-colony, and had never seen or heard a violin played. She consented to allow me to test her psychic powers by promise to play the “zindi” (violin) for her. I held concealed in one hand a key to my violin-box, and in the other hand a small watch, and grasped a number of small eagle feathers in both hands, allowing the feathers to stick out between my fingers, so as to be seen, and divert her vision. She walked around me once or twice, looking at my head, but not at my hands, then stood before me waving her hands and shaking her head as if in disapproval of the display of feathers. Then she made at once a motion with one hand as if in the act of sticking a key into a keyhole of a violin box, then that of opening and throwing back a lid and then that of playing upon the instrument. I then opened my hand, when she picked out the little key among the bunch of feathers. The other hand, holding my watch, she described by holding her half-closed hand to her ear, saying—“Tuck, tuck, tuck, tuck,” indicating the ticking of a watch. She was greatly interested when I opened my watch and explained the works and the cause of its motion, as she had never seen a watch before.

It was the opportunity of a life-time to learn from this young person how she trained, guided and inspired the children selected from the psychic circles to exercise and perform acts of levitation and kinetic power, through patient and persistent mental concentration, which faculties are known and possessed only by the highest and most gifted sages and seers of the tribe. The moving of wooden balls of their own accord to meet, or strike together, though some distance apart; the lifting of objects from the ground, without any contact, or the employment of physical force, other than the volitional power; and many other remarkable feats; and yet the most divine gift of all, that of healing the sick, are all developed by psychic training. Compared with the Oriental Hindoos, and the mysterious Yogis of India, our seclusive aboriginal sages are by no means behind in mental development and natural magic, and are, moreover, in advance in original methods not employed by the former, especially in the direction of *rhythmic* and *retentive* breathing.

There is nothing, either, of the public display to amuse an idle crowd, like the fantastic fakirs and impostors of India, who exhibit optical tricks for "backshish" to unsophisticated travelers. The true and sincere aim of our primitive brother is to humanize and elevate all races for the genuine good and happiness of man.

How much these methods of the primitive cult have influenced the lives, mental and physical capacities of their people may be measured (by the unostentatious manner in which they display many surprising acts of mental and psychic powers. In common, their sense-perceptions are highly acute; their sight is generally stronger, farther, and more penetrating than those of the white races. They can look at the sun with a steady gaze, and can see and find objects in the dark. So, also, can many creatures of the animal kingdom, on land, water or in the sky. They often point out stars of prominence in a clear sunny sky. They can endure heat and cold to a remarkable degree. They are very able weather forecasters. This they do not exactly by looking at the sky, but by "feeling" the atmosphere. They are smaller eaters in comparison with their white brothers, and will often go for two or three days without solid food, if they get enough water to drink. They are great believers in eating only when hungry. They say of the white man—"You talk

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too much, you fight too much, and you eat too much." They marvel that we can stand, as many of us do, three good meals a day, while many a stalwart Indian is contented with three good meals a week. They can stand pain with surpassing ease and possess the gift, when called upon, to endure exposures to fire, as in their fire-dances over red-hot stones, with bare feet, without the slightest injury to their skin or any bodily discomfort. They seem to regard a person possessing great physical endurance as possessing also great mental power, and likewise the opposite—a person of weak and delicate constitution can never be well or long lived.

A notable feature, deserving special mention, is the almost universal custom of ambidextrous use of the hands, which abides with many aboriginal races. Whether this has been acquired and transmitted by inheritance (which seems more probable), or, whether it is due to early training in childhood, is yet to be discovered. It was a surprise and puzzle to me, to notice in every action of their daily work, that they used the hammer, hatchet, saw, knives and other tools, or could sew or weave with equal facility with the left hand as with the right. When questioned how they came to make use of both hands alike, they replied that "they had always done so." In fact, to use one hand more than the other, they said, would unbalance the brain and make them weak and lopsided in body and mind. The rule was, when one hand became tired, let it rest, and permit the other hand to take up the work.

The most astonishing sight which aroused my greatest admiration, was while attending a tribal rabbit-hunt in the Northern part of New Mexico. This was the marvelous skill displayed, even by young boys and girls, in throwing a boomerang with one hand and instantly throwing a twisted sling holding a heavy metal, with the other hand, and felling the running rabbits with unflinching accuracy. To fail in this, would be considered a disgrace.

The sense of foretelling or predicting events or disturbances in nature is common with many people of all races, and is almost universal with those living habitually in the silent domain of nature's surroundings. But it should be distinctly understood that forebodings and premonitions of

any character are not strictly attributable to psychic vision or clairvoyance, but more properly to "*clairsentience*," (or "*clear feeling*"). All physical disturbances, terrestrial or celestial, are caused by motion or vibration, for everything in the universe exists and lives by motion or vibration. This explains the susceptibility and impressionable nature of sensitives to foretell an earthquake, volcanic action, or violent storms, long before their outbreak. An interesting and also remarkable event will more fully illustrate this view. Desirous of visiting the volcanic regions and great mining camps near the Mexican border, and reaching the highest peak to watch the glorious sunset, as well as the sunrise during the early morning, I was led to remain overnight while on a visit with an old tribesman, who tended a large flock of sheep. The old Indian received me most kindly and after enjoying a delicious lamb roast, he prepared a comfortable hay-bed for me and impressed upon me emphatically that I must arise early in the morning. In fact, he desired me to get up instantly, the moment he sounded his mountain horn. I felt somewhat puzzled as to what meaning to attach to his earnest admonition, but thought it best to respect his wish. Promptly, as he stated, and a little before four o'clock in the morning, he vigorously sounded his horn, crying out—"prondo, *prondo*," meaning for me to hurry, as he opened the corral to lead out his sheep, which had kept up an incessant bleating all night. But contrary to their customary habit of running down to a large pond to get their morning drink, they all ran pell-mell up hill and over a steep mountain, and away from the water. Two of his wolf-dogs who guarded the sheep, also ran away along with them. Picking up his few belongings and his gun, he hastily followed his sheep. A few minutes later he looked back from a higher elevation, pointing to the pond and raising his hands in silence, when a short tremor, followed by a most violent shaking of the earth, and the complete sinking of the pond, and sliding down of

that mountain section, told the story of the entire destruction of his mountain home.

The question in my mind at that time was—"how did this untutored, simple-minded tribesman know there was to be an earthquake, and at *just that time?*" But no less remarkable—how did the sheep and dogs know that an earthquake would endanger their lives, and would take place at *just that time?* It seems to me, the old axiom, "Coming events cast their shadows before" ought to be substituted by, "Coming events cast their *vibrations* before"—It is to this vibratory magnetic action—caused in the main by electromagnetic influences on the earth, that we must look for an explanation of sentient beings who receive impressions which enable them to foretell events and violent disturbances in nature.

A practical method of acquiring and developing a *conscious* (sentient) perception in any of the five senses, can only be accomplished by *memorizing* the acts and impressions experienced by each of the senses. This can be done solely through sincere, patient, close observation. If persisted in long enough, this will assuredly result in the happiest success and most gratifying attainments.

Be sure that you proceed patiently, slowly and with a determined *will* to succeed. Let no failure in your first attempts restrain you from further efforts. Remember what an infinite amount of patience, kindness and persuasion it requires to arouse wild animals to consciousness and successfully train them to perform most astonishing acts and tricks. Your sub-conscious mind is the soul and inner life of your being. It is young and needs be taught as you teach a child. Its impressions given constantly and repeatedly will often remain throughout life if not remoulded; in which case, good or bad impressions, or good or bad deeds will govern the forming of your character. Let us take up the subject and study of developing *sentient feeling* or *clair-sentience*—a simple and fascinating study to begin with. Choose that of "guessing" the time of night, after retiring and the noises of the street have ceased and you are in the silence and in a dark room

where there is no striking clock, nor any indications to suggest the hour of night, either by the position of the stars or the moon. Have a candle and a match near your bed. At any time now, when you may awake, "guess," as near as you can by *feeling* what is the true or nearest true time of the hour. Then light your candle and see by your watch how near you guessed the hour. Repeat this process once or twice every night if you can, and in the course of a few days you will be surprised how accurately you can tell (feel) the time of night. The electro-magnetic currents, rising and falling at night, as in the day-time will also aid you silently and secretly to a conscious realization of nature's action.

These exercises have been tried by numerous friends often, with unfailing success, and by them have later on been extended by "guessing" what objects another person may hold concealed in his closed hands. There are also various other tests such as that of guessing the pain and location suffered by another person by touching their hands with the tip of their fingers.

"I don't believe it!" says a doubting Thomas. "Of course, you don't," say I; "because you have never tried it, as it should be tried properly."

I purpose to give many object-lessons in a later edition, should there be a call for it, showing how each of the five senses can be developed and cultivated into various stages of conscious life by proper methods and application, which otherwise would remain dormant. Think! and arouse yourself to new thoughts, for it will bring you nearer "In tune with the Infinite." The agitation of thought is the beginning of wisdom "is an old saying," and a new thought gives birth to a new life. Many of our old thoughts, must give way to new ones as we expect to progress and advance to a higher, happier and more perfect life.

Extending our investigations into the realm of solar action and the effect of the sun's rays on our nervous system, we are all familiar with the life-giving, health-sustaining benefits we daily enjoy through judicious exposure to the sun's rays or through the employment of its wonderful power. Through modern scientific research we learn that the different rays of the sun exert different influences, as well as effecting peculiar chemical changes upon the life, growth and vitality of living organisms. We also learn that there are

vitalizing and devitalizing rays in the solar spectrum, that there are—in fact—destructive as well as constructive elements in the sun's rays, and that by intercepting the darker actinic and poisonous colors and utilizing only the life-giving ones, we may counteract or entirely avert injurious influences to the human system.

When we look upon the elements of all vital energy and consider the origin and evolution of life, the conviction is invariably impressed upon us:—*the primitive source of all cosmic power is LIGHT*. Light gives life, and light is both positive and negative, it is electrical and magnetic, constructive and destructive, ethereal and corporeal, it is eternal—and endures forever. If then, we regard the sun as the source of all life, which it is, we must equally regard it as the source of all health and endurance.


The time is not far distant, when we shall be able to utilize and appropriate to ourselves, and for the benefit of all humanity, the vital and radiant energies of the sun—to store up its conservative forces and eliminate as well as exclude its noxious elements. When that time arrives, and it is sure to arrive, sooner or later, the cruel and crafty trusts that have so long oppressed mankind will have ceased to exist, and another *Inca* era will arise, when we may once more enjoy the millenium of peace, plenty and brotherly love.


In conclusion, let us retrace the silent footsteps of our aboriginal brother into the celestial sphere of sounds. How strange it is, that in his simple mode of life, without the knowledge of books, or scientific appliances, he should discover that *sounds have colors, and colors originate from solar vibrations*. The fact is confirmed that various methods of intercepting sound-waves from the sun have been known among the ancient cliff-dwellers for ages, and claimed by them as the origin of their native music.


Sounds are moreover indicated by them in a fixed *Scale of Colors*, which they recognize by employing certain tones with which to start a chant. Thus red or the symbolic sign of red



, applies to the tone of *f* (fa) on the staff; orange to the

sound of *a* (la), symbolized by the sign of the Sunset  ;

yellow to *c* (do), symbolized by the Sun  ; green to

d (re), sign of a tree  ; and blue to *e* (mi), to the sign

of the sky and water  . This scale of color-tones

applies more properly to songs of praise and joyous festivities, while a somewhat modified color-scale applies to chants of appeal, supplication or burial ceremonies, as in the tones *g* and *b* which represent the colors of brown and purple. In delineating the aura of objects, they define in a remarkable manner the intermediate shades of all colors to show the characteristic nature, constitution and modification of their *present* condition.—A device has lately been constructed by the writer, showing the radiant shades of colors, reflected on a screen by aid of an electric apparatus, of any object, organic or inorganic; the definition of which must be left to future experiments before being fully and accurately determined.

In the *Hymn of the Sun*, the most sacred of their ancient ceremonies, a description is given of the practice of obtaining solar sounds from perforated shells, while the text of the song proclaims the origin of their sun-worship, the last stanzas of which end with,—“O harken to the Sun-god’s voice, beckoning your soul to rise; In radiant Light, the source of song, the origin of thought has sprung; As light and song in one unite, let us forever seek the Light; Seek the Light!”

Our modern research in acoustic experiments with the Solar-radiophone and electrical resonators amply attests the wonderful action of solar sound-waves, bursting forth with unceasing impulses and infinite velocity. Yet so faint and high-pitched are these chromatic waves that they at once be-

come bewildering and paralyzing to the untrained ear. Consequently the only possible method of obtaining an intelligent impression of sound vibrations emanating from electric resonators is by the interception of color-slides to deflect the dark and forcible rays. Another formidable obstacle which must be overcome in order to render these sound-waves distinctly audible, is that they must be transposed from two to three octaves below their normal pitch, which even then would bring them only to the compass of the highest octave of a modern piano.

It will be seen that the perception of audible and inaudible sounds depends entirely upon individual susceptibility and acute training. Ordinarily, audible sounds in modern brains range from 24 (single) to 30,000 vibrations per second, and a common candle-light, with its fixed vibrations and sound, is to us inaudible. A fact worth noting is, that in modern cities we find more people with defective hearing or a falsely developed sense of hearing, as well as impaired eye-sight, owing to the paralyzing noises and confined indoor occupations, than we find among country inhabitants.

Coming to a close, we wish to state that in this lecture we intended to draw attention only to the higher life and exclusive practices of the occult clan of our *Zuñian* brother, and to show the remarkable attainments in mental culture and in the development of psychic power acquired by methods of training entirely their own, and original with them,—methods which stamp them a race, morally and politically superior to any known tribe or people on this continent. It is their spiritual aspirations, more than their worldly aims, which deserve our greatest admiration. It is their unshaken simple faith in and obedience, without dogma, to the laws and moral commands of their forefathers: "*To live in peace with all the world and for the brotherhood and good will of man.*" Those who may wish to become more intimately acquainted with the inner life of our plain Western races, their domestic habits, methods of education, diet, labor, games, art works

and social customs, etc., should not fail to read that most interesting and instructive work, "*What the White Race May Learn from the Indian*," by Dr. George Wharton James. This work gives a truthful description of the Indians. It is beautifully illustrated with excellent photographs.

Strange to say, there exists among many of our white people the impression that an Indian is devoid of human instinct or moral character, that he is in fact only a coarse, dull, stolid and brutal savage, and that he has no rights that a white man is bound to respect. The truth, however, is too firmly established that the aboriginal native possesses, as a rule, a strong personal character, and high sense of moral obligation, acute intelligence and dauntless courage. The Indians are remarkable for their sense of honor, dignity and self-respect, and when their confidence has not been betrayed, have always proven to be the staunchest and most faithful friend the white man has ever had. Most prejudices against them have been caused by sensational novels and the unprincipled reports of newspaper writers.

When the *modern* native, strictly speaking,—the European of a century ago—first invaded the country and homes of the *aboriginal* natives, the latter in every instance received him with open arms, in the kindest manner, and hailed him with joy and curiosity, and at once shared everything with him. But when the white-washed savage—the "pale-face," drove them from their lands and robbed them of all they possessed, and then fought to exterminate them, the Indians found they had embraced an enemy—a greedy, self-conceited monster. Speaking of the barbarous methods employed to extinguish all traces of Indian life and history, a noted authority says: "In all our Indian Schools, the pupils are forbidden to speak their tribal language, and drastic punishments are imposed for so doing, by refusing the culprit food and shelter."

Fortunately, there were among these foreign invaders some noble and humane hearts, who sought to deal honorably and fairly with the red man, and at once set to work to cement

a cordial friendship with him. It is to the glory and honor of our whole country, and the State that bears his name, that William Penn, the great Quaker who founded the "City of Brotherly Love" (Philadelphia), made the "famous treaty," *that was never sworn to, and was never broken.* The whole confederation of *Algonquins* joyfully confided their trust in him by vowing,—“We will live in peace and love with William Penn, and all his children, as long as shines the sun and moon.” To William Penn, the noble philanthropist, is due the credit of having established and preserved for many years the happiest and most peaceful relations with these “children of the forest.” The time is upon us to gather the few remaining days of record of our fast disappearing native people, for we owe much to them—much that we do not fully realize. How many of us know that our own all-embracing Constitution, which is the solid rock upon which our Government is builded, was constructed upon the same general principles as the laws which governed the *confederation* of various branches, or colonies of the Iroquois tribe? These laws were formulated 50 years before the landing of Columbus.

Let there be monuments erected in the capitals of every State bearing an Indian name, to perpetuate the memory of a wronged and exterminated people.

We may ignore their history and traditions, we may frown upon their lives and doubt their good purposes and friendship, we may disclaim their honesty and sincerity of character, and exult over their extermination; perhaps we may obliterate them altogether from our memory, but we cannot blot out their names from our States, cities and townships; from our mountains, forests and lakes, nor can we erase the names of our great rivers—we cannot wash them out! As long as this great country lives, as long as it stands for liberty and protection of human rights, and *it will stand*, long after all the despotic monarchies have been swept away,—there will yet be found, proudly inscribed upon its historic pages, the glory, nobility, and sincere friendship of her native brother—the Red Man.

SOME "INDIAN NAMES" ON THE U. S. MAP

Referred to at the close of this Lecture

<i>States</i>	<i>Cities</i>	<i>Rivers</i>
1. Alabama	1. Chicago	1. Mississippi
2. Arizona	2. Chattanooga	2. Ohio
3. Arkansas	3. Cherokee	3. Missouri
4. Connecticut	4. Chicamauga	4. Arkansas
5. Delaware	5. Cincinnati	5. Delaware
6. Dacota	6. Dacota	6. Alabama
7. Idaho	7. <i>Kalamazoo</i>	7. Chipewa
8. Iowa	8. Kankakee	8. Tennessee
9. Kansas	9. Komancha	9. Potomac
10. Kentucky	10. Milwaukee	10. Connecticut
11. Michigan	11. Oneida	11. Shenandoa
12. Massachusetts	12. Ontario	12. Susquehanna
13. Minnesota	13. Oskaloosa	13. Minnesota
14. Mississippi	14. Oswego	14. Suwanee
15. Missouri	15. Omaha	15. Tallahatchee
16. Nebraska	16. Ottawa	16. Rappahanock
17. Illinois	17. Poughkeepsie	17. Wabash
18. Indiana	18. Tacoma	18. Wisconsin
19. Ohio	19. Tallahassee	19. Yuma
20. Oklahoma	20. Tuscaloosa	20. Zuñi
21. Oregon	21. Tuscarrora	Etc., etc., etc.
22. Tennessee	Seminole	
23. Utah	22. Schenectady	
24. Texas	23. Winnemuka	
25. Wisconsin	24. Wabash	
26. Wyoming	25. Yuma	
	26. Zuñi	
	Etc., etc., etc.	

A Lecture-Recital on Indian Music

REPRESENTING THE "TRADITIONAL SONGS OF THE ZUÑIS" AND
OTHER SOUTH WESTERN TRIBES *of* NORTH AMERICAN INDIANS,
INCLUDING THEIR CEREMONIAL CHANTS, FIRE DANCES,
WAR DANCES AND GHOST DANCES, TOGETHER WITH A
HISTORICAL ACCOUNT OF THE LIVES, CUSTOMS
AND STRANGE OCCULT PRACTICES AS WELL
AS THE UNUSUALLY DEVELOPED MUSIC
OF THE CLIFF DWELLERS

RECORDED, COMPILED, HARMONIZED AND DESCRIBED FROM ORIGINAL
AND PERSONAL INVESTIGATIONS MADE BY

CARLOS TROYER



The Lecture will be read by

Assisted by

PROGRAM OF INDIAN MUSIC

PART I

HISTORICAL LECTURE UPON THE MUSIC OF THE NORTH AMERICAN INDIANS, NATIVE TO THE SOUTH-WESTERN UNITED STATES, PARTICULARLY THE ZUÑI INDIANS OR "CLIFF DWELLERS."

PART II

1. SUNRISE CALL (or Echo Song).

This inspiring song of the Zuñians is the first ceremonial of the day and is observed as the sun spreads its radiant light over the horizon. The whirr of vibrating "chime plates" and the sound of trumpets and drums bring the people—men, women and children—to the tops of their cliff dwellings when the Sun Priest announces through his long tuma the "call to rise" to greet the *Mother of Life*, the Sun. Distant mesas at once echo a response to this call. After making a fervent appeal to the Sun God for protection and guidance of his people, the Sun Priest concludes by repeating his first call to the mesas.

2. THE COMING OF MONTEZUMA (with great drum-reveille).

The ceremonial of "the Awaiting of Montezuma" follows the Sunrise call almost immediately. Montezuma is the great Messiah whom the Zuñis expect will appear through the rising clouds as he promised to come some day and take the Zuñi tribes to their happy homes beyond the skies.

3. ZUÑIAN LULLABY: (a) Incantation Chant; (b) Invocation to the Sun God.

(a) The Zuñi mother disdains the use of a rocking cradle, but wraps her baby in a baby crib or in a hammock, closes its eyes gently with her finger-tips and chants an invocation in a low suppressed voice which quickly puts it to sleep. (b) She then invokes the aid and protection of the Sun God and other starry gods, and implores them to watch and shield her child while asleep.

4. ZUÑI LOVER'S WOOING (or Blanket Song).

Arrayed in most gorgeous attire, the young brave approaches the abode of his beloved at moonlight, and dances and sings his invitation for her to come out and take a walk with him under his blanket. Concealed from view, she considers her attachment for him, his grace and manner, and last but not least his handsome blanket, made by himself and displayed by continual graceful motions. If the fire which she keeps burning upon the housetop flares brightly, he knows that his suit is received with favor. If it becomes extinguished, he knows that there is no hope for him. He may have to repeat his song several times and end it with a decisive cry of "Tan-a-lu?" (Will she come?)

5. GHOST DANCE OF THE ZUÑIS (transcribed for piano).

This strange, mysterious, inexplicable performance is observed at the Winter solstice and is preceded by extensive preparations of ritualistic exhortations, prayer, and fasting. The object of this is to bring about a close communion and spectral view of departed friends. They believe that this is best accomplished by the strenuous exertions of the fire dance, and by loud and urgent appeals to their friends who have gone before to return and join them in the dance. The ceremony takes place at midnight upon the great Thunder Mountain, "Tai-a-olon-ne." Forty dancers appear with fire-brands, setting on fire two large circles of pyramids. They enter and pass out of these circles constantly, chanting appealing strains, until at last the spectral forms appear to the dancers, descending and joining in the mysterious ceremony, and vanishing as the fires die out. Amidst the wildest excitement the crowd rushes wildly to the spot only to find that both the dancers and the ghosts have disappeared entirely.

6. HYMN TO THE SUN (a Jubilee Song).

This song is esoteric in character and is the most ancient of the sacred chants of the cliff-dwellers. It proclaims that the origin of sound and music is derived from the rays of the sun, by "listening to the sun's rays" through perforated shells. It also extols the commandments of their forefathers to "seek the light." This number is lofty and at the same time profoundly dramatic.

7. INDIAN FIRE-DRILL SONG, "Uru-Kuru" (Mohave-Apache).

A very fascinating and exciting song, in which the operation of the fire drill, the device which the Indians employ to create fire, is represented by twirling a fire stick between the palms of the hand. The fire stick is still common among the Indians. It is held sacred because they believe that it was brought to them by the Fire God of the under-world, who according to tradition, sent a fire-fly to the first man to instruct him in the art of making fire. The piano accompaniment alone serves as a brilliant solo-piece in imitating the rotary motion of the fire-drill.

8. THE FESTIVE SUN DANCE OF THE ZUÑIS.

The happiest and most joyous event of the year, corresponding to our Thanksgiving Day. The maidens and their beaux appear in their most brilliant attire to join in the most beautiful and graceful of all their dances. Upon their heads they wear varied tablets symbolic of the sun, moon, stars and lightning. Fervent thanks for the sun's blessings are offered.

9. THE GREAT RAIN DANCE OF THE ZUÑIS.

This all-important and very absorbing ceremonial is regarded by the oldest chieftains as the most sacred and eventful of the traditional song dances. When the land has suffered from a long drought extensive preparations for this ceremonial are made by igniting great numbers of fires upon the high cliffs and surrounding mountains. These are kept burning night and day until the sky is densely covered with clouds of black smoke. Incantation, entreaties, songs and dances are continued by men and women for hours and days, invoking the aid of the gods of Rain and Thunder. Many attest that these ceremonials are invariably followed by a copious rainfall.

10. KIOWA-APACHE WAR DANCE—A Piano Solo Transcription.

A very weird and mystic tone picture, remarkable for its rhythmical imitation of the "howling whizzer" representing the roar of thunder. The suppressed wild chant is intended to hide the whereabouts of the warriors from their enemies.

11. ZUÑIAN "SUNSET SONG" (Ceremonial Thanks-Offering to the Sun), with English and Indian text.

At the instance of the Sun touching the border of the horizon at sunset, the Zuñis assemble upon the highest cliffs and terraced dwellings to sing their *Song of Praise*. They face the Sun with uplifted hands (palms outward) and bow, with graceful, rhythmic motion—upward and downward at every measure of the song (in the manner of a "Salaam") which they repeat continuously, until the Sun sinks out of sight. They then prostrate themselves in adoration of the Sun.

12. ZUÑIAN CLOWN DANCE ("Kor-Kôk-Shi").

A grotesque comical extravaganza, for piano, as an accompaniment to the *Kor-Kôk-Shi Dances* which constitute a series of general "Good-dance-ceremonials" performed during the fall season, to propitiate or appease the Gods of rain, thunder and good harvest. Associated with the "Kor-Kôk-Shi" is this special *Great Clown Dance*, which concludes the rituals, by a grand *Jubilee Festival* of fun and hilarity,—a kind of *Circus* performance, where the clowns execute all manner of grotesque and comical feats, as well as the most astounding leaps, and races on foot and on stilts. That of mimicking the acts and habits of animals and birds, such as the bear, coyote, cat, dog or donkey, as well as the eagle, owl, turkey and hen, etc., all represented by masked head-pieces or make-up imitations in dress, forms the principal feature of the dances. The purpose of the festival is ostensibly to please and entertain the Gods, as well as the people.

INDIAN COMPOSITIONS OF CARLOS TROYER

The works of Carlos Troyer are a unique and valuable contribution to the growing mass of compositions on Indian themes, and are steadily winning for themselves a more widespread interest. Their fidelity to the Indian ceremonials gives them a genuine romantic and historic interest, and musically they are of great impressiveness. The harmonic treatment is simple and allows the striking melodies to stand out with great boldness.

VOCAL

Traditional Songs of the Zuñis

Original Indian songs and chants recorded during visits to the tribe, and harmonized. An historic description of its origin is prefixed to each song.

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| 1. The Sunrise Call, or Echo Song | \$0.50 |
| 2. Incantation Upon a Sleeping Infant (Zuñian Lullaby) | .30 |
| 3. Invocation to the Sun-God (Zuñian Lullaby) | .30 |
| <small>These two songs, Nos. 2 and 3, should be sung as a single concert number. The first suggests the Zuñi Mother tenderly coaxing her infant to sleep. In the second song the Mother asks the Sun-God's protection, for she thinks the power of her earthly care ceases as the child drifts into Sleepland.</small> | |
| 4. Zuñi Lover's Wooing, or Blanket Song | .40 |
| 5. The Coming of Montezuma, with great drum reveille | .60 |
| 6. The Festive Sun Dance of Zuñis, an annual Thanksgiving Day | .50 |
| 7. The Great Rain Dance of the Zuñis | .75 |
| 8. Indian Fire Drill Song, Uru-Kuru (Mohavé-Apaché), with English and Indian text | .60 |
| <small>With description of the production of fire by revolving the fire stick between the palms of the hands.
(N. B.—The accompaniment of this song alone is a complete transcription as a piano solo.)</small> | |
| 9. Hymn to the Sun | .60 |
| <small>An ancient, esoteric Jubilee song of the Sun-Worshippers, with an historic note on the Cliff-dweller's derivation of their music from the sun's rays.</small> | |
| 10. Sunset Song, a thanks-offering to the Sun | .30 |
| <small>Recorded and described, with English and Indian text.</small> | |

INSTRUMENTAL

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| 11. Ghost Dance of the Zuñis, with Violin and Gong accompaniment, ad lib | \$0.80 |
| 12. Kiowa Apache War Dance, with scenic, historic account | .80 |
| 13. Zuñian (Kor-Kok-Shi) Clown Dance, a grotesque, comical extravaganza | .50 |
- In connection with the above publications there is also an
"Indian Music Lecture" by Carlos Troyer, giving an historic outline of the *Cliff-dwellers of the South-West*, in particular the Zuñis, their customs, government, strange psychic practices and their fascinating and remarkable music.

This Lecture given *free* to purchasers of the entire set of songs.

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