

that are less obviously in the realm of magic partake in Zuñi thought of the same mechanistic efficacy. One of the obligations that rest upon every priest or official during the time when he is actively participating in religious observances is that of feeling no anger. But anger is not tabu in order to facilitate communication with a righteous god who can only be approached by those with a clean heart. Its absence is a sign of concentration upon supernatural affairs, a state of mind that constrains the supernaturals and makes it impossible for them to withhold their share of the bargain. It has magical efficacy.

Their prayers also are formulas, the effectiveness of which comes from their faithful rendition. The amount of traditional prayer forms of this sort in Zuñi can hardly be exaggerated. Typically they describe in ritualistic language the whole course of the reciter's ceremonial obligations leading up to the present culmination of the ceremony. They itemize the appointment of the impersonator, the gathering of willow shoots for prayer-sticks, the binding of the bird feathers to them with cotton string, the painting of the sticks, the offering to the gods of the finished plume wands, the visits to sacred springs, the periods of retreat. No less than the original religious act the recital must be meticulously correct.

Seeking yonder along the river courses
The ones who are our fathers,
Male willow,
Female willow,
Four times cutting the straight young shoots,
To my house
I brought my road.
This day
With my warm human hands
I took hold of them.
I gave my prayer-sticks human form.
With the striped cloud tail
Of the one who is my grandfather,