Prayer plumes, miniature war clubs, batons, shields, bows and arrows, and various other objects were found at this shrine, while the rocks all about the shore were dotted with other offerings to the Gods of War.

"Many valuable beads have in the past been deposited along the shores of the lake and in a spring not far from the cone, but the coming of the whites has compelled the Zuñi to refrain from making offerings of commercial value."

"Though a number of soundings have been made, the depth of this lake is still unknown. While the temperature of the water is cold, the bather often finds himself over jets of hot water. It is impossible for him to sink. There is a peculiar charm in the waters, and they are considered a specific for rheumatism by the few who have tested them. Were it not for the scarcity of drinkable water, this most sacred spot of the Indians would become a resort of the white man from near and far. On the occasion of a visit in 1902 two improvised dressing rooms made of stone were found on the shores of the lake."


This remarkable occurrence of "jets of hot water" in a cold, salt lake, taken in conjunction with the cone of Coroado's "hot lake," the "Home of the Gods of War," the salt lake in cinder cone at the southern border of the Zuñi Salt Lake; and that his "Totontezco" was the same lake of the Casanovas, Marata Tucumac, etc., is, as regards the Norte, one of the most interesting in the north of the country."

That Casas were regarded Totontezco as identical with Tusayan, is hinted at in his slip of the pen, where he wrote, in the heading of Chapter II of Part I of his memoir, "how Don Pedro de Tovar discovered Tusayan or Tucumac." That his use of the name "Tucumac" here as an alternative name of Tusayan, was a blunder, is clear from the fact that Casas knew Tucumac was not identical with Tusayan, and, in Chapter 13 of the same part and in chapters 4 and 6 of Part II, treated of Tucumac as a separate and eastern province of the Pueblos, below and southeast of Tucumac."

"In addition to the 3 pueblos named," [Abo, Tabira (the so-called Gran Quivira), and Tenabo.] "it is not improbable that the now ruined villages known by the Spanish names Pueblo Blanco, Pueblo Colorado, and Pueblo de la Partida were among the 11 inhabited settlements of the Salinas seen by Chamuscado in 1580, but at least 3 of this number..."
were occupied by the Tigua." (Hodge, Hdbk. Am. Indo., Pt. II, p. 261.) This would leave possibly 3 Piro settlements in the Salinas district in 1580; which may have been those that made up the 6-pueblo province that Coronado visited southeast of Tiguex in November, 1540.

The considerations, taken in connection with the phonetics in the case, make it virtually certain that he meant to have written as a synonym of Tusayan, Totonteac, and not "Tutahaco.*

Jaramillo's application of the name "Tutahaco" to the pueblo of Acoma (the "Queques Gibraltar" of Lummis, "Land of Poco Tiempo"), is an error due to some resemblance of the Tiguan name of Acoma, "Tuthlu-huay" meaning "wood" to "Tutahaco," as had been pointed out by Bandelier and Hodge.

It is certain that the word, Totonteac, is current among Piman tribes of Sonora and Arizona as the name of a great market in the western part of the Pueblo region, is decidedly Piman both in its vocabulary and in its termination, notwithstanding that both

The termination-ac is common in place-names of the Piman languages. Thus we have Sonoita, Babasa, Arizonae, Ariva, Quitac, Causac, Busac, Jama, Pitac, and many others.

Coronado and the late Mr. Cushing found a name close similar to the Zuni language, said.

Now concerning the kingdom of Marata, which Coronado said cannot be found, nor do these Indians [of Cibola] know anything about it," the report that Fray Marco had made a year earlier, of what he had been told by the old Cibolan who dwelt among the Sobraquis on San Pedro River, was as follows:

"He says that in the quarter to the southeast of the Seven Cities of Cibola] is a kingdom called Marata, in which there used to be many and large burghs, whose houses are all of stone and several-storied, and that the people of that kingdom were and are at war with the lord of these seven cities, by which war this kingdom of Marata has largely been wasted, although it still survives and is at war with these others.*

"Ere translated from the Spanish of the Relación, as quoted on page 146 of Bandelier's Contributions.
Captain Melchior Diaz also, as quoted in Mendoza's Letter to the King, wrote to the viceroy about Marata— but without naming it— communicating the information that he had obtained among some San Pedro River Indians. In his letter, he mentioned the great proportions of the people, their love of gold, which was in larger quantities than in Coahuila, and a war with Cibola. Of the war, he states that the Pimas had not yet learned.

The Kingdom of Marata, as the Sobabequis, from their frequent intercourse with Cibola, Marata's rival, and because Marata had been a greater commonwealth than Cibola and nearer to the Sobabequis country, were likely to have been impressed, even in the days of Marata's decline, with that country's former greatness, and to have been familiar with its history; but, as we have seen, it probably related to Totontepec.

The name, Marata, was heard among tribes of the Piman family; but it seems to have been only by adoption.

Says Bandelier, "Mr. Cushing has succeeded in explaining the names of 'Marata' and 'Totontepec.' Although they are distorted, they both belong to the language of the Zuñi, and denote directions, rather than particular regions." He states that the name does not state the direction signified by the term that corresponded to Totontepec: have already seen that the place whose name was Totontepec in the Zuñi language, was distinct from the Piman name Totontepec, being different in direction from it, but as to Marata, he says, "Mr. Cushing has learned that 'Ma-tya-ta' in the Zuñi means the south, or rather a region in the south, in the vicinity of the salt lake or Carrizo. Large, well-preserved ruins still exist there." Matyata is written also "Makyata" and the handbook of American Indians gives also "Makyana, contracted from Mak'yanawin, 'country of the salt lake'!" This form of the word, and the fact that Note Pedrito refers to it as "Marata or Marla," indicates that Marata was accounted for the first settle, as in a large majority of Zuñi (also Hopi and Pima) words.

The "kingdom of Marata" therefore embraced the country south and southeast of Cibola. Within it were Carrizo Creek and the Zuñi Salt Lake. Over it are scattered the ruins of many stone pueblos, among the more northerly of which are counted the Guaje, which were seen by Alvarado on the upper route from Hawiku to Acoma in the late summer of 1540; and especially Amateca, or Brittlebush pueblo, of which more anon.
Captain ... as quoted in Manuji's Letter to the King, wrote to the monarch about Marata—but without naming it—communicating the information he had obtained from San Pedro River, Indiana, in the winter of 1539-40. He described only its salt-yielding marshy lake and its great and most morose, gloomy pueblo.

Dr. Wrote: about the "twelve villages" continues. "They also tell me that there is a village which is one day from Cibola, and that the two are at war. They have the same sort of houses and people and customs. They declare this to be greater than any of those described; I take it that there is a great multitude of people there. They are very well known, on account of having these houses and abundance of food and turquoise."

The large size of this pueblo, its being built of stone (since it had "the same sort of houses" as Cibola), and its being at war with Cibola, are points that identify this "village" as belonging to the "kingdom of Marata."

As there are several stone pueblo ruins at hand, one day's Indi... general knowledge of Cibola and the inhabitants of other provinces, who felt none too kindly toward the general and his captains, and whom Coronado himself accuses of trying to deceive him, did not conceal from them knowledge of certain occupied pueblos, either at the request of the inhabitants of those pueblos or for reasons of their own.

In a report of archaeological field work, Doctor Fewkes says, "We have good evidence from historical and legendary sources that there were inhabited pueblos between Zuñi and Awa-toni as late as the middle of the seventeenth century. One of these, that of the Cipias (Toi-paya, according to the Hopi), is distinctly mentioned as west and south of Zuñi."

Footnote: Awa-toni was destroyed in 1700; its ruins may still be seen about 9 miles southeast of Walpi. (See Handb. Am. Ind., I, 115.)
tible that all clans of the Patki people had wholly deserted Homolobi
[a pueblo settlement near present Winslow] in the sixteenth century,
and they may have been dwelling there as late as 1700."

The Musuwi occupancy of Homolobi in the sixteenth century, we shall
elsewhere see, appears to be supported by a passage in Coronado's
Letter to Mendoza; but the reason appears for supposing that the
Cipias—who are "distinctly mentioned as west and south of Zuñi"—
were between Zuñi and Awanowi. That they were, however, near the boundary of old
southwestern Athah country and part southwestern territory of the Patki-Hopi, is nearly certain.

Of the Zuñi-kwe (Cipia-people), Mr.odge tells us, their habitat, according
to Cushing, is said by the Zuñis to have been on the headwaters of Salt r. in E.
Arizona or W. New Mexico. They are known to history solely through the attempt of Fray Martin de Arvide, in Feb. 1632, to visit them from Zuñi in company with 2 soldiers, 5 Zuñis, and a mestizo. The mission-
ary and the soldiers were murdered by their companions five days out from Zuñi. According also to Cushing the Zuñi say that the tribe
was exterminated by the Apache soon after the attempted visit of the
friar.

Footnote


From the evidence at hand it appears that the Zuñis were most known
to the Zuñis that furnished Fray Martin with guides to the Cipia pueblo. Wt. a
may therefore accept as the more
reliable the Zuñi statement that the Cipias dwell on the headwaters
of Salt River; which agrees with that part of the Hopi's which asserts
that the Cipias were "west and south of Zuñi."
The murder of Fray Martin took place before he had reached the
pueblo of the Cipias, and some 65 or 70 miles in a southwesterly
direction from Hawiku. The road by which—some ninety yours earlier—
Coronado had come and gone, ran in that direction, and it was probably
on that road, in the vicinity of Summit Spring, that Fray Martin
was killed. About two days' journey farther west by south and not
many miles west of Coronado's road, in the neighborhood of Forestdale,
Forestdale Creek, source of Salt River, are several ruined stone

Footnote

*These springs, says Hough, are called by the Apaches themselves,
Tundastusa; i.e., "water spread out." (Rep. U. S. Nat. Mus.,
1901, pp. 289 et seq.)

pueblos, chief among which is the great Tundastusa ruin, in age
and in its circular and quadrangular plans of construction, and whose
debris is described by Doctor Hough as "enormous in mass," covering
"7. acres," and "greater than that surrounding any ruin in the Southwest."
within the range of his knowledge. To these ruins—distant say about 90 miles by trail from Hawiku—history and tradition alike seem to point, as the home of the Cipias in 1632. A relationship to the ancient house-builders of the Gila and Salt rivers is indicated by the character of the pottery and other artifacts found at Tundastusa, and particularly by Doctor Hough's discovery that the practice of cinerary urn burial was in vogue there, a practice of which no evidence has been found farther north, albeit cremation without cinerary urn burial is known at least as far north as the Mesa Verde of Colorado. Moreover, in the name, Tsipiaakwe, by which the Cipias are remembered by the Zuñis, and by which, according to Cushing, is meant "People-of-the-coarse-hanging-hair," or "straight-down-hair-people," there is apparently a strong suggestion that the Cipias were derived to greater or less extent from clans of the Piman or Yuman family. On pages 158 and 159 of Russell's memoir we read of the Pimas, "Men wore their hair long; that of the old chief Tishiatam reached to his heels when he stood upright, but usually the hair fell about to the waist. At the age of 20 the young men began to braid or twist their hair into skeins, which, were from 1 to 2 cm. in diameter;" and "they did not scruple to piece out their shorter locks with hair from the tails of their horses. Sometimes, indeed, they even added the hair of their women, who trimmed their hair in mourning for lost relatives." But again we read, "Such flowing locks could not, of course, be worn confined at all times; they were usually wound around the head and inclosed beneath a headband or by a cord of variegated colors...... The front hair was cut squarely across the forehead....... Women wore their hair long, but not twisted into skeins as was that of the men, and furthermore, they were accustomed to cut it in mourning to a much greater extent than the men, so that it never attained extreme length....... The front hair was trimmed to fall just clear of the eyes,"

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