We are grateful to Castañeda for his attempt to enable us "to know how large the settlements were, where the houses with stories, gathered into villages, were seen, and how great an extent of country they occupied." He doubtless enumerated all the settlements of that sort that were seen; but the knowledge which these afforded of how great an extent of country such settlements actually occupied, seems to have been only approximate, so far as regards some of the outlying portions of that country; and if the Cipias were overlooked by Coronado's expedition, and another pueblo settlement—Homoabo—was unvisited but extant at the time of that expedition, some others may have been.

We might consider the information obtained by Fray Marcos, that the kingdom of Marata still survived, although it had been "annexed" by war, with those seven cities of Cibola, worth the customary worth that before 1540 the last pueblos of Marata had been conquered and destroyed, based on Castañeda's failure to account for Marata, and on the inability of Coronado to identify it by its correct name, either Piman or Zunian; for Coronado seemed to have described it as described a then still inhabited part of it, when he wrote, "on the edge of which [i.e., in the district of the "hot lake" which we have seen was the hot-jetted lake at Zuñi Salt Lake, not of Totontec but of Marata] there are five or six houses," probably Zuni groups [i.e.,] that used to be some others, but these have been destroyed by war." But the view that the last surviving pueblo of Marata was destroyed before the Zuñi tribes settled at Zuñi and yet shortly after that, must have been in the northern part of Marata since he placed it but one day from Cibola; the time in which the Zuñis of today recall in their ceremonial pilgrimages to the Salt Lake, this great stone ruin.

It was the pueblo of Kiamakia, still famed in legend for its people, and for its war with Cibola and its final destruction by the latter; on the trail to the Salt Lake, on the trail to the Zuñi. The legend indicates that a remnant of its people continued for a while afterward to
dwell near it in caves, within a perspective for years prior to
the Ashiwi (western Zuñi) were still living near
Hantlipinkia; i.e., before Hawiku.

We are indebted to Mrs. C. C. Stevenson for
the fullest accounts of the Kianakwe and their great stronghold, Kiamakia; whose conquest, the power of the kingdom of Marata, was so bloody and great an event in the history of the Zuñi
nation that, to this day, the latter propitiates the spirits of the slain Kianakwe by depositing prayer plumes at springs near the ruin of Kiamakia, and by observing, at Zuñi, quadrennial ceremonies, or masked dance performances, in which the Kianakwe are impersonated as kachinas, called Kokko kohan; i.e., "white gods."

*For her description of this ceremony, see pages 217-226. In this
(pp. 217-8) she says, "The dance of the Kokko kohan (white gods) is so called from the Kianakwe having been clothed in white and having slept under white blankets. These blankets, which at present are made principally by the Hopi Indians, are supposed by the Zuñi to have originated with the Kianakwe. These ghost people are angry with the Zuñis for their destruction; hence the ceremony of propitiation, which occurs quadrennially and which is one of the most important as well as one of the most elaborate in Zuñi."

ILLUSTRATIONS.
As illustrations (full-page plates) herewith, reproduce reductions of Plates 42 and 47, Bu.
Am. Eth. Ann., XXIII.

"Cushing, in his Zuñi Creation Myths, calls them inhabitants of
Marata, the "Ewinikwa-kwa," or "Black People," a name which those myths say was derived from the circumstance that the Ashiwi found some of them "hidden deep in the cellars" [kivas?] and plucked them forth as rats are pulled from a hollow cedar, and found them blackened by the fumes of their own war magic," but finding them "comely and wiser than the common lot of men," ("for they knew how to command and carry the waters, bringing new soil, and this too without hail or rain,")... "they spared them... and received them into their kin of the Black Corn." He places the wars with these "Black People" of "great towns built in the heights (heshotayalaws)."—or "people of the highlands and cliffs," who were of the elder nations of men and were allied to the Akáka-kwa (the Man-soul Dance-gods) themselves,—after the abandonment of "Hanchipink ya," and during a subsequent period of vandalsie wandering that preceded the Ashiwi settling at Ojo Caliente.
In 1884, a party led by Mr. James Stevenson visited the Zuñi Salt from the pueblo of Zuñi Lake. Mrs. Stevenson was of the party; and in her memoir, "The Zuñi Indians," she tells of seeing, near the end of their first day's journey southward from Zuñi, an extensive ruin called "Kia' nakwe," which had once been the home of the "Kia' nakwe," whose destruction by the "Ashiwi" (Zunis) during the period of the latter's migration in search of the "Middle Place" formed the theme of a legend recited in her account of Zuñi mythology, under the caption, "Destruction of the Kia' nakwe, and Songs of Thanksgiving."

She relates, "When Mr. Stevenson and his party visited the salt lake, the Kia' kwamosi appointed a prominent man of the tribe as guide. The first night a dry camp was made, where not only the animals but the men suffered for lack of water. As Mr. Stevenson learned on the following morning that he was within 4 miles of fine springs, his charrin was great. When he called the Indian to task for not having led him to the water, the old man exclaimed: 'These springs are at the house of the Kok'ko ho wan (white gods), and a Zuñi would not dare to approach them. The gods have commanded me to stay here in order that the sacred spot should not be desecrated.

The party had not proceeded far on the following morning when the old Indian came close to the writer, and, pointing to an extensive ruin, whispered: 'There is the house of the Kia' nakwe; I will take you to see it.' The writer suggested that they await the others, who were but a short distance behind. This was a mistake. It is never well to give an Indian too much time to think. The gods communicated with him and warned him that if he should visit the house without the permission of the director of the personators of the deceased Kia' nakwe, Zuñi would be in imminent danger of destruction. Therefore the party found it necessary to visit these ruins without the presence of the guide, who remained behind and grieved much because the horses were permitted to tread upon the sacred soil. The writer, however, hoping to induce the Indian to accompany her to the ruin, remained behind and persuaded him to do so. It was necessary for him to dismount and leave his animal at a respectful distance from the sacred spot, and while he pointed out the various sacred springs, many of which were so covered that one would not dream of the presence of the living water, the corral in which Kia' yapılıtsa, a female warrior bearing the name of Cha' kwana, and the mother of all game, kept game, and other points of interest to the writer, he uttered lamenta-
It would seem that "Kia'makia" here must be an error, for the Salt Lake is 42 miles north by east from Zuffi. Stevenson's description, pp. 655-6.

Mrs. Stevenson says, "Kia'makia is an extensive ruin, about 50 miles south of Zuffi and distant probably not more than about 25 miles from Zuffi, and distant probably not more than 25 miles from Zuffi."

Visiting the forbidden spot.
little off the trail to the Zuñi salt lake, standing upon the brink of
the canyon wall of black rock, over which flow many springs of clear
water as cold as ice. The village had been surrounded by a wall 5
feet thick. When the ruin was visited in 1884 the walls were stand-
ing to the height of 5 feet, and it was found that the masonry was
superior to that of any ruin in the surrounding country. There were
remains of several underground ki'witsiwe (chambers dedicated to
anthropic worship). There was an additional inclosure whose eastern
side was formed by the main wall of the village, which the Zuñis
claim was a corral in which Cha'kwena kept all game. She allowed
the game to go out to graze during the day, the young awaiting the re-
turn of their mothers in certain niches in the walls of the corral.

"Hundreds of te'likinawé, offered by the Zuñis to the departed Kia
nakwe, doted the canyon walls about the springs. The Zuñis never
visit this ruin except by special permission of the Ko'mosona (director
of the ki'witsiwe) or Mo'sona (director of the personators of the
Kia'nakwe)." She adds a note explaining that name Xiamakia is
"Náhda" meaning "shells easy to break, from the black rock of which
the village was built, containing shells which broke from the slight-
est pressure after being removed from the rock." The "te'likinawé"
were prayer plumes.

The legend of the "Destruction of the Kia'nakwe", which is too long
to introduce here except in a much condensed form, relates that the
fighting between the Ashiiwi (or Zuñi) and the Kianakwe continued four
days. "At night each party fell back; the Kia'nakwe to their village," and the A'shiiwi to HÉntlipünká, where they danced and throughout
the night for rain,........, that the A'shiiwi bowstrings, which
were made of yucca fiber, might be made strong, and the bowstrings of
the enemy, made of deer sinew, might be weakened." Rain came on the
third morning, and on this day too, as they again met the enemy, their
"forces were strengthened by the Ko'ko,......." On this day,
"Ku'yapklítau, the Cha'kwena, walked in front of her army, shaking her
tail rattle," and succeeded in making certain important
captures, in celebration of which the Kianakwe had a dance.
"The rain continued to fall, and on the fourth morning moisture so affected
the bowstrings of the enemy that they failed in most of their shots."
Victory was finally gained by the A'ishiwi, according to one version of the story, in the following manner. "After many prayers and songs addressed by Kow'wituma to the Sun Father, the knowledge came to him that Kuyapulitsa carried her heart in her rattle. He aimed his arrow and, piercing the rattle, Kuyapulitsa fell dead. Her death caused a panic among her people, who retreated to their village, closely pursued by the A'ishiwi," who captured the village. According to one version, "The Ki'nakwe in desperate fear jumped into the waters of the black rocks, which Kow'wituma at once covered with stone slabs that the enemy might not return toKi'nakwe the earth." It is said that "But two escaped this tragic death, a youth and a maiden, brother and sister, who hid in a cave in the rocks below the village."

The legend states that "After the A'ishiwi captured the village they opened the gates of the corral in which all the game was kept by the Cha'kwena (keeper of game) and said to the game: 'We have opened for you the doors of the world; now you may roam where you will, about the good grass and springs, and find good places to bear your young; you will no longer be imprisoned within the walls, but have the whole world before you.' Since that time game has roamed over the face of the earth.*

*Ibid., pp. 36-38.

Another legend relates how the two young Ki'nakwe who escaped, after subsisting for a long time on meal ground from the corn left by their people and on rats which were trapped by the boy and roasted or stewed by his sister, became weary of that lonely and precarious existence, and set out to seek people who might befriend them, and how, finding the village of Xiqapkwena, and being discovered in its vicinity by a youth from the village, to whom they represented themselves as 'corn people,' and he reporting their presence, the Xiakwemosi took pity on them and sent for them, and they were adopted into the village. Another version says that the boy, wandering off, ran upon the village of Ojo Caliente and, returning home and reporting to his sister, they finally decided to risk their lives by going thither, where "the boy called on the Ki'nakwe and was received kindly."* The boy was given a wife and the girl a husband, and descendants of these Ki'nakwe are today among the Zuñis.

"The Zuñis say the Ki'nakwe were strangely marked. One half of the face was red, the other white, the dividing line running diagonally across the face. It has been so long since the boy and girl came
to live with the A'shiwi that all traces of the mark have gone from their descendants, although an aged priest claims that he remembers seeing a very old woman so marked when he was a young child. The wife of the deceased Ko'mosoma (director of the Ko'tikili), who preceded the present incumbent, is supposed to be a direct descendant of the Kia'nakwe, and she is the A'wan Tsita (Great Mother) of the personators of the Kia'nakwe. She bathes the head of each participant in the dance of the Kia'nakwe and draws an ear of corn four times over the top of the head, saying: 'I am of the Corn People; I do this that you may follow the straight road of the Sun Father.'

The Handbook of American Indians (Part I, page 749) gives on the authority of Mr. P. H. Cushing, 1892, "Kyamakyakwe," "Iyikya'wan," and "Kytatutuma," as the names of ruins of towns that "formed the northern outposts of the 'Kingdom of Marata!' and regards these towns as having been conquered by the Zuñis prior to 1540.

His letter to Mendoza, having duly discredited Fray Marcos, Totontepec and Marata, Coronado proceeds to pay his respects to the friar's "kingdom of Acus." The letter continues: "The kingdom of Acus is a single small city, where they raise cotton, and this is called Acucu. I say that this is the country, because Acus, with or without the aspiration, is not a word in this region; and because it seems to me that Acucu may be derived from Acus, I say that it is this town which has been converted into the kingdom of Acus." It is plain from various chronicles of Coronado's expedition, as well as from recent investigations, that the friar's Acus was the isolated rock-summit pueblo that is now generally known as Acoma, but is called Ako by its own people, who are the Akome. Coronado's

There is a curious resemblance between the Kerese name of this pueblo, Ako, which means "rock," and the aboriginal name of the Sonora River town Acocchi, which the Spaniards have corrupted into "Acochis," and which may be an equivalent of the Tarahumari word, "ochi," which, translated in the Rudo Ensayo, "on the wall." The original native name of evidently native German author of the Rudo Ensayo, although an excellent Spanish scholar, naturally prefers the German spellings, "Acochi" and "Acochis." The Opata and Tarahumari are closely related languages of the Fian group.

Acucu is a variant of Ako, its Zuñi name, Hakukia. It belongs to the group of pueblos whose inhabitants are of the Quecos, or Kerese, linguistic family; the other, existing villages of the same stock being Laguna, Santo Domingo, Santa Ana, Sia, San Felipe, and Cochiti. *Handb. Am. Ind., 1, 375.*