

Footnote (continuation of)

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built of loose stones, nearly surrounding two buttes, of which the larger is three-fourths of a mile in length and about 600 feet in height. These ruins are known locally as 'Las Trincheras', or as 'Trinchera' and 'Trincherita'. The whole of the northern side of the larger butte is so terraced and walled as to leave hardly a square yard of the surface in the natural condition; and for hundreds of square rods the ground is literally sprinkled with fragments of pottery, spalls, and wasters produced in making chipped implements, and other artificial material."

~~"Mr. William D. Johnson, U.S.A., made detail
Fowkes also, in 1895, found in Arizona, on Oak Creek, a tributary
of Rio Verde, fortified hills which he classes with the "trincheras"
of Sonora and Chihuahua. One of these, he has described on page 550
of the Sixteenth Annual Report of the Bureau of American Ethnology~~

Sonora, and Chihuahua contain, so far as I know, the greatest number of them. The pueblos on the Salado and Lower Gila had circumservations, but the resemblance of such adobe enclosures to the stone enclosures connected with other ancient buildings in the same districts seems to suggest that they had more to do with cultivation than with the safety of the inhabitants, for which reliance was had upon the central house of each village rather than upon the wall surrounding it."*

~~Handwritten note~~
*Op. cit., pages 578 to 581.

Footnote

Bandelier's statement in the above, "I have alluded to the appearance of artificial mounds and artificial platforms or terraces on the Gila," ~~has referred~~ not only to earth platforms supporting some of the large houses in the Gila Valley, but also to the following:

In 1883, near Tempe and near Casa Grande, he found what seemed to be artificial mounds, resting on artificial terraces, and made mention of them in a letter to the Archaeological Institute of America, in whose Fifth Annual Report it was published. He again wrote, in his Final Report (II, 444), "It has since been stated that these mounds were houses, and not solid masses of earth, as I supposed. With due respect to the source from which such statements have come, I would still adhere to my original opinion, until excavations made in the same localities of which I speak, and on the same ruins, reveal the existence of chambers. At the great mound, about three miles west of Tempe, clefts cut into the mass to a considerable depth, as they do into the so called Pyramid of Cholula, and I noticed that the mound was one solid mass, while the lines of foundations on the surface, and smaller mounds rising from them, indicated that the artificial eminence had originally supported buildings on its summit." The general cor-

Continued on A74cc

rectness of Mr. Bandler's observations concerning these mounds has *apparently* been ~~confirmed~~ confirmed within the past few years by Doctor Fewkes, whose extensive excavations ^{in the Casa Grande region,} made under the ^{auspices} ~~supervision~~ of the Smithsonian Institution in 1906-8 — besides resulting in ~~some~~ other important discoveries — revealed "that the two great pyramids in Compound B are terraced and that they contain seven distinct floors. The remains of small, fragile walled houses, resembling Pima jacales, were found upon the tops of these pyramids, and in the neighboring plazas subterranean rooms, with cemented floors and fireplaces, were unearthed under the massive walls."*

Footnote

*W. H. Holmes, Annual Report Smithsonian Institution, p. 47; where some other results also of Doctor Fewkes' investigations in the Casa Grande region in 1907-8 are briefly noticed. An illustrated preliminary report on the results of the work done there in 1906-7, was published in the Smithsonian Miscellaneous Collections in October, 1907.

Finally it should be noticed that great, adobe-walled strong-houses, furnished with "port-holes", ^{as well} like the Casa Grande, and capable of refuging many hundred men, were ~~used~~ used as fortresses in Sonora, Mexico, among the Nevome Indians, of Piman linguistic stock, as late as the seventeenth century, and that nowhere north of ^{Gila-Salado Basin} Sonora and the ~~Arizona~~ ^{Arizona} were great, separate strong-houses of that type known*

Footnote

"In some of the ancient pueblos", says Victor Mindelleff in his Study of Pueblo Architecture (Bu. Eth. Ann. VIII, 198), "such [loop-hole-like] openings were arranged on a distinctively defensive plan", and he cites as examples the pueblo of Wejegi, in the Chaco Canyon, and Kintiel, nearly midway between Cibola and Tusayan. We may also recall that there were loop-holed houses of defence in the former pueblo of Matsaki, one of the largest of the Seven Cities of Cibola. ~~That~~ That those of Matsaki were not large separate forts of refuge, but simply ~~portions~~ portions of the communal structures whose defense they formed, is apparent from Castañeda's description of them, which we have quoted ~~in Paper No. 2; it was~~ ~~described~~ and the same distinction holds true of the ~~other~~ northern pueblos referred to by Mindelleff.

~~Saneroff, in~~ ~~and~~ ~~of~~ ~~the~~ ~~same~~ ~~kind~~ ~~as~~ ~~the~~ ~~others~~ ~~mentioned~~ ~~above~~ ~~and~~ ~~the~~ ~~same~~ ~~distinction~~ ~~holds~~ ~~true~~ ~~of~~ ~~the~~ ~~other~~ ~~northern~~ ~~pueblos~~ ~~referred~~ ~~to~~ ~~by~~ ~~Mindelleff~~.

Father Ribas, who, ~~was~~ according to authority cited by Bandelier, was in Sonora in 1604 to 1610, wrote in the "Historia de los Triunfos de Nuestra Santa Fé," page 360, "The Nebomes founded their villages on the banks of ^{streams of} good and running waters; their houses were better and more substantial than those of other nations; because they were built with walls of ^{large} ~~small~~ adobes which they made of mud, and ^{with} flat roofs, and terraces. Some of them they built much larger, and ^{with} loopholes like windows, for the purpose—if enemies attacked—that the people ^{of the village} should take shelter in them and make use of showers of arrows." And on page 372 of the same he wrote, "But our spies gave intelligence that most of the people were fortified in their pueblo and adobe-walled houses, and one of them a great one, with its loopholes, which served them as a fortress; where in time of war the common people took refuge, and through the loopholes, ^{without harm to themselves,} plied their flights of arrows."*

Footnote

*Translated from the Spanish, quoted by Bandelier in Final Report, Part II, pp. 460, 461.

Bancroft, in ~~the~~ the first

de house with about 2000 + 2000
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volume of his "North Mexican States and Texas", relates that "In 1622, the ~~the~~ Aivinos were led by their sorcerers to apostatize, and in the trouble Padre Basilio received an arrow wound. Captain Hurdaide came north and found the rebels fortified in an adobe house furnished with port-holes, from which protection they sallied out two thousand strong, but were driven back after a bloody fight. Many were suffocated by fire thrown in through the ports at Hurdaide's command, but at last the famous seals were thrown in as a token of peace, and surrender followed as did conversion, for Basilio and Olifano within a few days baptized four hundred children at Matape and Teopari."* From

Footnote

*Op. cit., page 226. Bancroft's authorities are a manuscript "Anua" of 1622; Ribas, "Historia de los Trivmphos" etc. (1645), pp. ~~371-380~~ 371-380; Alegre, "Historia de la Compania de Jesus" (1841), pp. 139-140; and Mange, "Historia de la Pimeria", p. 399. ~~San Felipe, which~~
~~was built in the same houses were in use until at least the mid~~
~~dle of the seventeenth century, sites also Ribas' "Historia", p. 380,~~
~~(Southwestern Historical Quarterly, 1966)~~

the same volume we read, "The Nevomes who lived above the Yaquis, chiefly in the towns of Comuripa, Tecoripa, Suaqui, and Aivino, part of which tribe had previously gone south to live on the Rio Sinaloa, received padres in 1618-19."* The four Nevome towns named were all

Footnote

~~on or near the Rio Tecoripa~~ *Op. cit., page 224.

on or near the Rio Tecoripa, a north-side tributary of the Rio Yaqui. Comuripa was at the junction of those two streams; Suaqui and Tecoripa were respectively about 30 and 45 miles up the Rio Tecoripa; and Aivino was presumably at or near the present village of Adevino, which, according to Herbert's map of Sonora, though not far from the head of the Rio Tecoripa, is on a small source of the Rio Matape and about 10 miles south of Matape village.

The "adobe house" in which the "two thousand" Aivino "rebels" fortified themselves against Hurdaide in 1622, must have been a large one, and ^{it} was probably one of the "many houses of several stories" which Francisco de Ibarra had found in the Low Pima country of the Yaqui River Basin in 1564 or '5. ^{on his way to the Casas Grandes of Pagueanic.*} The name "Aivino," ^{apparently}

Footnote

*For a brief critique of Governor Ibarra's reconnaissance, north through Sonora and east to Pagueanic, the Casas Grandes of Chikuhua, in 1564 or '5, see ~~Footnote on page 15 of~~ Early Far West Paper, No. 1.

abbreviated from Adivino (Spanish for diviner), recalls the "Casa del Adivino, or Prophet's House," of Uxmal, and suggests that some of the ~~houses of the Yaqui and Gilavillages had~~ a sacerdotal, ^{others} a defensive purpose; ^{or that in some of these larger structures these two functions may have been combined.*}

Footnote

*For description of the Casa del Adivino, see Bancroft, Native Races, II, 192.
(Continued on p. 172)

appears from the observations of Fewkes and Hough,

it ~~is~~ that the rude civilization of the Pueblo Viejo Valley, while having certain characteristics of its own, was in the main identical with that of the Gila-Salado flood-plain, and, together with it, formed a special culture.

This Gila culture had many minor features in common with that of the so-called "Pueblo region"—including parts of New Mexico, Colorado, Utah, and Arizona—wherein was that great tribal complex of pueblo-builders, or "Pueblos," who have been valley-dwellers, benchland dwellers, cave dwellers, cliff-dwellers, and mesa-dwellers, according to the conditions of their environment: a culture still surviving ~~only~~ (if we ex-
cept certain phases of it in ~~the Sierra Madre of Mexico~~ only in New Mexico and Arizona, where it exists in varying degree of purity, and is perhaps best typified and certainly best understood in the culture of the Hopi and Zuni nations.*

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*One of these minor features, the planting of pahas (prayer sticks, or prayer plumes) at shrines, perhaps originated from a custom of breathing prayers into downy plumes ("breath feathers") that would rise and be wafted away, carrying the prayer, as was supposed, to the power or deity invoked. According to Piman legend, the sivany (ruler) of the former greathouse pueblo at Mesa, bore the presumably devout name, A'-an Hi-tupaki—i.e., "Feather Breathing." (Russell, Bu. Eth. Ann. XXVI, 24, 218.) A presumably later idea was to attach the prayer plume to a stick, whose shape, carving, and color denoted, among other things, the particular god addressed. It is an interesting point that the idea of buoyancy, involved in the prayer stick by the lightness of the attached feathers, is reinforced by the fact that the sticks themselves "as a rule, are made of cottonwood," (whose downy seeds float in air), while "cord of native cotton" (again a buoyant-seeded plant) "is used to attach the feathers" (prayers), or, if the offering be a material one, the "herbs, meal, etc." Doctor Fewkes regards the prayer stick as a symbolic substitute for human sacrifice. (Consult Doctor Hough's article, "Prayer Sticks," in the Handbook of American Indians; and references given thereunder.)

It is probable that at first—as well as oftentimes later—the shrines were natural ones, being localities and objects that presented more or less extraordinary phenomenon regarded as supernatural; such as caves, springs, craters, lightning-blasted tree trunks or branches, etc. Such natural shrines (as well as artificial ceremonial altars) have been in use among the Pueblos and some other tribes in both prehistoric and historic times; and such was the "Palo Flechado" of Taos Pass summit (noticed in Early Far West Paper No. 2), a war shrine, at which, for the placing of prayer sticks, was substituted the shooting of arrows.

The use of prayer sticks has not been confined to the Pueblo region, and the place of its origin is unknown. It is not even certain that it originated in the New World. Various phases of prayer stick using are known among the Plains Indians; and there are indications that the custom was an ancient one in parts of Middle America. In Nicaragua at planting time, "Oviedo observed certain bundles of sticks placed at the corners of each field" (Bancroft, Native Races, II, 719); and that these were prayer sticks, is indicated not only by apparently similar use of the corners of fields for prayers for crops among some of the recent Pueblo tribes, but also by the use of field corners for other forms of prayer among tribes of Central America. Witness, for example, the following custom of the Maya nations, noticed by Bancroft: "Before beginning the operation of weeding, they burned incense at the four corners of the field, and uttered fervent prayers to the idols." (Ibid., p. 720.)

But in having a great strong-house among smaller houses in each village, and in the use of earth as the chief material for the erection of these, the village-building method of the ancients of Pueblo Viejo Valley, ^{plain} and of the Phoenix-Casa Grande region was like the later-persisting Navaho, or Lower Pima, construction.* And in the general village scheme, in the occasional earth-built terraced mounds and graded sites or platforms, in the presence of relatively large rooms and ample doorways, in the general absence of typical kiyas, ~~*****~~ in the use of stone axes

*The Pueblos of the Rio Grande Basin, although small - and some of them - were of the same type.

grooved on only three sides,* in the occasional use of the tripod

Footnote

"To the fact that the stone axes of southern Arizona and New Mexico differ from those of ~~the northern parts of the pueblo region~~ more northerly parts of the pueblo region, and agree with those of Mexico and Central America, in being grooved on only three sides, Bandelier has called attention on page 396 of his Final Report, Part II.

metate,* in the ornamentation of textile fabrics by means of drawn

Footnote

"In connection with his notice of metates found in Epley's ruin, (Smithsonian Report for 1897, p. 619,) Doctor Fewkes wrote, "A most exceptional form of metate was made of lava and had three stumpy legs. This is a well-known Mexican form, which has never been found in northern Arizona." A clay tripod saucer, ~~found by~~ which he found in his excavations of 1906-7 at Casa Grande, is pictured in the Smithsonian Miscellaneous Collections, Volume L, Plate XL, figure b.

For further notice and a figure of it, see ^{a trip to the Pueblo} Twenty-second Annual Report of the Bureau ^{writes - saw two tripod} of American Ethnology, page 184. ^{metates - one now in} ^{collection of Smithsonian} ^{and heard of another in} ^{Whitcomb's Valley}

work,* in the possession of effigy vases and other effigy ornamenta-

Footnote

"Drawn work in textile fabrics has recently been found on eastern sources of the Gila by Doctor Hough, as stated on page 24 of his Antiquities of the Upper Gila and Salt River Valleys; and traces of it, in cotton cloth, were seen by Bandelier (Final Report, Pt. II, p. 427) in cave-dwellings of upper Salt River in 1883.

tion in clay, in the use of certain southern symbols and geometric designs in the color-decoration of its pottery,* and in its worship

Footnote

"This use of southern symbolism and geometric patterns, however, it shared with the ancient art of the northern pueblo region. In his "Expedition to Arizona in 1895," Doctor Fewkes has called attention to Mexican affiliations in the decorative art of ancient Tusayan, as exemplified in the beautiful ceramic products of Sikyatki (a prehistoric pueblo whose ruin is at the eastern base of Walpi Mesa, north-eastern Arizona) in the following language:

"Many similarities might be mentioned between the terraced figures used in decoration in old Mexico and in ancient Tusayan pottery, but I will refer to but a single instance, that of the stuccoed walls of Mitla, Oaxaca, and Teotitlan del Valle. Many designs from these ruins are gathered together for comparative purposes by that eminent Mexicanist, Dr. E. Selser, in his beautiful memoir on Mitla (Wandmalereien von Mitla, plate X). In this plate exact counterparts of many geometric patterns on Sikyatki pottery appear, and even the broken spiral is beautifully represented. There are key patterns and terraced figures in stucco on monuments of Central America identical with the figures on pottery from Sikyatki." (Bu. Eth. Ann. XVII, 705.)

of the ~~ancient~~ Plumed Serpent, Palulukonga, (of which more anon,) the culture of the Gila Valley shows influences still more southern;

for these are features of the Nahuatl culture, ^{which was} typically developed in southern and Central Mexico and Central America. If, however, with Bandelier, we ~~admit~~

~~admit~~ affirm that the ancient

Footnote

*See pages ~~184-185~~ et seq. Suffice it to note just here, that a sacrifice to Palulukonga at ancient Palatkwabi in southern Arizona is described in a Patki-Hopi tradition that was obtained by Mr. A. M. Stephen ^{and himself} something like a generation ago and that we introduce ^{on} later pages ^{herein}. Palulukonga is worshipped also ^{by the} Hopis; and the same deity, under other names, is or was invoked ^{by the} people of other linguistic stocks in ^{New} Mexico. ~~See also~~ We shall later see that this religious cult was introduced to Tusayan—as it probably was also to Cibola—from the Gila Valley, whither earlier it had in all probability been brought as a phase of the Plumed Serpent worship of southern Mexico.

not improbable

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peoples of the Gila have certain essentials of their general village plan comparable with some in ancient southern Mexico, where stone was the chief building material, and where much practical and artistic skill had been acquired in the use of it, we must at the same time observe that they, like the Casas Grandes people of northern Mexico, showed a characteristically northern or frontier absence of such skill, particularly as to relief-decoration in stone where stone was employed, and contriving the earth or grout construction as a substitute for stone masonry where building-stone was not conveniently available.*

Footnote

*Instances of relief-decoration on stone in pueblo architecture are rare: two instances of it in the Gila-Salado Basin have been recorded by Doctor Hough. In excavating the exterior of the circular acropolis wall of the great Tundastusa ruin on Forestdale Creek, in the White Mountain Apache Reservation, Arizona, he found the building-stones "quarry-faced," and "petroglyphs cut on some" of them; while some of the "building blocks scattered over the ruin" had "fret and key designs pecked on the surface." (U.S. Nat. Mus. Report, 1901, p. 291.) At the S. U. Ranch on Rio Tulerosa, New Mexico, about half a mile from Old Fort Tulerosa, is "an imposing ruin" which he describes as having the "main rooms large and the walls laid up with slabs of stone, some of which are sculptured on the edge." (Bu. Am. Eth. Bull. 35, p. 74.)

~~...note that ... the immediate ...~~

The query may here arise: Was not the Chichilticalli merely a district citadel, or fortress of refuge, for scattered farming hamlets, clans, and families in a neighboring part of the valley, the vestiges of whose ~~... and ...~~ houses were overlooked by Coronado and his men? ^{Such seems to have been its primary purpose, as Castañeda's description indicates,} but ~~...~~ the pottery and other objects found indicate that the solitary house en crémaillère was a regularly inhabited dwelling place, and not a ~~...~~ house of refuge; ^{only} and it ~~...~~ ^{identical with} the solitary house en crémaillère was the Chichilticalli, such [^] dual function belonged to the latter.

(Continued on A74gg)

by H. H. Army and Johnston