

Of the two principal modes of sepulture thus far found in the Pueblo Viejo Valley, house burial is widely known in the Pueblo region outside of that valley. It has been observed near Tempe and in Cibola by Cushing, at Casa Grande and in southwestern Colorado by Fewkes, on Rio San Francisco by Hough, and on San Carlos Creek by Hrdlička. It seems to have been rarely—if anywhere—the prevailing mortuary custom, although Cushing found many skeletons within rooms at the Pueblo de los Muertos, and (according to Bandelier²) many

informants (1917) that the Indians, not very many

Footnote
del. Bee, the young

*Final Report, Part II. ^[Supplement] ^{perhaps death's victims in a big, all the Los Muertos skeletons do not appear to have been burials; many were a thin & judge from information given me by a brother of Jas. C. Bandelier of Tempe.}
house burials at Halona (old Zuki). Of such burials at Cliff Palace, Fewkes remarks, "The house burials appear to have been mainly those of priests or other important personages." The same

Footnote

*Bu. Am. Eth. Bull. 51, p. 77. ^[Supplement] ^{some parts of the} In an eastern suburb of Phoenix, remark would be applicable to ~~some parts of the~~ house burials in Gila-Salado Valley; but in that valley the remains not only of priests but of other men and of women and small children—although sparingly in the most cases—have been found interred within houses. The house burials found at ^{Eley's ruin were, says Fewkes,} ~~the ruins of the~~ ^{most} "almost invariably the skeletons of infants, the bones of which showed no signs of cremation. These skeletons were found in large ollas, of coarse coiled ware, and were sometimes accompanied with decorated bowls or small ornamented vases. These burials, were, as a rule, found deeply covered with soil, near or under the floor, in the vicinity of ~~the~~ fireplaces."

the Mother Superior at San Xavier a corpse, on funeral pyre, among

one of a party line, on the top of the mountain, among the ruins of the interlocking group of ruins, had in the mud on the side, by side, on the side of a woman, and one of a priest's family.

Footnote

Smithsonian Report for 1897, p. 617.
In the matter of cremation, the Pueblo Viejo culture included a preëminently southern and western ~~feature~~ feature; for this practice was one of the mortuary customs of the Mexicans, and it has in historic times been common among ^{Gila and} the Colorado River tribes of the Yuman linguistic stock and among the various tribes of ^{southern and} central California, and it was not wholly unknown among the Gila ^{river} Pimas.* It formerly existed also in Cibola, according to

Dr. B. S. Patten observed cremation of years ago.

collected for more than 3000 years ago

Footnote
beginning of

*For cremation in Mexico and California, see Bancroft's Native Races, Vol. II, pp. 607-621, and Vol. I, pp. 396-7 and 420-1. Cremation obtained but slightly, however, among the Indians of northern California (Ibid., p. 356.) Cinerary caskets appear in the picture writings of the Mexicans; Seler discusses one bearing the date "11 Teopatl," corresponding to "A. D. 1516," and on the inner side of its lid a hieroglyph which he believes to be that of the younger Motecuhzoma, since it displays the elements tecu ("prince") and mozoma ("angry") together with xocoyotla ("the younger"). (See Bulletin 28, Bureau of

collected for more than 3000 years ago

A 74999

Footnote
(conclusion of)

American Ethnology, p. 157.) The Pimas of the Gila--sometimes, at least, as noticed in Russell's memoir on these Indians--have cremated the bodies of their warriors who had perished on the war path. On the significance of cremation among tribes of the Yuman stock, some light is shed by what a Mohave guide told Lieutenant Whipple in 1853. "The Mohaves (he said) were accustomed to burn the ~~dead~~ bodies of the dead; but they believe that an undying soul rises from the ashes of the deceased, and takes its flight over the mountains and waters eastward to the happy spirit-land." (Pac. R.R. Surv. Rep. III, Pt. III, p. 43.)

Castañeda and Mota-Padilla, being there probably much less common as a mode of sepulture than ~~XXXXXXXXXXXX~~ in the Pueblo Viejo Valley.

(Contin'd on A 74999)

Among the prehistoric pueblos outside of the last-named valley, cremation was practiced at the Salt River villages of the Tempe Delta:*

Footnote

*Compte-rendu, Congrès International des Americanistes, Septième session, Berlin 1888, (1890,) pp. 167, 169, etc.

on the lower Gila at a village whose stone-core ^{walled} ruin is on the north side of the river, eight miles northeast of Sacaton; at Casa Blanca:* and in fact "among all the ruins along the Gila and Salt rivers in southern Arizona:** on San Pedro River;*** on San Carlos Creek**** at

Footnote

*In his Final Report, (Pt. II, pp. 448, 449,) after briefly describing a ~~ruin~~ ruin across from Sacaton, and the one eight miles northeast, Bandelier says, "From the ruin last mentioned, I saw a handsome clay urn painted yellow, with red decorative designs.....The jar was found to be sealed with a composition of mezquite gum and clay, and after this cover had been removed the interior was found to be filled with minutely broken human bones, every part of the skeleton being represented." Although he does not speak of the bones as charred, this can only have been a cinerary urn, indicating the practice of cremation. He saw fragments of ~~many other~~ similar urns "scattered over the mounds at Casa Blanca." Some of these may have been the remains of ~~broken~~ urns broken by the Pimas in their search for turquoise deposited as a mortuary offerings with ~~the~~ cremated remains; for, on the occasion of the visit of Lieut. Emory and Capt. Johnston to a ruin across the river from the main Pima village in 1846, the latter wrote in his journal, ~~the ruins~~ (p. 600) "In the ruins, the guide said ornamental stones, in vessels, were sometimes found after a rain; these the Pimas prize as ornaments, but cut them smaller." **Fowler, Bu. Am. Eth. Bull. 51, p. 39. > ~~see~~ *Ibid.* ***Hough and Hrdlicka, Bu. Am. Eth. Bull. 35, p. 39.

Tundastusa, just within the northern border of the Gila-Salado Basin, on Forestdale Creek, a source ~~of Salt River~~ ^{miles above} River:* and, according to report, at a pueblo on Rio San Francisco 5

Footnote (beginning of)

*This Forestdale ruin is in the White Mountain or Fort Apache Indian Reservation, and but a few ^{leagues} west of Coronado's road to Cibola. It was examined by the Museum-Gates expedition, of 1901, and described by Dr. Walter Hough in the 1901 Report of the United States National Museum, pp. 289-296, ^{from which (p. 292) we extract the following:} "Two varieties of interment were...encountered... namely, a few bodies flexed and placed against the wall; ~~and~~ (i.e., immediately exterior to "the free portion of the circular wall of the acropolis," these burials being at a depth of 3 feet to 3 feet 2 inches below the present surface;) but "the majority" of the bodies had been "burned and placed in gray vases, which were luted with clay, stopped with a stone, or covered with an upturned bowl. A remarkable fact connected with the interments of this class is that the vases are usually set on the bones of an infant. No explanation derived from historical or present observances of any of the pueblo tribes can be given of this strange custom, which appears to have been of sacrificial character.....Fragments of a palo [prayer stick], painted green, were found on the ashes in one of these vases and a very much corroded mass of copper, which appears to have been a bell. Among the calcined bones were fragments of awls, showing that possessions were burned with the body. The ashes of a young person were

Richard

Not very uncommon

Footnote conclusion

included in a bird-form vase." Doctor Hough remarks, "It may also be said here that this is the most northerly occurrence of incineration that has yet come to notice." This remark, of course, was intended to apply only to the results of modern field-work prior to 1907; for the incineration at Cibola, mentioned by Castañeda, and of which, according to Mota-Padilla, at least one instance was witnessed by members of Coronado's expedition, was considerably farther north than Forestdale. Baron Nordenskiöld, however, in 1893, called attention to evidences of cremation found by himself, at Step House, ~~and by Mr. Wetherill~~ ~~one of the cliff-dwellings of the Mesa Verde, Colorado.~~ (See his "Cliff Dwellers of the Mesa Verde," pp. 41, 42, and 49, Stockholm, 1893.) Other evidences, found by Doctor Fewkes recently at Cliff Palace and recorded in Bulletin 51, Bureau of American Ethnology, pp. 39-40, ~~found~~ taken in connection with those of the baron and Mr. Wetherill, leave no room to doubt that cremation was a ~~practice~~ practice among the cliff-dwellers of the Mesa Verde. ~~It is not unlikely that~~ If the people who built the great Red House of the Gila Valley had actually come from Cibola, as one manner of construing Castañeda's statement would make him say, and had, some time prior to Coronado's expedition, returned to Cibola, the cremation seen ~~there~~ by Castañeda may have been confined to Chichilticalli-Cibolans, who had acquired ~~or reacquired~~ the custom from the Pueblo Viejo Valley people or others with whom they had neighbored during the residence of the Cibolan colony on the Gila,

Clifton; and possibly also among the builders of the Casas Grandes

Footnote *Ruin No. 28, Hough, Bu. Am. Eth. Bull. 35, p. 44. of Chihuahua.*

Footnote *See Bandelier, Final Report, Pt. II, p. 551.

Ruins of houses that evidently had ~~the~~ thick walls of earth with stone-cored lower parts, and that had been inhabited by people who practiced pottery-making and made canals for irrigation, were seen by James Ohio Pattie on the ~~upper~~ ^{lower} part of San Pedro River in 1825;

Footnote *Personal Narrative, p. 68.

and by Emory and Johnston, as recorded in their journals, in 1846; and ruins of rubble-founded houses, some of them apparently like some in Pueblo Viejo Valley and not less ancient, were seen by Bandelier on the middle and upper San Pedro in 1884.* Of ~~the ruins of the houses~~

Footnote *Final Report, Pt. II, pp. 477-480.

these ruins Russell says, on pages 25 and 26 of his memoir on the Pimas, "Superficially they resemble the ruins about Solomonsville, where cremation was the prevailing mode of disposing of the dead, as it was also on the lower Gila and ^{the} Salt river." And he adds, "Nothing was learned to indicate that the Sobaipuris of the San Pedro practiced incineration." The fact that no evidence of cinerary burials by these Indians has been found, either from recent explorations by Bandelier and Russell, or, ^{so far} ~~as far~~ as known, from Spanish annals, tends to show that if the Sobaipuris who ~~dwelt in the jacal-built hamlets of the San Pedro Valley~~

~~dwelt in the jacal-built hamlets of the San Pedro Valley~~ ^{at least as far back as} ^{from 1539} until 1762, were descended from some of the people who built the much earlier earth-walled greathouses of that valley, it would appear that they had abandoned not only the practice of building such houses but also that of cremating their dead. Cinerary urns ~~of the Hohokam~~ have been found at Tombstone; but presumably they pertain to the Hohokam.

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Among culture characteristics which the ancient Gila greathouse people of ~~the~~ eastern Arizona had—other than cremation—in common with tribes of the Yuman linguistic family, the following have been mentioned by authors:

Bandelier records that at a village ruin of the "checker-board" type about 8 miles ^{on the south side of the Gila,} "east" of Fort Thomas, he observed evidences of irrigation by mountain torrents, where the ancients utilized the run-off from mountain showers. He discovered "remains of an old irrigating ditch running past the village, with branches entering its site." This acequia, which averaged 2 meters wide, and which he traced for a distance of 350 meters (1,150 feet), ran "almost at right angles with the course of the Gila River, and towards, not from it." It descended "from the base of the foothills of Mount Graham, from which living streams issue, but sink at a distance of five or six miles from the river's edge." Subsequently he found that the Maricopas of the Casa Grande region use such acequias today. "They build them from the bare mountain slopes into the valleys where their fields are located, with the object of catching the mountain torrents which descend for a short time during and after every shower, and of leading them to their crops, which otherwise would not receive a drop of the moisture that falls almost daily on the high crest during the rainy season."*

*Final Report, Pt. II, pp. 410, 411.

A form of basketry or weaving "wrapped like Mohave work," has been mentioned by Doctor Hough.*

*Bu. Am. Eth. Bull. 35, p. 25.

The same author says of the ancient Gila costumes, "In the lower country, as on the Blue at Bear creek, ... the costume consisted of front and back fringed skirts of cords, like those worn some years ago by the Mohave, Cocopa, and other southern Arizona tribes."*

*Ibid., p. 20. The Maricopas, Mohaves, and Cocopas are of the Yuman family.

II. ^{had evidently been products} ^{that originate} ^{the run-off} ^{the small water} ^{stream} ^{on the north side} ^{of the river.} ^{This was several miles} ^{east of Fort Thomas;} ^{that called "root" by Bandelier being in fact southeast.} ^{remains of an ancient} ^{irrigation} ^{cobnut-lined, trough-like canal} ^{through the gravel} ^{bed of the river.} ^{At Fort Thomas, in 1916, the present writer was informed of}

But in questions of identity, origin, and fate of a former population, we must consider not cultural only, but also historical, traditional, and linguistic evidences; and these, we shall find, tend to confirm the inference that the ancient house-builders of the Gila Basin were derived from more than one stock and quarter.

A northern origin of some of the Gila house-building people is claimed by traditions which certain seventeenth and eighteenth century writers heard among the Pimas and Pima Kindred, concerning the ~~well-known~~ Casa Grande and kindred ruins of the Gila. But it will appear, in the course of this study, that, while the original peopling of this and other parts of North America has been, as a whole, from the north ^{-i.e., from Asia by way of northwest America-} at some ~~very~~ remote time; the latest ~~possible~~ ^{higher} migrations between Gila Valley and ~~higher~~ ^{higher} latitudes were ~~westward~~ ^{chiefly} movements toward the north, not from it, so far as light is shed upon the matter by these and other traditions, and by the general evidence.

Says Bandelier:

"As early as 1697 Father Kino, when he visited the Casa Grande for the second time, interrogated the Pimas and gathered from their tales that the Great House had been built by a mighty chief called Siba, or Sibuni, who lived in it. He also inferred that the said chief had come thither from the north. Father Sedelmair, in 1744, heard a similar tale. Father Font, thirty-one years later was told: 'The halls were lighted, from what remains to be seen, through the doorways only, and through round holes made in the walls looking to the rising and setting sun. The Indians told us that it was through these apertures, which are tolerably large, that the sovereign, whom they call the Unpleasant (literally 'bitter') Man, looked at the sun when it rose and set, in order to salute it'."*

Footnote *Final Report, Pt. II, page 462.

Farther, Bandelier quotes* in the original Spanish from the diary of

Footnote *In a footnote, l. c.

Footnote ~~*In a footnote~~ Evidently ^{is referring} to Montezuma, or Moteucuhzoma, "the wrathful chieftain"

Kino's companion, Matéo Mange, as given in Series IV, Volume I, of Documentos para la Historia de Mejico, (in which Mange, on page 384, calls the chief "Sibuni," although on page 282 he calls him "Siba,") a passage (page 282), of which the following is a substantial yet somewhat free translation:

"And [the Pimas said] that they [the ~~ancient~~ ^{of the Gila} houses] were made by some people who came from the region of the North, called el Siba, which according to their definition and idiom is the bitter or cruel man; and who by the bloody wars which they waged against the Apaches and some 20 nations confederated with them, many dying, they became depopulated in one quarter and another, and part of them, not relishing this, withdrew and returned to the North, from which, years before, they had come away, and the rest went toward the East and South."

T→

We shall find reason for believing that part of those who went north and east were
But the above testimony to a northern origin of some of the Gila house-builders, ~~relates~~ ^{relates} especially to the region of the Casa Grande and the Gila-Salado Delta; for Kino and Mange did not visit the districts of San Carlos, Chichilticalli, and Pueblo Viejo, east of Rio ^{San Pedro}.

From the Pimas again, and from the kindred Sobalpuris—by a writer ~~whose observations were considered~~ ^{much} later than ~~the~~ Kino and Mange—~~and who, like the latter, saw Gila Valley~~ ^{the} ~~same~~ ^{only} ~~rest~~ ^{rest} of the ~~statements~~ ^{statements} were had attributing the casas grandes of Gila Valley more definitely to the "Moquis."

Francisco Garcés, the Franciscan father who, beginning in 1768, was for eight or ten years in charge of the mission of San Xavier del Bac, and who visited Casa Grande in 1775 on his remarkable journey from Bac to Moqui,*

Footnote

This journal was by way of
~~the~~ ^{the} Mohave, Yavapai, and Walapai country, and ^{included} a view across the Grand Cañon of the Colorado, informs us, "Inquiring a few years ago of some old Sobaypuris of my mission, as to who had made those houses that were in ruins and the broken pottery* which is seen at various places on the river Gila, since neither the Pimas nor the Apaches know how to make them, they answered me that the Moquis [had made them], since they alone knew how to make those things";* and the

* Soya, implying pottery of good quality.

Footnote

* Translated from the Spanish of Garcés' Diario y Derrotero quoted by Bandelier, Final Report, II, 424. Pimas Gileños and Coco-Maricopas having told him that the Moquis were enemies of the Pimas, the old Sobalpuris added, "that the Apaches who are about the missions are neither numerous nor valiant; that toward the north was where there were many powerful people; 'there went we', they said, 'to fight in former times (antiguamente); and even though we attained unto their lands we did not surmount the mesas whereon they lived.'"

Footnote

* As translated from Garcés, in Coues' "On the Trail of a Spanish Pioneer," II, 387.

of the Pallei people, which now constitute a portion of the Hopi nation in northwestern Arizona; Pimas Boyal of Sonora.