

As to Castañeda's above-cited statement that the house called Chichilticalli "was formerly inhabited by people who separated from Cibola," although the geographical relations and the ancient routes of communication between Cibola and Chichilticalli are consistent with the truth of it, and although the proofs adduced by eminent authorities that the Zuffi nation has been in part derived from a southwestern (probably Yuman) linguistic stock are not necessarily opposed to it, we seem, at first, to find little to lend color to it in the traditions and myths of the Zuffis. And Mr. Frank Cushing, who was a prime authority on Zuffi folk-lore, seems to have been regarded by Bandelier as having found nothing in the latter to connect the origin of any of the ancient ruins of the Gila Valley with Cibola; for, in the Fifth Annual Report of the Archaeological Institute of America, Bandelier has the following:

"While in New Mexico the chain of traditional information appears almost unbroken as far down as San Marcial, in Arizona the folk-lore of the Zuñi terminates, according to Mr. Cushing, with the northern folds of the Escudilla and of the Sierra Blanca. The remarkable architecture prevalent on the Salado, Gila, and Verde, has no light shed upon it by their folk-lore tales."

Footnote

* Cited by Russell in Bu. ^{Am} Eth. Ann. XXVI, page 24, first part of footnote a.

Footnote

We refer ^{here} chiefly to Cushing's studies of the Zuffi ^{origin} ~~myths~~ ^{myths}; but incidentally we may ~~also~~ also notice the following statement by Doctor Gatschet: "The polysyllabic nature of the Zuffi words and their quinary counting systems differ entirely from what we see in other Pueblo languages, and prompt us to look out for a distant, perhaps southern, relationship of this interesting tribe." ~~in the~~ ^{in the} Annual Report of the Chief of Engineers for 1875, Appendix LL, p. 187

But if the "Cibola" from which—as aboriginal traditionists seem to have informed Castañeda—the builders of Chichilticalli had ~~split off~~ ^{split off} be interpreted as merely the western (supposed lower Colorado River or Yuman) one of the two main linguistic stocks of the Zuffi nation, Cushing did find, in connection with his study of the myths of the Zuffis, evidence which is perhaps a direct confirmation of Castañeda's statement that people who ^{had split off} ~~separated~~ from Cibola built the Chichilticalli. For, in his "Outlines of Zuffi Creation Myths," in the Thirteenth Annual Report of the Bureau of Ethnology, ^(pp. 342, 343) Cushing tells us that previously to the conquest of the villages [of ~~Marata~~ "Marata"] to the east and south of Zuffi-Cibola—"previously, indeed, to" the final union of the west-derived component of Zuffi with the "set-

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bled people," of essentially northern derivation, "mentioned as the
aboriginal Zuñi—a large body of the western branch and their earlier
fellows (called in the ^{myths of} creation ~~myths~~ 'Our lost others') separated
from them in the country south and west of the Rio Puerco and the
Colorado Chiquito, and went, not wholly as related in the myths,* yet

Footnote

*For the arrival of the foremost (Bear clan, etc.) of the eastwardly
migrating western kin (Yuma-Piman?) at the west bank of the turbid and
red Colorado Chiquito, as told in the Zuñi Creation Myths, see Report
cited, p. 404; and for the arrival of the Seed clans there, and the
departure, thence southward, of the "Lost Others," see *ibid.*, p. 405.

quite undoubtedly, far away to the southward."

Now whoever built most of the houses whose ancient vestiges are so
profusely scattered over the Florida Valley, its possible that "the
lost Others" of Zuñi legend built some of them.

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But while ^{at times} the Pimas have ~~attributed~~ attributed the building of the great houses of the Gila to the Moquis, ~~attributed~~ at other times they have claimed that they themselves were the builders, ^{rather} or that they are descended from those who built at least a ~~part~~ part of them; and in so claiming they are sustained by certain traditions in the Piki clans among the Moquis.

In 1846, according to Emory and Johnston, the Pimas habitually called ^{those} ~~the~~ ruined houses, ~~the~~ "Casas de Montezuma;" and had a tradition that the latter had been built by ~~the~~ the part^{er}genic son of a beautiful woman. Says Emory, of an interview with the interpreter ~~to~~ Juan Antonio Llunas, chief of the Pimas, "I asked him, among other things, the origin of the ruins of which we had seen so many; he said, all he knew, was a tradition amongst them, that in bygone days, a woman of surpassing beauty resided in a green spot in the mountains near the place where we were encamped. All the men admired, and paid court to her. She received the tributes of their devotion, grain, skins, &c., but gave no love or other favor in return. Her virtue, and her determination to remain unmarried were equally firm. There came a drought which threatened the world with famine. In their distress, people applied to her, and she gave corn from her stock, and the supply seemed to be endless. Her goodness was unbounded. One day, as she was lying asleep with her body exposed, a drop of rain fell on her stomach, which produced conception. A son was the issue, who was the founder of a new race which built all these houses."* Johnston gives substantially the same tale, as

*Notes of a Military Reconnaissance, pages 82-83.

~~Notes~~ does Dr. William A. Bell, who visited the Pimas and some of the ruined houses twenty-one years later; ^{and a more detailed version is given in Russell's memoir on the Pimas.} But everything indicates

*The following are the variants of this tradition, given by Captain Johnston and Doctor Bell respectively:

"The general asked a Pimo who made the house [now generally called the Casa Grande] I had seen. 'It is the Casa [misprint for Casa] de Montezuma,' said he; 'it was built by the son of the most beautiful woman who once dwelt in yon mountain; she was fair, and all the handsome men came to court her, but in vain; when they came, they paid tribute, and out of this small store, she fed all people in times of famine, and it did not diminish; at last, as she lay asleep, a drop of rain fell upon her navel, and she became pregnant, and brought forth a boy, who was the builder of all these houses.'" (Journal of Captain A.R. Johnston, pages 598-589.)

"The Pimas....account for it thus:—Long ago a woman of exquisite beauty ruled over the valleys and the region south of them. Many suitors came from far to woo her, and brought presents innumerable of corn, skins, and cattle to lay at her feet. Her virtue and determination to continue unmarried remained alike unshaken, and her store of worldly possessions so greatly increased, that when drought and desolation came upon her land, she fed her people out of her great abundance, and did not miss it, there was so much left. One night, as she lay asleep, her garment was blown from off her breast, and a dew-drop from the Great Spirit fell upon her bosom, entered her blood, and caused her to conceive. In time she bore a son, who was none other than Montezuma, and who built the large casas and all the other ruins which are scattered through the land. After instructing his people in the arts of civilisation he departed for the South, and then disappeared." (New Tracks in North America, Vol. I, page 199.)

that Montezuma's name came to be connected with the ruins, ~~by substituting it for the real name~~ and even with the Pimas themselves, through extraneous influence, ^{by substituting it for the real name} and as an attempt of the Pima tradition-ists to adjust their recitals to the widely current and fanciful Spanish version of the Aztec migration legend.* The Pimas' inter-

Footnote

*Captain John C. Cremony (in "Life among the Apaches") and Lieutenant N. Michler (in Report of the United States and Mexican Boundary Survey, Vol. I), ~~both mention~~ mention ~~the Piman claim to descent from Montezuma.~~ the Piman claim to descent from Montezuma. The former (l. c., page 102) says, "The Pimos and Maricopas both pretend to trace their descent from Montezuma, whoever that renowned gentleman may be, but they have entirely different ideas about the matter. The Pimos believe Moctezuma to have been a god, who resided on earth for a time, and became the founder of their race, but was treacherously and basely murdered. Before yielding up the ghost, he threatened his slayers with future punishment, foretold the scattering of the various tribes he had created and organized, and promised to come again and assume control of their affairs when all his children should be reunited under his rule." And in Michler's Report we read (l. c., page 117), "The Pimos consider themselves the regular descendants of the Aztecs, and claim 'Montezuma' to have been of their tribe. One of their legends speaks of his leaving them on horseback on his pilgrimage to found a new country. As the Aztecs in all human probability never saw any horses until their introduction into Mexico by the Spaniards, this seems to be a fabrication. The Aztecs, too, had a form of religious service, but the Pimos to this day have none." Cremony was among the Pimas in 1851, and again in 1861; Michler, in 1855.

preter, from whom Lieutenant Emory, ^{on November 10th} obtained his tradition, was by birth a Coco-Maricopa. Under date of November 11th, the Lieutenant's journal contains the following ~~entry~~ entry:—"Leaving the column, a few of us struck to the north side of the river, guided by my loquacious friend, the interpreter, to visit the ruins of another Casa Montezuma. In the course of the ride, I asked him if he believed the fable he had related to me last night, which assigned an origin to these buildings. 'No,' said he, 'but most of the Pimos do. We know, in truth, nothing of their origin. It is all enveloped in mystery.'"^{*}

Footnote

*Reconnaissance, page 83.

In connection with the study which he made of these ruins in 1852, Mr. John Russell Bartlett ^{*Personal Narrative, Vol. II, page 248.}

Footnote

~~Barrett~~ says, "I made frequent inquiries of the Pimos and Coco-Maricopas as to the builders of these and the ruins on the Gila, but could obtain no other [answer] than the ever ready, Quien sabe? These, as well as the ruins above the Pimo villages are known among the Indians as the 'houses of Montezuma,' an idea doubtless derived from the Mexicans, rather than from any tradition of their own. We asked our Indian guide, who Montezuma was. He answered, 'Nobody knows who the devil he was; all we know is, that he built these houses.'"^{*}

It seems, however, that there are traditions ^{nominal} free from the

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compromising name of Montezuma, ~~which~~ ^{which pretend to} represent ~~the~~ ^{Pima} ~~folk-lore~~ ^{folk-lore} ~~which~~ in ~~something~~ something like its original purity, and which yet claim for at least a portion of the ~~great~~ great houses of the Gila a Pima origin.

One of these is recorded by H. H. Bancroft in the third volume of his Native Races, pages 78-80, as follows:

"The Pimas, . . . say that the earth was made by a certain Chiowotmahke, that is to say Earth-prophet. It appeared in the beginning like a spider's web, stretching far and fragile across the nothingness that was. Then the Earth-prophet flew over all lands in the form of a butterfly, till he came to the place he judged fit for his purpose, and there he made man. And the thing was after this wise: The Creator took clay in his hands, and mixing it with the sweat of his own body, kneaded the whole into a lump. Then he blew upon the lump till it was filled with life and began to move; and it became man and woman. This Creator had a son called Szeukha, who, when the world was beginning to be tolerably peopled, lived in the Gila valley, where lived also at the same time a great prophet, whose name has been forgotten. Upon a certain night when the prophet slept, he was awakened by a noise at the door of his house, and when he looked, a great Eagle stood before him. And the Eagle spake: Arise, thou that healest the sick, thou that shouldst know what is to come, for behold a deluge is at hand. But the prophet laughed the bird to scorn and gathered his robes about him and slept. Afterwards the Eagle came again and warned him of the waters near at hand; but he gave no ear to the bird at all. Perhaps he would not listen because this Eagle had an exceedingly bad reputation among men, being reported to take at times the form of an old woman that lured away girls and children to a certain cliff so that they were never seen again; of this, however, more anon. A third time, the Eagle came to warn the prophet, and to say that all the valley of the Gila should be laid ~~the~~ waste with water; but the prophet gave no heed. Then, in the twinkling of an eye, and even as the flapping of the Eagle's wings died away into the night, there came a peal of thunder and an awful crash; and a green mound of water reared itself over the plain. It seemed to stand upright for a second, then, cut incessantly by the lightning, goaded on like a beast great, it flung itself upon the prophet's hut. When the morning broke there was nothing to be seen alive but one man— if indeed he were a man; Szeukha, the son of the Creator, had saved himself by floating on a ball of gum or resin. On the waters falling a little, he landed near the mouth of the Salt River, upon a mountain where there is a cave that can still be seen, together

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with the tools and utensils Szeukha used while he lived there. Szeukha was very angry with the Great Eagle, who he probably thought had had more to do with bringing on the flood than appears in the narrative. At any rate the general reputation of the bird was sufficiently bad, and Szeukha prepared a kind of rope ladder from a very tough species of tree, much like woodbine, with the aid of which he climbed up to the cliff where the Eagle lived, and slew him. Looking about here, he found the mutilated and decaying bodies of a great multitude of those that the Eagle had stolen and taken for ^a prey; and he raised them all to life again and sent them away to repopulate the earth. In the house or den of the Eagle, he found a woman that the monster had taken to wife, and a child. These he sent also upon their way, and from these are descended that great people called Hohocam, 'anceients or grandfathers,' who ~~eventually~~/~~passed~~/~~into~~ were led in all their wanderings by an eagle, and who eventually passed into Mexico. One of these Hohocam, named Sivano, built the Casa Grande on the Gila, and indeed the ruins of this structure are called after his name to this day. On the death of Sivano, his son led a branch of the Hohocam to Salt River, where he built certain edifices and dug a large canal, or acequia. At last it came about that a woman ruled over the Hohocam. Her throne was cut out of a blue stone, and a mysterious bird was her constant attendant. These Hohocam were at war with a people that lived to the east of them, on the Rio Verde, and one day the bird warned her that the enemy was at hand. The warning was disregarded or it came too late, for the eastern people came down in three bands, destroyed the cities of the Hohocam, and killed or drove away all the inhabitants."

As to the source of the above, Mr. Bancroft adds, in a footnote,

"I am indebted for these particulars of the belief of the Pimas to the kindness of Mr. J. H. Stout of the Pima agency, who procured me a personal interview with five chiefs of that nation, and their very intelligent and obliging interpreter, Mr. Walker, at San Francisco, in October, 1873."

By ^{specifically} although the name, Montezuma, is not ^{specifically} mentioned in them, the recitals of the Pima chiefs, as above presented by Bancroft, are ⁱⁿ ~~no~~ ^{ways} free from suspicion of Spanish influence, ~~and therefore~~ ^{and therefore} ~~and therefore~~ ^{and therefore} recollection of such biblical instruction as Jesuit and Franciscan priests of the seventeenth and eighteenth centuries imparted to the Pimas and Papagoes to whom they ministered. The Montezuma of ~~mythic~~ ^{mythic} fame (as distinguished from the historical Montezumas), and the alleged Aztec migration from the north or pueblo country, with which he is associated in the popular mind, are ~~undoubtedly~~ ^{undoubtedly} more than hinted at in the chiefs' story of an eagle leading the wandering people "who eventually passed to Mexico." With "the earth was waste and void," of Genesis, I: 2, compare "the earth.....in the beginning..... stretching far and fragile across the nothingness that was"; and with

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