

No Pinter; type and spacing of lines as in memo text; of which this is not.

"the Spirit of God moved upon the face of the waters", (l.c.), compare "the Earth-prophet flew over all lands in the form of a butterfly." ~~being told in the personification~~ The creation of man from "clay", which, according to the Pima account, "the Creator" "blew upon,.....till it was filled with life", recalls Genesis II: 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Again, of the Noachian deluge, there were to Noah three announcements; and in the flood-legends of Bancroft's Pima chiefs, there were given to the Earth-prophet three warnings of a ~~deluge~~ flood.\*

In the Fifth Annual Report of the Archaeological Institute of America, and in Part II of his Final Report, Bandelier presents statements ~~obtained~~ secured by him in his travels of 1883 in Arizona, and which had been obtained from the Pima Indians in years previous by an old resident in the vicinity of Casa Grande; Mr. J. D. Walker, and these statements, likewise to the effect that the Pimas themselves were the builders of a considerable part of the ancient towns and great houses of the Gila and Salt River valleys, but ~~more~~ more specific than those procured by Bancroft and differing considerably from them, we here present as ~~quoted~~ quoted and combined by Doctor Russell\*

Footnote

\*Bu. Am. Eth. Ann. Rep. XXVI, p. 25, second part of footnote g. Russell does not inform us whether, as one suspects, ~~Mr. J. D. Walker is the same as the "John Walker" whom he mentions (l. c., page 22) as having been appointed in 1857 as "Indian agent for the territory embraced in the Canadian purchase with headquarters at Tucson."~~

in his memoir on the Pima Indians:

\*Compare also the Pima creation myth, as given in Russell's memoir.

(Continued on 78.)



New type and printer's marks here as in the rest of the book of Capt. A.

"Here the statements of the Pimas, which Mr. Walker has gathered, are of special value; and to him I owe the following details: The Pimas claim to have been created where they now reside, and after passing through a disastrous flood — out of which only one man, *Ci-h5*, was saved — they grew and multiplied on the south bank of the Gila until one of their chiefs, *Ci-vā-nō*, built the Casa Grande. They call it to-day '*Ci-vā-nō-gi*' (house of *Ci-vā-nō*); also '*Vkt-gi*' (ruin). A son of *Ci-vā-nō* settled on lower Salt river, and built the villages near Phoenix and Tempe. At the same time a tribe with which they were at war occupied the Rio Verde; to that tribe they ascribe the settlements whose ruins I have visited, and which they call '*O-8t-gōm-vatqi*' (gravelly ruins). The Casa Blanca and all the ruins south of the Gila were the abodes of the forefathers of the Pimas, designated by them as '*Vī-pī-sēt*' (great-grandparents), or '*Ho-ho-qūm*' (the extinct ones). (*Ci-vā-nō* had twenty wives, etc. [Each of whom wore on her head, like a headdress, the peculiar half-hood, half-basket contrivance called *Kī-jo*.] Papers Archeol. Inst., IV, 463.) At one time the Casa Grande was beset by enemies, who came from the east in several bodies, and who caused its abandonment; but the settlements at Zacaton, Casa Blanca, etc., still remained, and there is even a tale [It is even said that the people of Zacaton made war upon their kindred at Casa Blanca and blockaded that settlement by constructing a thorny hedge around it. Through the artifices of the medicine-men the hedge turned into a circle of snakes.] Papers Archeol. Inst., iv, 464] of intertribal war between the Pimas of Zacaton and those of Casa Blanca after the ruin of Casa Grande. Finally, the pueblos fell one after the other, until the Pimas, driven from their homes, and moreover decimated by a fearful plague, became reduced to a small tribe. A portion of them moved south into Sonora, where they still reside, but the main body remained on the site of their former prosperity. I asked particularly why they did not again build houses with solid walls like those of their ancestors. The reply was that they were too weak in numbers to attempt it, and had accustomed themselves to their present mode of living. But the construction of their winter houses — a regular pueblo roof bent to the ground over a central scaffold — their organization and arts, all bear testimony to the truth of their sad tale, that of a powerful sedentary tribe reduced to distress and decadence in architecture long before the advent of the Spaniards. Bandelier in Fifth Ann. Rep. Archeol. Inst. Am., 1883-84, 80, 81?"

Part II,

On pages 434 and 435 of his Final Report, <sup>Part II,</sup> Bandelier says, "I was informed by Mr. Walker, at Casa Grande, that the Pimas claim all the ruins north of the Gila to the Ka-got, or 'Superstition range,' as those of their own people. They say that a son of ~~the~~ '*Civ-an-o*,' the chief to whom they attribute the construction of the Casa Grande, settled on the banks of Salt River, but that on the Rio Verde there lived a different tribe, with whom their ancestors were at war. The Pimas also state that the ruins with walls of stone are not those of their ancient settlements, and they call them '*O-ot-kom Vat-ki*' gravelly ruins. As their own pueblos formerly extended to the junction of the Rio Verde with the Salado, it would seem that the buildings near Fort McDowell stood near the limits of two tribal ranges, and were therefore more exposed to assault, when the two groups were at war with each other. There certainly is some historical truth in these fragments of folk-lore."



(Chon-shun spelled "not hi")

But Doctor Russell ~~remarks~~ remarks, "The Pimas have long since grown accustomed to being interrogated concerning the builders of the great stone and adobe pueblos that now lie in ruins on the mesas of the Gila and Salt river valleys. However ready they may have been in the past to claim relationship with the Hohokam or relate tales of the supernatural origin of the pueblos, they now frankly admit that they do not know anything about the matter." He explains that, "The Hohokam, that which has perished," is used by the Pimas to designate the race that occupied the pueblos that are now rounded heaps of ruins in the Salt and Gila river valleys." Again he says, "Each ruin is called va-aki, ancient house,\* and in the myths a name is added to distinguish it from other ruins and to it si'van<sup>2</sup> to identify him from other chiefs."

*While "Hohokam" is from a root meaning "old", I don't believe that the original meaning of "va-aki" is "water-house" or "water-plant".*

He gives a list of the best known places of ruins and the Pima names of the chiefs who ruled in them, as derived from the Pima myths; but in most instances the names of the ruins themselves are unknown. Casa Grande was known as Tsho'-oltuk (Corner), and was ruled by Sia'-al Tshu-vlaki (Morning Blue). Chiefs of other ancient places were Kia'-atak (Handle), who ruled at A'-at kam Va-aki (Sandy Ancient House), at Santan; an unknown <sup>Sivan</sup> Chief, who ruled at S'o'am Nyu'i Va-aki (Yellow Vulture Ancient House); Tshuf'haowo-o (Dipper), who was the Sivan<sup>2</sup> at the ruin situated about 4 miles northwest of Santan; Ta-a (Flying), who lived at the Sweetwater pueblo; Tsho'-otshuk Ta'tai (Black Sinew), Sivan<sup>2</sup> of ~~the~~ the va-aki now called Casa Blanca; Tshunarsat (Lizard), at Gila Crossing; A'an Hitupaki (Feather Breathing), at Mesa; and Vi'-ik falt Ma'kai (Soft Feathers Rolling), who ruled the pueblo between Tempe and Phoenix, excavated by the Arizona Antiquarian Society.

"When a single chief is referred to, he is usually called Si'van<sup>2</sup>, and when the full name is given, Si'van<sup>2</sup> is always added, so that it is not surprising that Mange, Bandelier, and others should have supposed that the Casa Grande pueblo was under the control of 'Siba' or 'Si'van<sup>2</sup>;' indeed it is now frequently designated 'Si'van<sup>2</sup> Ki' by the Pimas."

(or "rain-priest")

Whether significant or not, this Piman term, Sivan<sup>2</sup>, bears a striking resemblance to the Zuni word for "priest", Shiwani, which, says Cushing, "literally signifies guardian and possessor, as well as maker or keeper of the flesh, or seed of life of the Zunis."

Strosmann's copy of 186-188. Urm. & Kimpf, original of "Ho'-o-kum, ancient". In the Pima Museum, p. 101. "Wicoyon (old moon)", given by Hoff in 1888. Quail: Sayal (Cassimay), p. 55, Field Museum, p. 101.

\*Bu. Eth. Ann. XXVI, 23 - 25.

\*Ibid., XIII, 374.



In connection with the answer which the old Sobaiipuris made to Father Garcés a century and a third ago, that it was the Moquis,\*

Footnote

\*In other words, <sup>Hopi, or</sup> the Hopis. It is well known that the term, Moqui, meaning "dead" in their own language, is that by which they are known to many southwestern tribes. It is used not only by the Utes, who are of the same linguistic stock (Shoshonean) to which the Hopis in large part belong, and by the Pimas—an apparently related stock—but also by the partly Athapascan Navajos and other Indians of the Athapascan family, etc. The Utes sometimes also apply the name to the builders of the ancient cliff-dwellings and other house-ruins in that part of the pueblo area with which they are most familiar, and, from a northern portion of that area, it is said, they claim to have driven those people out. That some of the far northern house-builders were kindred of some of the clans that formed the Hopi and Zuni villages, seems certain, not only from tradition but also from other considerations. That the ancient builders of the San Juan region made circular ceremonial ~~chambers~~ <sup>chambers</sup> (or Kivas) while the villages of the Hopis and Zunis have only square ones, does not prove the contrary; for Hano, one of the so-called Moqui villages in Tusayan, has only square ceremonial rooms, and is known to have been settled by Tewa people <sup>who were</sup> builders of typical—i.e., round and subterranean—kivas <sup>and</sup> who in historic times migrated from the upper Rio Grande valley, "principally," says the Handbook of American Indians, "from an ancient pueblo known as Tsawarii, above the present town of Santa Cruz." *The Zuni, northeast, distinguished from southwest.*

Source of information by ...

when he asked them "who had made those houses that were in ruins and the broken pottery that is seen at various places on the river Gila," <sup>certain</sup> legends, obtained among the Hopis <sup>(Moquis)</sup> by Mr. A. M. Stephen, are of interest.

San Bu. 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

~~One~~ of these <sup>is</sup> presented by Mr. Cosmos Mindeleff in his "Aboriginal Remains in Verde Valley, Arizona." Says Mr. Mindeleff, "It is known that some of the Tusayan ~~people~~ gentes — the water people — came from the south." The legend, or tradition, he states, "was obtained by the late A. M. Stephen, for many years a resident near the Tusayan villages in Arizona, who, aside from his competence for that work, had every facility for obtaining data of this kind." It "was dictated by Anawita, chief of the Pat-ki-nyûmû (Water house gentes) and is as follows:

"We did not come direct to this region (Tusayan) — we had no fixed intention as to where we should go.

"We are the Pat-ki-nyû-nû, and we dwelt in the Pa-lât-kwa-bĩ (Red Land) where the ~~kwá-ni~~ kwá-ni (agave) grows high and plentiful; perhaps it was in the region the Americans call Gila valley, but of that I am not certain. It was far south of here, and a large river flowed past our village, which was large, and the houses were high, and a strange thing happened there.

"Our people were not living peaceably at that time; we were quarreling among ourselves, over huts and things I have heard, but who can tell what caused their quarrels? There was a famous hunter of our







fairest maid and arrayed them in their finest apparel, the youth with a white kilt and parouquet plume, and the maid with a fine blue tunic and white mantle. These children wept and besought their parents not to send them to Pá-lü-lü-koña, but an old chief said, "You must go; do not be afraid; I will guide you." And he led them toward the village court, and stood at the edge of the water, but sent the children wading in toward Pá-lü-lü-koña, ~~and~~ and when they reached the center of the court where Pá-lü-lü-koña was the deity the children disappeared. The water then rushed down after them, through a great cavity, and the earth quaked and many houses tumbled down, and from this cavity a great mound of dark rock protruded. This rock mound was glossy and of all colors; it was beautiful, and, as I have been told, it still remains there.

"The White Mountain Apache have told me that they know a place in the south where old houses surround a great rock, and the land in the vicinity is wet and boggy.

"We traveled northward from Palat-kwabi and continued to travel just as long as any strength was left in the people — as long as they had breath. During these journeys we would halt only for one day at a time. Then our chief planted corn in the morning and the pá-to-la-tei (dragon fly) came and hovered over the stalks and by noon the corn was ripe; before sunset it was quite dry and the stalks fell over, and whichever way they pointed in that direction ~~we~~ we traveled.

"When anyone became ill, or when children fretted and cried, or the young people became homesick, the Co-i-yai Katsina (a youth and a maiden) came and danced before them; then the sick got well, children laughed, and sad ones became cheerful.

"We would continue to travel until everyone was thoroughly worn out, then we would halt and build houses and plant, remaining perhaps many years.

"One of these places where we lived is not far from San Carlos, in a valley, and another is on a mesa near a spring called Coyote Water by the Apache. ....

"When we came to the valley of the Little Colorado, south of where Winslow now is, we built houses and lived there; and then we crossed to the northern side of the valley and built houses at Homolobi. This was a good place for a time, but a plague of flies came and bit the suckling children, causing many of them to die, so we left there and traveled to Ci-pa (near Kuma spring).

"Finally we found the Hopi, some going to each of the villages except Awatobi;

Footnote






\* ~~Soyak~~ *Soyak* for reference to the Soyak katsina and for notice of the Soyak ceremony, see <sup>the</sup> ~~the~~ *payas* herein.

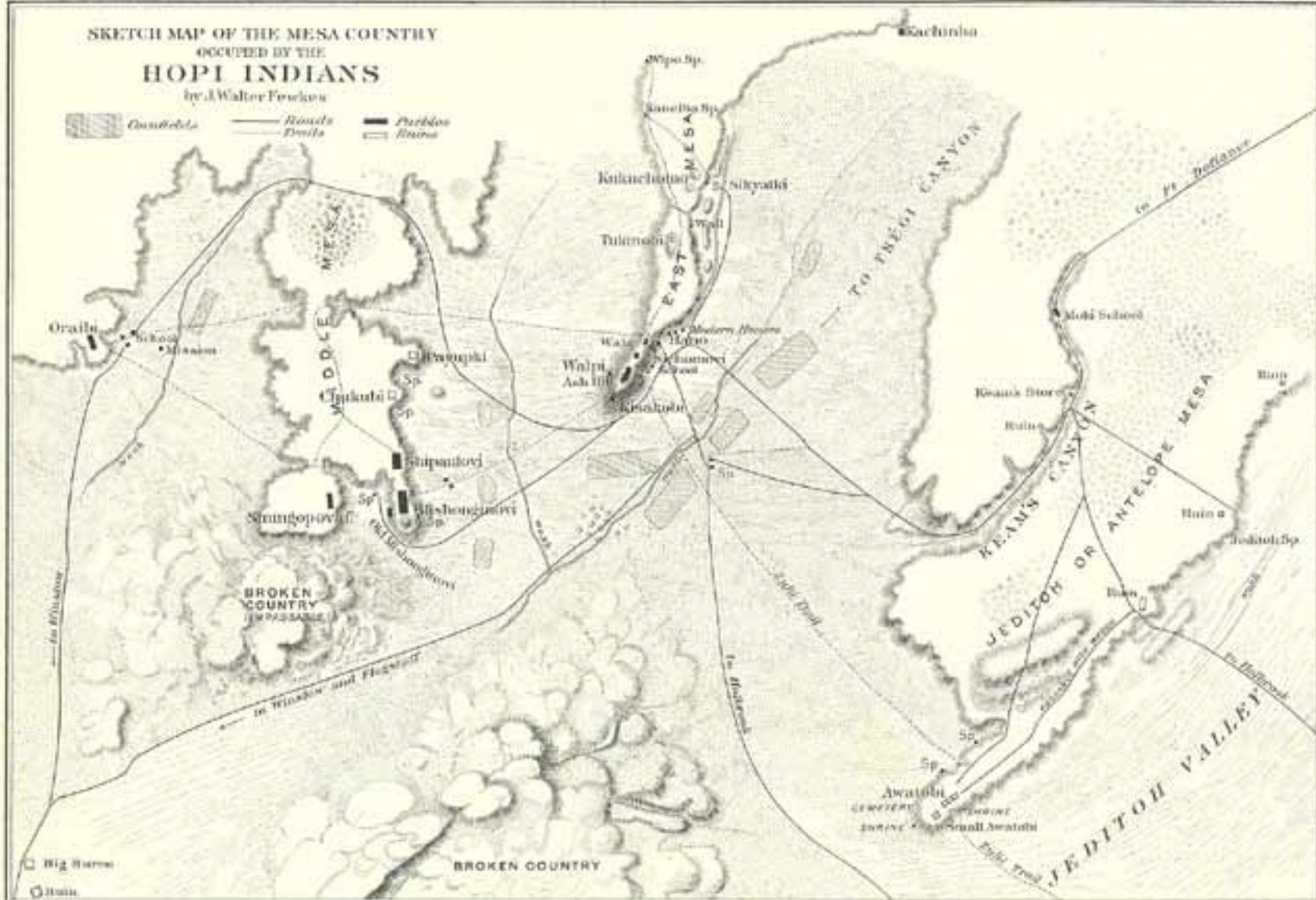
Footnote

See Eth. Ann. XIII, pp. 188, 189.



SKETCH MAP OF THE MESA COUNTRY  
OCCUPIED BY THE  
**HOPI INDIANS**  
by J. Walter Fenske

 *Quadrangle*    
  *Roads*    
  *Passes*  
 *Drifts*    
  *Rivers*



 Big Huts  
 Huts

BROKEN COUNTRY

See Fenske's report p. 533 after visiting.  
 See Fenske's report p. 533 after visiting.