

Collected also by Mr. A. M. Stephen, a variant of the above legend, differing from it as to many details and supplementing it, was published earlier by Cosmos Mindeleff, in Victor Mindeleff's "Study of Pueblo Architecture,"* and is as follows:

*In Eighth Annual Report of the Bureau of Ethnology. (1891, for 1886-7.)

"After the Asa came, the next group to arrive [in Tusayan] was the Water [Water-house, or Patki] family. Their chief begins the story of their migration in this way.

" 'In the long ago the Snake, Horn, and Eagle people lived here (in Tusayan), but their corn grew only a span high, and when they sang for rain the cloud god sent only a thin mist. My people then lived in the distant Pa-lát Kwá-bi in the South. There was a very bad old man there, who, when he met any one, would spit in his face, blow his nose upon him, and rub ordure upon him. He ravished the girls and did all manner of evil. Baholikonga* got angry at this and turned the world

*Pá-lü-lü-koña, (*Palulukonga*) of the preceding version of this legend.

upside down, and water spouted up through the kivas and through the fireplaces in the houses. The earth was rent in great chasms, and water covered everything except one narrow ridge of mud; and across this the serpent deity told all the people to travel. As they journeyed across, the feet of the bad slipped and they fell into the dark water, but the good, after many days, reached dry land. While the water was rising around the village the old people got on the tops of the houses, for they thought they could not struggle across with the younger people; but Baholikonga clothed them with the skins of turkeys, and they spread their wings out and floated in the air just above the surface of the water, and in this way they got across. There were saved of our people Water, Corn, Lizard, Horned Toad, Sand, two families of Rabbit, and Tobacco. The turkey tail dragged in the water—hence the white on the turkey tail now. Wearing these turkey-skins is the reason why old people have dewlaps under the chin like a turkey; it is also the reason why old people use turkey-feathers at the religious ceremonies.)

"In the story of the wandering of the Water people, many vague references are made to various villages in the South, which they constructed or dwelt in, and to ~~places~~ ^{The rocks} where they carved their totems at temporary halting-places. They dwelt for a long time at Homolobi, where the Sun people joined them; and probably not long after the latter left the Water people followed on after them. The largest number of this family seem to have made their dwellings first at Mashongnavi and Shupaulovi; but like the Sun people they soon spread

to all the villages.

"The narrative part of this journey is thus given by the chief before quoted:

"It occupied 4 years to cross the disrupted country. The Kwakwanti (a warrior order) went ahead of the people and carried seed of corn, beans, melons, squashes, and cotton. They would plant corn in the mud at early morning and by noon it was ripe and thus the people were fed. When they reached solid ground they rested, and then they built houses. The kwakwanti were always out exploring—sometimes they were gone as long as four years. Again we would follow them on long journeys, and halt and build houses and plant. While we were traveling if a woman became heavy with child we would build her a house and put plenty of food in it and leave her there, and from these women sprang the Pima, Maricopa, and other Indians in the South.

'Away in the South, before we crossed the mountains (south of the Apache country) we built large houses and lived there a long while. Near these houses is a large rock on which was painted the rain-clouds of the Water phratry, also a man carrying corn in his arms; and the other phratries also painted the Lizard and the Rabbit upon it. While they were living there the kwakwanti made an expedition far to the north and came in conflict with a hostile people. They fought day after day, for days and days— they fought by day only and when night came they separated, each party retiring to its own ground to rest. One night the cranes came and each crane took a kwakwanti on his back and brought them back to their people in the South.

'Again all the people traveled north until they came to the Little Colorado, near San Francisco Mountains, and there they built houses up and down the river. They also made long ditches to carry the water from the river to their gardens. After living there a long while they began to be plagued with swarms of a kind of gnat called the sand-fly, which bit the children, causing them to swell up and die. The place becoming unendurable, they were forced again to resume their travels. Before starting, one of the Rain-women, who was big with child, was made comfortable in one of the houses on the mountain. She told her people to leave her, because she knew this was the place where she was to remain forever. She also told them that hereafter whenever they should return to the mountain to hunt she would provide them with plenty of game. Under her house is a spring and any sterile woman who drinks of its water will bear children. The people then began a long journey to reach the summit of the table land on the north. They camped for rest on one of the terraces, where there was no water, and they were very tired and thirsty. Here the women celebrated the rain-feast— they danced for three days, and on the fourth day the clouds brought heavy rain and refreshed the people. This event is still commemorated by a circle of stones at that place. They reached a spring southeast from Kaibitho (Kuma's Spring) and there they built a house and lived for some time. Our people had plenty of rain and cultivated much corn and some of the Walpi people came to visit us. They told us that their rain only came here and there in fine misty sprays, and a basketful of corn was regarded as a large crop. So they asked us to come to their land and live with them and finally we consented. When we got there we found some Eagle people living near the Second Mesa; our people divided, and part went with the Eagle and have ever since remained there; but we camped near the First Mesa. It was planting time and the Walpi celebrated their rain-feast but they brought only a mere misty drizzle. Then we celebrated our rain-feast and planted. Great rains and thunder and lightning immediately followed and on the first day after planting our corn was half an arm's length high; on the fourth day it was its full height, and in one moon it was ripe. When we were going up to the village (Walpi was then north of the gap, probably), we were met by a Bear man who said that our thunder frightened the women and we must not go near the village. Then the kwakwanti said, 'Let us leave these people and seek a land somewhere else,' but our women said they were tired of travel and insisted upon our remaining. Then 'Fire-picker' came down from the village and told us to come up there and stay, but after we had got into the village the Walpi women screamed out against us—and so the Walpi turned us away. Then our people, except those who went to the Second Mesa, traveled to the northeast as far as the Taegi (Canyon de Chelly), but I can not tell whether our people built the houses there. Then they came back to this region again and built houses and had much trouble with the Walpi, but we have lived here ever since. (p. 31-33.)

To Printer: Set in same type as body of MS, and use same spacing of lines.

From the Narrative of the Expedition of the U.S. Army to the Source of the Colorado River of the West

They feared our thunder—

The "4 years" and "fourth day" of the ^{Patki} Chief's story ^{of course} are not to be taken literally; ^{Days and years are alike} The Patkis were apparently ^{in major part} Piman; ^{as among the Zuni and Hopis} and in the mythology of Piman peoples, 4 is an ever recurring number, as is ^{well exemplified} in Russell's memoir. ~~on the Pima~~ In a paper on Primitive Numbers, in the 19th Annual Report of the Bureau of American Ethnology, Doctor McGee remarks, "The most widespread of the mystical numbers is four. It finds expression in Cults of the Quarters in North America, South America, Asia, Africa, and is suggested by certain customs in Australia; it is crystallized in the swastika or fylfot and other cruciform symbols on every continent, save perhaps Australia; and it is established and perpetuated by associations with colors, with social organization, and with various customs among numerous tribes. In much of primitive culture the hold of the quatern concept is so strong as to dominate thought and action—so strong as to seem wholly inexplicable save through the interwoven mysticism and egoism of the lowly mind. The devotees of the Cult of the Quarters is unable to think or speak without habitual reference to the cardinal points; and when the quadrature is extended from space to time, as among the Papago Indians, the concept is so strong as to enthrall thought and enchain action beyond all realistic motives."

Supplement: Shot the Patki, ~~and they~~ when they stopped in the valley of the Little Colorado River, "made long ditches to carry the water from the river to their gardens," indicates that ~~that~~ they had come from a country where the art of irrigation by canal-led river waters was well understood. The remainder of the greatest ~~and~~ aboriginal canal systems of America are found on the Gila and Salt rivers. According to a paper on "The Ancient Canal Systems and Pueblos of the Salt River Valley, Arizona," by H. R. Patrick, ^{on Salt River} there were in these ancient systems, 735 miles of main canals, while in the year of the paper's publication (1903), the total mileage of the modern system was "but ten miles more." Mrs. Patrick's paper is accompanied with a map of the ancient canals, showing their relation to the modern ones.

Attention has elsewhere been called to ~~the statement~~ Mr. Hodge's paper on "Prehistoric Irrigation in ^{In this, it is rather stated} Arizona," ^{ancient} that the irrigating canals of the Gila ~~are~~ were more extensive than those of its ^{tributaries.}

The Patki chief's claim that the Pimas and Maricopas—tribes of the lower Gila—are colonies ^{that were behind} left ^{eastward-} by the same migrating people that settled in Palatkwabi, is an interesting feature of this legend; for it is equivalent to saying that the ^{ancient} house-building population of Palatkwabi was of at least two linguistic stocks, namely, Piman and Maricopan—or more broadly, Uto-Aztec and Yuman. ~~and in connection with the romantic story, "The Destruction of Palatkwabi," which will be further noticed anon, and which relates that Palatkwabi was settled by the Pimas who migrated eastward, it indicates that, while the Pimas had been settled in the country of the Pimas Gilaños and in its strict definition at least Palatkwabi was their home of the Patki father and~~

In the winter of 1604-5, some of the "Ozaras" were found by Juan de Oñate living near the junction of the Colorado and Gila rivers; and the valley of the latter stream was said to have twenty villages of the same nation. The Ozaras are believed to be identical with the Cocomaricopas and Maricopas. In 1699, Father Kino found one village of Cocomaricopas on Gila River, about 35 leagues below its junction with the Salt; and apparently several others of the same nation at points both east and west. In 1744, Sedelmair found the Maricopas settled along the Gila below the great bend, from Stue Cabitic, about 36 leagues; and in 1775, Garcés said they occupied the Gila Valley from about the mouth of the Hassayampah to the Aguas Calientes. About the middle of the same century, according to Venegas, they had some settlements so far west as the west side of the Rio Colorado, and so far east on Salt River as the Rio Verde. In 1826, ~~Mr~~ James O. Pattie found a village of "Cocomaricoppers," and in 1827 one of "Pipis," or Pimas (Pipatsje being a name by which the Maricopas today call themselves), on the Colorado River, respectively above and below the Gila's mouth. Since the latter date, the Maricopas, ^{and weary of constant warfare with the Yumas,} much reduced in numbers, have withdrawn up the Gila and formed an alliance with the Pimas Gilaños, and in 1846 were found by Lieutenant Emory occupying some 15 miles of the Gila Valley, from a little below the main Pima village to the mouth of Salt River. ^{westward}

"Stue Cabitic" is probably an error for "Stue," "Stuek," "Stuek."

~~Kit Carson found the Maricopas living at the mouth of the Gila in 1826, is erroneous; as in that year of his~~

~~journey eastward toward the Gila~~
 neighborhood flight from an irksome apprenticeship in Franklin, Mo. ^a to fall and winter of hardship and menial labor in Santa Fe and Taos, he had not yet been able to get a rifle or a trapping outfit, ~~nor~~ to join a trapping party, nor to go west of Santa Fe. Nor did he traverse the country west of the Rio Grande in 1827. In the fall of 1828, he was at the Santa Rita del Cobre, and in 1829 joined a trapping party that started from Taos ^{after a roundabout expedition} and descended the Gila rivers; and in that ^{year} is likely to have seen the Maricopas. ^(Salt and Gila) ^{observed by James Pattie, not Kit Carson who}

Footnote
 part of the main text

~~In his "Expedition to Arizona, 1846" ...
that several other clans besides the Patki clans have lived
long ago in the region southward from modern Tusayan. Among them
may be mentioned the Patuk (Spanish) and the Tani (Sun) people, who
played an important part in the early colonization of Middle Mesa
in Arizona.~~

Another Hopi legend obtained by Mr. Stephen, ~~is also referred to~~
is given in Doctor Fewkes' paper, "The AlósaKa Cult of the Hopi
Indians."* The footnotes quoted in connection with it are those

Footnote

*American Anthropologist, New Series, Volume I. 1899.

with which the doctor has elucidated it in that paper, ~~and~~ ~~some~~ ~~of~~ ~~them~~
~~obtained~~ ~~since~~ ~~Mr. Stephen's death.~~ ^{contains data} obtained ~~since~~ since
Mr. Stephen's death. This legend is as follows:

"At the Red House in the south* internecine wars prevailed, and the

Footnote

*"Palátkwabi, a legendary home on the Gila."

two branches of the Patki* people separated from the other Hopi and

Footnote

*"Probably the Squash and Rain-cloud clans." [In his article "Hopi," in the Handbook of American
Indians, Part I, (1907) Doctor Fewkes places the Squash clan in the Chusa or Snake phratry - F.W.C.]
determined to return to the fatherland in the north.* But these two

Footnote

"Even the southern clans are supposed to have originally emerged from
the under-world through the Grand canyon, but after their emergence
drifted into the south, just as the white men, who are said to have
emerged from the same place, went to the far east."

branches were not on the best of terms, and they traveled northward
by separate routes, the [later settlers of] Micoñinovi* holding to the

Footnote

*"This indicates that the two groups referred to were the Squash and
Rain-cloud clans, for the former later settled on the Middle Mesa and
the latter joined the Snake people at Walpi."

east of the [later settlers of] Walpi.

"The Patki traveled north until they came to Little Colorado river,
and built houses on both its banks.* After living there many years
~~the factional dissensions, which seem to have ever haunted these~~
~~people, again broke out, and the greater portion of them withdrew~~
~~still farther north and built villages the ruins~~

Footnote

*"Homolobi, near Winslow, Arizona. The several pueblos which these
built and inhabited in their migration to Walpi were Kuñchalpi,
Utcevaca, Kwifapa, Jettypehika (Navaho name of Chaves Pass and also
the two ruins at that place called Toubkwitcalobi by the Hopi),
Homolobi, Sipabi (near one of the Hopi or Moki buttes), and Pakatcomo."

the factional dissensions, which seem to have ever haunted these
people, again broke out, and the greater portion of them withdrew
still farther north and built villages the ruins* of which are still

Footnote

*"The last pueblo inhabited by the Patki people before they joined
the Walpi is now a ruin called Pakatcomo in the valley south of the
East Mesa near the wash. It is a small ruin, not more than four
miles away, and its mounds are easily seen from the mesa top."

discernible not far from the site of the villages their descendants

inhabit at present.

"The Squash [Micoñinovi] also trended slowly northward, occupying, ~~occupying~~, like all their legendary movements, a protracted period of indefinite length -- years during which they planted and built homes alternating with years of devious travel. They grew lax in the observance of festivals, and Muinwá inflicted punishment upon them. He caused the water to turn red, and the color of the people also turned red; he then changed the water to blue, and the people changed to a similar color. The Snow kacina appeared and urged them to return to their religion, but they gave no heed to him, so he left them and took away corn. Muinwá then sent Palülüköñ,* who killed

Footnote *"The Great Serpent."

rabbits and poured their blood in the springs and streams, and all ~~the~~ the water was changed to blood and the people were stricken with a plague. They now returned to their religious observances, and danced and sang, but none of the deities would listen to them.

"A horned kacina* appeared to the oldest woman and told her that on

Footnote *"This was possibly the personification of the Sun or other solar deity."

the following morning the oldest man should go out and procure a root, and that she and a young virgin of her clan should eat it. After a time she (the old woman) would give birth to a son who would marry the virgin, and their offspring would redeem the people. The old woman and the virgin obeyed the kacina, and the former gave birth to a son who had two horns upon his head. The people would not believe that the child was of divine origin; they called it a monster and killed it.

"After this all manner of distressing punishments were inflicted upon them, and wherever they halted the grass immediately withered and ~~the~~ dried. Their wanderings brought them to the foot of the San Francisco mountains, where they dwelt for a long time, and at that place the virgin gave birth to a daughter who had a little knob on each side of her forehead. They preserved this child, and when she had grown to be a woman, the horned kacina* appeared and announced to

Footnote *"The horned kacina is supposed to be either the Sun or other solar deity. The term kacina is often used in a very general way to mean any divine personage, but at Walpi this is believed to be a secondary use of the name. Originally it was applied to certain personifications introduced by clans from the east, and later came to have a general application."

her that she would give birth to horned twins, who would bring rain and remove the punishment from their people. This woman was married, and the twins, a boy and a girl, were born; but she concealed their