

divine origin, fearing they would be destroyed.

"The Patuñ [Squash] * now moved to the Little Colorado where they

Footnote

~~built houses and met some of the Patki people to whom they related~~
*Throughout the legend these are called the Micoñinovi people, but from the fact that the original settlers of the pueblo were of the Squash clans, the name of these clans is substituted in the remainder of the legend for the name of the pueblo which they founded."

built houses and met some of the Patki people to whom they related their distresses. A wise man of the Patki came over to them, and on seeing the twins at once pronounced them to be the ~~Micoñinovi~~ Alósaka. They had no horns up to this time, but as soon as this announcement was made, their horns became visible and the twins then spoke to the people and said that it had been ordained that they were to be unable to help their people until the people themselves discovered who they were. The Patuñ were so enraged to think that the Alósaka had been with them, unknown so many years, that they killed them, and still greater sufferings ensued.

"They again repented, and carved two stone images of the Alósaka which they painted and decked with feathers and sought to propitiate the mother. She was full of pity for her people, and prayed to the Sky-god* to relieve them. A period elapsed in which their suffer-

Footnote

*"That is, to the Sun, their father."

ings were in great measure abated.

"The Patuñ then sought to join the Patki clans, but the Patki would not permit this, and compelled them to keep east of Awatobi.

"Many ruins of phratry and family houses of the Patuñ people exist on the small watercourses north of the Puerco at various distances eastward from the present village of Walpi. The nearest are almost fifteen miles, the farthest about fifty miles.*

Footnote

*"There is here such marked contradiction of other legends that this account must not be accepted as final. Probably Awatobi, and possibly other pueblos on the same mesa, had Patuñ clans in their populations."

"Their wandering course was now stayed. When they essayed to move farther eastward, a nomadic hunting race who occupied that region besought them not to advance farther. Their evil notoriety had preceded them, and the nomads feared the malificent influence of their neighborhood. It would seem, however, that instead of hostile demonstrations the nomads entered into a treaty with them, offering to pay tribute of venison, roots, and grass-seeds, if they would abstain from traversing and blighting their land, to which the Patuñ agreed.

"But these unfortunate wretches were soon again embroiled in factional warfare which finally involved all the Hopi, and the stone images

of the Alósaka were lost or destroyed. Famine and pestilence again decimated them, until finally the Alósaka katcina appeared to them and instructed them to carve* two wooden images, but threatening them that

*"These are the two images found at Awatobi which this account considers in the opening pages, and the principal reason why the people from the Middle Mesa were so solicitous concerning them is shown in ~~the~~ the closing paragraphs of the legend above quoted."

if these should be lost or destroyed all the people would die."

The two images and the Middle Mesa people's solicitude concerning them, to which the Doctor alludes in his last explanatory footnote of the above legend, are ~~mentioned~~ brought out by an incident involving a temporary loss of the images, related in the introduction to his paper on the Alósaka cult, as follows:

"A little over ten years ago an Indian living near Keam's Canyon, Arizona, informed Mr. T. V. Keam, who for several years had been making a collection of Hopi curiosities, that there were two idols in a cave near the ruins of the old pueblo of Awatobi. Mr. Keam, supposing these images to be so ancient that they no longer were used in the Hopi ritual, especially as they were reported from a point ten miles from the nearest pueblo, visited the place, and brought the idols to his store, several miles distant. When the removal of these objects became known, it created great consternation among some of the Hopi, and a delegation of priests from one of their villages begged Mr. Keam to restore the figurines to them, stating that they were still used in their ceremonies. This request was immediately granted, and the two idols were borne away with great reverence by the priests, who sprinkled a line of meal on the ground along the trail as they returned home. The images, however, have never been returned to their old shrine under the Awatobi mesa, but a new fane has been found for them, the situation of which is known to no white man."

To ~~the above incident~~ ^{the above incident} the Doctor ~~adds an interesting discussion,~~ ^{adds an interesting discussion,} of which the following is a ~~best~~ ^{best} part:

"From the late Mr. A. M. Stephen's rough sketches, notes, and measurements of these images (which the writer has not seen), it appears that they are made of cottonwood, the larger one about four feet tall, the other five inches shorter. Mr. Stephen thought that they represented male and female, and his sketches of them show ground for that belief. Each has a well carved head, from which arise two straight projections which will be spoken of as horns.

"In his studies of the Hopi Indians the author has several times visited the shrine at Awatobi where these objects were once kept, finding it a depression in a large boulder, which was formerly walled up with masonry, making a shelf upon which the images stood. The

In 1895 Doctor Fewkes was evidently inclined to identify Palatkwabi with the Red Rock country of a source of Rio Verde above Camp Verde; for, in explaining the considerations that led him to choose that country—especially Oak Creek—for part of his research work of that year, he says, "The color of the Red Cliffs fulfilled the Tusayan tradition of Palatkwabi, or their former home in the far south."* In

Footnote *Bu. Am. Eth. Ann. XVII, 531.

that year, he found the Upper Verde Red Rock country to be a part of a "chain of ancient dwellings extending from the great towns of the Gila to the ruins west of the modern Tusayan towns," and of this chain he remarks, "If this line of ruins, continuous from the Gila Valley to Tusayan and beyond, be taken in connection with legends ascribing Casa Grande to the Hopi and those of certain Tusayan clans which tell of the homes of their ancestors in the south,..... a kinship between southern and northern sedentary tribes of Arizona does not seem as unlikely as it might otherwise appear."* In the accounts of ~~the~~ his

Footnote *Ibid.

field work of the summer of 1896, Doctor Fewkes describes the ruins at Chaves Pass as another link in the chain connecting the ancient dwellings of the lower ^{Salt and} Gila with those of the Hopi country, Chaves Pass being a gateway through which leads an ancient ^{trail} ~~highway~~ from Rio Verde to ruins west of the present Hopi villages.

But one by Rio Verde and through Chaves Pass, was not the only route of migration from the Gila and Salado valleys to Tusayan, as, indeed, the legends themselves ~~clearly~~ inform us. There were ^{several} others farther east, one of which, as we have seen, was used by ~~the~~ people who settled at Mishongnovi.

Nor is the red region of Oak Creek and vicinity the place that ~~we~~ can ^{best} claim to be the Palatkwabi, legendary ^{as} by the Patki, as their former home in the "far south." ~~It was doubtless a~~ ^{It was doubtless a} ~~way-station of the~~ ^{way-station of the} ~~some of the Western~~ ^{some of the Western} ~~Patki in their~~ ^{Patki in their} migration from western Palatkwabi ^(or from west of Palatkwabi) to Tusayan, ~~the~~ ^{since} Kwihapa, the name of one of the way-stations according to the legends, means "Oak Water;" ^{but it} ~~does not comport with~~ ^{does not comport with} ~~Anawita's~~ ^{Anawita's} ~~description of its relation to a large~~ ^{description of its relation to a large} ~~river.~~ ^{river.}

MS. Acad. No. 572, 530.

That Palatkwabi was not ~~located~~ ^{located} on a source of Rio Verde, was indicated by Doctor Fewkes ^{later} (1899) as we have seen, by his Alosaka legend footnote which defined it as "a legendary home on the Gila"; and that ~~in~~ in 1898 he understood it to be east of the San Pedro, appears in the Nineteenth Annual Report of the Bureau of Ethnology (page 597), where he wrote, "The original home of the Patki clans is called in their legends Palatkwabi, and is said to have been near San Carlos in the Gila Valley, southern Arizona."

MS. Acad. No. 572, 530.

indurated shales, and massive red sandstones) that crosses the Gila at the canyon below San Carlos; and second, to the more or less ruddy-bluffed and well ruin-dotted ~~valley~~ Florida Valley. Throughout that belt and adjoining it, and throughout the Florida Valley, are scattered ruins, which in the broad eastern or Pueblo Viejo segment of that valley—Pima to Buena Vista—become so numerous as to form an almost city-like tract.

In travelling eastward or northeastward from the comparatively low, ~~country~~ sparse-y-mountained ^{plains} of the lower Gila or Gila-Salt, emigrants would have come to a broad, southeast-northwest-trending belt of elevated and mountainous country in which red sandstones and conglomerates are a conspicuously recurrent feature, and which extends from considerably south of the Gila River to far northwest of ^{the} Salt.

~~Emory's~~ This Palatkwabian ~~belt~~ belt passes near San Carlos; and east-faring emigrants on the Gila, would have reached its eastern border in the vicinity ^(broadly) ~~of~~ the San Pedro River; ^{indeed some miles west of that river and of Mineral Creek} while those ~~faring~~ eastwardly and northeastwardly by way of the Salt and Verde respectively, would have reached it at points more and yet more to the north and west. ^{and Johnston} Emory, in 1846, found the mountains between the mouth of the San Carlos and that of the San Pedro, chiefly of red sandstone and conglomerate, underlain with lesser thickness of ~~massive~~ "slate" and encrinital limestone (Carboniferous formations, in which some coal has since been found) upon a foundation of coarse red granite—all more or less cut with dikes and capped with sheets of basalt. **Some** ~~yellow~~ yellow sandstone was associated with the red, and similar red and yellow sandstones were seen ^{also} somewhat west of the San Pedro. ^{One} ~~was~~ ^{was a peak} ~~of~~ the Pinal Range, ^{near} ~~of~~ the landmarks they especially noticed in this belt, ^{near} the Pinal Pass, and ~~which~~ which Emory called "the watch-tower of the Apache," because on its summit (barometrically determined 5,724 feet above sea) he found "a well-levellied seat of large slabs of red....sandstone" that commanded the valley of the Gila to "beyond the base of Mount Graham." "Near the top of this ~~peak,~~ ^{peak,}" wrote Emory, "the mezcal grew

in abundance, and with the stalk of one 25 feet long we erected a flag-staff." ^{The mezcal is Agave parryi; there is a region answering to Bonpland's description of Palatkwabi: "where the Cornal (agave) grows high and plentiful."} ~~The~~ ^{peak} ~~was~~ ^{was some} 10 or 11 miles

"At the camp near this mountain, Johnston wrote under date of Nov. 2, "The high peaks afford fine points for look-outs, upon one of which is always seated one of their number, like the sentinel-crow on the highest limb of the adjacent tree, watching over the safety of his thieving fraternity." ^{near the San Pedro River and south of the Gila,} west of San Carlos Creek. Another ^{was} ~~was~~ Saddle Peak, a double mountain ^{In this region also, south of the River, are the mountains known as the Marcal Range."} of red sandstone, capped with basalt.

In the southern part of this red rock belt, a conspicuous and well-

Johnston

