divine origin, fearing they would be destroyed.

"The Patum Squash " now moved to the Little Colorado where they know manufactor who will be a second to the Little Colorado where they will have a second to the Micominovi 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 Approximate Aldeaka. 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 sind that it had been ordained that they were to be unable to help their people until the people themselves discovered who they were. The Patum were so enraged to think that the Aldsaka 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 Al6saka 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-

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

ings were in great measure abated.

"The Patun 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 Patum 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.*

*"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 Patun 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 Patum agreed.

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

Chapter ale

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

Goder

*"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 Mathe 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 minimized brought out by an incident involving a temporary loss of the images, related in the introduction to his paper on the Alosaka 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 delegation of priests from one of their villages begged Mr. Keam to restore the figurines to them, stating that they were still used in This request was immediately granted, and the two their ceremonies. 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 situa-

tion of which is known to no white man, "
To be remained by the control of the co

"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 bowlder, which was formerly walled up with masonry, making a shelf upon which the images stood. The

entrance to this shrine faces the east, and the bowlder lies a few feet lower down on the cliff than the foundation of the old mission church of San Bernardino de Awatobi. By interrogating Indians regarding the images, he found that they represent beings called alosakas, the cult of which, proposed once practised at Awatobi, still survives in the rites of the modern Hopi pueblos."

The above account seems to indicate the revival, rather than origin, of the Alosaka cult among the Patungs during the slow, deviating, and frequently interrupted migration of those people from Falathwabi to Tusayan; for the prompt recognition of the Alosaka by the Patki wise man indicates that these had long been known in his phratry, and presumably, therefore, had belonged to the pantheon of the Patki and associated class in Palathwabi.

curiously coincides with the meaning of the Nahuatl name, Chichilticalli; but it was another in "the Red Land of the South," rather than at any one house, smeather or village, that the internecine wars prevailed.

In Field Museum Publication, 96, "The Traditions of Hopi," (pages 48-63,) Mr. H. R. Voth gives quite an extended legend of "The Destruction of Falatkwapi," obtained in 1903-4 from Lomavantiva one of the principal men of the Hopi pueblo of Shipaulavi. Its introductory portion is as follows:

Fortnote The italias are owns, (F. W. C.) Inthis "Mishongnovi Commonies of the Sonake and artelope

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

Footnota

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 Walley to "usayan and beyond, be taken in connection with legends ascribing Gasa Trande to the Hopi and those of certain Tusayan clans which tell of the homes of their ancestors in the south,....a kinship between nouthern and northern sedentary tribes of Arizona does not seem as unlikely as it might otherwise appear."* In the accounts of **** his

Fromote "Thid.

field work of the summer of 1896, Doctor Fewkes describes the ruins at thaves Pass as another limbin the chain connecting the ancient dwellings of the lower dila with those of the Hopi country. Chaves Pass being a gateway through which leads an ancient that from Rio Verde to ruins west of the present Hopi villages.

of migration from the dila and Salado valleys to luckyan as, indeed, the legends themselves ***/** inform us. There were others farther east, one of which, as we have seen, was used by people who settled at Mishongnovi.

Nor is the red region of Cak Creek and vicinity the place that the can Claim to be the Falatkwabi Terended by the Fathis as their former home in the far south."

It was a doubtless of the far south. The way of the Western course and first and fir

was indicated by Doctor Fewkes (1899,) as we have seen by his Alosaka legend footnote which defined it as "a legendary home on the Gila"; and that 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 Pathi clans is called in their legends Falatkwabi, and is said to have been near San Derlow in the Gila Valley, Southern Arizona."

1890

Fritante

From the etymology of the name, and from the various legendary
sources, which the following data as to Palatkwabi and its location:
The name, taken literally, means "Red High Place"; being from palathway,
"red," and abi, "high place," (Franks,) or highly, as in Mondow, Book Hight (16th.)
The locative, abi, or obi, (having also ubi, ibi, ybe, etc., as
variant spellings, the b often replaced by Y.) is a termination common
in Hopi geographic hames. The Mondow fact lawyed fand Walamare duries,
of the Yuman linguistic family—have essentially the same word—to wit,
avi or ha-hea. In the language of the former tribe, and ovi-e in that
of the pimae also have Guevavi, Sambe, Mavavi, and other

The Pimus also have Guevavi. Sanaba, Mayavi and some and other tike-ending geographic names; the some or all of these may be different from the above.

Sometimes, however, in Hopf words, abi (or equivalent) seems to have come to mean merely "place."

Palathwabi, in its later acceptation, and as understood by Anawita and Lomavantiwa, was evidently not a particular apot, but a Wregion, "
The Red Land," -"where the kwami (agave) grows high and plentiful."

It was far south of the Hopi towns, (Anawita,)

Tt was "perhaps...in the region the Americans call Oila valley." (Anamita.)
In it was a large river. (Anamita.)

It contained a targe village, in which dwett Answita's ancestral clan or some of the clans of his phratry, (as he says, "our village,"); past which village the "large river" flowed. (Answita.)

It also contained Lomavantiwa's ancestral village, which (Destruc. of Palathw., p. 50) was on "a river or creek"; again called "the river." (Lomavantiwa.)

It was "for a long time" the habitat of the Patki wwwwwww people and "a great many other people" (Lomavantiwa); and hence presumably it had many willages and clan houses.

Extensive ruins are still to be seen there. (Lomavantiwa.)

Att of the above appears applicable not merely to the valley of the Oita River, but in particular, first, to a belt of Carboniferous (or Carboniferous and Permian) dodded mountain-making rocks (limestones,

indurated shales, and massive red sandstones) that crosses the Gila at the canyon below San Carlos; and second, to the more or less ruddybluffed and well ruin-dotted watter Plorida Valley. Throughout that belt and adjoining it, and throughout the Plorida 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 oity-like tract.

In travelling eastward or northeastward from the comparatively low. control winds did did did did did some sparse by mountained felains of the Lower Gila or Gila-Salt, emigrants would have come to a broad, southeastnorthwest-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 Gita River to far northwest of Salt.

This Palathwabian and the belt passes near San Carlos; and east-faring emigrants on the Gita, would have reached its eastern border in the vicinity of the San Pedro Siver; 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. 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, underlaid with lesser thickness of encrimitate "slate" and encrinital limestone (Carboniferons formations, in which some coal has since been found) upon a foundation of coarse red granite-all more or less out with dikes and capped with sheets of basalt. Some with the red, and similar red and yellow sandstones were seen somewhat west of the San Pedro.
One was a peak didentified the Pinal Range, the Pinal Pass, and which whow didded to the destrict which Emory called "the watch-tower of the Apache." because on its summit (barometrically determined 5,724 feet above sea) he found wa well-levelled 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 Winderstand and the mercal grew

In abundance, and with the stalk of one 25 feet long we erected a flagThe consequence former; to be a supplementary I description of Relationshi; to be the former of the staff. " A fight with first the former of the supplementary of the calm near this mountain. Johnston wrote under date of how. 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 theying fraternity." neaturthe San Pedro Ruer and south of the Gila, another was Saddle Peak, a double mountain in this region also, south of the Kiner, with the basalt." thieving fraternity." west of San Carlos Creek.

of red sandstone, capped with basalt. In the southern part of this red rock bett, a conspicuous and wellknown tandmark is the so-catted "Plack Rock" that gives name to Plack Pock Creek. This remarkable monument, towering perhaps 300 or 1,000 feet above the creek at Wight's Ranch, is really red; but as it is most conspicuous from the Plorida Valley, and is approached or observed chiefly from parts of that valley east of Fort Thomas, it is viewed most commonly from its north and shaded side, which gives it a dark appearance—the shade being deepened by the perpendicularity of its walls, and compared with the more gradual and better-lighted north slopes of the mountains with which it is surrounded.

Red sandstone in its vicinity is not confined to the tower itself, which is clearly but the piece de resistance of the upturned and disordered bett-like outcrop to which it belongs. The red soits at the western base of Mount Graham, may be derived partly from more southern becomes of the same red strata, and in part from the decomposition of granite and gneiss of that mountain.

表面实有效性的实际,不是由于1997年,1997年,1997年,1997年,1998年,1989年,198

To northwestern parts of this same Palatkwabian belt belong the red sandstones of the Tonto Basin and the magnificently scenic "Red Rock country" explored by Doctor Fewkes in 1895 on Oak Creek, a tributary of Verde River, between Camp Verde and Flagstaff; and apparently of Verde River, between Camp Verde and Flagstaff; and apparently of Verde River, between Pinto and Cherry creeks, at the southeastern end of the Sierra Ancha, described in Volume XL of the Bulletin of the American Geographical Society by Samuel O. D. Potter, late Major and Surgeon of Volunteers, U. S. Army, as from exit of the Lower canyon of Pinto Creek in 1869 he saw it "glowing in the evening sun," which, from the rock's "projecting crags," "cast deep shadows" upon it, like "doors and windows," and gave it "the very similitude of an enormous red castle,"

gentrale

* Bu. Potter surmised that this red outle-like rock, or some resion in its neighborhood, might have been the Chichilticalli.