

— usually of later and less consolidated materials —

Red or reddish bluffs[^] are seen in diverse parts of the Florida Valley. Such are the bluffs or mesa fronts between Black Point (in the San Carlos Indian Reservation) and Old Camp Goodwin, and thence for some miles southeastward. Dr. Merrill P. Freeman, in his paper on Chichilticalli, has noted a bank of red earth near the Buena Vista ruin, at the east end of the Valley. But the most conspicuous and noted of the red topographic features of Florida Valley is the Red Butte, south of the town of Fort Thomas. This well-known landmark is nearly opposite Cork, a railway ore-shipping point between Fort Thomas and Fairview. It was one of the sacred places or shrines of the Hohokam, and evidently an important one; the shelved and cavernous depths of the sink in its summit having been anciently the depository of many votive offerings (such as small bows and arrows, prayer-sticks, clayware, etc.) that have been taken away in recent years by visitors, some of whom have had themselves let down by ropes into the interior for the purpose. The Red Butte seems indeed to have been the principal fane on the near-river floor of the Florida Valley.*

Footnote

*The Red Butte enjoys several names. Mr. Louis Voelckel, who in 1916 had resided at Fort Thomas for about forty years, called it "the Red Knoll." On the 1908 Map of Graham County, (with a copy of which I was kindly favored by ~~xxxxxxxxxxxxxxxx~~ its author, Mr. Albert T. Colton,) it is legended "Clay Butte." On the 1912 U.S. Land Office Map of Arizona, its location is approximately marked by the words "Valley Vol.," from which it seems that this peculiar topographic feature, produced wholly by aqueous agencies (sedimentation, followed by the erosion and undermining of the once extended strata that appear in the neighboring bluffs) has by some been mistaken for a volcanic crater.

The origin of the name, Palatkwabi is puzzling; and not less so from the fact that the original and the present ~~meaning~~ ^{the latter having become broader than the former.} geographic sense of the word are not necessarily the same. In Lomavantiwa's "Destruction of Palatkwabi," as presented by Voth, we read, "The name seems to be derived from a high bluff of red stone." ~~some~~ ^{It} ~~was~~ ^{was} ~~derived~~ ^{derived} in that manner, or from any definite point, it is doubtful whether

such point can now be recovered, and ~~it is certain that~~ the name ^{has been often} ~~is~~ ^{have} a much wider collective application, —namely to ^{a considerable upper} ~~part~~ of the Gila ~~Southland~~ Southland. ~~where~~ ~~it~~ ~~had~~ ~~in~~ ~~the~~ ~~mind~~ ~~of~~ ~~individual~~ ~~legends~~ ~~of~~ ~~the~~ ~~area~~

If derived from any red local feature, the name may have come from the Red High Country, or Palatkwabian belt, we have described as crossing the Gila at the canyon between San Carlos and San Pedro rivers; or from some red bluff, mountain, or tower in that belt and presumably not far from the Gila River; ^{not far from San Carlos} or from some red butte or ~~high~~ bluff of the Florida Valley; or from a high-perched red house or fort near the Gila (compare Chichilticalli) that gave its name to a commonwealth or district of bottomland pueblos, ^{some of} which were subject to floods such as the Patki legendists say visited one or more pueblos of Palatkwabi;* or to the autumnal red foliage feature that led

Footnote

The wholesale manner in which some of the Florida Valley farm lands and the sites of Old Geronimo and the Old Subagency were undermined and swept away ^{by the Gila} in the floods of the latter part of the winter of 1915-16, makes it seem not improbable that some of the ancient lowland pueblos there have been invaded or even wiped out by ~~such~~ ~~like~~ floods of ~~the~~ stream in years and centuries past.

Lieutenant Emory, enroute down the Gila below San Simon Creek with the Army of the West, to write in his journal under date of October 29, 1846, "the crimson tinted Sierra San Carlos skirted the river on the north the whole day," ^{that he observed} the vivid hue ^{of} ~~the~~ the Gila Range ~~is~~ (his "Sierra San Carlos"), being due not to the color of the mountain rock but to ^{elevated} tracts of a deciduous scrub oak ~~is~~ foliage ~~is~~ reddened by the autumn frosts.

^{primarily,} "Red High Place," ^{thus,} ~~may~~ ^{may} have meant "Red High Country," "Red Height," "Red High-perched Pueblo," or ~~Height~~ "Height where the foliage turns Red." But whatever its origin, the fact remains, ^{the name} that "Palatkwabi" ~~is~~ ^{the "Gila Southland" or that part of the} ~~is~~ ^{Gila Valley, which} ~~is~~ ^{lies to the south of the Hopi country;} ~~is~~ ^{and the query hence arises, may it not have} originated independently of any red or high local feature?—since, with the Hopis as with the Zuñis, red is the ceremonial or symbolic color for south. ^{which is suggested as a possibility only—} Such an origin ^{of the name} could ~~be~~ ^{be} reconciled with Somavantina's ~~statement~~ ^{statement} that Palatkwabi was "somewhere southeast of Tlagstaff in southern Arizona," only by recognizing that each traditionist would naturally locate Palatkwabi in that part of the land from which his clan had come.

We have seen that Palatkwabi was for a long time the habitat not only of many other people, but also of a people many of whose descendants now live among the Hopi and call themselves the Patki nyumu; which is to say, "Water-house People (patki or batki, water-house; and nyumu or namu, "people.")* By the Pimas, these seem to have

Abolished

"This is the usual interpretation (Stephen, Fewkes, etc.) Voth, however, interprets it "Divided Water clan." Either interpretation is consistent with the idea of canal irrigation; the water being brought to the houses (or pueblos or compounds) and divided to the fields by ditches.

*Favada (1772) said the Shoshoneans (N. of Gila, R.) speak of water (Mojave) and Baquiyobas (Pima) probably only as names of the nation.

borne the same name. For the early missionaries who dwelt among the Pimas, heard and wrote of the Baquiobas (spelled also Baquiobas and Bagiopas);* and wa oba (more commonly spelled opa), in the Pima, means "people"; while wa ~~wa~~ Baqui seems to be only a variant of Batki, "water-house." The word varki, which the Pimas Gileños apply to these old houses, ~~is a corruption~~ ^{may be} but a survival of the same word, batki; these old buildings being the water-houses (houses or towns to which water was brought in ditches), and the people who dwelt in them being known as the Water-house People. ^{Hopi (Shoshonean)} The word pa or ba or va, (for "water,") is obsolete among the Pimas, or rather is seen only in ^{certain} ~~some~~ compounds ~~which~~ which refer directly or indirectly to water or liquid;*

Footnote

*The writer has compiled a considerable list of Piman words ~~whose form and significance may suggest their origin as compounds of the Shoshonean root, pa~~ ("water") and its variants, va, etc.

Hence it need not be a matter of surprise, if the Pimas have, after centuries, forgotten the original significance of the word, varki, ~~and~~ so that it means to them today only "old house," or "ruin."

In 1564 or '5, Francisco de Ibarra visited the then comparatively well preserved ruins of the Casas Grandes on the river of like name in Chihuahua, and was told—probably by guides of Yaqui or other Piman stock—that ~~the~~ ^{the} ~~great~~ ^{three-storied} and ^{sumptuous} ~~edifices~~ ^{edifices} ~~and~~ ^{and} extensive plazas of that great, walled city had been the habitation of the Paguemi, or Pagme, whose people had abandoned their town and gone eastward. Paguemi and Pagme seem to be but variant spellings of the Piman word Bagi ~~(as seen in~~ ^{(as seen in} Bagi-opa, Baqui-opa, etc.), pluralized after a southern Pima fashion, just as the river and town of the Yaqui Indians were called Yaguimi (river of the Yaquimi, pueblo of the Yaquimi), and as neighboring towns lower down on the same river were called Torimi, Potami, Belemi, etc. ^{apparently} Thus ^{the} Chihuahuan Casas Grandes people (who not only built large houses like the varki of the Gila, but brought water to them in ditches as did the Batki-namu, or Bagi-opa) were also "Water-house People."*

Footnote

*It is possible ~~that~~ ^{that} Paguemi (or Pagme) is the plural of the Piman word, pagus, "eagle," and that Chihuahuan Casagrandeans were "Eagle People." But in point of practice they were water-house people, or divided water people, ~~whatever~~ ^{whatever} the import of their name.

once dwelt at Chaves Pass. This seems to point to a western or lower segment of the Gila country as the part of Palatkwabi whence came ^{at least a part of} the ~~the~~ Patki ^{people} ~~people~~ or ~~Tusayan~~; and it indicates that if the ~~the~~ pueblo, bluff, mountainland, or what-not, that ~~the~~ ^{Gila} ~~name~~ name to Palatkwabi, was east of the San Pedro River, and ^{sometimes} ~~if~~ the country ^{known} known as Palatkwabi ~~was~~ ~~in~~ ~~the~~ ~~desert~~ ~~of~~ ~~the~~ ~~upper~~ ~~part~~ ~~of~~ ~~the~~ ~~Gila~~ ~~Valley~~, as the Desert of ~~the~~ ~~Upper~~ ~~Part~~ ~~of~~ ~~the~~ ~~Gila~~ ~~Valley~~ was an upper part of the Gila ^{River} Valley, the name has

also a ^{broad} collective ~~interpretation~~ interpretation, embracing both the upper and the lower Gila country—the great Southland—although it may still have a more local or provincial meaning to any particular ~~part~~ ^{of the Patki phratry} traditionist, according to the locality ^{whence} ~~whence~~ his ~~clan~~ clan came.

If the Lizard ^{phratry, numerously represented, once dwelt in the} ~~clan~~ ~~of~~ ~~the~~ ~~lower~~ ~~Gila~~ ~~or~~ ~~Gila~~ ~~Salt~~ ~~country~~, ^{as the great frequency with which the lizard has been among etched pictographs on the rocks of that region seems to indicate,} it is possibly not without significance that, according to ^{Pima} ~~the~~ ~~tradition~~, ~~the~~ ~~clan~~ ~~of~~ ~~the~~ ~~lower~~ ~~Gila~~ ~~or~~ ~~Gila~~ ~~Salt~~ ~~country~~ obtained ~~the~~ ~~name~~ ~~of~~ ~~the~~ ~~clan~~ ~~of~~ ~~the~~ ~~lower~~ ~~Gila~~ ~~or~~ ~~Gila~~ ~~Salt~~ ~~country~~

the chief of the greathouse ruin at Gila Crossing was named "Lizard," ^{"little green" or "blue-tailed"} ~~and~~ ~~that~~ ~~a~~ ~~"Lizard"~~ —perhaps rhetorical for a ~~"Lizard"~~ ~~chief~~ ~~of~~ ~~the~~ ~~lower~~ ~~Gila~~ ~~or~~ ~~Gila~~ ~~Salt~~ ~~country~~ man, of the Lizard ^{chief's} ~~clan~~ —figures in one of the legends connected with the Casa Grande ~~the~~ ~~discovery~~ ~~of~~ ~~a~~ ~~turquoise~~ ~~mine~~, known previously, it seems, only to ^{the} ~~the~~ ~~Lizard~~.

Moreover, if a part of the Lizard and Raincloud people of Tusayan

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only to Lizard.

Moreover, if a part of the Lizard and Raincloud people of Tusayan came thither from the lower Gila country by way of Rio Verde and Chaves Pass, ~~whereas~~ ^{and} others ^{of them} ~~may have~~ came by way of the upper Gila and San Carlos, it is probably back ^{near an} ~~to~~ earlier Lizard home, in the lower ^{or Gila-Salado} Gila country, that we should look for the Great Rock Beautiful on which ^{formerly} the totems of those and the Corn, ^{Rabbit} and other clans were painted as related by the Patki ~~and~~ ^{strung along} traditionists. ~~a volcanic fissure near Tempe, are several basaltic eruptions, of which the Hohokam fortified hill, Tempe Butte, is best known; its dark dome by day and bright beacon by night being visible a long distance in all directions.~~ One of these eminences, not far west of Tempe, and to which my attention was called by Mr. J. C. Goodwin, is a small steep rock mound having a cave or grotto in one side, which is said to have been a fan of the Hohokam. Centrally located as to the greathouses of the Gila-Salado plain, this mound suggests itself as having possibly been the Rock Beautiful—if indeed the latter was not a surface, once better preserved than now, suitable for paintings, on Tempe Butte itself. But as the last vestiges of the paint have probably long since disappeared, certain identification of the celebrated "canvass" may no longer be possible.

The Patki ^{as we have seen} well a long time in Palatkwabi. Before leaving there, according to ~~the~~ legends, some of them became bad; and Anawita tells us that they were quarrelling among themselves; "over huts and things," it was said. The community had perhaps ^{attained} ~~reached~~ such a growth in population and agriculture that the limitation of canal water supply had made all water-house rights (divided waters) very valuable. The quarrels were not all merely petty and individual, but, as we read in the Alosaka legend, "internecine wars prevailed."

During the prevalence of such conditions, ~~and possibly in connection~~
~~with an earthquake~~ water flooded the lowlands on which ^{some of} the Patki and
their associates dwelt; drowned many, and drove others ^(of Anawita's ancestral village) up on "some
knolls" not far ^{away} ~~from Anawita's village~~. It was believed that
~~the lowlands and high border most parts of the~~

Palulukong, the great plumed serpent of Patki mythology, genius of the
atmospheric elements, had caused the flood; and to appease him, a fair
youth and maiden were sacrificed in the center of the village court.
In the latter location there was probably a depression where the water
was deeper, and where the victims were drowned. The sacrifice was fol-
lowed by recession of the waters. ~~after the flood had subsided, and~~

~~was~~ Influenced ~~by the~~ ^{large} probably in part ~~by the~~
~~massive~~ ^{persistent invasions} of the Apaches, which, added
to ~~the~~ feudal wars among themselves, and the loss of houses and
ditches by the flood, made ^{possibility of a satisfactory} the continuance
there seem ^{very} doubtful; they resolved to abandon ~~the~~ Palatkwabi,

and to seek new homes in safer places. From Palatkwabi, therefore, while
these "traveled northward"; not in a direct course, but rather ^{as} at the end

of the "Jack-and-the-Beanstalk" variety, but a
"day," is here of ^{course only} a figure of speech for a season or period.

fell over and guided them—i.e., by irregular stages and diverse routes;
it being their custom "to halt," from time to time, "and build houses,
and plant." At some places they remained "many years." In leaving

Palatkwabi, some did so by way of a place "not far from San Carlos";
~~and on San Carlos Creek. At San Carlos, ruins such like those~~
~~at Rice, which is near it, and~~ ^{granite house tower ruins} have been de-
scribed by Bandelier and Hrdlicka.*

Footnote *Final Report, pp. 410 et seq.; and information in Hough's Antiqui-
ties of the Upper Gila, p. 39.

One of their stopping-places north of San Carlos, was on a mesa
near the spring "Coyote Water" of the Apaches; * another was the ~~the~~

Footnote *A "Coyote Spring Bluff"—apparently so called by the Hopis—was a
temporary halting-place after leaving Homolobi, and, according to
Voth's Traditions of the Hopi (p. 61), was "probably about twenty-five
or thirty miles northeast of Winslow." But the "spring called Coyote
Water by the Apache" was evidently another and more southerly place;
for Anawita implies that it was in ^{or near} the Apache country, and that it was
an earlier Patki home than Homolobi, although ~~was~~ later than the resi-
dence near San Carlos. This "spring called Coyote Water by the
Apache" may ^{possibly} have been the "Coyote Spring" which on some maps is shown
at the head of Coyote Creek, a few miles east of Springerville. It
is intermediate ~~between~~ in latitude between San Carlos and Homolobi,
and ^{may have been on an easterly route} ~~as Chavez Pass was on a westerly~~ ^{of migration}
from ~~the~~ the valley of the Gila to that of the Little Colorado

Little Colorado River Valley, south of Winslow; the next was north of
the Little Colorado River, near Winslow, and is called Homolobi by the
chief, its ruins being now well known through the researches of Fewkes

"Coyote Spring" by a recent writer, who says I have read, but the
implied in is apparently, reference to a
1880's or thereabouts