

and others; yet another was Ci-pa [Sipabi], near Comar Spring; and

Footnote: \*Many other clans--some later, many earlier than the Homolobi Patki-- built houses up and down the Little Colorado River.

finally they reached and settled in the Hopi villages, "except Awatobi."

Footnote: \*Some of the Rabbit and Tobacco folk seem to have dwelt once in Awatobi; but these may have been earlier emigrants northward from Gila Valley than the "two families of Rabbit and Tobacco" which the Patki chief mentions in another story as "of our people" and as having been saved with them at the time of the ~~great~~ Palatkwabi flood which he describes. Some of the Reed people also, and families of other clans from the South, perhaps reached Awatobi long before that flood.

In the description we have quoted from Doctor Fewkes, of the remains at Buena Vista, incidental mention was made of a ruin called Four-mile, containing a room more or less like a kiva. This ruin, which was explored by ~~him~~ in 1897 and described in the Twenty-second Annual Report of the Bureau of American Ethnology, is situated between Taylor and Snowflake, Arizona, two miles from the former and four from the latter; it was a 3- or perhaps 4-story pueblo, and is of interest as connecting the culture of <sup>the</sup> Gila Valley <sup>old towns</sup> with that of Cibola and Tusayan, and <sup>probably</sup> having been ~~quite~~ a halting-place of one or more clans in their northward migration from Palatkwabi. It was built of adobe, and had at intervals upright posts imbedded in its walls. This architectural <sup>feature</sup> ~~feature~~ is one common <sup>prehistoric</sup> in the houses of the Gila Valley, whence probably it was derived. At the same time, the Four-mile ruin contains a room comparable with one of the sacred or ceremonial chambers--commonly called kivas--of the rectangular class seen in the Hopi and Zuni pueblos, although this room agrees with a "kihu" more strictly than with a kiva, since it is <sup>not</sup> ~~all~~ subterranean.\* In decorated pottery of the <sup>smooth sort</sup> ~~smooth sort~~--i.e., with even-

Four-mile is a kiva

Footnote: \*For definitions of Doctor Fewkes' recently proposed term, kihu, see Bu. Am. Eth. Bull. 50, p. 15; and 51, p. 48.

surfaced exterior and interior-- Four-mile has chiefly kinds characteristic of Homolobi and Cheylon,\* ~~which is of the Wild Kiva~~

Footnote: \*Two former Flax River pueblos which were respectively near Winslow and near the mouth of Cheylon Creek, and which were halting-places of some of the Patki clans and clans related thereto in their migrations from Palatkwabi to Tusayan and Cibola.

examples of the "Gila type," or gray ware decorated with red and black, being rare;\* but the painted rugose ware—i.e., such as has the

Footnote

\*Says Fewkes in his Preliminary Account of Archeological Field Work in Arizona in 1897, "The characteristic decorated ware of the Pueblo Viejo ruins is similar to that from the Salado River, near Tempe. It has a gray color, with black and red decorations, but is not glazed, and ordinarily is not as glossy as the red ware of the Little Colorado. Specimens of this ware have been found at Pinedale, Four-Mile Ruin, Chevlon, and Homolobi, the relative proportion diminishing as the ruin is situated more and more remote from the Gila River." (Smithsonian Report for 1897, p. 618.)  Hough, in his account of Archeological Field Work in Northeastern Arizona performed by The Museum-Gates Expedition of 1901, records  an  example and some fragments of this type from the great Tundastusa Ruin on Forestdale Creek; while at the Stone Axe Ruin, 30 miles east of Holbrook, he found "several polychrome ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ vases, one quite large," of this type, which, as to mode of manufacture, he describes as having "the body of mixed paste burning light red. On this ground white is applied, outlining the portions of the design that are intended to be red. On the white areas portions of the design are painted black. In some instances the red areas are intensified with a wash of deeper red. The ware just described is of the Gila type." (1901 Report National Museum, p. 323.)

exterior corrugated or indented and at the same time painted with designs that are either independent or in harmony with the plastic pattern— it shares  with parts of the Little Colorado Basin and certain localities eastward,   with the upper Salt, upper Gila, and Mimbres valleys, and even with territory so far south as the Casas Grandes Valley of Chihuahua.\*

Footnote

<sup>307</sup>  
\*See Bandelier, Final Report, Part II, pp. (San Mateo, N. M.),  347 (Mimbres Valley), 350-1 (Rio Mimbres, Rio Grande at San Diego, N. M., and comparative notice of other localities), 393 (Showlow), 396 (Fort Apache), 410 (Fort Thomas, in the Chichilticalli-Pueblo Viejo region, "the pottery was the same as at Fort Apache"), and 552 (Casas Grandes, Chihuahua). Rugose ware bearing symbols painted over plastic ornamentation and in harmony with it, is rare; it was observed by Bandelier at ruins near San Mateo, N. M., and at Casas Grandes, Chihuahua. For localities in Little Colorado Basin, that have yielded painted rugose ware, see <sup>already reported</sup> the reports on archeological field work in Arizona by Fewkes and Hough, and for beautiful illustrations of such ware, see especially that by the latter, <sup>Plates 20, 27, 28, 45, and 46.</sup>

One of the smooth-surfaced food-bowls found at Four-mile, seems by its decorative design—a masked dancer, or kachina—to connect that place with both the Zuni and the Hopi religious culture; and it is noted by Doctor Fewkes that Four-mile is at no very great distance from Winema, a legendary home of the kachinas, on Little Colorado River.\*

Footnote

\*The name: ~~Winema~~ (We'nima) Winema, is used by the Hopis, and as an archaic sacred name by the Zuffis, for the mythical Katchina village, or great ceremonial dance-house, which the Zuffis more commonly call by another name. This village, according to Zuffi mythology, is in the depths of Listening Spring (Hatin kiaiakiwi), a lakelet whose location is at the junction of the Zuffi and Little Colorado rivers, and whose name has reference, says Mrs. Stevenson, to "hearing voices in the depths of the waters." In the same vicinity are two elevations, of which one, Mount Korkokshi, is the legendary place of origin of the katchinas, or, as the Zuffis say, of the kokko. In common Zuffi parlance Winema is called "Ko'thluwala'wa, having the great ceremonial house of the gods in its center. This house is provided with four windows, through which those not privileged to enter may view the dance. Only deceased members of the Ko'tikili (mythologic fraternity) go within the walls." (Mrs. Stevenson's memoir, The Zuffi Indians, Bu. Am. Eth. Ann. XXIII, pp. 32-33.) ~~The Zuffi dead~~ The Zuffi dead "always go first to Ko'thluwala'wa (Dance village), abiding place of the Council of the Gods, and they often return thither to dance in the great dance house." (Ibid., p. 20. See also Plate IV, and Mrs. Stevenson's account of Zuffi Summer Solstice Ceremonies, in the same volume.) In Cushing's Zuffi Creation Myths, Listening Spring is called "the Lake of the Dead."

East of the Florida Valley and of the Peloncillo Mountains, is the much smaller Duncan Valley, in which, Between Duncan and Sheldon, (about east of Ash Peak and Ash Spring,) our Army of the West found their first "Montezuma" ruins, as they came down the Gila from "Night Creek" in 1846.\* Still above Duncan Valley was the "Todos

Footnote

"Night Creek, so called by Lieutenant Emory because the army reached the Gila Valley by it in the night, is the stream on whose upper part is Mangas Valley; the latter, named for the famous Apache chief, Mangas Colorado, met at the Santa Rita Copper Mines by General Kearny in 1846 and by Colonel Craig and Bartlett's Mexican Boundary Survey party in 1851. Gremony, who was the Survey's interpreter on the latter occasion, said in 1868 of this chief, "Mangas Colorado, or Red Sleeves, was undoubtedly the most prominent and influential Apache who has existed for a century."

Santos," which the Rudo Ensayo and earlier eighteenth century writings mention as a "town" (ruined ancient settlement) on the upper Gila, where that river issues from the mountains. This was apparently the little valley at Old Port West, N.M., on an old route to Acoma. Too little is known of the ancient people and culture of either Duncan Valley or Todos Santos, to warrant any discussion here, of their relationships. Was their pottery prevailingly gray ware, as on the Blue and San Francisco rivers, or highly colored and often polychrome as in the Pueblo Viejo Valley? Did they cremate their dead? Did they make square kivas (as there is some indication of their having done within their houses), or round kivas, or both (as did dwellers

on the Blue and San Francisco, or no kivas at all?)

These are some of the many questions concerning ~~the~~ these valleys' ancients, which it is hoped may be answered by future investigators, are too late.

Lomavantiwa says that the Patki folk had their clan name before they arrived at Palatkwabi; but in ~~the~~ "The Wanderings of the Hopi," the Graibi traditionist Yukioma relates, "The party that brought Powákemana\* with them [from the opening (sipapu) of the under-world] settled

*Footnote* Powákemana is a sorcerer or ~~trouble-maker~~ trouble-maker. The Powákemana in question is here said to have been a mana (maiden), but in Lomavantiwa's story, "Coming of the Hopi from the Under-world," (Voth, Traditions of the Hopi, pp. 11, 12,) is said to have been a ~~mana~~ chief's nephew.

down at Palatkwabi, where they lived for quite a while, and these did not yet bear a particular clan name."\* This suggests that possibly

*Footnote* \*Voth, op. cit., p. 22.

the Powaktu (sorcerers) that were among the Patkis in Palatkwabi at the time of the latter's ~~abandonment~~ abandonment, had not originated in the Patki clan proper, but in some group that had followed it and that, while yet without clan name, had settled in the same community with it. Such an order of events is apparently implied by Yukioma, who relates that the one Powákemana maiden who had managed to come out from the under-world with the better class of people and some "whose hearts also were at least not very bad," was not allowed to migrate eastward immediately with the others, but "after the first day"—that is, in a short time—"might follow them," and that she in fact "followed" them "after they had left," and later also ~~taught~~ taught others her evil arts. And so these wicked ones had increased very much until finally Palatkwabi was destroyed by a great water produced by the Bal'ülökongs."\*

*Footnote* \*Ibid., pp. 19, 20, 21, and 25.

Lomavantiwa's story of the destruction of Palatkwabi consistently with Anawita's informs us, that the people who settled ~~at~~ Palatkwabi were not only the "Batki Namu," (Patki <sup>phratry</sup> ~~clan~~) but also "a great many other people," whom it does not name. One group of these <sup>many</sup> "other people" was that which the Patki chief called the "Sand" people, —otherwise known as the Tuwa phratry. Sikánakpu's relation, "The Origin of Some Mishongnovi Clans" (story 11 in Voth's Traditions of the Hopi,) says, "The ~~Batki~~ <sup>[alias Lizard clan]</sup> clan and the Sand clan came from Palatkwabi. When traveling, the Sand clan would spread sand on the ground and plant corn. The ~~Batki~~ clan would cause it to thunder and rain (by singing), the crop would grow in a day, and they would have something to eat."

What other eastwardly migrating clans <sup>once dwell</sup> ~~settled~~ in Palatkwabi, either contemporaneously with or previously to those of the Patki and ~~the~~ Lizard phratries, is only in part known. Of those named by the Patki chief as clans of his people saved from the Palatkwabi flood, Corn

(Xau) is ~~a clan of the Patki phratry~~ a clan of the Patki phratry. *In this connection, we should note the chief's mention of a man carrying a corn in his arms, "painted" together with the noise-cloud of the Water phratry, "on a large rock" made large Patki houses "away in the South, before we crossed the mountains."*

Besides the Patki clan proper, and <sup>the</sup> <sup>clans</sup> ~~Corn~~ Doctor Fewkes places the following <sup>East Hopi Mesa</sup> clans in the Patki phratry: Omauwu (Rain-cloud), Tanaka (Rainbow), Talawipiki (Lightning), Kwan (Agave), Siwapi ('Rabbit-brush'), Pawikya (aquatic animal [Duok]), Pakwa (Frog), Pavatiya (Tadpole), Murzibusi (Bean), Kawaibatunya (Watermelon), and Yoki (Rain).\* But

Footnote \*Handb. Am. Inds., Pt. I, p. 562.

it is not certain that all of these came from Palatkwabi; and one at least of them, it would seem, may have been added since the migration from that land, for the watermelon is not regarded as indigenous to America, and the clan named from it—unless an old one renamed—must be of comparatively late origin.

The Snake Myth, as told by Lomavantiwa <sup>in Story 8 of Voth's Traditions of the Hopi,</sup> apparently indicates that the Patki clan at one time migrated so far north as the border of the Rio Colorado Grande, above the Grand Cañon, where they were associated with the Cactus Fruit folk (Puna clan) and ~~the Snake people~~ Snake people (Chus phratry), and that thence they came southeastward to Walpi.

~~There are also of the North had once dwelt in the Northwest, that the Snake people~~

~~as today represented on East Hopi Mesa,~~ Lizard and Horned Toad ~~clans~~ belong to the Sand phratry; whose ~~clans~~ are Kukuch, Bachipkwasi, ~~clans~~ Nananawi, Momobi (varieties of lizard), Piss (White Sand), Tuwa (Red Sand), Chukpi (Nud), Sihw (Flower), Nanawu (Small Striped Squirrel).\*

Footnote \*H. H. H. Soc. also Stephen and Mindeloff, Bur. Eth. Ann. VIII, p. 39.

Supplem.—The hill on whose northern slope is the Desert Botanical Laboratory, near Tucson, is called by the Papagos, Tumamoc; which means "Horned Toad." On the basaltic summit of this hill, in 1917, the outlines of small houses or rooms could still be traced by the stone foundations; and at and below the rim were the remains of stone breastworks, largest, and sometimes double, (one above another) where the wall-like character of the rim-rock itself was interrupted by a slope that made artificial defensive work more requisite. In one or two of these breastworks the quantity of basaltic blocks was considerable. This fortified hill, or trinchera, was probably related directly—as a place of refuge—to the group of pueblos whose ruins may still be seen in its vicinity on the floor and benches of the Santa Cruz River Valley; and it is quite possible that both the trinchera and the pueblos belonged to a group of associated clans, of which the Horned Toad clan was the chief member, whose descendants are to be found today in part in Tusayan and in part possibly among the Papagos of the Santa Cruz Valley.]

~~to the classification of the Hopi by E. H. B. Mill, 1911~~

This leaves Patki, Sand, Rabbit, and Tobacco, as the affiliated phratries whose clans, in whole or in part, survived the flood in that section of the southern "Red Land" with which Patki tradition had made Anawita <sup>theoretically</sup> ~~theoretically~~ familiar, ~~more or less~~ acquainted.

Other clans definitely claimed to have once dwelt in Palatkwabi are Squash (Patung), Crane (Atoko), Pigeon-hawk (Kele), Sorrow-making (Tubish), Sun (Tawa), ~~and~~ Parrot, and Flute. There seem to have been Parrot ~~people in~~ <sup>both upper and lower Palatkwabi.</sup>

In the "Traditional History of Tusayan" chapter "compiled by Cosmos Mindeleff from material collected by A. M. Stephen," we read, "The Squash people say that they came from ~~Palatkwabi~~ Palat Kwabi, the Red Land in the far South, and this vague term expresses nearly all their knowledge of that traditional land. They say they lived [i. e., halted in their migration from Palatkwabi] for a long time in the valley of the Colorado Chiquito, on the south side of that stream and not far from the point where the railway crosses it. They still distinguish the ruin of their early village there, which was built as usual on the brink of a canyon, and call it Etipsikya, after a shrub that grows there profusely."\*

\*Bu. Eth. Ann. VIII, pp. 25-26. <sup>Later, they established themselves at Chukuba, whose ruins are a mile southeast of Shipaulovi; whence finally they removed to Mishongnovi.</sup>

Again, in the Handbook of American Indians, (II, 210,) we read, "The Squash phratry...consisting of the Squash, Crane, Pigeon-hawk and Sorrow-making clans...claim to have come from a region in southern Arizona called Palatkwabi."

Of the Sun clan, <sup>Stephen and</sup> ~~Mindeleff~~ Mindeleff inform us in <sup>the</sup> ~~the~~ above-cited chapter, "These...Sun people,...like the Squash folk, claim to have come from Palatkwabi, the Red Land, in the South." They list the Sun clan in the Eagle phratry. As they consider this phratry to be "from the west and south," other of its clans, besides the Sun, may have come from Palatkwabi. They include in it, <sup>the</sup> Eagle (Kwahu), Hawk (Kwayo), Chicken-hawk (Massikwayo), Sun (Tdawa, otherwise Tawa), Willow (Kahabi), and Greasewood (Tebi) clans.\* To these, Doctor

\*Rep. cit., pp. 29 and 39.

Fewkes adds ~~Mishongnovi~~ Pakab (Reed), Koyonya (Turkey), Shohu (Star), and Paluna (Twin-brother of Puhukonghoya); preferring to call the combined group, from its largest clan, the Pakab phratry, or Reed people. <sup>Arrows were made from reeds; hence Pakab is sometimes translated Arrows.</sup> Some of the clans of this phratry seem to have entered the present Hopi district from Awatobi, settling first at the older Mishongnovi, on base of Middle Mesa;\*

\*Handb. Am. Inds., I, 562-3 (Fewkes), and II, 191. In his "Tusayan Migration Traditions" Fewkes ascribes the Pakab phratry <sup>source</sup> to Muibi (the Rio Grande valley) and New Mexican pueblos (Zuñi, Acoma, Jemez, etc.); <sup>but he remarks also that the legends of the Pakab clans are somewhat conflicting.</sup> (Bu. Eth. Ann. XIX, 584 and 608.)