

but there can be little doubt that some of them came, either directly or by way of Awatobi, from eastern sources of the Gila River. The totems of at least two clans of the Reed phratry have been found pictured on Rio <sup>San</sup> Francisco, —namely, of the Sun clan, on a cliff of Rito Blanco, just north of Los Lentos Valley;\* and of the Eagle clan, on a

Footnote

\*This sun is painted, in red. Consult Hough, Bulletin 35 Bu. Am. Eth., p. 65.

box canyon wall at the lower end of Tularosa Valley.\* The sun figure

Footnote

\*The figures of eagles there are petroglyphs. See Henry Hales, in Smithsonian Report for 1892; ~~Smithsonian~~ and Hough, Bull. cit., p. 73 and Pl. VI.

*totemic, while others perhaps*

is at a cliff house; the eagle figures, near an ancient settlement or scattered group of pueblos. Both occur with other designs, some of which *are not* represent the totems of clans that do not belong to the Reed phratry. One of the designs at the cliff house of Rito Blanco, according to Hough, represents a Mountain Lion. This would seem to indicate that a Puma clan once lived there, and that the Snake phratry, which came to Walpi from the north, has at some time contributed a quota to the population of the San Francisco Valley. Thus some degree of association of the Reed and Snake phratries in the South at an early day, is suggested. The Eagle folk, according to their own legend, entered Tusayan from the west, by way of Moencapi Wash, and may have been once associated with Snake folk farther north.\* <sup>Their residence</sup>

Footnote

\*Mindoleff-Stephen, Bu. Eth. Ann. VIII, p. 28.

*(indicated by dotted lines on rock)*  
on the Tularosa branch of Rio San Francisco, was probably earlier. While the Lizard clan, and perhaps other clans of the Lizard phratry probably dwell in the lower Gila region, we interpret correctly one of the totem designs shown with the Eagles

on Hough's plate of the Tularosa petroglyphs, <sup>representatives</sup> of a Lizard ~~clan~~ <sup>clan</sup> seem to have dwelt on that branch of the San Francisco. Former association of certain clans of the Reed, Snake, and Lizard phratries, may be the explanation of the following ~~observation~~ observation recorded by Fewkes concerning the 5-day ceremony of Palulukongti, as witnessed by him at Walpi in 1900:

"Certainly the most remarkable of all the masked men who appeared that day were the two personations of a being called Teanaú ~~masked~~ <sup>circular</sup> kadcina. They wore masks with feathers projecting from the periphery and carried in their mouths realistic stuffed effigies of rattlesnakes, while over the eyes of the masks were fastened carved wooden effigies of lizards. Although these masks suggest the custom of the well-known Snake dance, not the Snake clan but the Pakab clan is said to

*is a well-known custom of the Palulukongti - at the same time some clan of*

have introduced this ceremony into the Walpi ferial calendar."

*Footnote* \*Bu. Eth. Ann. XXI, p. 54.

The Reed phratry seems <sup>in part</sup> also to have ~~descended from the~~ dwelt anciently at no great distance from the Squash phratry of Palatkwabi; for the Eagle and Crane clans are of those two phratries respectively, and are mentioned in Hopi tradition as having reached the Nishongnovi district, or Middle Mesa, of Tusayan ~~in~~ one and the same <sup>interval</sup> time, and as having each brought the same cults, — viz., Drab Flute and Narau.\*

*Footnote* \*Sikanakpu, in Voth's Traditions of the Hopi, pp. 47, 48.

The Reed phratry's Sun clan, <sup>perhaps</sup> ~~origin~~ for a portion of it, has ~~since~~ in later ~~times~~ times been known also as the Forehead clan.

In Lomavantiwa's account of "The Destruction of Palatkwabi," on ~~page 61 of Voth's~~ page 61 of Voth's "Traditions of the Hopi," we read, "When the migrating party had reached a certain bluff, called Coyote Spring Bluff (probably about twenty-five or thirty miles northeast of Winslow), they remained there, but not very long it seems. Here they separated, the Patki clan proceeding northeastward to Aóátovi, the others [not the Sand clan, — which seems to have earlier left the Patki at Homólovi and proceeded <sup>with or following the Squash folk of Etípsikya,</sup> to ancient Chukubi on the Middle Mesa of the Hopis, — but the Sun clan, ~~known as~~ <sup>or</sup> "Forehead" clan] going northward towards a place a few miles west of Matóvi. Here they again remained for a number of years, as they had good fields there. They finally proceeded farther north to a place called Náshiwamu (about a mile south of Shongópavi), where they probably remained about three years. Just as they arrived at this place, the sun ~~rose~~ arose, the upper part of the sun ~~was~~ (his forehead, the Hopis say), just looming up above the horizon. For this reason they were ever afterwards the Forehead clan (Káí-ñamu). They made repeated efforts to get permission from the village chiefs of Shongópavi to move on the mesa into the village, but their efforts were unsuccessful. It seems that the chief had heard something of their doings in Palatkwabi, because he claimed <sup>that</sup> they were dangerous, bad people (Múnukpantu). In the third year they concluded that they would return to their previous home at Homólovi.

"The chief of Shupaúlavi, which village, however, was not called by that name at that time, but was called Wáki (refuge house), heard that these people were going to return and so he went to them and invited them to move up to and settle down in his village, which invitation they accepted. They are still by far the most numerous clan in the

d.c.  
last 2,

village of Shupaulavi." The statement that this Forehead clan, of whose doings at Palatkwabi the Shongopovi chief had heard, "are still by far the most numerous clan in the village of Shupaulavi," <sup>confirms the statement</sup> ~~proves~~ that the "Forehead clan" is the Sun clan; for Cosmos Mindeleff's "Plan of Shipaulovi, showing Distribution of Clans" (19th Annual Report of the Bureau of American Ethnology, Plate XXVII) exhibits the Sun clan as much the most numerous clan in that village.

The Patkis make what amounts to a claim that the Parrot clan came from Palatkwabi: for, according to Fewkes, "The Patki people say that you will find on the rocks of Palatkwabi, the 'Red Land of the South' from which they came, totems of the rain-cloud, sun, crane, parrot, etc."\* The clan "Gyazro," "Gyazru," or "Paroquet," of the Hopis,

Footnote \*Bu. Eth. Ann. XVII, 568.

is named by Stephen and Mindeleff and by Fewkes as belonging to the Kachina phratry, which latter they describe as "from the east," and "of New Mexican origin."\* But whether the Hopi nation has or has not

Footnote \*Bu. Eth. Ann. VIII, 39; and Handb. Am. Inds., Pt. I, 263. had an eastern-derived increment of people whose totem was the Paroquet, it seems certain, from the claim made by the Palatkwabi traditionists, that it has had an immigration of southern people whose totem was the Parrot; and there are reasons for believing that Cibola also has shared in the acquisition of Parrot people from the south. It would seem <sup>from the distribution of species</sup> also, that the parrot which Patki traditionists mention as the totem of a clan that once dwelt in Palatkwabi, must have been the true parrot of southern Arizona, Rhynchopsitta pachyrhyncha, the Thick-billed Parrot; and <sup>a</sup> ~~at~~ farther <sup>indication</sup> ~~of this to be needed, we find it in the~~

parrot vase which Doctor Fewkes has figured from "Chevlon," a ruined pueblo near Chevlon Creek's junction with the Little Colorado (apparently once a halting-place and home of emigrant clans from ~~Mesa Verde~~ ~~and other parts of~~ Palatkwabi to Cibola-Tusayan); for the strongly characterized head of that vase leaves no room to doubt that the Thick-billed Parrot was especially related to an emigrant clan from Palatkwabi.\* <sup>Florida mountains and south</sup> The ~~Valley~~ <sup>Valley</sup> must have been the northern limit of ~~this parrot~~ ~~of the Mesa Verde~~ ~~area~~.

\*See Smithsonian report for 1896, Pl. LI; and Bu. Am. Eth. Ann. XXII, fig. 23.

"Pi-chi-kwe or Mu-la-kwe (Parrot or Macaw folk)," is given (following Cushing) as a clan of the Zuñis in Hodge's article, "Zuñi," in the Handbook of American Indians. But according to Mrs. Stevenson these two names are not synonyms; for she recognizes only the Pichi as a clan, and states that of that clan there are two divisions, Mula, which she renders "Macaw," and Kaka, "Raven." (Bu. Eth. Ann. XXIII, pp. 40 and 66.) The Macaws are represented in Mexico by Ara militaris, which, ~~unlike~~ like the Cuban species, is called Guacamayo; but, unlike the Thick-billed Parrot, it does not reach the southern United States, except as brought there for trade purposes. That the Parrot folk were ~~formerly~~ of more importance among the Zuñis, and ~~ranked~~ ranked as a clan, seems probable not only from their constituting a clan in several other Pueblo tribes but also from the fact (Hdb. Am. Inds., I, 752) that, according to ~~tradition~~ the traditions of Laguna, the Parrot clan of the latter pueblo came from Zuñi.

Footnote

("Dogwood")

*this parrot of the Serra Madre. We elsewhere note a recent occurrence of it at Rodeo, New Mexico, near the Arizona line.*

From the traditions of the Hopis Stephen, Mindelleff, and others have inferred that one stopping-place of both the Parrots (or "Paroquets") and Bears of the West, prior to their reaching the Little Colorado River, was San Francisco Mountain;\* and this is consistent with the

Footnote

\*Bu. Eth. Ann. VIII, p. 27.

origin myths of the Zuñis, which represent the Parrot ~~folk~~ <sup>people</sup>, as having approached the Little Colorado from the west.\* According to both

Footnote

\*Cushing, Bu. Eth. Ann. XIII, pp. 403-5.

Hopi and Zuñi traditions, the coming of the Parrot people was a very early event; for both represent them as coming nearly contemporaneously with the Western Bears,\* and the latter, by the uniform testimony of

Footnote

\*The <sup>Zuñi</sup> creation and origin myths (Cushing <sup>op. cit., p. 405.</sup> ~~speaks of the~~ ~~the~~ ~~Midmost~~ clans," which included the Parrot people, as arriving at the Little Colorado River closely following the Bears. One Hopi tradition (Stephen and Mindelleff, Bu. Eth. Ann. VIII, p. 27) ~~apparently~~ describes the Parrots ~~folk~~ ("Paroquets") as having arrived in Tusayan a little in advance of the Bears by the very simple expedient of ~~being~~ being perched on the heads of the latter!

the traditions, are among the oldest settlers of Cibola-Tusayan, being preceded, ~~only~~ <sup>it seems</sup> only by the Masawu, or Skeleton, ~~and possibly some other~~ <sup>said to hail</sup> ~~clans~~ from the east.\*

That the Parrot people who were migrating toward Cibola, divided

Footnote

\*Somavantiwara's story, "The Destruction of Palatkwapi," however, seems to imply that the ancient Masawu home was in the West.

on reaching the Little Colorado, one division crossing to the east side of the river, the other not crossing it but turning, on reaching it, and migrating to the Far South, (perhaps to the Pueblo Viejo Valley, or even beyond it), ~~to the region of Chiricahua or later, to the Grand~~ ~~region of Chiricahua~~ is ~~is~~ told in a tale of the "Lost Others," in the origin myths of the Zuñis, and is <sup>related</sup> by Cushing ~~as follows~~ follows:

"The Seed [Corn] clans arrived, and strove to cross the waters, but as it had chanced to the others [the Bear and Crane people, many of whose children had been drowned while fording the Little Colorado, which these two clans are said to have been the first to cross\*] so

*Footnote* \*Bu. Eth. Ann. XIII, p. 404. Mrs. Stevenson (ibid. XXIII, p. 33) says, "The first group to cross the river was the... Wood fraternity." befel it all dismally with them, until loud became the commotion and multitudes of those behind, nearing—even many of the Midmost clans [chief among whom were the Parrot people] — turned and fled afar southward along the bank, seeking a better crossing; fled so far that they were lost to sight speedily and strayed never to return!"\*

*Footnote* \*Ibid., p. 405.

We have possibly traditional evidence that this southward migration of Parrot people, or part of it, ~~extended so~~ extended so

(Continued on (h.k.))

~~On reaching the Little Colorado, one division crossing to the east side of the river, the other not crossing it but turning, on reaching it, and migrating to the Far South, perhaps to the Pueblo Viejo Valley, or even beyond the latter, sooner or later, to the Casas Grandes region of Chihuahua, is related, <sup>in a tale</sup> of the "Lost Others," in the origin myths of the Zuñis, <sup>and is told by the Zuñis</sup> in the following language:~~

~~"The Seed [Corn] came arrived, and strive to cross the waters, but as it had chanced to the others so <sup>the Bear and Crane people, many of whom children of</sup> it all disastrously with them, until loud became the commotion and multitudes of those behind, bearing even many of the Midwest clans [chief among them were the Parrot people] turned and fled afar southward along the bank, seeking a better crossing; fled so far that they were lost to sight speedily and <sup>never</sup> never to return!"~~

~~Bu, Eth. Ann. XIII, p. 400.~~

~~We have possibly traditional evidence that this southward migration of parrot people extended~~

far south as Chihuahua, in the following words of the Zuñi legend of the Origin of Clans, as related by Mrs. Stevenson:

"Yá' nōwwuluka sent the Mula, <sup>Macaw or Parrot</sup> to Mexico and with it a number of the Mula Pi'chikwe to look for the Middle place, saying: 'If you find it we will go there.'"

*Pigman's relation to the parrot - perhaps figurative of some prominent*

<sup>Bu, Eth. Ann. XIII, p. 40.</sup> It is claimed by the Zuñis that they received their clan names at Hantlipinkia, a temporary residence of the <sup>the Zuñis</sup> Ashivi in their migration to Cibola. There are reasons for believing that <sup>the greater number of the southwestern clans of both Zuñis and Hopis had received their clan names before leaving the valleys of Gila and Salt rivers; and that the attachment of the clan-naming to Hantlipinkia refers merely to a few clans of late origin or is purely mythical.</sup> It is possible, therefore, that this sending of Mula, or Parrot people, to Mexico, refers to an early southward migration from Gila Valley.

Hantlipinkia is east of the Little Colorado. But

*partridge of the Parrot clan - have been collected by Russell and Trudger.*

The assignment which Doctor Fewkes makes of the Gyazru, or "Paroquet" clan, to the Kachina phratry, raises the question whether the clans of that phratry, and the katchinas themselves, are all and wholly of eastern derivation.

Obviously, if the Gyazru clan includes the Parrot folk from Palatkwabi, (whether eastern Paroquet folk also or not,) and if its assignment to the Kachina phratry is correct, the claim that the Kachina phratry is of New Mexican origin, is true only as a general proposition, and not without exception.

On a subsequent page <sup>we shall address</sup> ~~discuss~~ the Bear clan. Let us now consider briefly the katchinas themselves, and particularly as to the direction from which they have come.

*that the "Paroquet" clan of the Hopis (Pongoponi) came from the west.*

Katchinas are lesser gods of the Pueblo olympus; beneficent superna-

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tural; <sup>clan</sup> patron saints, as it were. They are the deified spirits or "personified medicine power" of clan ancestors or clan ancients, or sometimes also of forces of nature or things animate or inanimate, in which, as in clan totems, such spirits or personified powers are supposed to reside. In dramatizations and ceremonies they are usually impersonated by masked dancers, ~~and~~ bearing symbols supposedly characteristic of the said ancients, forces, or things. The name is also applied to the dances in which these personations of these beings figure.

*The Zuni origin myths, as related by Mr. Cushing and Mrs. Stevenson, indicate that some of the katchinas of Cibola were derived from Marata, an ancient Kerakth east to south of Cibola.*  
While most of the ~~Mexican~~ Hopi katchinas, like most of the clans of the Kachina phratry, seem to have been introduced to Tusayan from the east, a view that no katchinas were brought thither or to Cibola from southern Arizona, ~~is~~ seems ~~to be~~ untenable, when we recall the facts—already set forth—that Anawita represents "Co-i-yal" katchinas as <sup>having</sup> accompanied the Patki <sup>on their way</sup> people northward from Palatkwabi, and that symbols characteristic of a Zuni Hehea katchina have been found <sup>on pottery</sup> south of <sup>upper</sup> Salt River; for these facts and some of the Hopi traditions collected by Voth seem to indicate that katchinas were not unknown anciently in the Gila Basin.\* We may notice <sup>also</sup> ~~also~~ in this connection the follow-

*Footnote*  
\*Among the Rio Grande Pueblos, the term corresponding to katchina, is "Cachina"; and among the Zunis, "Kok-ko." As the Hopi katchinas—thanks to the indefatigable labors of Fewkes—are the best known, the Hopi name is here employed, whether for Hopi katchinas or for their homologues among the Zunis, etc. *Elsewhere in these Papers, the spelling "Cachina" may be used.*

ing, narrated by Lomavantiwa on page 49 of Voth's Traditions of the Hopi, as having occurred <sup>and in the village of his people there</sup> in Palatkwabi prior to the flood that led to the abandonment of <sup>that</sup> village: ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ "Hereupon the father dressed four masks for him: the mask of the Yáhpóncha, the Lánang Katchina, Áha Katchina (Orábi: Kuruwá), and the Katchin-mana. The first resembles that of Skeleton (Másauwau), only it had small bunches of hair on each side and in front. All these masks the young man put on his head, first that of the Mána, secondly the Lánang Katchina mask, thirdly the Áha mask, and lastly that of the Yáhpóncha." Again (ibid., page 52) Lomavantiwa speaks of "the tiwónyapavi (Katchina shrine [in the same Palatkwabi village] on the plaza in which there was a stone image of a Katchina and which was supposed to belong to the Katchinas)."