

it calls them "the Lenbaki (Cane Flute, a religious society still maintained) of the Horn family." ~~On~~ On the preceding page Mr. Mindeleff mentions "the cane, Phragmites communis"; showing that the name translated "Cane Flute," in the old Snake's legend, ~~was~~ might well have been rendered "Reed Flute." Similarly, the Zuñis' "Shónko yáiana," (Cushing,) was the "Reed Flute Mountain," and their "great valley of Shónkoniman," "beneath" it, was the "Home of the Reed Flutes." The latter would seem to have been on the head of either the Little Colorado or the San Francisco; unless, perchance, it was the more distant valley of the Pueblo Viejo, which was truly ~~far~~ "far south" and below—and its east end straight beyond—the Sierra Escudilla, from Zuñi, and which was a "great valley" on a stream (the Gila) which Jaramillo testified was a "reedy river" in 1540.

[Supplem. Note.—The arrow-reed, Phragmites, from which flutes and arrows were made, is now sparingly distributed in the Gila Basin, having been nearly exterminated in recent years over a large part of the Basin, ~~by~~ <sup>river, and swamplands</sup> ~~by~~ livestock, which manifests a great predilection for the young reed shoots; but that it was plentiful ~~in~~ there in former years, is shown by the many reed artifacts found about the ruined pueblos and in ancient cave shrines in that basin, as well as by the reports of Jaramillo (anent 1540) and later writers until after the middle of the nineteenth century, as Emory (for 1846), Rothrock (for 1874), etc. ~~The~~ The true (rarely fruiting) cane, Arundinaria, of the southeastern United States, does not belong to the ~~Gila~~ Gila flora; and the "giant reed," Arundo donax, (Spanish, caña brava,) which is the largest grass of the Southwest, is believed to have been introduced from Europe and naturalized since the coming of the Spaniards.)\*

Many of the arrows taken from the Superstition Mountain Apaches who were surrounded and wiped out by United States troops and Pima, Maricopa, and Apache scouts at "the Tanks" in the canyon ~~south~~ of Salt River south of the Mazatzal Mountains, December 23, 1872, <sup>(See Bourke's "On the Border with Crook," pp. 191-200; etc.)</sup> were reed arrows with stone points, according to Mr. <sup>Charles</sup> E. Aiken, who saw them in 1876 in a room at Fort Apache. The Apaches still use reed arrows (but without the stone points, of course) for rabbit-hunting, as the writer observed in the Pueblo Viejo Valley in 1916.]

An account of the two species of southeastern cane, Arundinaria macrosperma and A. tecta, as ~~found~~ in Alabama, and including interesting points of their life history, may be found in Mohr's "Plant Life of Alabama," pp. 102-3; and systematic notice of Phragmites phragmites (P. communis) and Arundo donax is found in Wootton and Standley's "Flora of New Mexico."

Footnote



Footnote

\*According to Tawima of Mishongnovi, (story 9, Voth's Traditions of the Hopi, "found that maggots had eaten out the eyes, leaving the cavities bare with a little fat still attached to the bone. From this they were called Fat Cavity clan (Wikorzh-Namu)." ~~Then~~ <sup>this party</sup>

Stephen-Mindeleff "Traditional History of Tusayan" spells the name of this clan, "Wikerun," and says, "These latter took their name from a curious ornament worn by the men. A piece of the leg-bone of a bear, from which the marrow had been extracted and a stopper fixed in one end, was attached to the fillet binding the hair, and hung down in front of the forehead. This gens and the Mole are now extinct."

seventh party came along and found the place where the bear had been killed swarming with ants, so they were called the Ant (An-Namu) clan

"These seven clans have derived their names from the same origin, and are now considered as being ~~clearly~~ related to one another. The Bear clan is also said to have halted at various places along the Little Colorado River. From there they moved eastward, stopping for some time at a place called Badger Spring (Honánva).

"From this place they again moved eastward, stopped at a place called Mákwtavi, and from here they finally moved to Matóví, a large spring a number of miles south of Shongópavi. At this place they also remained for a considerable length of time, but finally they moved northward to the present site of Shongópavi, where ~~it~~ they remained. They being the first to arrive at this place,\* they have

Footnote

\*The above-cited paper of Stephen and Mindeleff says, "The old traditionists of Shumopavi hold that the first to come there were the Paroquet, <sup>the</sup> Bear, the Bear-skin-rope, and the Blue Jay. They came from the west—probably from San Francisco Mountain. They claim that ruins on a mesa bluff about 10 miles south from the present village are the remains of a village built by these groups before reaching Shumopavi, and the Paroquets arrived first, it is said, because they were perched on the heads of the Bears, and, when nearing the water, they flew in ahead of the others."

ever since considered themselves to be the leading clan in the village, the village chief having also been chosen from their clan. A few persons of the Bear clan moved from here to Oraibi, where the chieftainship of the so-called Liberal or Friendly faction is still held by that clan, the Conservative or Hostile faction of that village selecting their chief from the Spider clan. Two of this clan moved to the villages of Shupaúlavi and Mishongnovi, where the office of the village chief has also remained in this clan to the present day.

"The Bear clan brought with them the altar paraphernalia, songs, etc., of the Blue Flute cult. When they stopped and planted anywhere they would perform the Blue Flute ceremony and sing the songs, and their crop would <sup>then</sup> grow and mature very quickly, so that they would have

something to eat. They also brought with them the HŪ Katcina, the Bear (Hon) Katcina, the Aototo Natacka, his wife Cóoyok Wuhti, and finally the Cóoyoko Táhaam.

"Later on other clans and migrating parties arrived at Shongópavi asking of the Bear clan admission to the village. If proper arrangements could be made with the Bear clan they remained; if not, they moved on. Many of the large and small ruins with which the country is covered date back to the time of the migration of these different clans, showing the places where they made stays of shorter or longer duration."\*

Footnote \*Story 8 in Voth's Traditions of the Hopi.

It is perhaps worthy of remark that these Western Bears, who came from "near Phoenix," brought with them the Blue Flute cult, while the Eagles and Cranes, who appear to have come chiefly from more easterly parts of the Gila Basin, brought—as we have seen—the Drab Flute cult.

The Awata, or Bow clan, in the seventeenth century, seems to have dwelt chiefly at Awatobi, whence some of its people, on the destruction of that pueblo ~~awatobi~~ or in part earlier, found their way to other pueblos of Tusayan. In the Nineteenth Annual Report of the Bureau of American Ethnology, Doctor Fewkes has discussed a supposed identity of the Awata with the Pakab—i.e., Reed or Arrow people;\* but in the

Footnote \*On page 608 he says, "It has been suggested that the Pakab (Arrow) was the same as the Awata (Bow) clan, which lived at Awatobi ('Place of the bow'), and additional evidence to support this suggestion is that the Bow priests came from the Bow clans. It is highly probable that the Pakab lived at Awatobi, where they were known as the Awata."

Handbook of American Indians (I, 562) he places it in the Kokop, or Wood phratry, said to be of eastern origin. The present writer regrets that <sup>a number</sup> ~~many~~ of Doctor Fewkes' minor articles of late dates have ~~not~~ been <sup>in</sup> accessible to him, and ~~that~~ he is not acquainted with <sup>the</sup> considerations which have led to this change of view regarding the position of the Bow clan. That a Bow clan and an Arrow clan should belong to one and the same phratry, seems natural; but the question is of course one of fact—not of appropriateness. Possibly (not probably) Bow people came to Tusayan from more than one source. However that may be, Yukioma, in the legend of "The Wanderings of the Hopi," says that "the Bow clan...came from the south-west:"\* <sup>allegation</sup> ~~allegation~~ which is con-

Footnote \*Voth, Traditions of the Hopi, p. 24.

sistent with the ~~fact~~ <sup>(How True)</sup> fact that the Wuwuchim ceremony (led at Oraibi, says Yukioma, by the chief of the Bow clan) is celebrated

chiefly or wholly by ~~some~~ fraternities of southern origin:

Kwakwantu, <sup>Wüwütcimtu,</sup> Aaltu, etc.\* When asked what he had brought with him <sup>to Tusayan</sup> to

Footnote: \*See Fowkes, Bu. Eth. Ann. XXI, p. 23. The Aaltu are devotees of the Alosaka cult, likewise of southern origin, and attributed by Fowkes (ibid. p. 125) to the Palakab

produce rain, the leader of the Bow clan replied, says Yukioma, "Yes, I have here the Sháalako Katsinas, the Tangik Katsinas, the Tükwunang Katsina, and the Sháwiki Katsina. When they dance it usually rains!"

It does not appear whether these katsinas were all brought from the Bow ~~clan's~~ home in the Southwest or were in part acquired in the course of its migrations thence to Tusayan; but that some of them accompanied the clan throughout all its journeyings, is implied by Yukioma's farther words relative to early times in Oraibi after the Bear, Bluebird, Spider, Parrot, Snake, How, and Lizard clans had come there; for he says that at Oraibi "at that time they had... only the [good] Hopi Katsinas, which the Hopi brought with them from the under-world," until evil arts were introduced by sorcerers (popwaktu) from Palatkwabi.\*

\*The Tangik mask is kept by the Hopi Palakab clan. (Ibid., p. 95.)

Footnote: \*The Hopi Palakab name is distributed by Fowkes to the Palakab clan. (Ibid., p. 124.)

Footnote: \*Ibid., p. 25.

A significant fact in regard to the geographical position of Palatkwabi, appearing from the above, is that the Phoenix and south-western region in which the Bear and Bow peoples first dwelt after leaving the under-world, and from which they migrated to Tusayan bring only "very simple but very good" katsinas, is evidently distinguished by Yukioma from Palatkwabi, the Red <sup>Pueblo</sup> ~~land~~ wherein the evil popwaktu continued to increase after the introduction of the first one. This tends to confirm the conclusion which we deduce from other ~~considerations~~ considerations in this Paper, that Palatkwabi was considerably farther east than the Phoenix region.

While ~~some~~ <sup>absolute proof is still lacking</sup> ~~to be proven~~, it seems on the whole probable that some of the dwellers in the many villages and houses whose ruins were so conspicuous in the Pueblo Viejo Valley until comparatively recent years, were

~~belonging to the same stock as the~~ ~~Reeds, Suns, Eagles, and other folk of the Pakab phratry, some of whom also~~ <sup>or some like-named clans of other stocks,</sup> ~~if we may judge by designs of their clan totems found upon rocks~~ <sup>in the Pueblo Viejo</sup> ~~dwelt on the Rio San Francisco; and that with~~ <sup>(See, in Palatkwabi,)</sup> ~~or near them, and westward to the Chichilticalli district and San Pedro River, lived many people whose clans were more largely or~~ <sup>less</sup> ~~represented on other parts of the Gila and Salt rivers and their tributaries: namely, of the~~ <sup>the</sup> ~~Patki, Sand, Rabbit, and Tobacco phratries (last~~

(See, in Palatkwabi,)

For (see) what was possibly mixed Palatkwabian and Tucson territory

to forsake the Gila); of Flute folk; of Squash, Crane, and other folk  
of the Squash phratry; ~~and even~~ ~~of the Phoenix~~  
or Western Bears <sup>and Parrots</sup> and their kin, whose eastward migrations seem to have  
been in the main through more northwesterly lands, ~~and~~

In short, while its clans were very unequally repre-  
sented, it ~~is~~ probable that at the zenith of its prosperity the  
population of the Pueblo Viejo Valley was more or less an epitome of  
that of the whole Gila-Salado Basin, ~~and~~

Such a conclusion would accord with the Zuni <sup>in the following quotation, virtually</sup> myths, which say that  
with each principal group of emigrants went a few representatives of  
the other groups:

"Now although those who went by the northern way were called the  
Bear and Crane father-people, yet with them went some of all the clans,  
as the Parrot-macaws of the Middle, and the Yellow-corn ones of the  
Southern people.

"And although the People of the Middle way were called the Macaw  
father-people, yet with them went Bear and Crane people of the north,  
nevertheless, (a few) and Seed people of the south, also (a few) those  
of the White Corn.

"And although the people of the southern way were called the All-seed  
father-people, yet with them went a few of both the northern and the  
middle ways." Cushing, Zuni Creation Myths, Bu. Eth. Ann. XIII, p.

A1

We have ~~noted~~ ~~Baholikonga~~ of the second Pabki legend is identical with ~~the~~ ~~14-14~~ ~~bona~~ (~~Palulukonga~~) of the first; and previously, we have alluded to the worship of <sup>or Baholikonga</sup> ~~Palulukonga~~ (sacrifice of a youth and a maiden to him) in <sup>Gila-</sup> ~~Palatkwabi~~, as a phase of the Plumed Serpent <sup>cult</sup> of southern Mexico. In connection with the <sup>subject of this cult in</sup> ~~the~~ ~~the~~ ~~Gila~~ Valley, ~~we~~ ~~here~~ <sup>present</sup> ~~a~~ ~~brief~~ ~~notice~~ ~~of~~ ~~it~~ ~~as~~ ~~seen~~.

~~among~~ ~~the~~ ~~Pueblos~~, ~~farther~~ ~~north~~ ~~and~~ ~~east~~, and among the nations of southern Mexico; among the Nahuatl peoples of which latter region the Plumed Serpent was commonly known as Quetzalcoatl. *This notice makes no pretense to completeness; and indeed scarcely suffices for an introduction to the subject.*

1A2

The Crested or Plumed Serpent is conspicuous in both the Hopi and the Zuñi ritual, and it seems to have been worshipped not only by the people of Cibola, Tusayan, and Palatkwabi, but by tribes of the Rio Grande and upper Pecos valleys as well.

By the Hopis, in whose December and March observances called Soyaluña and Pálulukoñti its effigy plays a leading part, it is commonly called Palulukonga; and by the people of their Patki clans,

- ILLUSTRATION -  
*The Hopi Plumed Serpent*  
Effigy of Palulukonga, as seen in the Soyal ceremony at Walpi.  
(From a figure by Fewkes in Volume XI of the American Anthropologist.)

whose ancestors (as told in Patki tradition) worshipped it in Palatkwabi on the Gila, it is sometimes legended as "Palulukonga" and again as "Baholikonga."

According to Voth's Traditions of the Hopi, pages 187 and 216, "Lülišokongwuu" (corresponding to the spelling "Lulukonga," here adopted) is the name of the Bull Snake, while "Báülišokongwuu" (corresponding to "Palulukonga") means "Water Serpent." As is well known, the Bull Snake, one of the largest snakes of our middle latitudes, is so called on account of its low roaring, rumbling, or bellowing sound. The name Palulukonga, then, is merely a compound of the word for serpent, or for a large (bellowing) snake, and the word pa, or ba, for water.

"Baholikonga" would appear to be a compound of baho (otherwise paho, "prayer-stick," or "prayer-plume") and lulukonga, in which the latter word is shortened to "likonga"; and its meaning would therefore be "Prayer-Plume Serpent," or more briefly, "Plumed Serpent," or "Crested Serpent," the names most truly descriptive of both effigies and pictographs of the Great Plumed Serpent of Hopi religious belief.\* Light

*Footnote*

\*As tradition indicates that the Patki-Hopis and the Pimas are <sup>at least partly</sup> of common descent, it may seem of possible etymological significance that, while the first part, baho, of the name, Baholikonga, consists of a word meaning "prayer-plume," ~~and~~ a latter part, konga, suggests the Pima word kokongama, meaning "top" or "crest"; but the more probable explanation of "Baholikonga" is that given above.

is thrown upon this form of the name by the story of The Destruction

*Footnote*

\*For accounts of these ceremonies, see Fewkes, "The Pálulukoñti," in American Folk-Lore, Vol. VI; and "The Winter Solstice Ceremony at Walpi," in American Anthropologist, Vol. XI.