

Of Matsaki, one of the most important of the "Seven Cities of Cibola," situated near the northwestern base of Corn Mountain, about 18 miles northeasterly from Hawikuh ~~and~~ and 3 easterly from the present town of Zufi, we have the following particular though brief description by Castañeda, in connection with Arellano's march with the main army from ~~Hawikuh~~ to Tiguex province on the Rio Grande, a few months after ~~the~~ Coronado's occupation of Cibola:

"He [Arellano] set off with his force toward Tiguex, and the first day they made their camp in the best, largest, and finest village of that (Cibola) province. This is the only village that has houses with seven stories. In this village certain houses are ~~used~~ used as fortresses; they are higher than the others and set up above them like towers, and there are embrasures and loopholes in them for defending the roofs of the different stories, because, like the other villages, they do not have streets, and the flat roofs are all of a height and are used in common. The roofs have to be ~~reached~~ reached first, and these upper houses are the means of defending them. It began to snow on us there, and the ~~small~~ force took refuge under the wings of the village, which extend out like balconies, with wooden pillars beneath, because they generally use ladders to go up to those balconies, since they do not have any doors below."*

Footnote | *Winship's Translation, ~~in~~ Eth. Ann. XIV, pp. 493-4.

** I have inserted this reference to Tzibola, because four years of our time of our work, I have had opportunity to compare copies of Mota Padilla's writing with those of Coronado's expedition, and find that Mota Padilla has written his work without credit.*

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Besides the above-noticed descriptions of Cibolan villages and houses, there is, of ~~Hawikuh~~, a later one to which brief attention should be given. ~~one~~ of it is due to the account of the village of ~~Tzibola~~ ~~either directly or through Tzibola~~ Mota Padilla, who wrote in 1742, and who not only drew upon other original documents of Coronado's expedition but also ~~may have~~ made use of papers of Pedro de Tovar, given a brief description of Tzibola (Hawikuh) which is of interest as containing several points not included in any other account. It is translated by Winship as follows:

"They reached Tzibola, which was a village divided into two parts, which were encircled in such a way as to make the village round, and the houses adjoining three and four stories high, with doors opening on a great court or plaza, leaving one or two doors in the wall, so as to go in and out. In the middle of the plaza there is a hatchway or trapdoor, by which they go down to a subterranean hall, the roof of which was of large pine beams, and a little hearth in the floor, and the walls plastered. The Indian men stayed there days and nights playing (or gaming) and the women brought them food; and this was the way the Indians of the neighboring villages lived."*

Footnotes

"Bu. Eth. Ann. Rep. XIV, 463.

Strangely enough, this description of Hawikuh (the "Tzibola" which "they reached"), accords with the form of the older portions of Nutria and Pescado, and especially with the ground-plan of Kintiel—the so-called "Pueblo Grande" of the mid-region between Cibola and Tusayan—better than it does with that of Hawikuh, according to such surveys of these as the Mindeleffs, in the ~~mid~~ eighties, found it still possible to make.*

Footnote
"See Bu. Eth. Ann. Rep. VIII, from which the ground-plan of Kintiel and ~~the~~ the known part of the now ~~obliterated~~ obliterated ground-plan of Hawikuh are herein reproduced. According to Fewkes, (Bu. Eth. Ann. XXII, 127) "The name Kintiel, or Broad House, is applied by the Navahos to at least two circular pueblo ruins in the Southwest. One of these is in the Chaco canyon...." The other, or Pueblo Grande Kintiel, situated, according to Victor Mindeleff, "on a small arm of the Pueblo ~~mid~~ Colorado wash, 22 or 23 miles north of Navajo Springs," is "circular" only in a general way, but is symmetrically bilobate, as appears in the illustration, and has been compared by Fewkes to a butterfly, in outline. This pueblo, says Mindeleff, "was clearly defined by a continuous and unbroken outer wall, which probably extended to the full height of the highest stories," and its ground-plan "indicates clearly the various points at which access to the inner courts was obtained. On the east side a noticeable feature is the overlapping of the boundary wall of the south wing, forming an indirect entrance way." (Eth. Ann. VIII, pp. 92 and 181.) Architecturally, the Pueblo Grande and the "Tzibola" of Mota Padilla represent an ancient type of ~~the~~ pueblo of Pre-Zuni region, ~~which was~~ which was admirably adapted for defense, and of which examples are found in stone ruins as far southwest as Bimble and The Tundastera (Forestdale) region.

*See his own statement
as quoted by Winship
Bu. Eth. Ann. XIV, p. 586.*

The discrepancy between the plan of Hawikuh ruin as it now appears, and Mota Padilla's description of "Tzibola" as it ~~was~~ once was, is so great as to suggest that it may possibly be due, not wholly to the natural decay of the ruin, but in part to a reconstruction of the village subsequent to Coronado's evacuation of it—many of the old stone walls being obliterated through their use as sources of material for the building of the new.

Coronado's Letter continues:

"The Seven Cities are seven little villages, all having the kind of houses I have described. They are all within a radius of 5 leagues."

Footnote "Jaramillo says, "These villages are about a league or more apart from each other, within a circuit of perhaps 6 leagues." (Ibid., p. 586.)

Footnote *This, ~~suspicie~~, in my MS of 1910-13, has, I understand, been ~~fully~~ confirmed by the excavations and examinations of the site of Hawikuh, made by Mr. F. W. Hodge in 1917; of whose results, however, I have as yet seen only brief newspaper notice.

(Continued on A 46 Z)

They are all called the kingdom of Cevola, and each has its own name and no single one is called Cevola, but all together are called Cevola. This one which I have called a city I have named Granada, partly because it has some similarity to it, as well as out of regard for Your Lordship.* In this place where I am now lodged there are perhaps

"The Traslado de las Nuevas here has "out of regard for the viceroy, and because they say it resembles the Albaicin;" the latter being, as Winship notes, a part of the Alhambra.

200 houses, all surrounded by a wall, and it seems to me that with the other houses, which are not so surrounded, there might be altogether 500 families. There is another town near by, which is one of the seven, but somewhat larger than this, and another of the same size as this, and the other four are somewhat smaller.* I send them all to

"Here Coronado distinctly ~~minimizes~~ ascribes seven villages to Cibola; Jaramillo makes the number but six. It is possible that one (Kwakina?) was decadent and all may have about 200 houses and two others about 200, and the others somewhere between 60 or 50 and 30 houses." And the Relación del Suceso: "The villages [of Cibola] have from 150 to 200 and 300 houses; ^{if this statement is to be taken as referring to the larger ones,} if one of the villages of Cibola approached 300 houses, it must have been Matsaki; for in another footnote we have already quoted Castañeda's statement, "The largest is called Maque." 983

Applying to all of the data Coronado's ratio of 500 families within and without the town walls to each town of 200 intra mural houses, and reckoning the total number of intramural houses in the three larger villages at 600 or 700, and that in the ~~four~~ smaller ones at 170, we have a sort of rough census, indicating as a minimum for the population of the Seven Cities of Cibola in 1540, about 1925 families, and as a maximum, about 2175 families.

Your Lordship, painted with the route. The skin on which the painting is made was found here with other skins. The people of the towns seem to me to be of ordinary size and intelligent, although I do not think that they have the judgment and intelligence which they ought to have to build these houses in the way in which they have, for most of them are entirely naked except the covering of their privy parts, and they have painted mantles like the one which I send to Your Lordship. They do not raise cotton [which was raised in the Tusayan or Hopi country to the west, and to a less extent in the Tiguex Province (middle Rio Grande Valley) to the east] because the country is very cold, but they wear mantles, as may be seen by the exhibit

which I send. It is also true that some cotton thread was found in their houses. They wear the hair on their heads like the Mexicans."*

*As to the apparel of the Cibolans, see also ~~mentioning~~ a latter part of this same letter of Coronado.

Says the narrative of Castañeda, "These people are very intelligent. They cover their privy parts and all the immodest parts with cloths made like a sort of table napkin, with fringed edges and a tassel at each corner, which they tie over the hips. They wear long robes of feathers and of the skins of hares, and cotton blankets. The women wear blankets, which they tie or knot over the left shoulder, leaving the right arm out. These serve to cover the body. They wear a neat wall-shaped outer garment of skin. They gather their hair over the two ears, making a frame which looks like an old-fashioned

Such a headdress, as is well known, is used by the marriageable Hopi maidens today. headdress." At says the Relacion Postrera, "Some of these people wear

cloaks of cotton and of the maguey and of the tanned deer skin, and they wear shoes made of these skins, reaching up to the knees. They also wear cloaks of the skins of hares and rabbits, with which they cover themselves. The women wear cloaks of the maguey, reaching down to the feet, with girdles; they wear their hair gathered about the ears like little wheels."

In the Relacion del Suceso, the account of Cibolan dress follows the statement that the Cibolans kept fowls, (wild turkeys,) and is as follows: "they keep these more for their feathers than to eat, because they make long robes of them, since they do not have ~~minimisatuum~~ [i. e., raise] any cotton; and they wear cloaks of henique, and of the skins of deer, and sometimes of cows." Jaramillo mentions neither maguey nor henique, but says, "The clothing of the Indians is of deerskins, very carefully tanned, and they also prepare some tanned cowhides, with which they cover themselves, which are like shawls, and a great protection. They have square cloaks of cotton, some larger than others, about a yard and a half long. The Indians wear them thrown over the shoulder like a gipsy, and fastened with one end over the other, with a girdle, also of cotton." The maguey and the henique are species of *Agave*, a genus chiefly characteristic of southern Arizona and Mexico, and which is not included in the native flora of the Zufi Valley. Certain species of *Agave* are found in western Arizona and thence northward into Utah, but in eastern Arizona and western New Mexico this genus finds its ~~most~~ ^{as far as} Fort Apache; and the henique, which yields the well-known sisal.

hemp of commerce, is a Yucatan species. The textiles of "maguey" and "henique" were probably for the most part of this fiber (i. ~~hemp~~ ^{as} ~~so~~ ^{so} preparation and use by the Zunis is described by Mr. Stevenson in *3d Ann. XX.*) ~~sup~~ ^{as} ^{more or less} by maguey and dasylirion, ~~since~~ ^{as} the Cibolans had some cotton fabrics, which (or the staple thereof) they brought from Totontac, they probably obtain ~~100~~ ¹⁰⁰ ~~from~~ ^{from} maguey and dasylirion from the west and south; but one species (*wheeleri*) of the last-named genus is found at least as far north as the San Mateo Mts.

According to Russell's memoir on the Pima Indians, (Eth. Ann. XXVI, pp. 93 and 114) the Papagos (with whom the Sobkipuris are now merged) prepare maguey fiber as an ~~article~~ article of their trade with the Piman. And as observed by Hough (Bull. 35, Bu. Am. Eth., p. 24), Agave, ~~Dasylirion~~ Dasylirion and Yucca, were ~~used~~ ^{used} by the ~~pre~~ ^{pre} coronadoan pueblo-builders of the Gila-Salado valleys.

Indeed ~~They~~ They all have good figures, and are well bred. I think that they have a quantity of turquoises,* which they had removed with the rest

"The Hopi Indians set turquoisees on thin slabs of wood which they use as earrings by boring a hole in the slab and attaching it to the ear by means of a string. The Zuñis wear strings of turquoisees in their ears instead of the slabs. These earrings are worn only on ceremonial and dance occasions." (Mrs. Stevenson, *Bu. Am. Eth. Ann.* XXIII, p. 243.)

of their goods, except the corn, when I arrived, because I did not find any women here nor any men under 15 years or over 60, except two or three old men who remained in command of all the other men and the warriors. Two points of emerald and some little broken stones which approach the color of rather poor garnets were found in a paper, besides other stone crystals, which I gave to one of my servants to keep until they could be sent to Your Lordship.* He has lost them, as

"The "points of emerald" were probably either gem peridots or, less probably, gem beryls. See footnote on page-- of Early Far West Paper, No. 1, as to both these and the garnets; the latter being common in the ant-hills of the Zufi-Na-ajo region.

they tell me. We found fowls, but only a few, and yet there are some. The Indians tell me that they do not eat these in any of the seven villages, but that they keep them merely for the sake of procuring the feathers. I do not believe this, because they are very good, and better than those of Mexico.* The climate of this country and

the temperature of the air is almost like that of Mexico, because it is sometimes hot and sometimes it rains. I have not yet seen it rain, however, except once when there fell a little shower with wind, such as often falls in Spain.* The snow and the cold are usually

"The Relacion Postrera also testifies, "the country is very dry;" and Captain Diaz had been told by Sobaipuris in the winter of 1539, "The country lacks water."

very great, according to what the natives of the country all say. This may very probably be so, both because of the nature of the country and the sort of houses they build and the skins and other things which these people have to protect them from the cold. There are no kinds of fruit or fruit trees. The country is all level, and is nowhere shut in by high mountains, although there are some hills and rough passages.* There are not many birds, probably because of the cold,

"Castañeda says, "esta tierra es un valle entre sierras a manera de penones" (Bu. Eth. Ann. XIV, '45); i.e., "This country is a valley between mountains after the fashion of rocky cliffs." The heights which bound the Zuni River Valley, are in fact dissected mesas, bounded by more or less sheer and rocky acclivities. Corn Mountain is an isolated mesa remnant. Says Jaramillo, "The country is somewhat

sandy and not very barren ["solada," for *sollada?*] of vegetation, and on the mountains the trees are for the most part evergreen." And the *Relación Posterior* informs us that "The land where they plant is entirely sandy; the water is brackish; the country is very dry."

and because there are no mountains near." There are no trees fit

"The nearest mountain range proper, was the Sierra de Zufi, distant at least 40 to 50 miles in a northwesterly direction from Hawikuh.

for firewood here, because they can bring enough for their needs from a clump of very small cedars 4 leagues distant. Very good grass is found a quarter of a league away, where there is pasturage for our horses as well as mowing for hay, of which we had great need, because our horses were so weak and feeble when they arrived. The food which they eat in this country is corn, of which they have a great abundance,* and beans and ~~meat~~ venison, which they probably eat (al-

Says Castañeda (Bu. Eth. Ann. XIV, 450), "siembran a hoves no crece el maiz alto de las magorcas desdel pie tres y cuatro cada caña gruesas y grandes de a ocho o diez granos cosa no biata en estas partes;" which seems to mean, "They plant in holes; the corn does not grow tall; it has the large and fat ears, three and four to each stalk. Beginning from the very foot, with up to eight hundred grains, -something not hitherto seen in these parts." With sharp-pointed planting-sticks they made holes in the ground, into which they dropped grains of corn and covered them ^{the same} & method of planting they had in common with the Aztec and other ⁵²⁵ nations of Mexico. These planting-sticks were sometimes used as weapons, especially where more effective ones ~~were~~ were lacking. Thus, according to the Hopi tradition of the destruction of the prehistoric Tuasayan of Sikyétki, as given by Victor Mindeleff on the authority of A. M. Stephen, that pueblo was attacked at a time when its men were nearly all afield, planting, and, although these came rushing back, their struggle to defend their homes was hopeless, "for they had only their planting sticks to use as weapons, which availed but little against the Walpi with their bows and arrows, spears, slings, and war clubs." (Bu. Eth. Rep. VIII, p. 25.) ^{The Moqui} though they say that they do not), because we found many skins of deer and hares and rabbits. They make the best corn cakes I have ever seen anywhere, and this is what everybody ordinarily eats.* They

^{more} ⁱⁿ ^{planting}
^{the} ^{holes} ⁱⁿ ^{each} ^{hill} ^{and}
^{the} ^{corn} ^{is} ^{then} ^{planted}
^{and} ^{is} ^{then} ^{gathered}
^{and} ^{is} ^{then} ^{grounded}

*Another fire-place in a second room is from six to eight feet in width, and above this is a ledge shaped somewhat like a Chinese awning. A highly-polished slab, fifteen or twenty inches in size, is raised a foot above the hearth. Coals are heaped beneath this slab, and upon it the *Waiavi* is baked. This delicious kind of bread is made of meal ground finely and spread in a thin batter upon the stone with the naked hand. It is as thin as a wafer, and these crisp, gauzy sheets, when cooked, are piled in layers and then folded or rolled." (Mrs. James [Matilda Coxe] Stevenson, as quoted by Lewis H. Morgan, in his *Houses and House-Life of the American Aborigines, Contributions to North American Ethnology*, Volume IV, pp. 139-140.) For a view of the similar Hopi bread-making, see Bu. Eth. Ann. XIV, Plate LXIV. For detailed accounts, by Stevenson, of the have the very best arrangement and machinery for grinding that was ever seen. One of these Indian women here will grind as much as