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A4611"

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 ~~province~~ and 3 easterly from the present town of Zúñi, we have the following particular though brief description by Castañeda, in connection with Arellano's march with the main army from ~~the~~ ^{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 ~~main~~ 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."²

Footnote

²Winship's Translation, ~~the~~ Eth. Ann. XIV, pp. 493-4.

(Continued on A4611")

The discrepancy between the plan of Hawiku⁸ 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, ~~surprise~~, in my MS of 1910-13, has, I understand, been confirmed by the excavations and examinations of the site of Hawiku⁸, made by Mr. F. W. Hodge in 1917; of whose results, however, I have as yet seen only brief newspaper notices.

(Continued on A 46z)

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.

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

Footnote

*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

Footnote

*Here Coronado distinctly ~~found~~ ascribes seven villages to Cibola; Jaramillo makes the number but six. *It is possible that one (Kwakina?) was decadent and all* The Relacion Postrera de Sivola says, "The largest [Cibolan village] may have about 200 houses and two others about 200, and the others somewhere between 60 or 50 and 30 houses." And the Relacion del Suceso: "The villages [of Cibola] have from 150 to 200 and 300 houses;" *but this statement is hardly applicable 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 Magaque."*

...found in Cibola by ... 1580, 83

Applying to all of the data Coronado's ratio of 500 families within and without the town walls to each town of 200 intramural 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 ~~xxxxxxxx~~ 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 well-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." [^]TSays the Relacion Postretera, "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 ~~xxxxxxxx~~ [i. e., raise] any cotton; and they wear cloaks of heniquen, and of the skins of deer, and sometimes of cows." Jaramillo mentions neither maguey nor heniquen, 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 heniquen are species of Agave, a genus chiefly characteristic of southern Arizona and Mexico, and which is not included in the native flora of the Zuni Valley. ^{at least as far} 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 northern limit in the Gila-Salado basin, ranging locally as far north ^{at least as Fort} Apache; and the heniquen, which yields the well-known sisal-

hemp of commerce, is a Yucatan species. The textiles of "maguey" and "heniquen" were probably for the most part of yucca fiber (*Y. baccata*, whose preparation and use by the Zunis is described by Mrs. Stevenson in 3^d Ann. XX.) supplemented here or there by maguey and dasylyrion. ^{size} As the Cibolans had some cotton fabrics, which (or the staple thereof) they brought from Totonteco, they probably obtained ^{size} some maguey and dasylyrion from the west and south; but one species (*whiclerii*) 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 Sobasipuris are now merged) prepare maguey fiber as an ~~article~~ article of their trade with the Pimas. And as observed by Hough (Bull. 35, 39, Am. Eth., p. 24), Agave, ~~xxxxxxxx~~ Dasylyrion and Yucca, were ^{all} used by the ~~pre-coronado~~ pre-coronado pueblo-builders of the Gila-Salado valleys.

Footnote
To Ponce's - types and spacing of names
have to be as in body of text, of which this is a part.

Footnote.

Index 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

Footnote The Hopi Indians set turquoises 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 Zuffis wear strings of turquoises 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

Footnote 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 Zuffi-Navajo 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

Footnote The Relacion del Suceso says, "fowls, like those of Mexico;" thus identifying them as turkeys. Compare, ~~ante~~ the fowls of Suya, which according to Castañeda were "like those of Castile," and evidently had been obtained from Spanish ~~sources~~. "Nothing has been found upon which to base the opinion that the turkey was eaten." ~~This statement is made by Beebe~~ (Hough, in Bulletin 35, Bu. Am. Eth., p. 14.)

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

Footnote The Relacion Postrera also testifies, "the country is very dry;" and Captian 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,

Footnote (beginning) Castañeda says, "esta tierra es un valle entre sierras a manera de peñones" (Bu. Eth. Ann. XIV, 450); i.e., "This country is a valley between mountains after the fashion of rocky cliffs." The heights which bound the Zuffi 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

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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 Postreña 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

Footnote

"The nearest mountain range proper, was the Sierra de Zuffi, 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 ~~venison~~ venison, which they probably eat (al-

Footnote

Says Castañeda (Bu. Eth. Ann. XIV, 450), "siembran a novos no cress el maiz alto de las magorcas desde el pie tres y quatro cada caña gruesas y grandes de a ocho o diez granos cosa no bista 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; a method of planting they had in common with the Aztec and other nations of Mexico. ^{See Anderson's Native Races, I, 525} These planting-sticks were sometimes used as weapons, especially where more effective ones were lacking. Thus, according to the Hopi tradition of the destruction of the prehistoric Tussyan ^{pueblo} of Sikyatki, 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 Moques*

Next more grains in each planting hole than we put in each hill, and the corn is of a remarkably quick-growing and bearly-making habit.

though they say that they do not), because we found many skins of deers and hares and rabbits. They make the best corn cakes I have ever seen anywhere, and this is what everybody ordinarily eats.* They

Footnote

*"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 Wajavi 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 Cox] 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 Mrs. Stevenson, of the

the polished slings, or rollers, of the stone, see Bu. Eth. Ann. XIV, p. 361 et seq.

have the very best arrangement and machinery for grinding that was ever seen. One of these Indian women here will grind as much as

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