

cross, and formed of four slabs. Prayer plumes, miniature war clubs, batons, shields, bows and arrows, and various other objects were found at this shrine, while the rocks all about the shore were dotted with other offerings to the Gods of War.

"Many valuable beads have in the past been deposited along the shores of the lake and in a spring not far from the cone, but the coming of the whites has compelled the Zulus to refrain from making offerings of commercial value.

"Though a number of soundings have been made, the depth of this lake is still unknown. While the temperature of the water is cold, the bather often finds himself over jets of hot water. It is impossible for him to sink. There is a peculiar charm in the waters, and they are considered a specific for rheumatism by the few who have tested them. Were it not for the scarcity of drinkable water, this most sacred spot of the Indians would become a resort of the white man from near and far. On the occasion of a visit in 1902 two improvised dressing rooms made of stone were found on the shores of the lake."

^aTwenty-third Annual Report, Bureau of American Ethnology, pp. 357 and 358.

This remarkable occurrence of "jets of hot water" in a cold salt lake, ~~taken in connection with the water mentioned and distribution of pyroclastic in the region of the "Hot Lake"~~ ^{affords a strong presumption as to} lake, ~~being a volcanic phenomenon~~ ^{proving} ~~was~~ ^{was} ~~absolutely~~ that Coronado's "hot lake" ^{was} the "Home of the Gods of War," the ^{hot-jetted} salt lake ^{jet} in ~~the~~ cinder cone at the southern border of the Zuñi Salt Lake; ^{part and parcel of the} and that his "Totontec" was ~~that he could not find~~ ^{had not been indicated to} ~~the Totontec of other early~~

~~It is a lake of The Salt Lake; in the clouds of which is at once~~
cold lake, hot lake, and Home of the ~~the~~ Gods of War. [See report
cited, Plate XXXIX, & use as illustra.]

That Castañeda regarded Totonteco as identical with ^{or at least including} Tusayan, is hinted at in his slip of the pen, where he wrote, in the heading of Chapter 11 of Part I of his memoir, "how Don Pedro de Tovar discovered Tusayan or Tutahaco." That his use of the name "Tutahaco" here as an alternative name of Tusayan, was a blunder, is clear, from the Chapter 11 treats of exploration to the west; and from the fact that Castañeda fact that, ~~he~~ knew Tutahaco was not identical with Tusayan, and, in Chapter 13 of the same Part and in chapters 4 and 6 of Part II, treated of Tutahaco as a separate and eastern province, of 8 pueblos, below and southeast of Tiguex*

"In addition to the 3 pueblos named," [Abo, Tabira (the so-called Gran Quivira), and Tenabo.] "it is not improbable that the now ruined villages known by the Spanish names Pueblo Blanco, Pueblo Colorado, and Pueblo de la Parida were among the 11 inhabited settlements of the Salinas seen by Chamuscado in 1580, but at least 3 of this number

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Footnote
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were occupied by the Tigua." (Hodge, Edbk. Am. Inds., Pt. II, p. 261.) This would leave possibly 8 Piro settlements in the Salinas district in 1580; which may have been those that made up the 8-pueblo province that Coronado visited southeast of Tiguex in November, 1540.

~~These considerations~~ taken in connection with the phonetics in the case, make it ~~virtually~~ ^{virtually} certain that he meant to have written as a synonym of Tusayan, Totonteco, ~~and not~~ ^{and not} "Tutahaco."*

Footnote

*Jaramillo's application of the name "Tutahaco" to the ~~rock-perched~~ pueblo of Acoma (the "Quéres Gibraltar" of Lummis' "Land of Poco Tiempo"), is ~~an error~~ ^{apparently} due to some resemblance of the Tigua name of Acoma, "Tuthla-huay" ~~to "Tutahaco"~~ ^{with the account given by other pueblos, which was} asked pointed out by Bandelier and Hodge.

It is certain that the word, Totonteco, ~~which was~~ ^{which was} current among Piman tribes ~~of Sonora and Arizona~~ as the ~~name~~ name of a great ~~western~~ western part of the ~~Pueblo~~ Pueblo region, ~~is decidedly Piman both in its reduplication and in its termination,~~ ^{in form, as is seen in its syllabic} notwithstanding that both

Footnote

The termination ~~ac~~ is common in place-names of the Piman languages. Thus we have Sonoitac, Babasac, Arizonac, ~~Arribac~~ ^{Arribac}, Quitac, Gausac, Busac, Jamac, Pitac, ~~and many others.~~

Coronado and the late Mr. Cushing ~~found a more or less similar word in the Zuni language.~~ ^{found a more or less similar word in the Zuni language.}

Now concerning the kingdom of Marata, which ~~Coronado~~ ^{said} "can not be found, nor do these Indians [of Cibola] know anything about it," the report that Fray Marcos had made a year earlier, of what he had been told by the old Cibolan who dwelt among the Sobápuris on San Pedro River, was as follows:

"He says that in the quarter to the southeast [of the Seven Cities of Cibola] is a kingdom called Marata, in which there used to be many and large burghs, whose houses are all of stone and several-storied, and that the people of that kingdom were and are at war with the lord of these seven cities, by which war this kingdom of Marata has largely been wasted, although it still survives and is at war with these others."*

Footnote

*Here translated from the Spanish of the Relacion, as quoted on page 146 of Bandelier's Contributions.

~~...the kingdom of Marata has been conquered, although some of the people from these and other places are still among the Cibolan.~~

Captain Melchior Diaz also, as quoted in Mendoza's Letter to the King, wrote to the viceroy about Marata—but without naming it—communicating the information that he had obtained among ^{in the winter of 1539-40. He describes only the marshy lake, situated on the} some San Pedro River Indians ^{is some, but may say that the Indians} ~~name the~~ ^{Kyamakeya, a day from Cibola, a great, prosperous} ~~large village, one of which is larger than the San Pedro River~~ ^{and at war with Cibola; of whose conquest by Cibola the Pimas had not yet learned} ~~the kingdom of Marata, as the Sobajuris, from their frequent inter-~~ ^{kingdom of Marata, as the Sobajuris, from their frequent inter-} ~~course with Cibola, Marata's rival, and the all the time because~~ ^{course with Cibola, Marata's rival, and the all the time because} ~~Marata had been a greater commonwealth than Cibola~~ ^{Marata had been a greater commonwealth than Cibola} ~~and nearer to the Sobajuri country, were likely to have been~~ ^{and nearer to the Sobajuri country, were likely to have been} ~~impressed, even in the days of Marata's decline, with that country's~~ ^{impressed, even in the days of Marata's decline, with that country's} ~~former greatness, and to have been familiar with its history; but,~~ ^{former greatness, and to have been familiar with its history; but,} ~~as we have seen, it probably related to Totonteac.~~ ^{as we have seen, it probably related to Totonteac.}

The name, Marata, was heard among tribes ^{containing the Zuñi root, ma (salt), and referring} of the Pima family, but ^{to the salt lake, and referring} it seems ^{and modification, and} to have been ^{indeed, Mr. Cushing is said to} Pima only by adoption. Says Bandelier, "Mr. Cushing has succeeded in explaining the names of 'Marata' and 'Totonteac.' Although they are distorted, they both belong to the language of the Zuñi, and denote directions, rather than particular regions." He

Footnote *The Gilded Man, p. 161.

does not state the direction signified by the term that corresponded to Totonteac; ~~and we have already seen that the place whose name was~~ ~~"Totonteac" in the Zuñi language, was distinct from the Pima-~~ ~~named Totonteac, being different in direction from Cibola; but as to~~ ^{language} ~~Marata he says, "Mr. Cushing has learned that 'Ma-tya-ta' in the Zuñi~~ ^{meant} ~~the south, or rather a region in the south, in the vicinity of~~ ^{the salt lake or 'Carrizo.' Large, well-preserved ruins still} ~~exist there."~~ ^{exist there." ^(as information from Cushing.) ~~Matyata is written also "Makvata" and the Handbook~~ ^{the first syllable is, probably indicated by the form "Makvata," given by Cushing.}}

Footnote *Ibid., p. 196. Accent on second syllable is, probably indicated by the form "Makvata," given by Cushing.

of American Indians gives also "Mak' yana, contracted from Mak' yanawin, 'country of the salt lake.' ^{This form of the word, and the fact that Moté Padilla refers to it as "Marata or Marla," indicates that "Marata" was accented on the first syllable, as in a large majority of Zuñi (also Hopi and Pima) words.} ~~the kingdom of Marata, it was evidently therefore the Zuñi salt lake, two days south of Cibola.~~

Footnote ^{should be} ~~the~~ ^{to those southwesterly from Hawiku,} ~~among the more northerly of which~~ ^{by Alvarado on his way} ~~the great~~ ^{of which more anon.}

Subst. Forestdale Cr. for Apache Spgs. with Woods L. Long
 L. S. common
 add 5 more. (ind. pg. 4 delete 14 in.)
 L.C. 4th fold
 Triple dual

bible that all clans of the Patki people had wholly deserted Homolobi
 [a pueblo settlement near present Winslow] in the sixteenth century,
 and they may have been dwelling there as late as 1700."

The ~~Handb.~~ occupancy of Homolobi in the sixteenth century, we shall
 elsewhere see, appears to be supported by a passage in Coronado's
 Letter to Mendoza: but ^{sufficient} reason appears ^{as against other evidence,} for supposing that the
 Cipias—who are "distinctly mentioned as west and south of Zuñi"—
 were between Zuñi and Awatobi. That they were, however, ^{congruous} near the boundary of old
 southwestern, ^{southwestern, Ariz. country and for southwestern territory of the Patki-Hopis, is nearly certain.}
 Of the ^{southwestern} ~~Cipias~~ ^{Patki-Hopis} (Cipia-people), Mr. Hodge tells us, their habitat, ^{according to Cushing,}
 is said by the Zuñi to have been on the headwaters of Salt r. in E.
 Arizona or W. New Mexico,..... They are known to history solely through
 the attempt of Fray Martin de Arvide, in Feb. 1632, to visit them from
 Zuñi in company with 2 soldiers, 5 Zuñi, ^[guides] and a mestizo. The mission-
 ary and the soldiers were murdered by their companions ^[and other Zuñis who overtook them] five days out
 from Zuñi. According also to Cushing the Zuñi say that the tribe
 was exterminated by the Apache soon after the attempted visit of the
 friar."*

Footnote *Handb. Am. Inds. II, 827.

From the evidence at hand it appears that ^{Cipias, for} ^{as the Spaniards usually spell them} the ^{Patki-Hopis} ~~Patki-Hopis~~ were best known
 to the tribe that furnished Fray Martin ^{with guides} to the ^{Cipias} ~~Cipias~~ pueblo. We
~~to the Zuñi, who Hopi allegation and to their belief being given as~~
~~may therefore accept as the more~~
 reliable the Zuñi statement that the Cipias dwell on the headwaters
 of Salt River; which agrees with that part of the Hopis' which asserts
 that the Cipias were "west and south of Zuñi."

The murder of Fray Martin took place before he had reached the
 pueblo of the Cipias, and some 65 or 70 miles in a southwesterly
 direction from Hawiku. The road by which ^{some ninety years} ~~earlier~~
 Coronado had come and gone, ran in that direction; and it was probab-
 ly on that road, in the vicinity of Summit Spring, ^{where a path branched off to the Cipias,} that Fray Martin
 was killed. About two days' journey farther west by south, and not
 many miles west of Coronado's road, in the neighborhood of Forestdale,
^{at the Tundastusa Springs} ~~the~~ ^{Forestdale Creek} ~~the~~ ^{source of Salt River,*} are several ruined stone

Footnote *These springs, says Hough, are called by the Apaches themselves, Tundastusa; i.e., "water spread out." (Rep. U. S. Nat. Mus., 1901, pp. 289 et seq.)

pueblos, chief among which is the great Tundastusa ruin, ^{triple} ~~in~~ ^{dual} in age
 and in its circular and quadrangular plans of construction, and whose
 debris is described by Doctor Hough as "enormous in mass," covering
 "7 acres," and "greater than that surrounding any ruin in the Southwest"

within the range of his knowledge. To these ~~ruins~~ ruins—
distant say about 90 miles by trail from Hawiku—history and tradi-
tion alike seem to point, as the home of the Capias in 1632. A re-
lationship to the ancient house-builders of the Gila and Salt rivers
is indicated by the character of the pottery ~~*****~~ and other
artifacts found at Tundastusa, and particularly by Doctor Hough's
discovery that the practice of cinerary urn burial was in vogue there,—
a practice of which no evidence has been found farther north, albeit
cremation without cinerary urn burial ^{to have been practised in some measure} is known at least as far north
as the Mesa Verde of Colorado. Moreover, in the name, Tshipiakwe,
by which the Capias are remembered by the Zuñis, and by which,
according to Cushing, is meant "people-of-the-coarse-hanging-hair,"
or "straight-down-hair-people,"* there is apparently a strong sug-

Footnote ~~*****~~ *Bu. Eth. Ann. XIII, 328; and Handb. Am. Inds., II, 827.

gestion that the Capias were ~~of~~ derived to greater or less extent
from clans of the Piman or Yuman family. On pages 158 and 159 of
Russell's memoir we read of the Pimas, "Men wore their hair long;
that of the old chief Tiahiam reached to his heels when he stood
upright, but usually the hair fell about to the waist. At the age
of 20 the young men began to braid or twist their hair into skeins,
which.....were from 1 to 2 cm. in diameter;" and "they did not
scruple to piece out their shorter locks with hair from the tails of
their horses. Sometimes, indeed, they even added the hair of their
women, who trimmed their hair in mourning for lost relatives." But
again we read, "Such flowing locks could not, of course, be worn con-
fined at all times; they were usually wound around the head and
inclosed beneath a headband or by a cord of variegated colors.....The
front hair was cut squarely across the forehead.....Women wore
their hair long, but not twisted into skeins as was that of the men,
and furthermore, they were accustomed to cut it in mourning to a much
greater extent than the men, so that it never attained extreme length
.....The front hair was trimmed to fall just clear of the eyes."

~~*****~~
~~*****~~