

Revised

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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 Zunis 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."

Footnote "Twenty-third Annual Report, Bureau of American Ethnology, pp. 357 and 358.

~~This remarkable occurrence of "jets of hot water" in a cold salty lake, taken in connection with the well-mentioned distribution of pueblos in the region of the hot lake, affords a strong presumption in favor of the correctness of the identification of the "hot lake" with the "salt lake" in the cinder cone at the southern border of the Zuni Salt Lake, and that Coronado's "hot lake" was the "Home of the Gods of War," the salt lake in the cinder cone at the southern border of the Zuni Salt Lake, and that his "Totontec" was part and parcel of the Maraca. That he could not find the "salt lake" in the Totonac, and quite distinct from the Totonac of the only vicinity.~~

Illustration ~~Illustration of The salt lake; in its basin which is at once cold lake, hot lake, and Home of the Gods of War. [Report cited. Plate XXVII, use as illustr.]~~

That Castañeda regarded Totontec as identical with Tusayan,⁴ 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 fact that Castañeda 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.*

⁴ "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

were occupied by the Tigua." (Hodge, Hdbk. 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 Tigusx in November, 1540.

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

It is certain that the word, Totonteac, ~~which~~ ^{is} current among Piman tribes ~~of Sonora and Arizona~~ as the ~~name~~ name of a great ~~minim~~ western part of the ~~Pueblo~~ Pueblo region. ~~is formed as is seen~~ is decided by Piman both in ~~its~~ syllabic ~~reapplication~~ and in its termination,* notwithstanding that both

The termination ac is common in place-names of the Piman languages. Thus we have Sonoitac, Babasac, Arizonac, Aribac, Quitac, Causac, Busac, Jamao, Pitac, and many others.

Coronado and the late Mr. Cushing: ~~found a name or two similar~~ word in the Zuni language. ~~survived~~

Now concerning the kingdom of Marata, which ~~was~~ 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 Sobeipuris 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." ~~—~~

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

² The Gilded Man, p. 161.

does not state the direction signified by the term that corresponded to Totonteac; ~~we~~ have already seen that the place whose name was ~~Totonteac~~ in the Zuni language, was distinct from the Pima name Totonteac, being different in direction from ~~it~~ but as to Marata he says, "Mr. Cushing has learned that 'Ma-tya-ta' in the Zuni ^{language} means 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."² Matyata is written also "Makvata" and the Handbook

The "kingdom of Marata" therefore embraced the country south and southeast of Cibola. Within it were Carrizo Creek and the Zufi Salt Lake. Over it ~~are~~ are scattered the ruins of many stone pueblos, among the more northerly of which ~~should~~ ^{should} be counted ~~these~~ ^{those} ~~which were seen~~ ^{with great difficulty from Hawiku,} by Alvarado on ~~the~~ ^{his way} from Hawiku to Acoma in the late summer of 1840; and especially ^{the great} Kyamalega, or Brittleshell pueblo, of which more anon.

A 4620 m.

Captain ~~Massan~~ Diaz also, as quoted in Mendoza's "Letter to the King," wrote to the viceroy about Marata. — but without cramping it — communicating the information he had obtained from the San Pedro River Indians in the winter of 1539-40. He described only its salt-yielding "marshy lake" and its great and most northerly pueblo.

The large size of this pueblo, its being built of stone (since it had "the same sort of houses" as Cibola,) and ~~its distance of "one day from Cibola,"~~ its being at war with Cibola, are points that identify this "village ~~not only~~ ^{not only} belonging to the "kingdom of Marata," but also as being the pueblo of Kyarake.

As there are several stone-pavile ruins at nearly one day's Ind.

It would at first thought seem fair to assume that if there had been any other inhabited pueblos in the so-called "pueblo region" in 1540-42, than those that are accounted for by Castañeda and ~~the~~ other sixteenth-century annalists of Coronado's expedition, Coronado would have known it, and some notice would have been taken of them by him or by some of those annalists. ^{Indeed, he appears to have known of some others.} But it is by no means certain that the Cibolans and the inhabitants of other provinces, who felt none too kindly toward the ~~man~~ ^{general} and his captains, and whom Coronado himself accuses of trying to deceive him, did not conceal ~~the~~ from them knowledge of certain occupied pueblos, either at the request of the inhabitants of those pueblos or for reasons of their own.

In a report of archaeological field work Doctor Fewkes says, "We have good evidence from historical and legendary sources that there were inhabited pueblos between Zufi and Awatobi" as late as the middle of

³Awatobi was destroyed in 1700; its ruins may still be seen about 9 miles southeast of Walpi. (See Handb. Am. Inds., I, 119.)

the seventeenth century. One of these, that of the Cipias (Tcipaya, according to the Hopis), is distinctly mentioned as west and south of Tufi."²⁸ And in the same ~~connection~~^{paragraph} he observes, "It is not pro-

Am. Eth. Ann. XXII, p. 23.

bable 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 ~~Musum~~ 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} ~~as against other evidence~~ reason appears for supposing that the Cipias—who are "distinctly mentioned as west and south of Zuñi"—
~~southwestern, Ašiñi country and for the western territory of the Patki-Hopis, is~~ ^{or} ~~near the boundary of old~~ ~~near the boundary of old~~
~~of the Cipia-kwe (cipia-people), Mr. Dodge 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 ^{guides} ~~Zuñi~~, and a mestizo. The missionary and the soldiers were murdered by their companions ^(and others 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 the Cipias, or the Spaniards usually spell them to the tribe that furnished Fray Martin with guides to the Cipian pueblo. We to the Zuñi, the Hopi allegation ~~is to their~~ ~~that Zuñi, given~~
~~from the~~ may therefore accept as the more reliable the Zuñi statement that the Cipias dwelt 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 probably on that road, in the vicinity of Summit Spring, ^{where a branch 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} ~~Forestdale Creek~~ ^{of} ~~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"

Sundastusa

within the range of his knowledge. To these ~~survivors~~ ruins—distant say about 90 miles by trail from Hawiku — history and tradition alike seem to point, as the home of the Cipias in 1632. A relationship to the ancient house-builders of the Gila and Salt rivers is indicated by the character of the pottery ~~and~~ and other artifacts found at Tundastussa, 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 is known ^{to have been practised in some measure} at least as far north as the Mesa Verde of Colorado. Moreover, in the name, Tsipiakwe, by which the Cipias 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-

² *Memorandum* *Sup.*, Eth. Ann. XIII, 328; and *Handb. Am. Inds.*, II, 827.

ception that the Cipias were ~~not~~ 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 Tiahiatam 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 confined 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."

(Continued on A46 (cont'd))