

or earlier Pather loc.

A 46 Z 1

~~Marked locations~~

We are grateful to Castañeda for his attempt to enable us "to know how large the settlements were, where the houses with stories, gathered into villages, were seen, and how great an extent of country they occupied." He doubtless enumerated all the settlements of that sort that were seen; but the knowledge which these afforded of how great an extent of country such settlements actually occupied, seems to have been only approximate, so far as regards some of the outlying portions of that country; and if the Cipias were overlooked by Coronado's expedition, and another pueblo settlement—~~Homolobi~~ ^{over an earlier location of the Pather clowre}—was ~~unvisited~~ but extant at the time of that expedition, some others may have been.

We ~~might~~ ^{might} consider the information obtained by Fray Marcos, ~~that~~ that the kingdom of Marata still survived, ~~although it had been~~ ^{in 1539} ~~annihilated~~ by "war with these ~~great~~ ^{small} cities" of Cibola, ~~as much as~~ ^{as much as} ~~the~~ the customary ~~belief~~ ^{belief} that before 1540 the last pueblos of Marata had been conquered and destroyed, ~~was that belief~~ ^{was that belief} based ^{only} on Castañeda's failure to account for Marata, and on the inability of Coronado to identify it by its correct name, either Piman or Zuni; for Coronado ~~seems to have~~ ^{seems to have} described a then still inhabited part of it, when he wrote, "on the edge of which [i.e., in the district of the "hot lake," which we have seen ^{probably} was ^{the} hot-jetted ^{monticula} lake at Zuni Salt Lake, ~~and a feature~~ ^{and a feature} not of Totontec but of Marata] there are five or six houses," ~~and that there "used to be some others, but these have been destroyed by war."~~ ^{of Marata was destroyed before the Akiwi-Zunis settled at Hawiku and but shortly before 1540 is}

The great ~~one~~ ^{one} pueblo of which ~~Cibola~~ ^{Cibola} wrote in the winter of 1539-40 that it was at war with Cibola, ~~must~~ ^{must} have been in the northern part of Marata, since he placed it but one day from Cibola; the time in which the Zunis of today reach ^{its great stone ruin,} in their ceremonial pilgrimages to the Salt Lake, ~~while they reach the~~ ~~remains in the~~ ~~area~~. It was the pueblo of Kia'makia, ~~the~~ ^{the} Kia'nakwe, ~~that~~ ^{that} pueblo ~~still~~ still famed ^{Zuni: The prowess of} in legend for its people, ~~and~~ ^{and} for its war with Cibola and its final destruction by the latter; ~~on the trail to the Salt Lake~~ ~~indeed of Kiamakia that~~ ~~although legend indicates that a remnant of its people continued for a while afterward to~~

* Coronado's information about these "houses" came from Zuni Indians and it will be seen on another page that the Zuni Indian guide of the 1884 Stevenson party referred to the extensive ruin of Kiamakia pueblo as "the house of the Kid' nakwe."

Contin'd on A 46 Z 1

dwell near it in caves, ~~which were probably, for years prior to~~

~~According to Zuni legend, we shall~~

~~Kiamakia was destroyed~~ ^{after} ~~the Ashiwi (western Zuni) were still living~~ ^{near} ~~Hantlipinkia; i.e., before~~ ^{had abandoned - but while they} ~~Hawiku.~~ ^{their residence in}

We are indebted to Mrs. ~~Stevenson~~ ^{Stevenson} ~~for~~ ^{for} ~~Twenty-third Annual Report of the Bureau of American Ethnology~~ ^{last} ~~the fullest accounts of the Kianakwe and their great stronghold,~~ ^{destroying} ~~Kiamakia; whose conquest,~~ ^{smallly} ~~the power of the kingdom~~ of Marata, was so bloody and great an event in the history of the Zuni nation that, to this day, the latter propitiates the spirits of the slain Kianakwe by depositing prayer plumes at springs near the ruin of Kiamakia, and by observing, at Zuni, quadrennial ceremonies, or masked dance performances, in which the Kianakwe are impersonated as kachinas, called Kokko kohan; i.e., "white gods."*

Footnote

*For her description of this ceremony, see pages 217-226. ^{Other memoir in Bu. Eth. Ann. 23.} In this (pp. 217-8) she says, "The dance of the Kok'ko ko'han (white gods) is so called from the Kia'nakwe having been clothed in white and having slept under white blankets. These blankets, which at present are made principally by the Hopi Indians, are supposed by the Zunis to have originated with the Kia'nakwe. These ghost people are angry with the Zunis for their destruction; hence the ceremony of propitiation, which occurs quadrennially and which is one of the most important as well as one of the most elaborate in Zuni."

ILLUSTRATIONS.
As illustrations (full-page plates) heresabout, reproduce reductions of Plates 42 and 47, Bu. Am. Eth. Ann. XXIII.

Footnote

Cushing, in his Zuni Creation Myths, calls the inhabitants of Marata, the "Ewinikwa-kwa," or "Black People," a name which those myths say was derived from the circumstance that the Ashiwi found some of them "hidden deep in the cellars" [kivas?] "and plucked them forth as rats are pulled from a hollow cedar, and found them blackened by the fumes of their own war magic," but finding them "comely and wiser than the common lot of men..." ("for they knew how to command and carry the waters, bringing new soil, and this too without hail or rain.")... "they spared them.... and received them into their kin of the Black Corn." He places the wars with these "Black People" of "great towns built in the heights (heshotayalawa),"—or "people of the highlands and cliffs," who "were of the elder nations of men and were allied to the akak2-kwe (the Man-soul-Dance-gods) themselves,"—^{after the} ~~abandonment~~ ^{abandonment} of "Han'halipink'ya," and during a subsequent period of vandalic wandering ^{that preceded the Ashiwi settling at Ojo Caliente.}

do
add 6 words to 1st para
(attained, etc)

A4629

According to Zuni Philosophy
the pueblo of Zuñi is the
ancestral abode of the
ancestors of the
people of the
pueblo of Zuñi.

In 1884, a party led by Mr. James Stevenson visited the Zuñi Salt Lake, Mrs. Stevenson was of the party; and in her memoir, "The Zuñi Indians," she tells of seeing, near the end of their first day's journey southward from Zuñi, an extensive ruin called "K'ia'nak'ia," which had once been the home of the "K'ia'nakwe," whose destruction by the "Ashiwi" (Zuñis) during the period of the latter's migrations in search of the "Middle Place" ~~and before they dwell in Hawikku;~~ forms the theme of a legend recited in her account of Zuñi mythology, under the caption, "Destruction of the K'ia'nakwe, and Songs of Thanksgiving."

Note: Bu. Am. Eth. Ann. 23, pp. 36-39.

She relates, "When Mr. Stevenson and his party visited the salt lake, the K'ia'kwamosi appointed a prominent man of the tribe as guide. The first night a dry camp was made, where not only the animals but the men suffered for lack of water. As Mr. Stevenson learned on the following morning that he was within 4 miles of fine springs, his chagrin was great. When he called the Indian to task for not having led him to the water, the old man exclaimed: 'These springs are at the house of the Kok'ko kochan (white gods), and a Zuñi would not care to ~~camp near by. Thus the guide had purposely led the party from the main trail in order that the sacred spot should not be desecrated.~~'

"The party had not proceeded far on the following morning when the old Indian came close to the writer, and, pointing to an extensive ruin, whispered: 'There is the house of the K'ia'nakwe; I will take you to see it.' The writer suggested that they await the others, who were but a short distance behind. This was a mistake. It is never well to give an Indian too much time to think. The gods communicated with him and warned him that if he should visit the house without the permission of the directors of the personators of the deceased K'ia'nakwe, Zuñi would be in imminent danger of destruction. Therefore the party found it necessary to visit these ruins without the presence of the guide, who remained behind and grieved much because the horses were permitted to tread upon the sacred soil. The writer, however, hoping to induce the Indian to accompany her to the ruin, remained behind and persuaded him to do so. It was necessary for him to dismount and leave his animal at a respectful distance from the sacred spot, and while he pointed out the various sacred springs, many of which were so covered that one would not dream of the presence of the living water, the corral in which Ku'yap'ilitza, a female warrior bearing the name of Cha'kwana, and the mother of all game, kept game, and other points of interest to the writer, he uttered lamenta-

dc
substitute "If not [Fe] for probably

A 462 R

tions that he must die within four days for offending the gods by visiting the forbidden spot."*

Footnote *Rep. cit., pp. 355-6.

Mrs. Stevenson's description of these ruins is as follows:

"Kia'makia is an extensive ruin about 50 miles* south of Zuffi and a

*It would seem that "50" here must be an error, ^{if not a misprint, it is perhaps} a confusion with the distance from Zuffi to the Salt Lake; for the Stevenson party of 1884, as we have seen, reached the neighborhood of Kiamakia at the end of the first day, and that of the Salt Lake (which Darton says is "42 miles south by east from Zuffi") at the end of the second, although the ruin and the lake were not actually visited until the mornings of the second and third days respectively. It is evident that Kiamakia was ~~found~~ ^{found} about midway between Zuffi and the Salt Lake, and distant probably not more than about 25 ^{or 30} miles from Zuffi.

Footnote

Mrs. Stevenson's memoir, p. 69, calls "about 45 miles south of present Zuffi"

(Contin'd on A 462 R R)

~~that it is said its little sons days for offended the gods by
 making the forbidden spot
 Mrs. Stevenson's description of these ruins is as follows
 The ruins were about 75 feet long and 25 feet wide~~

little off the trail to the Zuñi salt lake, standing upon the brink of the canyon wall of black rock, over which flow many springs of clear water as cold as ice. The village had been surrounded by a wall 5 feet thick. When the ruin was visited in 1884 the walls were standing to the height of 5 feet, and it was found that the masonry was superior to that of any ruin in the surrounding country. There were remains of several underground ki'witsiwe (chambers dedicated to anthropic worship). There was an additional inclosure whose eastern side was formed by the main wall of the village, which the Zuñis claim was a corral in which Cha'kwena kept all game. She allowed the game to go out to graze during the day, the young awaiting the return of their mothers in certain niches in the walls of the corral.

"Hundreds of te'likinawe, offered by the Zuñis to the departed Kia'nakwe, dotted the canyon walls about the springs. The Zuñis never visit this ruin except by special permission of the Ko'mosona (director of the ki'witsiwe) or Mo'sona (director of the personators of the Kia'nakwe)." She adds a note explaining that ^{the} name Kiamakia is ~~from the~~ ^{from the} meaning "shells easy to break, from the black rock of which the village was built, containing shells which broke from the slightest pressure after being removed from the rock." The "te'likinawe" were prayerplumes.

The legend of the "Destruction of the Kia'nakwe", which is too long to introduce here except in a much condensed form, relates that the fighting between the Ashiwi (or Zuñi) and the Kianakwe continued four days. "At night each party fell back; the Kia'nakwe to their village, and the A'shiwi to HEn'tlipinkia, where they danced and ^{prayed} throughout the night for rain,.....that the A'shiwi bowstrings, which were made of yucca fiber, might be made strong, and the bowstrings of the enemy, made of deer sinew, might be weakened." Rain came on the third morning, and on this day too, as they again met the enemy, their "forces were strengthened by the Kok'ko,....." On this day, "Ku'yapklitza, the Cha'kwena, walked in front of her army, shaking her ~~bow~~ rattle," and succeeded in making certain important captures, in celebration of which the Kianakwe had a dance. "The rain continued to fall, and on the fourth morning moisture so affected the bowstrings of the enemy that they failed in most of their shots."

This is the story of the Zuñis
 given to me by the
 the Kiamakia of the Hopis. See
 Gold's "Zuñi" p. 10.

Victory was finally gained by the Ashiwi, according to one version of the story, in the following manner. "After many prayers and songs addressed by Kōw'wituma to the Sun Father, the knowledge came to him that Ku'yapälitsa carried her heart in her rattle. He aimed his arrow and, piercing the rattle, Ku'yapälitsa fell dead. Her death caused a panic among her people, who retreated to their village, closely pursued by the Ashiwi," who captured the village. According to one version, "The Kia'nakwe in desperate fear jumped into the waters of the black rocks, which Kōw'wituma at once covered with stone slabs that the enemy might not return to ~~xxxxxx~~ the earth." It is said that "But two escaped this tragic death, a youth and a maiden, brother and sister, who hid in a cave in the rocks below the village."

The legend states that "After the Ashiwi captured the village they opened the gates of the corral in which all the game was kept by the Cha'kwena (keeper of game) and said to the game: 'We have opened for you the doors of the world; now you may roam where you will, about the good grass and springs, and find good places to bear your young; you will no longer be imprisoned within the walls, but have the whole world before you.' Since that time game has roamed over the face of the earth."*

Footnote *Ibid., pp. 36-38.

Another legend relates how the two young Kianakwe who escaped, after subsisting for a long time on meal ground from the corn left by their people and on rats which were trapped by the boy and roasted or stewed by his sister, became weary of that lonely and precarious existence, and set out to seek people who might befriend them, and how, finding the village of Kiakwena, ^(Ojo Caliente) and being discovered in its vicinity by a youth from the village, to whom they represented themselves as "corn people," and he reporting their presence, the Kiakwemosi took pity on them and sent for them, and they were adopted into the village. Another version says that the boy, wandering off, ran upon the village of Ojo Caliente ~~and~~ and, returning home and reporting to his sister, they finally decided to risk their lives by going thither, where "the boy called on the Kia'kwemosi and was received kindly."* ^{The boy was given a wife and the girl a husband, and} ~~descendants of these Kianakwe~~

Footnote *Ibid., pp. 43, 44.

~~are~~ are today among the Zuñis.

"The Zuñis say the Kia'nakwe were strangely marked. One half of the face was red, the other white, the dividing line running diagonally across the face. It has been so long since the boy and girl came

The Zuñis in the area, time
 naming from
 Ham'lipin'ka to
 Ojo Caliente.

Footnote

Footnote

do
next to last pte

442

to live with the ~~kind~~ A'shiwi that all traces of the mark have gone from their descendants, although an aged priest claims that he remembers seeing a very old woman so marked when he was a young child. The wife of the deceased Ko'mosona (director of the Ko'tikili), who preceded the present incumbent, is supposed to be a direct descendant of the Kia'nakwe, ~~the latter the head of each participant in the~~ ~~and she is the A'wan Tsi'ta (Great~~ ~~Mother)~~ and she is the A'wan Tsi'ta (Great Mother) of the personators of the Kia'nakwe. She bathes the head of each participant in the dance of the Kia'nakwe and draws an ear of corn four times over the top of the head, saying: 'I am of the Corn people; I do this that you may follow the straight road of the Sun Father.' "

Footnote Ibid., p. 44.

The Handbook of American Indians (Part I, page 749) gives on the authority of Mr. F. H. Cushing, 1892, "Kyamakyakwe," ^(which is Kiamakia, in the spelling "Kyamakya," with the suffix kwa, meaning "people") "Pikyaiawan," and "Kyatsutuma," as the names of ruins of towns that "formed the northern outposts of the 'Kingdom of Marata,'" and regards these towns as having been conquered by the Zuhis ^{not long} prior to 1540.

His letter to Mendoza, having duly discredited Fray Marcos' Totontean and Marata, Coronado proceeds ~~next~~ to pay his respects to the friar's "kingdom of Acus." The letter continues: "The kingdom of Acus is a ~~single~~ single small city, where they raise cotton, and this is called Acucu. I say that this is the country, because Acus, with or without the aspiration, is not a word in this region; and because it seems to me that Acucu may be derived from Acus, I say that it is this town which has been converted into the kingdom of Acus."

It is plain from various chronicles of Coronado's expedition, as well as from recent investigations, that the friar's Acus was the isolated rock-summit pueblo ~~and~~ that is now generally known as Acoma, but is called Ako by its own people, who are the Akome." Coronado's

Footnote
"chi" in the Opata "Acochi" = "wall [cliff or cliff?]" place;

There is a curious resemblance between the Keresan name of this pueblo, Ako, which means "rock," and the aboriginal name of the Sonora River town Acochi, which the Spaniards have corrupted into "Aconchi." ^{The syllable, chic, meaning cliff.} "The syllable, chic, meaning cliff," ~~is an equivalent of the Tarahumari word, chic, translated in the Rudo Ensayo, "on the wall."~~ ~~The chic is evidently native German~~ ~~author of the Rudo Ensayo, although an excellent Spanish scholar,~~ naturally prefers the German spellings, "Acotzi" and "Acontzi." The Opata and Tarahumari are closely related languages of the Piman group.

Acucu is a variant of ~~its~~ its Zuffi name, Hakukia. It belongs to the group of pueblos whose inhabitants are of the Queres, or Keresan, linguistic family; the other ^{principal} existing villages of the same stock being Laguna, Santo Domingo, Santa Ana, Sia, San Felipe, and Cochiti."

Footnote Hdbk. Am. Ind., I, 375.

The name, Akome, also, by which the Ako people call themselves, is, in form, like the plurals, Maguimi, Kavoma, etc., names of southern peoples of the Piman family.