

and Environs Father Leo

that of the *Wolffia* and *Hydrostachys* is the same as that of the *Utricularia* and *Bladderworts*. The *Wolffia* and *Hydrostachys* are the only two genera of the family which are known to have a single ovule.

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 — <sup>an earlier location of the Pueblo</sup> — Homolobi — was unvisited but extant at the time of that expedition, some others may have been.

The great ~~Maracaibo~~ pueblo of which ~~Spaniard~~ wrote in the winter of 1539-40 that it was at war with Cibola, ~~which~~ must have been in the northern part of Maracaibo, since he placed it but one day from Cibola; the time in which the Zunis of today reach ~~the~~ <sup>in great time</sup> in their ceremonial pilgrimages to the Salt Lake, ~~while they are on the one~~

It was the pueblo of Kia'makia, the Kia'nakwe, that pueblo was a great and still famed in legend for its people, <sup>the prowess of</sup> and for its war with Cibola and its final destruction by the latter; on the trail to the west is indeed of Kia'makia that Diaz saw by the side of a road that he had been journeying. Although legend indicates that a remnant of its people continued for a while afterward to

\* Coronado's information about those "house" Indians from Zuni Indians and it will be nearly one another page that the Zuni Indians guide of the 1884 Stevensboro party referred to the extensive nation of Kiamaikia people as the "people of the Rio Grande."

dwell near it in caves, within a comparatively few years prior to  
 According to Zuni legend, ~~the~~ Kiamakia was destroyed ~~had abandoned~~ <sup>but while they</sup> ~~and~~ <sup>last</sup> their residence in  
~~the~~ <sup>after</sup> the Ashiwi (western Zuñi) were still living near Hantlipinkia; i.e., before Hawiku.\*

We are indebted to Mrs. ~~W. H. Lipp~~ Stevenson ~~for~~ for  
 Twenty-third Annual Report of the Bureau of American Ethnology for  
 the fullest accounts of the Kianakwe and their <sup>last</sup> great stronghold,  
 Kiamakia; whose conquest, ~~destroying~~ <sup>finally</sup> the power of the kingdom  
 of Marata, was so bloody and great an event in the history of the Zuñi  
 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 Zuñi, quadrennial ceremonies, or masked  
 dance performances, in which the Kianakwe are impersonated as kachinas,  
 called Kokko kohan; i.e., "white gods."\*

\*For her description of this ceremony, see pages 217-226. In this (pp. 217-8) she says, "The dance of the Kokko kohan (white gods) is so called from the Kianakwe 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 Zuñis to have originated with the Kianakwe. These ghost people are angry with the Zuñis 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 Zuñi."

ILLUSTRATIONS.

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

Cushing, in his Zuñi Creation Myths, calls them inhabitants of Marata, the "Kwinikwa-kwe," 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 Kkaka-kwe (the Man-soul Dance-gods) themselves," — after the ~~and~~ abandonment of "Hantlipinkia," and during a subsequent period of vandalic wandering that preceded the Ashiwi settling at Ojo Caliente.

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In 1884, a party led by Mr. James Stevenson visited the Zuñi Salt  
from the pueblo of Zuñi. 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 "Kia'makia,"  
which had once been the home of the "Kia'nakwe," whose destruction by  
the "Ashiwi" (Zuñis) during the period of the latter's migrations in  
search of the "Middle Place" ~~and before they dwelt in Hawikue;~~ forms the  
theme of a legend recited in her account of Zuñi mythology, under the  
caption, "Destruction of the Kia'nakwe, and Songs of Thanksgiving."

34. Am. Eth. Ann. 23, 1895, pp. 36-59.

"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 **Kia'**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 director of the personators of the deceased **Kia'**nakwe, Zufi would be in imminent danger of destruction. Therefore the party found it necessary to visit these ruins without the presence of ~~the~~ 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'**yapüllitsa, a female warrior bearing the name of **Chä'**kwena, and the mother of all game, kept game, and other points of interest to the writer, he uttered lamenta-

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substitute "If not" for probably

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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 Zuñi and a

Footnote

"It would seem that "50" here must be an error. <sup>If not an error, it is perhaps</sup> ~~for~~ <sup>a confusion</sup> with the distance from Zuñi to the Salt Lake; for the Stevenson party of 1884, as we have seen, <sup>Mrs. Stevenson's memoir, p. 69, calls it</sup> reached the neighborhood of Kiamakia at the end of the first day, and <sup>about 45 miles south of present Zuñi</sup> that of the Salt Lake (which Darton says is "42 miles south by east from Zuñi") 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 ~~not~~ <sup>probably</sup> found about midway between Zuñi and the Salt Lake, and distant probably not more than about 25 miles from Zuñi.

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~~the hill is and lies within some days from the beginning the gods~~  
~~giving the creation spot~~  
~~Aug. 11, 1900~~  
~~Mr. H. M. Jones's description of these ruins is as follows:~~  
~~These ruins are about 300 feet above the Zuñi~~

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'mesona* (director of the *ki'witsiwe*) or *Mo'sona* (director of the personators of the *Kia'nakwe*)."<sup>\*\*</sup> She adds a note explaining that <sup>the</sup> name *Kiamakia* is ~~from~~ <sup>te'likinawe</sup> 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 *Ashiwi* to *Hen'tlipinkia*, where they danced and <sup>prayed</sup> throughout the night for rain,.....that the *Ashiwi* 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*,....."<sup>\*\*</sup> On this day, "Ku'zapklitsa, the *Cha'kwena*, walked in front of her army, shaking her ~~hand~~ 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."

(Continued on A 462-3)

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'yapálitsa carried her heart in her rattle. He aimed his arrow and, piercing the rattle, Ku'yapálitsa 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 ~~MMKMKM~~ 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 A'shiwi 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 Xiapkweña, <sup>(Ojo Caliente)</sup> 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 Kiakwamosi 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 ~~Xiapkweña~~ 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'kwamosi and was received kindly."\* <sup>The boy was given a wife and the girl a husband, and descendants of these Kianakwe</sup>

*Footnote* \*Ibid., pp. 43, 44.

~~These signs~~ 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

do  
not to last for

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to live with the ~~dead~~ 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 last survivor of each~~.

~~the last survivor of each~~ and she is the A'wan Tsita (Great ~~Womankind~~ 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 (which is Kiamakia, in the spelling "Kyamakyia," with the suffix *kwe*, meaning "people") authority of Mr. F. H. Cushing, 1892, "Kyamakyakwe," <sup>and</sup> "Kyamakyakwe," 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 <sup>not long</sup> Zuñis <sup>not long</sup> prior to 1540.

His letter to Mendoza, having duly discredited Fray Marcos, Totontean and Maratz, Coronado proceeds ~~most~~ to pay his respects to the friar's "kingdom of Acus." The letter continues: "The kingdom of Acus is a ~~difficult~~ single small city, where they raise cotton, and this is called Acuou. 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 Acuou 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 ~~now~~ that is now generally known as Acoma, but is called Ako by its own people, who are the Akome." Coronado's

"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, "chi," in the Opata, "Acochi" is an equivalent of the Tarahumari word, ~~which~~ <sup>which</sup> ~~means~~ <sup>means</sup> ~~place~~ <sup>place</sup> "wall [bluff or cliff?] place;" ~~which~~ <sup>which</sup> ~~is~~ <sup>is</sup> translated in the Rudo Ensayo, "on the wall." The ~~gymn~~ 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.

Acuou is a variant of ~~and~~ its Zuñi name, Hakukia. It belongs to the group of pueblos whose inhabitants are of the Queres, or Keresan, linguistic family; the other <sup>principal</sup> existing villages of the same stock being Laguna, Santo Domingo, Santa Ana, Sia, San Felipe, and Cochiti."

Footnote | "Ibid. Am. Ind., I, 375.

The name, Akome, also, by which the Ako people call themselves, is, in form, like the plural, *Ngayimi*, Navome, etc., name of southern peoples of the Piman family.