CHECK LIST OF SOUTHWESTERN POTTERY TYPES

THE second number of the Ceramic Series of the Museum of Northern Arizona was published in March 1955 and is now available.

This work lists some five hundred Southwestern pottery types arranged according to the following primary classification:

I. Red, Brown, or Buff pottery:
Not paddle and anvil.

II. White or Gray pottery:
Not paddle and anvil.

III. Red, Brown, or Buff pottery:
Paddle and anvil.

IV. Gray pottery:
Paddle and anvil.

The type name is given with the references to published descriptions. For types which have had other names the synonyms are also given. Example:

San Lorenzo Red-on-brown
Haury, 1936, p. 6.
Hawley, 1936, p. 102.
Colton and Hargrave, 1937, p. 46.

Syn: Winona Red-on-tan
Colton and Hargrave, 1937, p. 54.

There is also a note with the listing indicating where examples of the type may be examined.

There is an appendix: Miscellaneous Types not finally placed in Wares and an appendix on Non-Pueblo Wares. These lists include references to descriptions.

Appendix 3 presents Rules for Naming and Priority.

A number of types are listed for which there are no written descriptions, but sources of information on the types are given so that anyone wishing further data will be able to refer to archaeologists who have worked with the types or to institutions where such types are deposited.

As in Ceramics Series No. 1, this work is prepared for use in a standard three-ring binder.

Reference:

Colton, Harold S.
Check list of Southwestern Pottery Types. Museum of Northern Arizona, Ceramics Series No. 2, 43 pp., Flagstaff, Arizona, 1955. Price: $1.00, plus postage for mail orders.

Ceramic Series previously published:

Colton, Harold S.
Pottery Types of the Arizona Strip and Adjacent Areas in Utah and Nevada. Museum of Northern Arizona, Ceramics Series No. 1, 98 pp., Flagstaff, Arizona. Price: $2.00, plus postage for mail orders.

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PLATEAU

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THE HISTORY OF SAY'S PHOEBE AT FLAGSTAFF

By ALLAN R. PHILLIPS

ONE of the great fascinations of the study of bird life is the never-ending parade of changes. Not only does the bird life change from day to day as birds migrate to and from a region; but in Arizona no two years ever seem to be quite alike! No matter how well we may know our corner of the Southwest, we cannot predict what unexpected novelty will turn up the next time. Mainly, of course, these discoveries come on our early-morning outings in the woods and fields; rarely does a bird completely change its status right around our homes and offices. Yet such a change has occurred right at the Museum of Northern Arizona in the past few years. Let us therefore focus our attention on the history of a certain kind of flycatcher in our area.

This species is Say's Phoebe (*Sayornis saya* Bonaparte), a bird usually distinguished from other flycatchers by its dull cinnamon or rusty belly. It is of moderate or bluebird size, larger than our sparrows but smaller than the Robin or the kingbirds (which are known to some as "bee-martins"). A lover of open, exposed perches and hunting-grounds, it is not a bird likely to be overlooked. Its clear, mournful, descending whistle, a fairly high-pitched "*peeur*", carries well despite its thinness. This bird has a trick of hovering in the air over one spot while hunting over open ground. Upon alighting it dips and slightly spreads its black tail, which contrasts strongly with its pale body. Thus it is less likely to be overlooked or misidentified than most of our flycatchers, which are dull colored, retiring birds.[1]

Like other phoebes, Say's Phoebe nested originally on ledges and in crannies. It may have been something of a rarity. Man's activities have been a boon to the phoebes, and nowadays most nests are under culverts, eaves, or other man-made shelters. A wrecked car along an open stretch of road in the plains is apt to have its Say's Phoebe in attendance.

In the late 1880's, the first ornithological explorer found no Say's Phoebes in our region, although it was always fairly common in season in the two Sonoran Life Zones below. Nor did subsequent work at Williams, Arizona, by Dr. Alexander Wetmore yield any records. Even after the founding of the Museum of Northern Arizona, when fairly continual study of the birds of the Flagstaff region was begun by Lyndon L. Hargrave, no Say's Phoebes were to be found on the Plateau. Writing concerning a nest at Bly in 1932, he said, "In the San Francisco Mountains I have recorded Say's Phoebe only during migrations, though a good part of three summers has been spent there in the Upper Sonoran

(1) Bent, Arthur Cleveland. Life Histories of North American Flycatchers, Larks, Swallows, and Their Allies. United States National Museum Bulletin 179. Washington. 1942. Notes on Say's Phoebe will be found on pages 166-173 and Plates 19 and 20.

was built on a rolled-up awning under the roof of a walk around the Patio of the Museum. At the time of the Hopi Craftsman Exhibition on July 2, 3, 4, and 5 the young were fairly large and made a fuss at being disturbed. To lessen their troubles it was decided to move the nest from the walk-way roof to the eaves just outside. A small box was constructed to take the nest. It was placed below the nest the first night. The next day the nest was moved to the box and on the third day the nest and the box were moved to the outside under the eave. All of this moving did not disturb the activity of the adult birds in feeding and taking care of the young. The two young birds were still on the nest on July 3, but the next morning Mrs. Mary Jane Nichols examined the nest and found it empty. The young birds stayed in the vicinity of the Museum and were still present in mid-July, apparently thriving, during my last visit.

On August 3, 1955, Milton Wetherill saw three young Say's Phoebes which had just left the nest.

Obviously, the piecing together of this strange history was possible only through the cooperation of many perosns, most of whom are mentioned above; and I wish especially to acknowledge the assistance of Lyndon L. Hargrave and Milton Wetherill, who furnished the bulk of the information on when the birds were and were not to be seen. All, however, have helped; and for the photograph I am indebted to Malcolm F. Farmer.

What, in conclusion, are we to think of these random, unpatterned events? Will this information, as Dr. Loye Miller puts it, subside like the waves of the ocean, and the birds "fold up their tents and silently steal away"? Or do these first nestings foreshadow the day when Say's Phoebe will nest in every park and clearing on the plateau? Will the observer at Flagstaff in 1990 feel a warm glow of interest at the sight of one, or will he turn away saying "Just *another* Say's Phoebe" as he searches for something less common? What other birds that we have not seen will appear constantly in his notebook? Will he be conjuring up plausible theories to explain the disappearance of several of our well-known birds of today — and which? It is not given to us to know. We can only follow these strange histories as they gradually unfold.

Museum of Northern Arizona.

MISSION SAN BARTOLOME DE XONGOPAVI

One of Arizona's Forgotten Missions

By JACK HOLTERMAN

A generation before the missions of southern Arizona were founded by Eusebio Francisco Kino, and almost a century before Junipera Serra established the mission chain in California, a system of missions in northern Arizona had been demolished. In the two and a half centuries since the missions of the Hopi country were destroyed, they have become all but forgotten. But researchers into old Spanish chronicles and delvers into the archives of Mexico and Spain have gradually been resurrecting the story of the Hopi missions. In this present brief account I propose to gather together from scattered sources the known facts about one of these missions and so assemble a skeleton which later researchers may fill out with something more like a flesh-and-blood history

Old Shungopovi was probably one of the seven Hopi villages that existed when the Spanish first came upon them and which some scholars believe were the "Seven Cities of Cibola" that Francisco Vasquez de Coronado misunderstood to be Zuñi. The name of this village has been spelled in a variety of ways. One of the Spanish spellings, "Xongópavi", transcribes the sh sound by X, because X was so pronounced in 17th century Spanish. In the Hopi language the name has been analysed as a compound of "shungo-hu," a tall jointed grass or reed, "pa," water or spring, and "ovi," a locative suffix.[1] Following the precedent of the Peabody Museum staff in their treatment of neighboring Awatovi, I have here retained the Spanish spelling for the name of the Spanish mission and used the English spelling for the Hopi village.

The earliest Spaniards in the Hopi country were detachments from the Coronado expedition at Zuñi, which came into the Southwest in 1540.[2] The first of these contingents, commanded by Pedro de Tovar, reached the pueblos near Jeddito, but probably penetrated no further into Hopi territory. The second contingent, under command of Garcia Lopez de Cárdenas, crossed the Hopi country and continued to the Grand Canyon, but whether they visited Shungopovi is a matter of doubt. Shungopovi stands on Second Mesa and may be easily by-passed. In 1583, however, the party of Don Antonio de Espejo paid the first known visit to Shungopovi.[3] Unlike Coronado, Espejo was a friendly tourist. In November 1598, Don Juan de Oñate appeared in Hopi land to receive the Hopis' submission to the King of Spain.[4]

The Hopi missions were at last established in 1629. That at least was when the Franciscans first came to stay and founded the first Euro-

(1) Hargrave, 1930, p. 1.
(2) Winship, 1892-93, Hammond and Rey, 1940.
(3) Hammond and Rey, 1929, pp. 95-103.
(4) Hammond, 1926-27, pp. 98ff.

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pean institution in Arizona, the Mission of San Bernardo at Awatovi.[5] Two other missions were thereafter established among the Hopis: San Francisco (San Miguel) at Oraibi on Third Mesa, and San Bartolome at Shungopovi. There were also two *visitas* or sub-missions, one at Walpi on First Mesa and probably attached to Awatovi, and one at Mishongnovi on Second Mesa and no doubt administered from San Bartolome. Thus, though five mission churches existing in the 17th century Hopi land, we do not know the foundation dates of any of them except Awatovi (August 1629). Following Fray Alonso de Benavides' contemporary optimism, we may presume the others were founded soon after Awatovi. The modern historian Reverend Marion A. Habig, O. F. M., however, suggests that after establishing Awatovi, the pioneer friars had to spend several years to consolidate their gains before founding a second mission, either at Oraibi or Shungopovi. This question is not easily settled. It would depend, I think, on the status of the first missionaries and that is not altogether certain. Their superior was Fray Francisco de Porras, evidently an important man and elected custodian of New Mexico's missions in October 1629. The other friars in Hopi land included Fray Andres Gutierrez, a priest, Fray Cristobal de la Concepcion, a brother, and Fray Francisco de San Buenaventura, of whose status we have conflicting reports. If he was a priest, it is possible that the second mission was founded soon after Awatovi. If he was only a lay brother, the second mission probably had to wait. At any rate, certain Hopi leaders poisoned Porras and he went to die (28 June 1633) at either Awatovi, Walpi, or Shungopovi. Brew[6] suggests that San Buenaventura, to whom Porras went for last sacraments, may not have come with Porras, but perhaps soon afterwards, that he may have been the first missionary at San Bartolome de Xongopavi and that this mission was probably established by the date of the martyrdom of Porras in 1633. We do have documentary evidence, moreover, that Fray Bartolome Romero was guardian of the mission at Oraibi in 1640 and had then been serving the Hopi missions for ten years. We know also that the village of Shungopovi had a friary in 1641. Perhaps therefore the Mission San Bartolome de Xongopavi was founded and named by Fray Romero for his own patron, St. Bartholomew.

The history of New Mexico during the mid 17th century is characterized by bitter quarrels among the military, governors, and friars. This friction resulted in a number of suits before the Inquisition. From the documents compiled for these cases historians have gleaned various references to the Hopi missions, often incidental but revealing.[7] One of these cases—without known parallel in the history of any other mission from Florida to California—probably took place at Shungopovi. According to the testimonies, the guardian of San Bartolome in 1655 was Fray Salvador de la Guerra, a man who punished the Indians for

(5) Montgomery, Smith and Brew, 1949, pp. 12ff.
(6) Brew in Montgomery, Smith and Brew, 1949, p. 11.
(7) Scholes, 1937, p. 134.

idolatry and immorality not only by whippings, but also by smearing them with hot turpentine. He was also accused of forcing the Hopis to weave blankets, while he or other Spanish authorities allegedly took from the Indians a great deal of cloth and other tribute, and imposed penances of herb diets, haircloth shirts, and the carrying of crosses. Once, it was said, Guerra searched homes and discovered some "feathers or idols" (Kachina dolls or costumes, I suppose); he condemned the idolators to the turpentine treatment, or at least it was charged, he beat a man from Oraibi named Juan Cunas, beat him before all the people, beat him again inside the church, and buttered him with pitch. The man died.

Several Hopi leaders slipped away to distant Zia, in New Mexico. They sought out the Franciscan Custodian, head of all the friars in New Mexico and probably commissary of the Inquisition, Fray Antonio de Ibargaray. The Custodian listened to the Hopis' tale of suffering and himself set out on the long road back to Hopi land. There, with a board of definitors, he held a trial of Fray Salvador de la Guerra, heard several witnesses, and on 17 July 1655 passed sentence. He denounced Guerra as a man "lacking in modesty and decorum," "incorrigible," "arrogant," and "cruel." He suspended him and confined him to the convent of Cuarac. By 1661, however, Guerra was evidently free, serving as a notary, but perhaps not entrusted with any position of authority. This was probably the only trial by the Inquisition ever held in Arizona.

One of the versions of this gruesome episode derives from the testimony of a soldier, Nicolás de Aguilar, tried before the Inquisition in Mexico City in 1663. It presents certain difficulties or discrepancies of details and sequence of events, was related from hearsay and faltering memory, and possibly represented the current military bias against the missionaries. It is only fair to note that for reasons such as these J. O. Brew is inclined to doubt that the episode took place at all.[8]

Other documents of the Inquisition tell us a few more details about the Hopi missions. In the suit against Governor Mendizábal, for instance, it was mentioned that in 1659 New Mexico suffered a drought and a shortage of crops. Relief rations of maize and wheat were doled out to the Hopis at Oraibi and Shungopovi.

In 1662 Governor Diego de Peñalosa is supposed to have paid a visit to this remote part of his province, but probably did not come to Shungopovi nor anywhere beyond Awatovi. Still, in the references to his visit we find listed the names of the padres who were then serving the Hopi missions and who perhaps gathered at Awatovi to receive the governor. The list, which may not be complete, includes Fray Jacinto Mompeán, Fray Jose de Espeleta, Fray Fernando de Monroy, and Fray Miguel de Guerra. Since Mompeán was guardian of Awatovi

(8 Brew in Montgomery, Smith and Brew, 1949, p. 16.

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and Espeleta probably belonged to Awatovi or Oraibi. either or both of the other friars must have served Shungopovi. Peñalosa, by the way, was a handsome and adventurous Peruvian with a vast imagination and few scruples. Later he was arraigned before the Inquisition on a charge of blasphemy and wound up in Paris inspiring La Salle to undertake his tragic exploration in Texas.

Other distinguished visitors occasionally found their way to the Hopi missions. Franciscan prelates usually made tours even to this remote region. Mostly, however, the friars in the Hopi country may have served alone, without a soldier guard, without an *alcalde mayor.* (Luckily, perhaps, because the *alcaldes mayores* were often trouble-makers and the one we do know about at Awatovi was evidently of this type.)[9] Sometimes one *alcalde* was responsible for both the entire areas of Hopi and Zuñi. For the Hopis sake, let us presume he remained a Zuñi!

The conditions of the Hopi missions for 1663-6 are described in a document submitted about that time in Mexico City. It tells us that the Oraibi mission had one friar who was also in charge of a *visita,* but because of the shortage of priests he also had to look after Mishongnovi where (the account adds) there was also a friary and a visita. Therefore, it was deduced that another friar was needed for the Hopi missions. Since Mishongnovi is on Second Mesa with Shungopovi and since the term *convento* (friary) probably indicates a full-fledged mission, the reference offers difficulties. The writer of this document goes on to say that the *convento* of Shungopovi (Mission San Bartolome) had one priest who also cared for a *visita.* Nothing is said about Awatovi. This seems quite confusing; but perhaps the writer was himself confused and mistook Mishongonovi for Awatovi. Or perhaps Awatovi had now been reduced to a mere *visita* and the *visita* of Mishongovi raised to the status of a mission. But this alternative is not probable considering the importance of Awatovi. Mishongnovi was more likely still a sub-station of San Bartolome. Its name, incidentally, was San Buenaventura de Moxainovi. At any rate, another document (1664) assures us that Oraibi had a fine church, many musical instruments and 1236 parishioners, and Awatovi had a *convento,* a *visita* at Walpi, and 900 people to care for. The Shongopovi mission had a church of its own, a second church at its *visita* of Mishongnovi, as well as a *convento* and 830 people under its jurisdiction.

There is a tradition still prevalent around Second Mesa that may possibly refer to the times of Mission San Bartolome. The story relates to the Corn Rocks, two isolated pillars of stone near the village of Toreva. The Corn Rocks are supposed to be named for a meeting which the Hopi had with the Spanish at this point. The Hopis had been

(9) Brew in Montgomery, Smith and Brew, 1949, p. 13.

suffering from famine and there, in exchange for maize, it is said, sold some of their children to the Spaniards.

There is archaeological evidence that the people of Shungopovi moved their village in the 17th century higher onto the shoulder of the mesa and there rebuilt their homes close to the mission compound. This fact suggests that the Shungopovi mission had greater influence on Hopi ways than we might otherwise have believed. As Bancroft points out, the missionary in New Mexico (and that of course then included northern Arizona) was rather like a parish priest and had but little control over temporal affairs. In the remote Hopi country this may have been especially true. We cannot determine, however, whether the mission was built on this high ridge because the village had just recently been established there before it, or whether the village moved there to be near the mission. At neighboring Walpi, however, there is some indication that people moved to be near the chapel, so perhaps also at Shungopovi.[10] At any rate, the ruins of the mission and 17th century Shungopovi lie about a third of a mile above and north of the Shungopovi Day School and the spring. A dirt road cuts through the village ruins and just east of the remains of the church to join the new paved highway a few hundred feet beyond. It is said that the Hopis themselves have objected to this dirt road bisecting the village of their ancestors. The new highway avoids the ruins but passes within sight of them. Among the refuse of 17th century Shungopovi there have been found some Hopi potsherds which indicate Spanish influence, as well as some pieces of Spanish Majolica ware. Ross Montgomery while working at Awatovi with the Harvard Peabody Expedition collected potsherds from the Shongopovi mission which have been identified as foreign imports: one came from Valencia, four from Puebla, and two from China. Blue and white Chinese pottery sherds have also been found at Awatovi and are believed to have come from Chingte-chen.[11] The Chinese goods, no doubt, had reached the Hopi country by way of Mexico and the famous Manila galleons.

But not only pottery came to Mission San Bartolome from out of the Far East. The last and perhaps the worthiest of her missionaries also reached the mission by this circuitous route. This man was Fray Joseph de Truxillo (Jose de Trujillo), whom the Spanish historian Vetancurt singles out for a detailed biography that reads like a novel. Though it takes us far afield, we cannot overlook it.[12]

Jose de Trujillo was a native of Cádiz who in his early youth had come to the New World at the invitation of his uncle Don Sebastian. Though he studied grammar and the arts in Puebla and was appointed his uncle's heir, young Jose chose a different life and in 1634 entered the Convent of San Francisco in Mexico City. There he would dis-

(10) Hargrave, 1931, p. 5.
(11) Brew in Montgomery, Smith and Brew, 1949, pp. 94-95.
(12) Vetancurt, 1871.

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tribute his mother's gifts from Cadiz among his fellow pupils. And there in time he acquired a reputation for piety, learning, and eloquence. A professor from the University of Mexico once heard him preach and exclaimed, "Is it possible a man of such talents can be hidden away in San Francisco? For thirty years I have studied Scripture, yet in one hour I've learned more Scripture from this man than in many years of study!"

But in 1649 Fray Jose was sent to the Philippine Islands on the way to Japan. He admitted that in Japan he hoped to gain the crown of martyrdom. In Manila he met a nun who advised him that he would achieve martyrdom, not in Japan or the Philippines, but in New Mexico. For a time he served as a missionary in the islands and was accredited with producing a fountain by tapping on a spot on a hillside with his cross. At last, however, he was recalled to Mexico.

As he came aboard ship the captain asked about his baggage. "I'm wearing it," declared Fray Jose. But since his ship (probably the Manila Galleon of that year) followed the Japanese Current far into the north, he found his baggage inadequate against the cold. A Jesuit shipmate offered him an extra pair of socks, but Fray Jose just stuffed them up his sleeve till he could return them unworn. Moses-like, he once again provided the thirsty with drinking water when the supply ran low, this time not by tapping on a hillside but by revealing it in some jugs everyone thought were empty.

From Acapulco Fray Jose walked the 200 miles up the China Road to Mexico City. After a few years he became guardian of the San Cosme Retreat, where he kept a white dove in his cell. But in 1667 he came to New Mexico. In 1674 he wrote a letter to a friend back in Mexico telling him that a paraplegic girl, twelve years old, had been cured by Our Lady and entrusted with a divine warning to the people of New Mexico: for their sins their country would soon be destroyed. Fray Jose added that he hoped then at last to become a martyr.[13]

In 1677, according to Ayeta, Jose was sent out to the Hopi country. Two or three other friars arrived there about the same time for Awatovi and Oraibi, but Fray Jose was stationed at Mission San Bartolome de Xongópavi. These were troublesome times to be posted on the remotest frontier in New Spain. Apaches were drifting about raiding missions east and west. Conspirators in Taos mapped a rebellion and sent word of it throughout the Pueblos. The Hopis declined to take part in the revolt and it was postponed. About this period the Hopis had a woe of their own; a deadly and mysterious plague swept through their villages. Then in 1675 came the bloody Tewa outbreak that involved the San Juan Indian named Pope, who was said to be a witch. Under threat, the governor released most of the arrested conspirators, and Pope began a new plot.

This, of course, was the beginning of the great Pueblo Revolt of

(13) A letter to Trujillo's is still extent, according to Maas, in the Archivo Ibero-Americano, tomo VI, 326.

1680, probably the Indian's most successful war in the history of any portion of the United States. Pope alerted all the Indian villages of the province to rise in revolt at the time of the new moon of August and to synchronize the outbreaks by means of knotted cords which he sent. This time the Hopis agreed to join the conspiracy. Some of the Indians did not join in the revolt and word of the scheme leaked out. Pope therefore anticipated his appointed date, and the revolt began on the 9th or 10th of August of 1680. In the far Hopi country the uprising may have occurred a day or so later than it did along the Rio Grande. There is no evidence that there were any Spaniards in the Hopi country except the three or four missionaries, but they were soon done away with. At Oraibi, the two friars are said by local tradition to have been thrown over the cliffs (though one story maintains the aged Fray Espeleta was kept a while as a slave).Probably at this time the mission San Bartolome was destroyed. At Shungopovi according to a Hopi tradition, some hostiles from Mishongonovi trapped the priest (Jose de Trujillo) in Mission San Bartolome. Though Fray Jose tried to defend himself, he was forced outside and hung over a fire on a tripod of great beams. There he was burned alive.[14]

After all the Spaniards in the province had been killed, captured, or driven out, the Pueblos began to quarrel among themselves. The Apaches and other semi-nomads, noting the Pueblo dissensions and withdrawal of Spanish arms, spread fresh devastation over the land. No wonder then that the people of Shungopovi soon abandoned their mission village and built the one they occupy today high up on the mesa edge. Some of them, however, split away (it is said by some) and built Shipaulovi. The beams from the old Mission of San Bartolome, beams which were brought with much toil from long distances,[15] are still found built into houses or kivas in both modern Shungopovi and Shipaulovi. Some of the beams may also have come from the San Buenaventura chapel at Mishongnovi. Today portions of the north and west walls of Mission San Bartolome still stand, though only as a part of an old sheep corral. Traces of other mission buildings can be located nearby and indicate that the monastery probably was set forward and to the left of the church, very much like that of the Carmel Mission in California. L. L. Hargrave estimates the church nave to have measured about forty-four by eighteen feet inside, whereas the apse was about ten by ten feet.

The mission was never rebuilt. In 1692 the Hopis received Don Diego de Vargas to their villages and in 1699-1700 the Awatovi Mission was reestablished. The Hopis of other towns, perhaps with the aid of outside groups, promptly and violently demolished Awatovi and massacred its inhabitants. This was the end of the Hopi missions.

(14 Nequatewa, 1947, pp. 44-45.
(15) Nequatewa, 1947, pp. 42-43.

Keams Canyon, Arizona.

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THE DESTRUCTION OF ELDEN PUEBLO, A HOPI STORY

By EDMUND NEQUATEWA

LONG AGO there lived at the pueblo of Topachovi[1] at Chevez Pass a very pretty maiden named Nagai-si. Many young men proposed marriage with her but she was very particular and refused all who came to her. Finally she said she would marry the man who brought her a live red fox for a pet; no one knew why, only herself. Every boy tried to capture a red fox and all failed. To each boy she would say that she would not speak to him again unless he brought her a red fox, which was, of course, discouraging because they knew that the red fox is timid and swift. In other words she was gambling with the boys, because whoever brings the red fox is the winner.

Right there at this same pueblo was a boy who had not tried or had not yet visited the girl because he looked upon himself as being homely and not respected like the rest of the people. The boy had no other relatives but his grandmother. His name was Pi-tcin-si-vos-tiyo (Cotton Seed Boy). All this time he had been thinking very hard about how he would try his luck on this girl; so at times he felt very much discouraged because she had been asking for a red fox of everyone that had come to see her. So one day he had gathered up enough courage and spoke to his old grandmother.

"My dear grandmother," he said. "Yes, my dear," answered the old lady. "I have something on my mind which I have been longing to tell you."

"What could it be?" asked his grandmother.

He answered, "I have been wondering about this girl, whom all the boys have visited. She has refused or rejected all the boys."

"My dear child, don't think that she ever will recognize you," said the old lady. "There are boys of better class and more important people. Since she has refused so many, I doubt very much that you will ever have any luck because I know that you and I are not considered like the rest of the people; we are just the common sort; but I guess you can try. So first of all go and look for some things. Go to the west into the canyon; there you will find some arrow material, and be sure and bring plenty of it. When you come back we will work on it; after this work is finished, I will tell you the next thing that you must do."

When the boy came back with the material, they both worked day and night till they had made many arrows.

"Now again, my child," said his grandmother, "go down to the same place and find material to make the bow; for without that, these arrows are useless."

So again the boy went into the canyon where he had been before, gathering several different kinds of wood so as to be sure to have the kind that his grandmother would pick out.

(1) Colton, H. S., The Sinagua. A Summary of the Archaeology of the Region of Flagstaff, Arizona. Bulletin 22, Museum of Northern Arizona. 1946. pp. 71-2.

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