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THE HOPI - PART III

TRADITION AND MYTHOLOGY

ORIGIN OF THE AWATOBI FRATERNITIES AND THE ÁLOSAKA CULT[1]

Long ago[2] at Awatobi there was a Crier Chief who had a daughter, but no sons. His planting and his hoeing were all finished, but when the crops were ripening, the crows began to do damage. He could not spend all his days watching the field, because he was much of the time embroidering ceremonial robes. He watched in the field in the morning and embroidered in the afternoon.

One day he asked his daughter to watch in the field while he worked on his robe, and she consented. He carried a jar of water down into the field, which was some little distance from the village, and gathered fuel, and after kindling a fire lie returned home. So the girl went to the field, taking piki and*qíp-tosi* [white corn bolted, then parched and ground into meal, which is mixed with water and used as a beverage]. She roasted some corn, and as she sat in the shade of the little boot heating, a man came to her. When she looked up and saw him, she said, "Eat!" They ate together. The man's body was smeared white with gypsum, and he was dressed just as the new members of the Horn fraternity now dress. After they had eaten, they began to play, pursuing each other in the cornfield and hiding from each other. At evening the youth said he must go home, and the girl asked, "Where do you live?"

1 Narrated by Yóywûnu, of the Walpi Reed clan.

2 Traditions are called *wûyúlvaiyi* ("old-man talk"), and, being regarded as true through-out, are opened with the word *yôhísato* ("long ago").
Tales recognized as inventions for the amusement or instruction of the audience, even though the invented elements are added to a groundwork of fact, are called*tûwûtsi* ("story"), and the Walpi narrator invariably begins with the exclamation *"I-tûwûtsi* ('my story')*!*" The audience respond, "*Owé* ('yes')*!*" At Middle mesa and Oraibi such tales begin with the term*Alíksai* (*alí,* delightful, the exclamation with which one contemplates good food)!"
Simple folktales, usually regarding animals and children and teaching a moral lesson, are distinguished as *tsakó-tûwûtsi* ("child's story").

"Oh, just a little way to the west," he said.

"All right, come again tomorrow," she invited.

After the youth had gone the girl went home, feeling very happy. She told her father that she would go into the field the next day, so again on the morrow the Crier Chief went out to the field with water, and kindled a fire. Again the youth appeared just as the maid was beginning to eat, and as

before they ate together and played among the corn. That evening she told him, "Tomorrow I will go with you."

"All right," he agreed. "If you are willing to go with me, you may do so."

When the girl arrived home she told her parents that she was going away with a young man, and they consented, for it was their desire that she marry, in order that their son-in-law might help them in the field. So during the night they prepared meal, and early the next morning the maid started for the cornfield. When she reached the valley, the youth joined her, and together they started westward.

She was carrying the meal on her back, and when she became weary they stopped at a small butte in the valley and rested. When they reached the Little Colorado [Palá-vaya, "red river"] she was so exhausted that she could go no farther, and the youth took up the burden and carried it to the mountains east of San Francisco mountains. As they neared the hills, the girl felt a desire to defecate, and stepped aside. To her Spider Woman cried out: "Do not defile me! Go a little farther!" So the girl moved. Then Spider Woman gratefully said: "My poor grandchild, you are going with a bad man. He intends never to bring you back. But we can arrange it so that I will go with you and help you. Place me behind your ear." She then gave the girl four turkey-feathers and some medicine, and the girl placed her behind her car and returned to her husband.

They went on, and near the butte Álosak-tûqi ["Álosaka mountain"] they passed through many cornfields, in which were men at work. As soon as these men saw them coming, they would run toward their home in the butte to carry the news that their uncle was bringing a wife. These were Hehéamu [singular, Hehéa, a Kachina represented as extremely uxorious].

When the young man and his wife reached the top of the hill, she saw a lake. [There is water at the top of this volcanic peak.] From the

water projected a ladder. The man made a ball of meal and rolled it toward the ladder, and the water parted. They passed through without wetting, and descended the ladder, and in the house below they found Hahaíi-wûhti, the mother of all the Kachinas. She invited them to enter, and took the burden of meal and set it away. Next she placed food before them, and while they ate, Spider Woman whispered, "Give me some food." So when nobody was looking, the girl fed her. Then Spider Woman told her to eat all she could hold.

It was evening. Hahaíi-wûhti had the Hehéamu dance for the entertainment of the bride, and after this was over, the people in the house began to make up their beds, and the girl waited for them to prepare one for her. After they had finished, Hahaíi-wûhti told one of the Hehéamu to open the door of the north room, and the girl went in. She expected to find wildcat-skin robes, but there was nothing but ice. Spider Woman said, "Lie on two of the feathers I gave you, and place the other two above you." When she had done so, the feathers became feather robes, and she slept warmly during the night.

The next morning while the Hehéamu were eating their breakfast, Hahaíi-wûhti said to one of them: "Open the door of the north room and throw that girl away. I think she must be dead by this time." But when he opened the door and peeped in, he saw that she was alive, and closing the door he reported this to the others. The woman said: "What kind of girl is she? She is not yet dead ! Bring her out." She was led out, and they gave her the remnants of their meal. Then Hahaíi-wûhti brought from the north room a basketful of ice, which she poured on the mealing stones and bade the girl grind. But the ice only rolled up and down and would not be ground. Then Spider Woman whispered, "Take some of the medicine I gave you." The girl chewed some of the medicine, rubbed it on her hands, and spat on the ice, and when she began to grind, the ice soon was melted. She dipped the water up with a gourd and poured it into a jar that had been set before her.

All day there was nothing to do. She waited for orders from the woman, who, however, spoke to her only to scold. She received no food. When evening came, she expected that they would give her food again and dance for her, but she was disappointed. They made up their beds, and this time sent her into the west room, where she found nothing but ice. But she knew what to do, and using the feathers she

slept warmly all night. In the morning the events of the previous morning were repeated, except that this time she received icicles to grind. These she melted with her medicine.

The third night she spent in the south room, where also there was nothing but ice, and in the morning she was given hailstones to grind. The fourth night she was put into the east room again in the midst of ice, and the following morning received sleet to grind. When this was done, Hahaíi-wuhti for the first time was glad and thanked her for having finished this hard labor, and called her daughter-in-law.

The girl remained in the house four days longer, during which time they prepared ceremonial robes and moccasins for her, and her husband taught her songs now used by the Horn fraternity, all of which are concerned with rain and the raising of crops. On the fourth day they filled baskets with corn and other seeds, and earthen jars with the water from the ice she had ground, and in the evening they all started for Awatobi.

On the morning of this day, the eighth since she had left home, her father stood on the mesa at Awatobi watching the mountains to the south. He saw a streak of clouds forming, and he said, "I think my daughter is coming home." Soon rain clouds were seen approaching. These were the Kachinas. The end of the rainbow rested first in the gap in the long mesa south of Walpi, and the Katsínamu, led by Hahaíi-wûhti and accompanied by the girl, walked along it and came down at that place.

Next the end of the rainbow rested on the mesa of Awatobi, and again they came walking along it. From here they walked over the mesa a short distance, carrying their baskets of meal, and as they entered the village, each kind of Kachina uttering its characteristic cry, the people flocked about. When they saw the girl, they understood that this was her wedding.

Hahaíi-wûhti informed the Crier Chief that during the night he was to go through the village and leave at each house an ear of corn, a melon, and a watermelon.[3] The Katsínamu at once returned to Álosak-tûqi, and that night the Crier Chief distributed the corn and the melons. In the morning when the people awoke, they found that their

3 Melons and watermelons were introduced by the Spaniards.

houses were filled with these fruits, and they rejoiced that they had a son-in-law with such supernatural powers. From that time on the people raised abundant crops, for there was always much rain in the summer and snow in the winter.

In one year the wife of Álosaka was ready to bear a child, and he went to his home at Álosak-tûqi to inform his mother, Hahaíi-wûhti. But she said that it was so far away she could not come to help her daughter-in-law, and he must do the best he could without her. So Álosaka returned to Awatobi, and a few days later his wife was delivered of a male child. Álosaka himself washed the child and cared for it during the twenty days in the place of his mother, and on the twentieth day he washed the child again and named it Sáqieva ["greenness" - referring to the greenness of the fields covered with flourishing crops].

In another year the young woman bore a second child, whom Álosaka named Sísivû ["cooking-pots"implying the desire that everybody have full cooking-pots]. In the third year another son was born, and him they named Mómua ["mouths" - signifying that the mouths of the people would be full], and in the fourth year yet another, who was called Húinniwu ["winnowing"].

The firstborn was now four years old, and the people, knowing that Álosaka, its father, had supernatural power, began to talk of giving this child some office, so that if the father should leave them the son would continue in his place.

A fifth son was born, and was called Wûktima ["stepping"], and the sixth son was given the name Patûskasa [signifying the sound made by thumping a watermelon to determine if it is ripe].

Now the people one day sent the nephew of Tapólo, chief of the Tobacco clan, to pueblos in the Rio Grande valley to learn their language and make rain songs in that language, so that those outside the fraternity would not understand them. By magic he would go almost instantly to the eastern pueblos, spend the night there, and return in the morning; and when he had learned the language, the people organized the Wûwûtsim-wimi and the Tô-wimi, and made their songs. These two fraternities were organized from the men of the Squash and the Tobacco clans respectively. The men of the Reed clan organized the Ál-wimi, and Álosaka was one of the members. His eldest son, though only six years old, was made the chief of this society. During the four years of this boy's chiefship there was always abundance of

snow during the winter, and the crops were good.

At the end of this fourth year the people became evil. When an old man or an old woman went to defecate, the children would follow and rub the excrement over the aged person. The people would spit on each other, and quarrel. The young men respected none of the women, but waylaid and ravished them.

The sorcerers of Awatobi had a special kiva, and they were nicknamed Qítamu [*qíta,* excrement]. Theybelieved that the children of Álosaka had had nothing to do with the prosperity the people had been enjoying. Theywere jealous, and desired to kill the Crier Chief, his wife, his daughter, his grandchildren, and Álosaka. So their chief wet to the house of the Crier Chief, and after they had eaten, the Crier Chief filled his pipe and gave it to the sorcerer, who smoked, and then filled his own pipe and handed it to the Crier Chief. After this pipe had been smoked, the Crier Chief said: *"Taaí!* What do you wish?"

"O*wé!* In four days we are going to behead all of you, and so you must eat up all that you are holding back!"

"Anchaaí! So long as our own children are going to kill us, it is well," said the Chief.

The sorcerer chief then returned to his kiva and told the others what had been said. That night the family of the Crier Chief began to shell their corn. They dug a large hole in the ground within the house, mixed the corn with ashes so that it would not become moist and rot, and buried it. On the third night they finished, and Álosaka tookhis youngest son, Patûskasa, to his home at Álosak-tûqi.

The others remained up all night, and early in the morning began their preparations. Each one put a feather on his head, and each boy placed a ceremonial kilt about his waist. The sorcerers were making clubs, and as they worked, they would say which one of the boys that particular club was intended for. As the sun rose, the family of the Crier Chief arranged themselves in single file. First was the Crier Chief with his típoni, then Sáqieva, then the chief's wife and the other children, and last their mother. The sorcerers came out of their kiva, approached the house, entered, and with their clubs killed them all. They carried the bodies to the south side of the mesa and threw them over the cliff. "Now," said they, "we can live on in our own way, happily. These people were not the cause of our living well."

But from that time, whenever they planted, something happened

to destroy the crops. The wind would blow the seeds out, and they would have to replant again and again, but by the time the wind ceased the season was too far advanced. During the summer and the winter there was nothing but dancing and consequently a great deal of food was consumed, so that in three years they had exhausted their reserve supplies, and in the fourth year there was scarcely any corn. The people scattered about the country to dig roots and gather cactus fruit, and not enough were left to perform the ceremonies.

And now the people began to talk about Sáqieva and his father and brothers, and they realized that their former prosperity had been due to them. " It is because we have murdered our fathers," they would say as they wept, "that we are having these hard times."

On Totókya day of the Wûwûtsimu ceremony, Álosaka and his son Patûskasa came over, to Awatobi fromÁlosak-tuq't, and when they entered the deserted house that had been their home, they wept. Álosaka opened one of the caches, took out some corn, and parched it, and after they had eaten, they filled their fawn-skin bags and went to the kiva. It was morning, and they found a few men lying about the room at the point of death from starvation.Álosaka and his son began to dance around the kiva, and after they had finished, they scattered some corn on the floor and went out. The men picked up the corn and ate.

At noon Álosaka and his son returned to the kiva, danced, and scattered corn, this time a little more than before. Again they departed, and the men ate the corn without stopping to cook it. In the evening the two again appeared and scattered still more corn. Then some of the men began to grow stronger, and after they had eaten the third time they were strong enough to smoke. Álosaka now sent his son into the kiva at night, and the men gave him a smoke and begged him to become their chief, as his brother had been; but the boy could neither accept nor decline for himself, so he went to his father, who consented that he remain. He gave his son counsel, taught him the Álosaka songs, and made a*típoni* for him.

On the next morning the little boy went to the kiva with more corn, which he had parched during the night. On this night also he had gone about the village, leaving a single grain at each house, and in the morning after he had given the men in the kiva his parched corn, he told them to go out among the houses to see what they could discover

there. When they found the houses full of corn, they cried with joy and remorse. There were a few old women living in the village, and all day they were busy parching corn. Some ate too much, and died from the effects of overeating; the others, however, grew stronger, and when they were again themselves they went about the country searching for their relatives who had scattered about the land in quest of roots and cactus fruit.

From that time on, so long as the son of Álosaka was chief, the people of Awatobi had good crops, for there was plenty of rain and snow. This continued four years, and then again the people grew evil, regardless of the promises they had made their young chief. In the fifth year they became so bad that Tapólo, chief of the Tobacco clan, secured the aid of the Horn clan at Walpi in destroying most of the people at Awatobi. Patûskasa was among those killed, but some members of the three fraternities were spared and taken to Walpi, Mishongnovi, and Oraibi, and by them the ceremony of Wûwûtsimu was continued.[4]

LEGENDARY FOUNDING OF THE BADGER CLAN IN WALPI[5]

4 The above tradition clearly bears out the internal evidence of the ceremony itself, that the Qán-wimi originally had no part in Wûwûtsimu. Other traditions show that this fraternity was brought from the south by the Cloud people, who, having a sacred performance that would assist the people in their constant quest for rain and snow, were admitted to the village and were permitted to join the other three fraternities in their annual ceremony. The line of division between the three original fraternities and the Qán-wimi is clearly seen in the progress of the ceremony, the original three acting much in concert, but the Qán-wimi keeping largely apart.
Asked to reconcile the statement that it was the Reed clan at Awatobi which organized the Ál-wimi, and the statement in his migration story, page 89, that the Reed people did not settle at that place, the narrator explained that these were two distinct groups of Reed people. just so, he says, the Reed clan at Oraibi has its own migration legend, distinct from that of the Walpi Reed clan.

5 Narrated by Siwíhonönöma, a Sichomovi woman, daughter of a Badger clansman.

A boy of the Oraibi Kachina clan excited the jealousy of the other young men because of the attentions shown him by two girls of the Badger clan. They determined to put him out of the way, and with that intention planned a ceremonial visit to the spring Kisíu-va, where the Kachinas lived. Many pahos were prepared, and when all was ready the youth was invited to accompany the party. He thought it a fine thing to be taken along on such an occasion, and gladly joined them. When the spring was reached, they gave him the prayer-sticks to take down into the water, expecting that he would be drowned in the deep pool.

But as they stood there a long slender tree was thrust up out of the water, and down this as a ladder the youth made his way to the bottom of the spring, where he planted the pahos. All about him he saw many Kachinas, who informed him of the evil designs of his companions, and assured him of their friendship, advising him to remain with them for a short time until his enemies should have returned to Oraibi, thinking him dead. "But they will not cease to try to take your life," they warned him. " and when you return, we will send some of our people with you. They will take with them two pine trees, which they will plant at night in your village. Your enemies will ask you to climb up into the top of a tree to make prayers, hoping that the wind will blow you out and kill you. You must insist that one of them go up into the other tree, and when the wind blows, he will be the one killed."

The youth followed their instructions, and in the night returned to Oraibi, going at once to the kiva, where his enemies were feasting and congratulating one another on the ease with which they had rid themselves of their rival. "Whose footsteps do I hear?" asked one of them suddenly. They listened. Some one descended the ladder, and there stood the youth. They were greatly astonished, but endeavored to conceal their feelings, pretending, to be glad that he was not, as they had feared, drowned in the spring.

"Tomorrow," they told him, "we hold a dance, which we are just arranging. You shall have the post of honor. You shall climb to the top of a tree and there offer prayers."

"Where is the tree?" he inquired.

"We will find one," they said.

He replied: "I saw two trees when I came, two very tall trees. If I climb one, then one of you must climb the other."

To this they agreed, and the next day the youth and a man climbed

into the tops of the two trees that the Kachinas had planted. Then the wind blew fiercely, and the tops of the trees swayed from side to side. But the boy held on tightly. Soon there was a crash. The other tree had snapped near the base, and the man was dashed to the ground and killed. The wind ceased, and the boy climbed down unhurt.

The following day the men took counsel together and decided that they would set upon the youth and kill him at a Walpi Kachina dance, which the youth, the two Badger girls, and many other Oraibi people were going to attend. The day of the dance arrived, and the Oraibi party set out. Now one of the two Badger girls discovered the plot, and soon after the beginning of the dance the three left the kiva and went into a house where there was a great pile of corn. The youth lay down on the floor and the girls completely covered him with the ears of corn. After the dance some of the men asked the girls where their young friend was, and they said:

"We have not seen him. Perhaps he is in the kiva, perhaps he went home."

So the men decided that if they found him before sunrise they would kill him, but if not, then it must be that the Kachinas were unwilling that he should die, and the attempt to take his life should be abandoned.

They began to search the mesa, and when they had gone to the northern end where Hano now stands, the girls removed the corn and the boy wrapped himself in a blanket and lay down in a hollow in the rocks. By and by the men returned, just after sunrise, and found him.

"Where have you been?" they inquired.

"Why, I have been right here sleeping all the time since the dance," he said. They were astonished, and felt sure that he must be especially guarded by the Kachinas, so they assured him that they would not molest him further.

The youth and the two girls returned to Oraibi with the rest of the people, and at once he married them. They lived in that village for some time, but the two wives were dissatisfied on account of the trouble they had had with their husbands' enemies, and after a while they moved to Walpi, founding the Badger clan in that village.

DESTRUCTION OF SIKYATKI[6]

I-tûwûtsi! There were people living at Kuchaptuvela and at Sikyatki, and for some time there had been bad feeling between the two villages. Two young men of Sikyatki went to the other pueblo, and while a maiden was parching meal they shot her in the side. The arrow passed through the body and killed her, and the meal, untended, burned, and smoke filled the room. The parents of the girl in the room below smelled the smoke, and the mother went up to see what was the matter. Thus they discovered her body.

The brother of the murdered girl was very angry, and having planned his revenge began secretly to practise running at night. Winter passed and spring came, and he began to go to Sikyatki occasionally to ascertain if there would be a Kachina dance soon. After a time he learned that there would be an evening dance of the Katsíinamu.[7] The next day he secured a mask, and painted it to represent Hömson-Katsína, and in the afternoon he took his mask and went along the side of the cliff on the west side of the mesa, so that nobody at Sikyatki might see him. At a point opposite Sikyatki he waited until late in the afternoon, and when the Katsíinamu started dancing, he crossed the mesa, went down into the village, and entered the plaza from the South side while the dancers were performing. With his mask on he ran about the plaza for a time, personating Hömson Katsína and when he caught a youth he would cut off a small lock of hair and put it under his sash.

Then looking up at the spectators on the housetops, he singled out the chief's daughter, and ran up to the roof. All the girls fled into the houses, and he followed the chief's daughter. The girls who had taken refuge in that house were huddled together in one comer. He leaped among them and dragged out the chief's daughter, and cut off her bead. Back to the housetop he dashed, brandishing the head so that everybody could see it, and then leaped to the ground and fled, with the young men of Sikyatki in pursuit. The avenger ran along the cliff on the east side of the mesa, and when the pursuers were at Mónwi-va

6 Narrated by Lomási of the Walpi Badger clan.

7 The Wawásh Katsínamu always performed in the evening.

["chief spring"], he was already at Wila ["gap"]. So they gave up the chase and returned to Sikyatki.

When the young man got back home with the head, he went into the kiva, where the old men were smoking. He placed it beside the fireplace, removed his mask, and said: "Now I have carried out my plan. I have been getting ready for this through all kinds of weather. I have been enduring the hardship of cold weather, and running about the country while you have been sound asleep. Just to do this I have been practising running. Now I have fulfilled my plan. I am relieved." When he had removed all of his Kachina costume, he took the head out and buried it.

The people of Sikyatki, and especially the chief, mourned greatly, and about planting time he one day went to Kuchaptuvela. The chief of this village inquired, "Why have you come?"

" I have been wondering about our lives. There has been trouble between us, and I do not want either village to stand. My village will be the first one to be destroyed. After that the people of your village may do as they please regarding the destruction of this place. You will be notified when to come."

This matter was a secret between the two chiefs, and soon after this it was announced at Sikyatki that the people were to plant corn for the chief.[8] On the day of the announcement the chief went again to Kuchaptuvela and reported that on the fourth day following his people would go forth to plant corn for him. He directed that the warriors of Kuchaptuvela should enter Sikyatki after the people had gone down into the valley, when only women and children would be left in the houses. The signal would be given by the chief's wife, who would appear on the roof of her house and throw out some refuse. At this instant the warriors were to rush down into the village from the top of the mesa. She was then to wash her head, and while she was doing this they were to behead her, and then treat the others likewise. These were the instructions given by the chief of Sikyatki. His wife was in the secret, but none other among the people of Sikyatki knew it.

On the morning of the appointed day the warriors set out from

8 It is still customary for men, boys, and women to go out in a large body and plant corn for people of prominence.

Kuchaptuvela, and on the top of the mesa above Sikyatki they waited, watching the people descend into the cornfields. Soon the chief's wife appeared on the housetop and threw out a basket of refuse. This dirt represented her people, whom she was consigning to destruction. Then they rushed down straight to the chief's house and cut off the woman's head while she was in the act of washing her hair, after which they proceeded among the houses and killed all the women and children. They set fire to the woodwork of the houses, and when the people below in the fields saw the smoke, they hurried back and met the warriors at the foot of the mesa. But having no weapons they were easily killed. Only a few escaped, and these went to Oraibi and to Kuchaptuvela. Paiyásava ["this how long"]*!*

TÍHKÚYI CREATES THE GAME ANIMALS[9]

There were people living at Oraibi. A Sió-yaya ["Zuñi magician'] dance was announced. The Yáyatu met in one kiva, and the women and the other men in another. Every night in rehearsal the Yáya chief would lead the Súmaikuli Katsína into the kiva where the people were, and while singing would lead him around inside the circle of people four times. Then they would return to their own kiva.

While they were practising thus the Warrior Chief would never enter the kiva. But his wife did so, and on returning home she would tell her husband what good times the people were having. He would reply: "All right! Let them have their fun!"

When the time of the dance was near, the Warrior Chief was thinking about large game animals. In those times the people depended on mice and rats for their meat. He was thinking also of Másôu and of Tíhkûyi, and wondering if they could not be made husband and wife, so that large game animals would come into existence. On the day before the announcement of the dance he went to the kiva and told the people of his idea, and the plan was communicated to the Yáyatu, who deemed it good.

The announcement of the dance was made, and on Totókya day the Warrior Chief went again to the kiva. In both kivas the people and

9 Narrated by Wísti, of the Rabbit division of the Walpi Tobacco clan.

the Yáyatu used*tósi* [sweet-corn meal] in making effigies of animals. The people sent their effigies to the kiva of the Yáyatu and on this night of Totókya the people and the priests remained up all night. The Yáyatu placed the images on a ceremonial robe and covered them with another, and then the priests spent the night in singing, trying to bring life into the effigies. But they remained inanimate.

On the following day the dance was held. The women and the girls were dressed in the Zuñi fashion, and as they danced in a circle, the Yáyatu and the Súmaikuli walked around inside the circle. There were six Súmaikuli, one for each world-region, and each was led by a Yáya. Káwikuli, the fire-carrier, also performed. After each dance the women and the men dancers, who alternated in the circle, returned to their kiva, and the Yáyatu with the Súmaikuli returned to theirs.

At the end of the day the Súmaikuli were led back to the kiva for the last time, and then they came out carrying the image which they took into the plaza. As they walked around the plaza, the people offered*naqáqusi* and prayers to them. Boys asked for good luck in hunting mice and rats, and young women for good luck in bearing children. Then the Yáyatu led the Súmaikuli down to a shrine of Tíhkûyi at the west of the village. The Súmaikuli placed the effigies, the pahos, and the*naqáqusi* in the shrine, saying that the people desired to have large animals created by Tíhkûyi. Then they removed their masks and went back to the village.

On the following morning before sunrise the people, especially the young men and boys, went down to the shrine of Tíhkûyi, asking that their wishes might be granted. This they did also on the next three mornings. On the fifth day the people saw Tíhkûyi at the shrine, and they distinguished the forms of large animals, such as they never had seen before. During the day Tíhkûyi in person came into the village and told the people that it would not be well for the animals to remain so close to them, and as they bad asked her to be the mother of the animals and she therefore had created them by turning the effigies into living beings, she would raise them as her own children. She would take them off a little way into the country, where there was good grazing. Másôu, she said, had consented to be the father of the animals. Whoever among the young men wished to kill game, would always succeed through offerings made in the morning. That is why young men in former times always went early in the morning to make

offerings to Tíhkûyi and to Másôu.

On the sixth day Tíhkûyi led her children away into the wild country. Thus all the larger animals, from the rabbits up to deer and antelope, were created.

A little while after this, people going about the country began to find large game animals. *A típoni* was made for a Badger man,[10] who then announced that in four days there would be a hunt for large game. During this time the young men repaired their bows and their clubs, and on the appointed day they went down the valley and formed a large circle. Two men were chosen to pursue the surrounded deer and exhaust them, and when the animals were tired out, the other men rushed in and killed all they needed.

A long time after this a rabbit-drive was planned, and a*típoni* was made for a Rabbit man. And since that time the man to announce a rabbit-hunt is always of the Rabbit clan.[11]

TÌHKÛYI CREATES THE GAME ANIMALS[12]

A party of boys were trapping mice, which was the only meat of the first people. The trap was a flat stone propped up on a short stick, the base of which rested on a grain of corn. When the mouse gnawed at the corn, the stick was disturbed and the stone fell.

At night after the traps were set the boys roasted some ears of corn, which they had brought from home, and the leader of the hunt said that they would bum the cobs and in so doing would call upon some one, and they would see if any one would come. The cobs were put into the fire, and in a little while a wailing voice was heard. The chief of the hunt said: "Listen! Somebody is coming!" He filled the little pipe with which his father had provided him, and handed it about the circle. All smoked, and then the chief ordered more wood put on

10 A man of the Badger clan used to be the announcer of big-game hunts.

11 The Súmaikuli are believed to be the keepers of all the game animals. East and Middle mesas are said to have derived the Súmaikuli cult from Oraibi, where it is no longer practised. The present myth indicates clearly a belief that the cult came to Oraibi from Zuñi, which is in fact the case.

12 Narrated by Saqístiwa, of the Walpi Cloud clan.

the fire. A larger fire was built up, and in a short time somebody came in from the darkness.

Now the boys were frightened, and huddled together. The chief, however, said: "Do not be afraid of her. I think she is our mother." It was Tíhkûyi . She spoke: "Little boys, do not fear me. You have called me by throwing cobs into the fire, and I have come to help you. You are here catching mice. But mice are too small for meat. I am going to sing and see if we can provide larger game." She began to sing. After she had finished, she said: "Try to remember this song, and when you go home, tell your sisters to sing it while grinding corn. If the Four Chiefs [of the solstitial points] have heard our song, we will know it tomorrow. When you get up in the morning and look about for larger game, look for this." She made on the ground marks like rabbit-tracks. "So follow these marks, if you see them, and pull the animals out of the rocks." Then she went away, after the boy chief had given her a paho.

Before the boys went to bed, snow began to fall, and in the morning there was a depth far over the ankle. When they got up, they were surprised to see this white substance on the ground; for it had never before snowed here. They made moccasins of rags and the bits of blankets in which they had carried food from their homes, and then took sticks and went out to hunt. A little way from the camp they found rabbit-tracks, and each boy followed a trail. Many rabbits were dragged from their holes among the rocks, and when they returned, they waited for Tíhkûyi to come and instruct them.

After the evening meal they roasted corn and threw the cobs into the fire, and again Tíhkûyi appeared. She said: "Those are cottontail rabbits, and this is the way to dress them." She showed them how to skin a rabbit and how to clean it, and she told them to dry the skins and take them home in order that their mothers might make rabbit-fur robes. "Since you have me for your mother," she said, "let one of you call your father." Then the boy chief stepped aside and called, "If there is anybody about here that is our father, let him come!"

In a little while they heard a voice in a long-drawn wail, but in a lower tone than the voice of Tíhkûyi. Footsteps were heard, and the chief ordered a larger fire built. When the newcomer approached, the boys were greatly frightened, but their chief was calm, and invited the "Come, our father, and sit down." They saw that it was Másôu. Then

Tíhkûyi said: "You have the rabbits, but tomorrow there will be more snow, and you will go out into the valley and see if you cannot find still larger game." Both she and Tíhkûyi and Másôu marked on the ground the tracks of a jack-rabbit, and Másôu said: "When you go home, try hunting the jack-rabbits in the valley near your village. But if you want still larger game than that, go into the valley below Hûkyátvi [a small knoll in the valley south of East mesa]." Then the boy chief gave a paho to Másôu, who at once disappeared with Tíhkûyi.

The next morning there was twice as much snow as before, and the boys had to tear up some of the blankets to make leggings. In the valley they found tracks of jack-rabbits, and trailing the animals to their lairs under the bushes, they killed many, striking them on the head with their sticks. The following morning they started for home, piling the meat on frames made by lashing two sticks parallel, and covering it with the skins. When they were nearing home they built a fire, and the fathers of the boys started out to meet them. From a distance they saw that the children had something larger than mice, and quickly sent a runner back with word that all the fathers should come down and carry the burdens home.

The men were eager to hunt where the boys had hunted, but the boy chief said: "Just wait. We will try here."

"There are none here," they said.

But the boy insisted that they should try near the village, and a few days later he told the village chief that on the following day they would have a rabbit-hunt. The chief agreed, and the announcement was made,

When the hint began, some of the young men who had joined the party without really expecting to find game so close to the pueblo expressed their doubt; but when the circle had been made, and the men gradually came together, many rabbits were found and killed. From that time rabbits lived in the valley, the children of Tíhkûyi.

One day the boy chief told the village chief that they would look for larger game in the direction of Hûkyátvi. He asked to have it announced that on the morrow they would go to that place for rats and mice, but the men should carry heavier clubs than rabbit-sticks. So at the appointed time the hunters went forth, and on the south side of Hûkyátvi they made a circle and gradually drew the lines together. The boy chief went inside, and there he found Másôu surrounded by

deer and antelope. Immediately Másôu disappeared, and called to the boy to shout. When the boy shouted, the antelope and the deer were frightened and ran round and round in the circle. He directed the men to draw together at the points where the animals were trying to break through. When the antelope and deer were becoming weary, the men drew in toward the centre, and when the animals finally fell down, the men rushed in and killed them with clubs. All came home heavily laden with meat and skins. From that time the people lived on the flesh of rabbits, deer, and antelope, and they used rabbit-fur robes.

ADVENTURES OF THE TWIN GODS[13]

Destruction of the Giantess

1-tûwûtsi! People were living in Kisakobi. Pökán-hoya and his younger brother Polönao-hoya lived with their grandmother Spider Woman at Sá'kpi on the trail that goes down the south point of the mesa. The two boys used to go down on the slope of the mesa to play with their shinny-balls.

Súyuku [ogress] lived on the terrace. She used to steal little children, roast them in her firepit, and eat them. She had made away with most of the children of the village.

Spider Woman often warned her grandsons not to go near that place to play. "Now, my grandchildren," she would say, "do not go over there to play ball any more, for fear Súyuku will catch and roast you, just as she does the little children from above." But they would answer: "She cannot do it! She will not be much of a person."

One morning they started out as usual to play ball on the slope, and as they moved back and forth along the terrace, they gradually came to where the giantess lived. She came out and spoke to them, "My little grandchildren, where are you going?"

"We are just playing along here," they told her.

"Do not go very far," she said: "a little way from here there is a giant woman. You had better come in and wait before you go on." Thus spoke Súyuku.

13 Narrated by Yóywûnu, of the Walpi Reed clan.

The boys went into her house, and she gave them*mûmûs-piki* and meat; and they ate the *mûmûs-piki,* but the meat they only pretended to eat, throwing it on the ground, for it was the flesh of children. After they had finished, the old woman closed the door, seized the elder brother, and dragged him outside. Already she had the firepit heated. But the boys knew what danger threatened them, and Pökán-hoya had already said to his brother, "When she throws us into the pit, you must urinate into it and I will spit my medicine into it." So when Pökán-hoya was cast into the heated pit, he spat his medicine, and when Palönao-hoya was thrown in he urinated. Thus they checked the heat, and were not destroyed.

After putting them into the pit, Súyuku closed it and sealed the opening with clay, and laid fire on the top; and when the sun went down, she began to grind corn.

She had two young granddaughters, who were sleeping when she caught the brothers. After finishing her grinding, Súyuku went to bed, and when all was quiet, the boys opened the pit and crept out. They went into the house, and each chose one of the sleeping girls and cut off her head and dropped the body into the pit. The elder brother threw in some medicine that made it red-hot, and they sealed it up and placed the heads in the bed. In the morning when Súyuku awoke, she called to the two girls, but there was no answer. She scolded them, but still there was no reply, and the children did not move. She came to the bed to drag them out, but found only two heads. Then she knew that the two brothers had done this, and she wept aloud, and said that she would never take another child from Kisakobi. *Paiyásava!*

A Race between Kukuchomo and Oraibi

I-tûwûtsi! People were living at Oraibi and at Kukuchomo. There was a young man at Kukuchomo who always won in the races between the runners of these villages, and the people at Oraibi became jealous of his success. So they took counsel, and decided to have a race on which they would wager everything they possessed, including the heads of all members of the villages. Their messenger reached Kukuchomo at sunrise and went down into the principal kiva. He had a string of deer-hoofs around his waist for rattles. As he stood at the foot of the ladder, the men asked him, "What is it?"

"Yes," he said. "In four days we will have a race, and on this race we will wager everything of value, and the heads of all the males in

the villages. The winners will behead all the male losers and will take all the women."

"Anchaaí!" said the men of Kukuchomo, though their hearts were heavy.

After the Oraibi messenger had gone, the men asked their best runner how fast he could run. He replied that he felt he could run well. But the messenger had stipulated that each side should use magic, and on the third day the runner asked the people to make pahos for him. They did so, and that night he came to Wûkó-másôu ["big Másôu," the shrine of the deity.] At his fire sat Másôu, and as soon as the young man arrived it was known to him. "Come in!" he said.

The young man entered. Másôu gave him some squash, and when the runner had eaten he gave his guest a smoke. Then he said,*" Taaí* ['go ahead']!"

"O*wé* ['yes']!" answered the young man. "We are to have a race tomorrow, and the Oraibi men say that the winners will behead all the male members of the losing village, and take all their girls and women, and all their possessions. I have come to ask help of you. This is what I have brought for you." He gave Másôu four pahos, and Másôu was glad and thanked him, and said he thought he could do something. He said, "Now go to Pökán-hoya and Palö-nao-hoya, and see what they think about it."

So the young man went to Sá'kpi, where the two brothers lived with their grandmother. When he stood at the door, they invited him to enter, and Spider Woman gave him some "round piki." When he had finished eating, she said: *"Taaí!* What is it?"

He answered: "O*we!* Tomorrow we are to race with the men of Oraibi, and they have announced that the winners shall behead the male members of the losing village and take their girls and women and all their possessions. This is what I have brought for you." He gave a shinny-ball and a sling to the boys, and a small ball of red paint to Spider Woman. They were pleased with his gifts, and thanked him. They gave him a smoothly polished disc of white stone, and a*sucháva* [an Olivella shell, which is supposed to have been a deadly missile in the hands of magicians]. They told him to wear the stone disc on his back during the race, so that when he was running it would prevent his opponents from throwing any*sucháva* into him and thus disabling him. When he was ready to go, Spider Woman told him to go down

to where Más-köte ["corpse head"] lived, and see what he thought of the matter.

When the young man stood at the door, Más-köte said, "Come in!" He entered, and received food, and after he had eaten and smoked, Más-köte said: *"Taaí!* What is it?"

"O*wé!*" said the young man, and he repeated what he had already told to Másôu and Spider Woman. He ended by giving Más-köte some pahos, and Más-köte thanked him and said that something could be done. He gave the runner a *könö* [ball of pulverized micaceous hematite, used in certain races] to use in the contest.

Then the runner returned to Kukuchomo, where he found all the men awaiting him in the kiva. They gave him a smoke, and asked: *"Ûm hín navóta* ['how did you hear']?"

"*Pai nû qan navóta* ['now I well heard']," he answered. Then the men were glad, and everybody slept well.

Early the next morning the young runner took some pahos that had been made the previous day, and carried them away from the village and offered them to the Sun. While he was so doing he saw the bright rising sun, just like fire, and heard something roaring like thunder, and when he returned, he reported that all was well.

Even as he entered the village there was a messenger from Oraibi, to remind them that the day had arrived. The messenger departed, but after a brief interval another came, telling them to make their preparations. Soon came a third, bidding them make ready to start, and quickly a fourth appeared, telling them to start. So they all went out to the race course, and the people from Oraibi came to the same place, bringing all the property they possessed. The runner for Kukuchomo went up on the mesa and crossed to the other side, the west side, near the spring, as this was to be the starting point. With him were eight men from the Kukuchomo kiva, and with the Oraibi runner were likewise eight companions.

Early on the morning the two brothers, Pökán-hoya and Palönaohoya, with Másôu, Más-köte, and Spider Woman, had started for the race course. They were invisible. The two boys went to the beginning of the course, Másôu stopped to the east of them, Spider Woman to the east of Másôu, and Más-köte to the east of Spider Woman.

The terms of the race had been publicly announced. Each runner was to kick his stone ball once and then pick it up and run with it

down into the valley, where he would drop it and kick it forward. So the runners started. The two little brothers, being invisible, dodged in and out between the legs of the Oraibi runners and tripped them up. When they came to Másôu, he kept throwing his club at their legs, and thus made them heavy. Spider Woman, when they reached her station, tangled her threads about the Oraibi runners' legs, and finally Más-köte used his club and made them lag still farther behind. So the Kukuchomo runners remained in the lead. The others kept throwing their *sucháva* at them, but the stone disc stopped them all. When the race ended, the Oraibi men were full of mourning. The winners beheaded all of them and took their wives and children and possessions.

After this, when Kukuchomo was harassed by enemies, the people moved to Oraibi. They were the ancestors of the present population of that pueblo.*Paiyásava!*

Destruction of the Winged Snake

I-tûwûtsi! A long time ago there were many young men, who, going out into the mountains to hunt deer, never returned. They would set out with a little piki tied up and fastened to the belt around the waist, and with water in a small netted gourd, and were never seen again. Then at last it was discovered that Kôhpa-mana ["winged-snake girl"][14] was responsible. There was only one young man left in the village, the son of the Crier Chief. In spite of what had occurred, he one morning set out hunting.

Among Hopi buttes he was chasing a little fawn, when Kôhpa-mana carried him away. She took him, like the others, to the mountains where she lived, at Powá-ki ["sorcerer house" - east of Comer springs], and placed him in a rocky cave from which it was impossible to escape.

When the young man failed to return, the Crier Chief knew that the Winged Snake had caught him, and he wondered what he could do to save his son. His first thought was of the two brothers, those who lived at Sá'kpi, andof the other two brothers who lived at Salt lake

14 Kôhpa is a winged serpent, very long, that travels only at night, moving with great swiftness.

and of the two who lived at Ón-tûpka ["salt cañon" - a place in Grand cañon above El Tovar hotel, where the Oraibi people sometimes gather salt]. And he thought also of Wûkóchûa ["great rattlesnake"], who lived in the valley south of Tsö-pa ["antelope spring" - Jeditoh]. He made pahos for the grandmothers and for Great Rattlesnake, and of a deerskin he made six shinny-balls and six slings for the brothers. Then he started on his journey going first to Salt lake. In the crater in the midst of the lake the two brothers lived, and there he found them. A voice said, "Come in!" He entered. The two little boys were there, and the grandmother, Spider Woman. She gave him a smoke and set food before him. Then she asked why he had come.

"O*wé!*" he said. "I have come to ask for your help in finding my son. This is what I have brought for you." He gave the pahos to Spider Woman and a ball and a sling to each of the brothers. They were pleased with the gifts, and promised their assistance. Then he told them that he had made gifts for all the other war gods, and a long paho for the Great Rattlesnake. He asked the brothers if they could go on a journey and obtain the help of the others, and of Great Rattlesnake. They agreed to do this, and told him to return home, where they would notify him of their success.

So the Crier Chief started homeward, and after he had gone Spider Woman placed a long, soft, white eagle-feather before the two boys, who stepped upon it. As they did so, it rose in the air and carried them over among the Zuñi mountains [Hónyap-tevélu - *hónyavi,* the yellow-wooded bush that the Zuñi call*táhluptsi; tevélu,* slope] and rested on them. From there it floated to Kahá-vi ["willow place"], where again it rested before starting to the home of Great Rattlesnake, which was south of Tsö-pa.

When they arrived at the home of Great Rattlesnake, he did not speak to them, or even look at them. They inquired: "What is it, grandfather? Why do you not speak? We are in haste. They have called on us to find the son of the Crier Chief, and they have called also on you. This is what they have sent to you." And they gave him the long paho.

Great Rattlesnake spoke: "All right, I will help you, because I am glad to have this paho."

Then the two boys stepped again on the feather, which started for the home of the two brothers at Sá'kpi. The two boys at this place were glad to see their brothers, and as the visitors were in a hurry they

immediately told what their business was. When they produced the shinny-balls and the sling, the Sá'kpi brothers were happy, and Spider Woman was pleased with her pahos. All three promised to be ready at the proper time. From there the feather carried the brothers away toward Salt cañon, resting first on Apónivi ["pointed peak" - southwest of Oraibi].

The brothers at Salt cañon were well pleased with their gifts, and quickly promised their assistance. So these three accompanied the brothers of Salt lake, each family flying on an eagle-feather and carrying their implements for working magic. When they reached Kisakobi, Spider Woman of Salt cañon told the Crier Chief that he had forgotten four persons, and he must make pahos for them at once. These four were: Pachípqasa ["buffalo-skin dress," alluding to the rough skin], the great lizard; Pálönôu [echo]; Mûyi [mole]; and Piáku [caterpillar]. Besides the pahos he took some tuberous roots for Mole and a soft eagle-feather for Echo, and green leaves for Caterpillar. When the Crier Chief went to these four with his gifts, they all promised their help.

Early the next morning the three from Salt cañon and the two from Salt lake set out with the Crier Chief, and in the valley they met Lizard, Echo, Mole, and Caterpillar. One of the brothers went on to notify Great Rattlesnake and urge him to make an early start, because he was slow of movement. They assembled at Sorcerer House, all except Echo, whom they left at Sóta [one of the Hopi buttes], and Mole, whom they left at the foot of the mountain where the Winged Snake lived. The door of her house was in the middle of a high cliff, and up to it led a stair of stones as sharp as knives. But Lizard rubbed the slime of his rough coat across the stones and dulled them, the edges melting away. In the same manner he removed the sharp edges that formed the door of the house. All the helpers whom Great Rattlesnake had brought with him were left at the foot of the cliff, but he himself went up with the war gods. When they entered the house, Kôhpa-mana did not notice them. She was grinding corn and singing. Down below Echo kept repeating the song after her, and this annoyed her. After a while it became unbearable, and she went outside. She came back, and for the first time noticed the people in her house.

"What are you doing in my house?" she demanded. "Nobody ever enters my house. What are you doing here?"

"*Owé!*" said one of them. "We have come for this Crier Chief's son."

'He is here," admitted Kôhpa-mana, "but I will not give him up."

One of the war gods said, "We will see!"

"Yes, we will see," she replied. She went to one comer of the room and got out a large bag of tobacco and a clay pipe as large as a cooking-pot. She poured tobacco into the pipe, packing it down with her foot. She lighted the pipe and passed it to the Crier Chief, saying that he must inhale the smoke and not blow it out.

But in the meantime Mole had been digging his way under the mountain, and was now making an opening in the floor under each person, so that when they smoked and inhaled, the smoke simply passed through them and down into the burrow. So the pipe was passed around the circle, and nobody was harmed. Then Kôhpa-mana filled the pipe again and passed it around. She wondered what kind of people these were that they did not become sick.

Again she said, "We will see who is wise!" She sprinkled sand on the floor and planted all kinds of seeds and spread a robe over them. She removed the robe and opened a door leading into an adjoining room, and out from it came clouds, which watered the garden. The seeds sprouted and grew up, but when the corn was in the ear and the melons were formed, the war gods blew their breath and froze them.[15] Then Kôhpa-mana told them to show their power.

The war gods with the help of their grandmothers cleared the floor and spread fresh sand, in which they planted their seeds. They spread a robe over the garden and then soon removed it and opened a bowl, from which rain came to water the seeds. Beans and corn grew and ripened. Then Kôhpamana was astonished, yet she would not give up.

She spread fresh sand, threw a robe over it, and went into another room, saying, "When you see this robe lifted from the floor, that is the time for you to wrestle with me." From the other room she crept under the floor until she was beneath the robe, which she then raised, and all the others began to wrestle with her. But Great Rattlesnake quickly summoned all the Snakes he had left below, and they threw themselves on the blanket and weighted it down. At last Kôhpa-mana

15 The war gods control the cold.

was completely exhausted and cried: "Get off! I am tired, and I give up this wrestling." Then the Snakes hurried out before she could return to the room and discover how she had been overcome.

After she had recovered her breath, she said: "There is one more trial. I will run a race with one of you." It was then about noon, and she said they would race to the sun, pass around it, and return to Sorcerer House. All went outside, and a line of meal was sprinkled for the starting line. One of the war gods from Salt cañon placed a feather on the line and stood on it, and Kôhpa-mana in her form of winged snake took her place beside him. The three Spider Women, one after another, blew through a reed upon the feather as it carried the boy swiftly along. When they were weary, Lizard blew, and then Caterpillar and Great Rattlesnake took their turns. When the racers had passed the sun and were returning, the Spider Women, one after another, drew in their breath through the reed, and then the others did so. Thus the war god won the race, and Kôhpa-mana was forced to admit her defeat. The war gods cut off her head and chopped her body into small pieces, which they scattered in all directions, and these pieces became the snakes that now exist. Next they opened the cave and found many young men, most of them mere skeletons. The son of the Crier Chief was the only one alive and well. The gods took out all the bodies and bones and administered food and water, and thus restored them to life and sent them to their homes.*Paiyásava!*

Destruction of Nák-viki

1-tûwûtsi! Nák-viki ["hot-sand piki"] lived in a hole in the cliff at the narrow part of the trail that now leads into Walpi from the north. There were people at Kuchaptuvela, and little boys and girls used to go to play along the terrace. One day something suddenly flew at them and cut off their heads one after another. They could not see anything. In this way the children of Kuchaptuvela were almost exterminated, and the chief of the village was at a loss. He made two balls of deerskin and two shinny-sticks, and all these he painted red. He took then four corncobs and eight feathers and made four*nötöva* [a cob with two feathers stuck into one end and used as a toy missile].

The next day the Houses Chief went to the two war gods, who lived alone with their grandmother at Polí-ki ["butterfly house," the

point of the mesa west of the ruin Kisakobi]. He entered their house, and found the brothers fighting each other, and rolling on the ground. They were covered with dirt, and their faces were smeared with nasal mucus. Their grandmother, Spider Woman, said to the chief, *"Kátûû* ['sit down']*!*" Then she scolded the boys, but they paid no attention and kept on crying and biting each other. She hobbled over to them and slapped them on the back, and then they desisted and sat down in the comer, while Spider Woman fed the visitor. After he had eaten, she inquired, "What do you wish?"

And the chief answered: "Yes! Something has been killing all my little boys and little girls, and I have come to ask you to look for that something. These are what I have brought for your children." He laid on the floor the toys he had made. The elder brother seized them all, but Spider Woman said, "No, that is not the way." And she divided them between the two. She promised that they would go on a hunt for this something, because the chief had already paid them for their services. Then the chief went home.

When he had gone, Spider Woman directed the two brothers to get two pieces of*hûzû-wa* ["hard stone" basalt], and to pound them into shape, so that they could place them on their heads like caps. At this they labored all day.

The next day immediately after breakfast they put on their stone caps and went toward Kuchaptuvela, walking along the terrace. The breakfast of the brothers always consisted of*pövöhl-piki,* of which Spider Woman never made more than two pieces; but whenever a bite was taken and the piece laid down, there it lay whole again. The meat of the war gods was a small bird, *chízo.* As the two brothers played along the terrace, knocking their shinny-balls before them, something came flying at them. But when it struck their stone-covered heads it crumbled to pieces. Thus they destroyed Nákviki, and from that time the children at Kuchap-tuvela increased. *Paiyásava!*

The Twin Brothers Depart from East Mesa to Salt Lake

I-tûwûtsi! People were living at Old Mishongnovi. The chief had a daughter, whom all the young men wished to marry, and they would constantly go to her house to ask for her, but she refused them all. The two brothers who lived at Polí-ki heard of this and told their grand-

mother that they were going to ask for this girl. She said: "Do not go. She has refused handsome young men." Still they said they would go, if only to see what kind of girl she was. So they departed.

It was the custom of this girl to get water at noon, and knowing this, the brothers went straight to Tuzí-va [Tureva spring]. At the spring they saw the girl, and they asked if they might drink from her dipper. She handed it to them, and they drank from it, and when they had finished she rubbed it twice with sand and rinsed it out. At this they were displeased, but they only laughed and returned home.

The next day they went to see their uncle, Hónani [badger], who lived at Qaqíu [a sandy knoll in the valley southwest of Walpi]. When they arrived, Badger said: "*Pákii* ['enter']! *Kátûû* ['sit down']!" The boys entered and sat down, and told what had happened at the spring. They said they wished to know what he thought they should do. So Badger sent one of them home to procure a piece of deerskin, and out of this he made a bag by means of a draw-string. He pulled the string until only a very small hole was left, and then he broke wind into it and quickly pulled the string taut. Finally he instructed them what to do.

Again they waited for the girl at the spring Tuzí-va, and when she had filled her jar with water and was departing with it on her head, in the fashion of those times, they threw the bag and struck her in the rump. The bag burst with a loud noise, and the girl walked on homeward, breaking wind constantly. She was in this condition three days, and then her father, the chief, began to wonder. He feared that she had done something wrong, and he asked, saying: "Do not hide anything from me. Tell me just what has happened to you." So she related what the two brothers had done to her, and the chief said she ought not to have offended them by rinsing the dipper.

Then he went to the home of the brothers, and Spider Woman invited him to enter, and asked, "What do you want?"

"I have come to ask that your grandsons rid my daughter of the trouble they have put upon her," he said.

The old woman sent the boys to their uncle, Badger, who again filled a bag with wind, and they took it to the chief's house in Mishongnovi. They directed the girl to get down on the floor on hands and knees, and they struck her on the rump with the bag, which burst with a noise, and the girl was immediately relieved.

Now the chief had promised and the girl had agreed, that if they

would make her well again they should have her for their wife. But they knew not what to do, because two could not sleep with one wife. So the younger gave up his right and returned home. It was not long until the people at Mishongnovi began to show their dislike of the girl's husband, because he was so dirty, and soon he was sent home. Then Spider Woman and the two brothers were very angry, and said they would no longer live near such people. They had helped them in their difficulties, but since the people did not like them, they would leave. So they departed to Salt Lake, where they still live to this day. *Paiyásava!*

CORN-SMUT MAID[16]

I-tûwûtsi! People were living in the village which now is in ruins on the knoll north of Tawá-pa. There was a youth named Tának-tiyo ["rainbow youth"], who daily practised running before sunrise and made offerings of pahos in order to become swift and strong. Otherwise, day and night, he remained in the house. He was handsome.

One day he let it become known that he would never marry, unless it should be a girl whose meal was so fine that it would adhere to the *kaláhaiyi* [abalone-shell] that hung in his house on the wall. Then all the maids in the surrounding villages began to grind meal, making it as fine as possible. For all the girls wished to marry this handsome youth.

A girl of Awatobi was the first to come for the trial. Rainbow Youth was kind and courteous to her. He invited her into the house, and after a time he asked, "What is it you wish?"

"I have come for you," she answered.

"Anchaaí!" said the youth. He opened the cloth that contained the girl's meal and threw some of it against the shell, but it did not adhere. "I cannot go with you," he said, "because your meal will not adhere to my *kaláhaiyi'."*

"Anchaaí!" answered the girl quietly, and departed.

In this manner many others failed.

There was a girl at Kuchaptuvela named Naná-mana ["corn-smut

16 Narrated by Lomási, of the Walpi Badger clan

girl"], who was swarthy and dirty. Her brothers told her that they did not think Rainbow Youth would consent to come with her, even if her meal should stick to the shelf; nevertheless, she said that she would try. She took some of her meal and went to the young man's house. He invited her to enter and sit down, and he asked what she wished.

"I have come for you," she said.

"Anchaaí!" he responded. He took some of the meal and threw it against the shell, and it stuck fast. He said again: *"Anchaaí!* It Is my word. I have agreed to go with the girl whose meal stuck to my*kaláhaiyi'* and your meal has done so. Therefore I go with you." So they went to the house of Naná-mana.

Her brothers and mother were surprised, but no less pleased. Toward evening Nána-mana went into an adjoining room, but she did not reappear. Another person came out, a beautiful young woman, and Rainbow Youth wondered who she was. About bedtime the brothers began to speak to her, and gave him to understand that this was really their sister and his bride, Naná-mana. Her former appearance had been due to a mask that she wore during the day; every day she wore the mask, but at night removed it and revealed her true self.

Now the other girls who had been rejected were angry and made sport of Rainbow Youth and his dirty bride. But the young man was not annoyed, for he knew that his wife was really beautiful. After he had lived with her for some time, she said that since she was a supernatural being she would leave the people. So with all her family she disappeared into the ground, and the place where she disappeared is now the shrine of Naná-mana.*Paiyásava!*

THE YOUTH AND THE SORCERERS OF KISAKOBI[17]

I-tûwûtsi! People were living at Kuchaptuvela and at Kisakobi. Both pueblos had Wawásh Katsínamu ['running Kachinas"], who, going from one village to the other with corn, piki*, sumí-viki,* and *chûkû-viki* would place the food in small piles on blankets outspread in the plaza. Then they would stand behind the heaps of food, and two Kóyemsi [clowns], who carried the food for them, stood beside

17 Narrated by Lomási, of the Walpi Badger clan.

them and called out to the people, who remained at a respectful distance: "Come, boys, and see how my men will run! See if they will outrun you or not!" After a while some young man would cautiously approach the waiting Kachinas, as if to steal food. One of the Kachinas would then suddenly dash out and pursue him the length of the plaza, and if the man was overtaken he was punished in one of various ways, depending on which Kachina caught him. One Kachina was called Tsökappolölö Katsína ["mud-round Kachina"], and he punished by hurling mud balls. Another was Pûtskomok Katsína ["rabbit-stick Kachina"], who threw a rabbit-stick made of rags. Another was Hömson Katsína ["hair-wisher Kachina"], who punished by cutting off a portion of his victim's hair. Yet another would smear charcoal over the face, and Kóköpölö-mana ["insect (sp.?) girl"] would throw to the ground a man whom she caught and pretend to rape him. Others had whips of willow or yucca, with which they belabored their victims. The game was played alternately in the two pueblos, the Kachinas of one visiting the plaza of the other, turn by turn[18]. The two villages were peaceful and happy, but trouble was coming.

The daughter of the Kuchaptuvela chief was unwilling to marry. There was a kiva of sorcerers, who would go stealthily to the girl's house night after night, but she gave them no favors. Every night they would be standing about the hatchway of their kiva, waiting for the sun to set and darkness to fall, that they might go unobserved and try to win her consent.

There was a young man at Kisakobi whom this girl liked, but he never came to see her. He had a companion who belonged to the sorcerers' kiva.

One day the girl told the young man's companion to say to his friend that she wished to talk to him. The message was delivered, and one evening, while all the sorcerers were gathered about their kiva, they saw the youth from Kisakobi pass and go to the house of the chief, where he talked to the girl through a small opening close to the mealing stones.

From that time the young man repeated his visit every evening, and the sorcerers were chagrined. Not long, afterward the girl told her

18 This is still done in the spring at Walpi and the other villages.

lover that in four days she would go with him. During those four days he brought in as much wood and game as he could, and the girl spent her time in grinding meal. On the evening of the fourth day the young man's parents prepared meat, and he went to the home of the chief's daughter. He gave the salutation customary on such occasions: *"Tû-manösoïsa* ['let us go and eat']*!*" The girl's parents accompanied them to Kisakobi, and the girl carried on her back a large basket containing all the meal she had ground. When they reached the youth's home, all ate, and the chief and his wife returned to their house.

At Kisakobi the girl remained. Three days she passed in grinding meal, and on the evening of the third day her parents came again and spent the night there. On the following morning the young man's parents washed the bride's head, and they were now husband and wife[19]. Now the sorcerers made a plot. They turned one of their number into a mouse and sent him to the young man's house to cut off a small lock of his hair after he had gone to sleep with his bride. He was also to cut off a bit of the girl's dress, and of her belt, and a lock of her hair. In those times there were no doors, only blankets hung over the small doorways. So he had no difficulty in entering the house, and soon obtained what he wanted.

The girl remained in her husband's house until his people had had time to make for her two marriage-robes, a marriage-belt, and moccasins. Then the young man's uncles gave him the customary counsel, saying that as he was now to accompany his wife to her home, he must be industrious, and supply abundant fuel, and busy himself with farming and weaving. The women dressed the young wife in her new clothing, the young man took his robes, and the two started for Kuchaptuvela.

The chief was pleased that his daughter was married, but the sorcerers were resentful. They assembled that night and talked over their plans. The young man's friend, however, told them that they could not do anything to him; "for," he said, "he is your equal in magic. He is a brave man." But they rebuked him for defending their enemy, and said they would try at once what they could do. One said: "I will do it. I will play jack-rabbit tomorrow, and there will be snow tonight, so that he

19 This is exactly the present custom.

will go rabbit-hunting. I will go into the country, and there he will find me. I will run down the valley, and he will chase me."

The next morning there was snow on the ground, and the youth said to his wife, "I am going to hunt rabbits." Down into the valley, not far from the mesa, he came upon rabbit-tracks, and soon he started up a jack-rabbit. It circled about two or three times, as Jack-rabbits do in the snow. The hunter threw down his blanket and his food and ran after it, and the animal set off straight down the valley. It went to Matö-vi [a spring commonly called Burro spring]. Just above this place it disappeared into a prairie-dog's hole. It was about sunset. The young man began to dig, and he thrust his arm in and seized the rabbit by the leg. just as he was pulling it out, the rabbit turned and grasped his hand. The sun was disappearing, and it was very cold.

The plan of the sorcerer was to hold the young man's hand until he froze to death. The hunter struggled and pulled, but he could not free himself. He took out a little bag of prayer-meal and removed from it a small image of a cougar, to which he prayed: "Now, my pet [*i-voko*], help me in my trouble." The image immediately turned into a real cougar, and the young man sent it down into the burrow. The rabbit uttered one squeak, and was silent. When the cougar came out of the hole, he said to the man: "Now pull out the rabbit. This is not a real rabbit, but a man. Take him back to the village and into the sorcerers' kiva. Now put me back into your meal-bag." Then it became once more a small stone image, which the young man returned to his bag. Carrying the dead rabbit, he went back to the village.

It was very cold, but by running he soon became warm. He went straight to the kiva where the sorcerers were assembled, wondering why their companion did not return. While they were talking about it, they heard a noise. It was the young man. He untied the rabbit and threw it down into the kiva, saying: " Here is your rabbit. I think you want to eat it, and I have brought it for you to eat if you wish it. It is yours." Then he went home.

"Now," said the sorcerer who was the friend of the young man, "I told you he is a clever man. You can do nothing with him."

They said: "Why are you defending him? We will attend to him."

The young man arrived at his home, and the chief, his father-in-law, said: "We have been uneasy about you. It is very cold."

"Yes, I have been chasing a rabbit all day, and he took me clear

down to Matö-vi. I have just taken it to the sorcerers."

The chief said: "You did right. Let them eat it if they wish."

Now the sorcerers were talking about another plan for the following day. One said: "I will play mountain-sheep. I will go to Móts-ovi ['point elevated-place' - a place on the mesa near the mouth of Keams cañon]." So on the following day he went out to play mountain-sheep.

Said the chief's son-in-law: "I am going after bigger game today. I am going for a mountain-sheep." When he arrived on the mesa he saw the track of a large buck, which he had followed only a short distance, when the sheep jumped up from among the cedars. He gave chase. The sheep circled about several times, and before long showed signs of fatigue. On the east side of the mesa it leaped down to a narrow ledge. The young man followed along the ledge. Suddenly the sheep made a short turn and charged. But the image of the cougar in the hunter's pouch had just warned him: "Now he is going to make a charge! When he does so, stand close to the wall and when he comes close, kick him over the cliff." This the hunter did, and the sheep rolled down the precipice. The hunter went down and tied his deerskin strap about the body and carried it home. The little stone cougar said: " This is not a mountain-sheep, it is a man. Take it to the sorcerers' kiva."

While the sorcerers were sitting about the fireplace smoking, the young man approached. It was dusk. Some of the people in the street called, " Here comes someone with a mountain-sheep!" Then the sorcerers started in surprise. The hunter threw down the sheep, removed his strap, and tumbled the carcass down into the kiva, saying: " Here is your mountain-sheep. I have brought it to you. You may skin and eat it, for I myself do not want it."

Then the men in the kiva began to talk, but the friend of the young man said: "Now, I told you that you cannot do anything to this man. I have told you this before, but you did not believe me." They, however, reproved him again, and immediately made the dead man come to life in his human form, just as they had done with the one who had played jack-rabbit. They laid the body out on the floor, covered it with a blanket, and sang.

Now the sorcerer chief said that they would have to call on someone outside their kiva. He said, "We will call on Bear." The Bear people were living among the hills north of the mesa, and it was decided to send a runner to them that very night. One of the sorcerers became an

owl, which perched on the north side of the fireplace and said, "Now, what do you want?"

The chief answered: "*Owe!* We have been planning to kill the chief's son-in-law, but instead, he has laid before me two of my own men. We wish to call on Bear to help us. You will go to notify him, and get his help. When you see him, ask both the father and the mother Bear, and see which one will consent to do what we wish. If the father Bear will not consent, then ask the mother Bear. The mother Bear has regard for nobody, being a woman. But the father Bear sometimes refuses a favor of this kind, because he always helps hunters."

"Anchaaí!" said the Owl, and flitted silently up through the hatchway.

Now the friend of the chief's son-in-law went out, pretending that his purpose was to get fuel. He went to his friend, and told the new plan. Then the chief said to his son-in-law: "The time has come when I think you will not return from your bunting; for the Bear is fierce. But perhaps you will manage it in some way." The young sorcerer then returned to his kiva, and soon Owl returned with the report that Bear had consented.

It was decided between the chief and his son-in-law that the hunter should go to the Bear and persuade him to be friendly, and it was understood that if he succeeded he should bring the Bear to the village. If he did not return, it would be known that the Bear had eaten him. The chief, his wife, their daughter, and her husband gathered about the fire, and all busied themselves in making *naqáqusi,* one pile for the father Bear, one for the mother Bear. The chief painted them red, and the four remained up all night, smoking to the *naqáqusi* for good luck. The chief gave the young man counsel, saying: "When you start out, try to put away every evil thought, and think only of everything, that is good. Thus you may will the confidence of the Bear." He gave his son-in-law a certain kind of medicine, which would help in pacifying the Bear, and told him also about a Spider Woman living north of the village, who also would help him. The young, man took down his hair, and his wife combed it out. He placed one downy eagle-feather in it, put on a *pítkuna* (ceremonial kilt), wrapped the *naqáqusi* in an *atöö* [a white cotton robe with red embroidered edges], took some meal, and set off.

When he was a short distance from the village, somebody spoke

to him. He looked about, and saw Spider Woman. "My grandson," she was saying, "I think you are perhaps on your last journey. The Bear is a fierce person, and you might not come back. But perhaps we can arrange it some way so that it will be all right. You must take me along. Pick me up and place me behind your ear." So the young man picked up the Spider and placed her behind his ear, and she gave him a certain kind of medicine. Then be started off on a run. When he had gone a little farther and was among the hills, the sun was just appearing. When he was on the top of the hills, the sun had risen. He stopped there and offered a prayer to the sun, saying: "Now this day may we work together. Let us work with the thought of good only." He sprinkled meal toward the sun and went on.

When he had gone a little farther, Spider Woman spoke: "There he is in the distance! Now use some of my medicine!" The young man chewed some of the medicine and spat in the direction of the Bear, and went on. Again she said, "Use more medicine." Thus at frequent intervals she directed him to use the medicine, and he was saying to himself constantly: The Bear must not harm me. He will be quiet when I come to him. The Bear will have pity on me."

When he approached, the Bear began to grow quiet, and before the young man came quite to him the Bear lay down and said: "Now, you are a great man. I was very angry, but now I have become quiet, and I will not harm you. Fear me not, but come close."

Spider Woman whispered: "Now is the time! Go close. Do not fear him!"

The young man went closer to the Bear and put down his bundle of *naqáqusi* and opened it, and laid them one by one before the Bear, who said, " I see that one bundle is for my wife."

"Yes," said the man.

"Now, just put that bundle to one side," directed the Bear. So the man laid one bundle aside, and tied the others to the Bear's head. When this was done the Bear spoke again, "Since you have pacified me, I will follow you."

"Yes," said the man. "You must go gladly. They have given me to you, but I have succeeded in pacifying you, and when you come to the village, then you can do as you please with the people who have given me to you to be killed; and you may do whatever you wish to them. Now go happily." He sprinkled meal in the direction of the village and

started back, and the Bear followed, walking along the path of meal. The man began to run, and still the Bear followed.

When they were still some distance from the pueblo, the Bear told him to shout, and so he uttered the call of alarm, and added at the end, "The Bear is coming!" Two or three in the village heard the cry of warning. Soon the young man repeated the shout, and more people heard it. A third time he shouted, and yet again. When he was on the terrace below the village, he called once more, adding this time: "I have brought the Bear for the sorcerers. Let them all come to meet the Bear!"

Now the villagers were in great excitement. The sorcerers were in their kiva. Their chief spoke to his fellows, saying that they must not give up, but all must go to meet the Bear. They declared that they would take whatever was awaiting them, for they had tried to kill their enemy and had been outwitted by him.

When the young man, followed by the Bear, arrived in the village, the Bear made straight for the kiva. The sorcerer chief let his men up out of the kiva, and when they were close to the Bear, he said: "Now the time is come. I will not beg off. We have been trying to kill a man but he has outwitted us, and we are willing to be killed by you. Now, father, do whatever you choose with us."

He stepped up to the Bear, who seized him in his jaws by the breast, and tore him to pieces. Then one by one the others came up to the Bear and were destroyed. None attempted to escape. The ground was covered deep with blood, and the Bear smeared it on the sides of his head as a mark of his ferocity. Then the chief and his son-in-law, who had hurriedly made pahos, gave the offerings to the Bear and sent him back to the hills. *Paiyásava!*

WHY PAYUPKI WAS ABANDONED[20]

Long ago people were living at Payupki and at Chukubi. It was the custom to have races in the spring. At Chukubi two brothers, Kalémsa and Qôki, were the principal runners, and at Payupki the best was Chû'yakatskû. One day the people of Chukubi sent word to Payupki

20 Narrated by Wísti, of the Rabbit division of the Walpi Tobacco clan.

that they would race on the morrow. And at the appointed time the people met at the starting point.

The Chukubi chief defined a course down the wash to Pá-koi-tso-mo, thence back to the starting place. Though it was a contest between the villages, each kiva sent its runners. Each kiva had its distinctive color, either white, red, or yellow. One of the kivas of Payupki won the race for their pueblo, and the Chukubi people, much chagrined, at once challenged the winners for another race on the next day.

So there was another race, and again Chukubi was defeated. This time a quarrel ensued. The Chukubi chief then said they would have a dance of the Wawásh Katsínamu, and on the following morning they sent a messenger to Payupki. He entered one of the kivas, and they asked him, "What do you wish?"

"Yes," he said. "This morning a crow had a green moccasin."[21]

"Anchaaí!" said the Payupki chief.

The messenger went on, "If any one go out, let him have this in mind and return early."

"Anchaaí!" again said the chief.

Toward evening the Payupki people were ready and watching for the coming of the Wawásh Katsínamu from Chukubi, and when the dancers arrived, the chief met them at the head of the trail. Then food was spread out on blankets in the plaza, and the fun began. No one escaped from the Kachinas, but all were overtaken and whipped. When the running was over, the Kachinas received some*naqáqusi'* and were sent back home. The Kóyemsi, who were speakers for the Kachinas, called out to the Payupki people that it had been discovered they were not good runners. "Our boys have found that they can beat you, and it is likely they will come back soon."

"Anchaaí!" chorused the people.

When the Chukubi Kachinas reached their village, they talked over the fun they had had, and deprecated the running ability of their rivals. They forgot that they had twice been beaten.

The Payupki chief was displeased, because his son's hair had been

21 This saying is still current, and means that there will be a Wawásh Katsína dance in the evening. The origin of the phrase, is not known. Any man may thus inaugurate a dance.

cut much shorter than was the custom in this game, and he wondered how he could avenge the insult. He had a daughter about twelve years of age, whom he used to take out into the fields, and while they were hunting mice she would run after them and catch them. It seemed that she would make a good runner. One day he said, "My daughter, do you think you could make a good runner?"

"I do not know," she said. "I do not think a female would ever make a good runner. But I will try."

The chief was pleased with the answer, and took her to the field. She ran the length of the field and back, and she ran well. The following day this was repeated. Then her father said, "You must run once more by yourself, and then you will run with your brother." So on the fourth day she went to the field with her brother, and the two raced. The girl ran well, but did not quite beat her brother. The chief said, "We will see how it comes out after you have run together a few times." The next day they ran again, and this time she nearly caught the youth. On the third trial she beat him, and the fourth time he was badly beaten.

By this time the chief thought that his daughter could run well enough. He went to his kiva and said, "We will pay back what the Chukubi Wawásh Katsínamu did to us."

The young men were delighted, and cried, *"Anchaaí!"*

"I will go to them in two days," said the chief.

"Anchaaí!" they shouted. "We thought it was going to be today."

"No, we will prepare and have it in two days. So if any of you wish to prepare today, you may do so."

"Anchaaí!" they shouted.

On the morrow the chief procured some*íkhali* [leather made by beating buffalo rawhide] and went to Katsín-ki [" Kachina house," a place among the rocks on the southeast side of East mesa, where personators of the Kachinas dress before the dance]. He told his daughter to follow him, and when she came, he made a Kachina mask for her with the leather. It was noon when he had finished it, and he went back to the village for his son, and then the three proceeded to the field where the running had been practised. There the mask was fitted on the girl, in order that she might test her ability to run with it. The youth started first as usual, but very quickly the girl overtook and passed him. This showed that she could run well, even with the mask

on.

"*Lolomaí* ['good']!" cried the chief. "This is what I wanted. We can go to Chukubi and pay them back!"

The next day he went to Chukubi, and when he had entered the kiva the men gave him a pipe, and after he had smoked, they asked, "What is it?"

"Yes," he said. "This morning the crow had green moccasins at this place."

Anchaaí '!" cried the Chukubi men gladly, for they thought they would win as before. The chief went out, and no sooner had he gone than they began to make sport of his runners.

The chief returned to Payupki and went into the kiva, where he repeated, "The crow had green moccasins this morning.

"Anchaaí!" shouted his men.

So all the day the people busied themselves in getting ready for the game. It was not known that the chief's daughter had been practising running and would play the Hömson Katsína. While the men were preparing in the kiva, the chief got ready everything for his daughter at Katsín-ki, painting the mask and tying feathers on it, and preparing the ceremonial sash and the fox-skin. Like some of the male Kachinas she was to wear a*tóziki* [cloth baldric], so that her breasts would be concealed.

After he had finished this work the chief returned to the kiva and started his men off to Chukubi. He then went back to Katsín-ki for his daughter. When the Kachinas were near Chukubi, they saw some one coming behind them, and thinking it was one of their number, they waited. But the straggler did not seem to come rapidly, so they proceeded. The girl kept behind until the men were in the village, and when they were in the plaza and the running was just about to begin, the Hömson Katsína entered.

The running began. The Kachinas seemed to be unable to catch the Chukubi young men. After a time Kalémsa, one of their best runners, came toward the piles of food. Now, it was the custom for Hömson Katsína to pursue only those known to be good runners. So when Kalémsa came forward, the word was given to Hömson Katsína to gave chase. In a short distance the Kachina seized him and cut off a lock of his hair. Then Qôki, his brother, was angry. He took off his moccasins and stepped toward the Kachinas, crying out that he wished

to have the same one pursue him. He ran, and the Kachina quickly caught him and cut off a lock of his hair. Now, one after another, the best runners stepped out, but everyone lost some of his hair. Then the game ended, and the Chukubi people gave their *naqáqusi* to the winners and sent them home. But Hömson Katsína hurried away in advance of the others.

Now there was much talking among the Chukubi people, and speculation as to the identity of the new runner; but none could say who it was. The girl and her father went directly to Katsín-ki and buried the hair which she had won. The chief expressed his joy and thankfulness for the help his daughter had given him, and then the other Kachinas began to arrive. They now discovered who had personated Hömson Katsína.

It was not long after this that the Chukubi men heard that the runner who had cut off the hair of their best runners was only a girl. Then the chief summoned all his kiva men. This was the Qíta-kiva ["excrement kiva" - the kiva of sorcerers]. When the sorcerers had assembled and smoked, they asked their chief what he wished.

He said: "Yes! You know that some time ago the people of Payupki outran all my runners and cut off the hair of many of my young men. I have been thinking about this, and since I have learned that it was a girl who did this, we will have a race and we will use sorcery."

Then they made their plans. It was decided that no woman could outrun a man in a long-distance race. In such a contest they thought they surely would win. The chief said: "We will wager our lives on this race. I feel very badly that my young men have lost their hair. So I am going over there this morning and notify them of another race."

When the sorcerer chief entered the kiva at Payupki, he was greeted kindly. "Sit down," they said, for they saw that he had his tobacco-pouch, which meant that he was on important business. The Payupki chief filled his pipe and smoked for good luck in the encounter which he knew was coming. When he had finished smoking, the visitor filled his own pipe and handed it to him, saying: "*I-unánsûnwa* ['my heart-companion']!"

And the other answered, *I-unánsûnwa!*[22]

When the smoking was ended, the Payupki chief asked, "What do you wish?"

"Yes," said the other. "In four days we will race. It will be between my runner and your girl runner. We will wager our heads: the winners shall behead the losers."

"Anchaaí!" said the others bravely, though with heavy hearts.

"They will race from the plaza of this Payupki to Hûkyátvi and back again. So we will make our pahos on the third day." Then the visitor went out.

The Payupki men felt very badly, for they knew that a girl could not outrun a man for such a distance. That same day the chief took his daughter and his son into the field for another trial. He pointed out a certain cedar on the west side of the valley and told them to run to that tree and back. Both were to do their very best. So they started, the brother and the sister. When they turned at the tree, they were even. When they started homeward, the girl passed the youth, and she beat him by a goodly distance. Then the chief felt encouraged, thinking that perhaps after all he could in some way come out of this trouble. Still he knew the people at Chukubi were clever, for they had sorcery. He told his daughter that this would be the only trial, for she must rest the two days before the contest.

On the third day the people made their pahos. Each village had for its grandmother a Spider Woman, but the Spider Woman of Chukubi was more powerful than any other, During the making of pahos, each Spider Woman was present in the kiva in her spider form. At Payupki the Spider Woman made a short paho against the Chukubi runner. That night the old men said they would watch the pahos while the young men went to their supper, and when the young men returned, the old men went to their meal. For it was feared that their rivals, being wizards, might in some way spoil the pahos and thus cause defeat. Each party remained watching and singing all night. In the Payupki kiva the girl runner was present with the men.

The Chukubi people had two runners, who were going to use

22 This is the form of address and reply used in smoking by men of equal rank. Only those of different rank say, "My father," and "My son."

sorcery. One would take the form of a spherical gourd, and the other the form of a white dove. They placed their Spider Woman close to the pahos. She was to remain awake and watch them. About midnight she became sleepy, and the sorcerers were angry with her and slapped her face, saying: "You are of no account! You are becoming sleepy!" So they sent her out.

Then she felt angry, and she went to her home a little way from the pueblo and cried. She thought of a plan for revenge. She transformed herself into a small worm and crawled into the kiva, down the dark side of the ladder. There was light on the pile of pahos, and she could not get to them without discovery. But some one happened to move between them and the fire and cast a shadow on them. Then the worm crawled up to them and among them, and went down into the gourd into which one of the runners had been transformed. Inside the gourd was a contrivance tied up with sinews. This was what made the gourd able to roll along very swiftly. The worm gnawed at the sinews until they were nearly severed, and when this was done, it crawled out of the kiva. In her spider form the Spider Woman proceeded straight to Payupki, where she told the other Spider Woman what had occurred. She said, "My grandchildren at Chukubi have mistreated me, and so your grandchildren will win the race."

She gave directions that early in the morning they should take their pahos and stand them in a row, and when the people came from Chukubi they would do likewise. Then the people would watch the pahos, and if any of them turned to a bright color, that would be a sign of good luck.

The next day the pahos were set up, and the Payupki pahos changed their color and became very bright, while those of Chukubi appeared dusty and old. The Payupki chief had prepared a ceremonial robe for his daughter, which she was to wear in the race.

From each row of pahos a line of meal was sprinkled in the direction in which they were to run. The gourd was placed on the line leading from the Chukubi pahos, and the girl took her place on the line leading from the Payupki pahos. The skin of a white dove, as well as the spirit of Kalémsa, was inside the gourd. At the start the gourd immediately got in front of the girl. But she had the Payupki Spider Woman behind her ear, and about midway between the two mesas the other Spider Woman had spread her net across the course. When

the rolling gourd struck this obstacle, it bounded back. Then the girl overtook it, and passing, said, "I will go ahead a little while."

"Anchaaí!" said the gourd. While it was rolling forward and rebounding backward, trying to pass the net, the contrivance inside broke, and the gourd fell apart. Then the spirit of Kalémsa went into the skin of the white dove, and the Dove flew after the girl, who was nearing the turning point at Pá-koi-tsomo.

Chicken-hawk was sitting there. He spoke to the girl: "Now run home, and run your best. I have not done my part, yet. I am going to delay the Dove." Chicken-hawk was considered the girl's uncle, because the people of Payupki, when they went rabbit-hunting, always carried food to him. The Dove overtook the girl just as she was turning at this place. He said, "I will go ahead for a while." And he went swiftly on. Then Chicken-hawk watched. When the Dove was near Más-tsomo, Chicken-hawk dashed after him. But the Dove took refuge under a bush, and Chicken-hawk swooped down and plucked the feathers from one wing, which was exposed. He rose, and again dropped Swiftly and plucked the feathers from the other wing. Again he swooped, and tore out the tall-feathers. While this was going on, the girl overtook them. "I will go on ahead for a while," she said.

Without its feathers the Dove could not fly, so the spirit of Kalémsa resumed its human form and started after the girl. Now Chicken-hawk flew after her, and taking hold of the feather that was tied to her hair he flew swiftly forward, carrying her along. At the foot of the mesa he left her, and she ran on without assistance. The sorcerer was just coming in sight.

The people in the village were beginning to wonder, because they saw the girl ahead. She came in far in advance of the man, and the Payupki chief rejoiced. But the people of Chukubi said no word. When Kalémsa came in, he pretended sickness as an excuse. The women and children began to weep, and the Chukubi chief spoke to the chief of Payupki, saying: "Now it is understood between us. The only thing to be done is to go on with it."

But the other said: "No, I do not want blood to be shed among all your people. I do not want all to be killed. But the runner shall pay for the life of the others." So the runner Kalémsa was beheaded.

Then the Payupki chief said: "We will leave these villages. Nobody will live here."

So the Chukubi people went home and packed their possessions, and some went to Oraibi, some to Shongopavi, and others to Mishongnovi. The Payupki people buried the girl alive near the spring and then left the place, taking with them the two Natáaska Katsína masks. They went through the Gap of East mesa and travelled far eastward. This is a true tale.[23]

THE WALPI MAIDEN AND THE SORCERERS[24]

I-tûwûtsi! There was a very pretty girl living in a house on the street at the west side of the mesa. Her name was Sikyátsi-mana ["yellow-bird maid"]. just opposite there was a family, some of whom were sorcerers. This family also had a pretty daughter, and she was a witch. The Warrior Chief lived in the apartment above that of the sorcerers.

The parents of Sikyátsi-mana were in the habit of choosing some young man and telling her that she ought to marry him; but the maiden was unwilling to be married. Now the witch girl found a lover, and by chance Sikyátsimana took a fancy to the same youth. The witch girl went to the young man's home with her piki, and a few days later Sikyátsi-mana did the same. The parents of the young man, not knowing what to do in this unusual situation, used the piki of both girls. This displeased the sorcerers, and they planned to get rid of Sikyátsi-mana. By sorcery they took her heart, and she died a few days later. The body was buried below Növén-hawiwa [*növen*, a plant used for greens; *háwiwa,* a descent], the trail leading to Tawá-pa.

Her elder brother doubted that there was any real sickness in this, but thought it was witch-craft.; and on the night of her death and burial, went with his bow and arrows down the trail and concealed himself among the rocks to watch the grave. It was not long before be heard the howling of a wolf in the valley. It came closer and closer, until it was near the grave, and then there came also the howling and barking of many coyotes approaching. He said to himself, "I thought

23 Payupki ("river house") was settled by refugees from the Rio Grande after the insurrection of 1680. In 1748 they returned to the east and settled in Sandia. The tale purports to account for the abandonment of Payupki.

24 Narrated by Yóywûnu, of the Walpi Reed clan.

there was something in it!"

The wolf reached the grave first, and the coyotes came flocking in. These were really the sorcerers, who had transformed themselves into wolf and coyotes by throwing skins over their shoulders, tying curving pieces of cottonwood roots to their feet for claws, and holding similar sticks in their hands. They began to dig, and soon uncovered the body, which they carried away along the trail to the terrace, where they turned to the left toward the ruin of Kisakobi. Close to the ruin they stopped, lifted a large bunch of grass that was growing there, and disappeared into the earth.

The young man was following them, and when they disappeared he looked down into the hole upon many people sitting in a circle. He wondered what he should do, where he could obtain help, and he thought of the Warrior Chief, whose duty it was to act in such situation. So he ran up to the village. He found the Warrior Chief smoking. The chief knew at once that it was something important, so without the usual formality of waiting, he asked, "What is it?"

"Yes," said the young man. "You know my sister died this morning. Tonight I went down to watch. I found that the sorcerers have taken her out and carried her away. I saw them go on the other side of the mesa. They went down into the ground. I had not the courage to go after them, and I have come to ask if you will help me."

The Warrior Chief answered: " I cannot say no. I must go with you." He dressed himself in his war-cap and his deerskin mantle and his tóziki [a rope of twisted deerskin thongs passing over one shoulder and under the other, and worn as his badge of office]. He took his large and his small*tála-wipiki* ["light zigzag" -an arrangement of wooden slats so put together, lattice-work fashion, that with one movement it can be shot out to some length, and with another withdrawn and folded up], and his war-club. Then the two started, running down the trail to the place where the sorcerers had disappeared. The young man lifted the bunch of grass, and they went down the ladder, the Warrior Chief following the young man. At the bottom of the ladder they sat down unobserved, for the power of the Warrior Chief was at work.

The sorcerers were finishing their smoke. The chief, a huge, ugly, bald-headed old man, said, "It is time to get at our work!" He gave out his orders. A woman's dress was spread on the floor, and the body of the girl was laid on it and covered with another garment. Then the

singing began. After four songs the girl began to move, and they took off the covering and removed all her clothing. Before the singing three persons had been chosen to impersonate the girl's father, mother, and brother, because when she returned to life it was probable that she would call for these relatives. So it was. The girl called for her mother, and the sorcerer chosen for this duty answered her. She called for her father and her brother, and each time a sorcerer answered. Then the one who was personating the mother rubbed the girl's body.

When the girl was quite herself again, the chief gave orders that a space in the middle of the room should be cleared. The people moved back, and the chief spread some blankets on the floor and commanded the girl to lie on them. She obeyed, and the old man, feeble with age, crept out from his place. He was just about to ravish the maiden when the Warrior Chief whispered to his companion, "Take her out from under him."

The young man cried out, "What are you doing?" He seized his sister and dragged her away from the old man. The old sorcerer demanded: "How is it that you have entered our house? Nobody has ever entered it before. Perhaps you are a man. We will find out."

The young man drew his sister back and placed her behind him and in front of the Warrior Chief.

It was now to be a contest of magic between the two chiefs. The fire was extinguished, and the Warrior Chief placed the youth at his left and the girl at his right, and set his shield before them. The sorcerer chief commanded his people to get their weapons ready. Each sorcerer had many*sucháva* [Olivella shells], porcupine-quills, and cactus-thorns, which they began to throw at the intruders. But the missiles struck only harmlessly against the shield. Soon the sorcerer chief said: "It is enough. It does not take this long to kill anyone." The fire was relighted; but unobserved the Warrior Chief had removed his shield, and there the three sat, apparently unprotected, yet unharmed.

Now the sorcerer chief was surprised, and he told his opponents to try what they could do. The fire was again extinguished, and the Warrior Chief opened his jars, one containing bumblebees, and another honeybees. The bees swarmed out and attacked the sorcerers, stinging them in the face and all over the body. Soon the sorcerers began to beg for mercy, and just before the fire was relighted, the bees swarmed back into the jars.

Then the sorcerer chief said they would try another contest. The fire was put out, and the Warrior Chief again set up his shield. This time the sorcerers used larger*sucháva,* and when they thought they must surely have killed their opponents, the fire was rekindled; but still the three were unharmed.

Said the sorcerer chief: "I think you are a man I You have beaten us twice. Try what you can do."

The fire was extinguished, and the Warrior Chief used his two lightning-sticks, the great lightning twice and the small lightning twice, then the great one twice again and the small twice again. The flashing lightning filled the room and struck all the sorcerers and cut them to pieces. Then the Warrior Chief said to his companions: "Let us hurry out of this place! The sorcerers are clever, and they may come to life and do us harm before we escape." So they hastened up the ladder.

No sooner had they gone than the sorcerers began to recover, reaching this way and that for their heads, arms, and legs. Several heads were misplaced, and attached to the wrong bodies; but when they discovered their mistakes, they exchanged the misplaced members. Some did not get their legs placed on their bodies properly, and these were ever after lame. Others got their eyes improperly placed, and these were blind or imperfect of vision. Others had their eyes burned by the lightning, and these had gray eyes. This was the origin of lameness, blindness, and gray eyes.

Now the sorcerers began to discuss what they should do. Some said, "We will fall off the houses and kill ourselves." Others said they would fall as they walked, others that they would fall dead from stepping on small slivers of wood, some that they would fall down into the sorcerers' kiva and thus kill themselves. For having been discovered at their witchcraft, they felt that it was necessary for them to die.

The girl's brother and the Warrior Chief took the maiden to her home, and after the sorcerers had decided how they were to die, they also went home. The Warrior Chief now made a plan by which the girl was to be shown to the people. For if she should reappear right after her burial, they would not believe that she had been restored by any means but sorcery. He told the younger man to go to the chief of the Yáya priests, and ask if he would perform his ceremony, and if in doing it he would call the girl back from her grave.

When the young man reached the house of Yáya-monwi on this

same night, he found him sleeping. He awoke the chief and gave him a smoke, and when, after the smoke, Yáya-monwi, asked, "What is it you wish?" the young man explained what had happened and made his request. The chief said he could do it, and promised to perform his ceremony in eight days, announcing it on the morrow. The young man then returned to the Warrior Chief and told him that it had been arranged. The girl was to be kept concealed in the house during the eight days.

On the following morning the Crier Chief announced that the Yáya fraternity would have their ceremony in eight days. Four days later it was Yûnya, and the Yáyatu began to make ready their secret objects for performing magic. On Totókya night the young man went to Yáya-monwi and asked what he should do with his sister, and the chief said, "Early in the morning take her down to the grave and hide her among the rocks." So the young man prepared for his sister new moccasins and a new dress, and she put them on. Early in the morning he led her to the grave and dug out a shallow place under a rock for her to lie in. Then he returned home.

When the Yáyatu began their work for the day, they performed several feats of magic before the one of recalling the girl from her grave. About noon some of the priests came out from Ál-kiva and went among the houses, seizing upon various objects such as broken pots from the chimneys, rags, and other worthless things, and throwing them among the people. Whenever they came to a store-house they would seize provisions and throw them among the people, who would scramble for them. After this they returned to Ál-kiva, and while standing on the roof they called out, "Sikyátsi-mana, who died some days ago, rise out of the grave and come here!" Each one called in his turn. The people, suddenly astonished, watched, and when the last one had called, the girl appeared among the rocks and walked up the trail to the terrace. The Yáya priests kept calling more and more loudly, as she approached, and when she reached the mesa they called, "Hurry, hurry!" She began to run, and when she arrived atÁl-kiva, each Yáya priest embraced her. She was taken into the kiva with the Yáyatu, and after a little while they all came out with her. She went among the houses with them, and then all returned to the kiva. Whenever they came out to perform one of their magic feats, she accompanied them and assisted the singers.

At the close of the ceremony the girl's brother went to the kiva, and she returned home with him. The Warrior Chief went to their house and advised her parents that they must take good care of her and never scold her. "For," he said, "she was dead, and it is very likely that any, food she prepares will not become thoroughly cooked."[25]

They were kind to her for a time, but one day her mother became displeased because of her poor cooking, and forgetting the counsel of the Warrior Chief she scolded her daughter. The girl felt sad, and immediately sickened and died.

It was after this that the sorcerers began to kill themselves in the manner they had severally planned; but before they all were dead, the few remaining ones decided not to kill themselves, and their descendants are still sorcerers. *Paiyásava!*

THE POOR BOYS AND THE SORCERERS[26]

I-tûwûtsi! People were living at Kuchaptuvela and at Kisakobi. The Qíta [sorcerer] chief called in the members of his kiva, and when they bad assembled, they said: *"Taaí* ['go on']*! Hímûû* ['what']?"

"O*wé!*" responded the chief. "There are too many children, and we must get rid of them. I have found the way. We will create a*chávcyu* [giant]."

"Anchaaí!" said the sorcerers.

So the chief appointed men to procure juniper-bark, and when it was brought they made it into a human effigy and put a crystal into it for the heart and shells for the liver and the lungs. Then they placed it between two ceremonial robes and sang over it. While they sang, it became alive, and they removed the covering. There lay a huge giant. He rose and spoke out in a loud voice, "What do you want of me?"

"Owé!" said the chief. "There are too many children and we want you to eat them."

"*Alí* ['good eating']!" exclaimed the giant. "And what place will be my home?"

"You will go to Siqí-teika [a cliff a few miles north and west of

25 The dead, it is thought, do not cook their food.

26 Narrated by Wísti, of the Rabbit division of the Walpi Tobacco clan.

Walpi on the opposite side of the valley]."

"Anchaaí!' ' said the giant. He departed, and prepared his home in the cliff, and he excavated pits in the rock for roasting the children. That very night he went to Kisakobi, and passed from one house to another, demanding a child from each family, and he would not go until one was given to him. He put the children in a basket on his back, and thus carried away several children every night.

At Kuchaptuvela a poor old woman lived with her two little grandsons a short distance from the main part of the village. She became fearful that her two boys would be taken by the giant; for at the rate he was coming he would soon reach her house. One day she sent them to the cliff at Kanélva for wood of which to make bows and arrows. So they obtained the wood and prepared it for weapons. They secured wing-feathers of bluebirds and robins, and finished the arrows. This was done on the day before the giant in the course of his rounds in Kuchaptuvela would arrive at their house.

The next night they waited for him. They heard his heavy footsteps, and his rough voice demanding a child. But the old woman said, "No, I will not give my grandsons to you."

" You will! " he shouted. " I must have them! "

"If you want them so much, come yourself and get them," she said.

"I will," he rumbled. He came into the house. The two little boys were sitting beside the fire with their bows and arrows, and when he started toward them, they stood up and ran around him, one on each side, and shot him through the heart. He fell dead. Then the old woman was frightened, for she feared the sorcerers. So they dug a hole behind the ladder and buried the body, and she scraped up the blood and spread a new covering of earth.

Now the next night the sorcerers at Kisakobi wondered why their giant did not come as usual, and on the following day they sent two men to Siqí-teika. They found his tracks going toward the village, and followed them to the house occupied by the two little boys and the poor old woman. Then they returned to their kiva and made their report. Some wondered if these children had been able to kill their giant, others doubted. It was decided to wait and see if he would not appear that night. But he did not come.

Nevertheless they waited until the next night, and then the Qíta

chief summoned his men. A young man said: "It might be that those little boys have killed our giant. Such things happen. A poor child sometimes has very good luck." So the mother of the sorcerers was sent for, a witch who was a member of their kiva. She bathed, and rubbed from her body some cuticle, which she made into the form of a wren, and by singing they gave it life.

"What do you want?" asked Wren.

"O*wé*!" said the chief. "Our giant has disappeared, and we want you to find him."

"Anchaaí!" said Wren, and flitted away through the kiva hatchway.

The bird went hopping about the cliff at the giant's home, searching for him. Then it came to the house of the old woman and the two little boys, and hopped in. When the old woman saw it, she said: "That bird is a sorcerer! It is looking for the giant."

After flitting about the house, the Wren flew out and returned to the Qíta-kiva, and reported that he had not been able to find the giant.

The witch-mother rolled another ball of cuticle, of which they made a*más-tovi* ["corpse fly"]. The big, buzzing Fly asked, "What do you want of me?"

"We want you to find our giant," they said. And the Fly buzzed straight to the home of the poor old woman. It flew about the house, and then went in. The old woman said, "What is this fly doing here?" She suspected that it was an agent of the sorcerers. But the Fly found nothing until just as he was going out, when he detected the odor of a corpse. He went back and alighted on the floor, and when he was certain that he had found the body, he returned to the Qíta-kiva.

"What have you found?" inquired the chief.

"Yes, I have found your giant. He is buried behind the ladder in the home of the two poor little boys and the poor old woman."

Then the young man said: "I have told you that poor people sometimes do such things. You see they have killed our giant."

It was agreed that the two boys and their grandmother should be killed, and a man was sent to them. The grandmother greeted him kindly. He filled his pipe and handed it to her, and she gave it to her boys, who passed it back and forth until it was smoked out. Then she asked, "What is it you want?"

"The sorcerers have decided to kill you and your boys in four

days," said the man. And the old woman and the little boys were very downcast.

The next day she sent the boys to see if they could not find some green plants and thus prove themselves powerful. For it was midwinter. They went a short distance and on the side of the cliff they found a spring beside which green grass was growing. They pulled up the grass, put mud about its roots, and carried it a little way from the spring, where they placed it under a rock and sat down to rest. While they sat there a man appeared before them.

"What are you doing here?" asked he.

"We are just resting," they answered. "We have been wandering along, and now we are resting."

"I know what you are doing," he said, "and I have come for you."

"Where are you from?" they inquired.

"I am from Kísiuû [the home of the Kachinas]. You must go with me." He laid on the ground a*pá-tûwota* ["water-shield"]. The boys, at his direction, stepped on the shield with him, and it immediately began to revolve rapidly, rose in the air with them, and carried them quickly to Kísiuû. They were carried down into the spring, and the Kachinas treated them kindly. The chief said, "Have you come?"

"Yes," they said.

"I have sent this man for you, so that we may arrange about the way you shall escape from your trouble. The only thing you must do when they come to kill you is to call on the Kachinas. Tell your grandmother that she is the first one to call us, and you two will be the next. When we start, you will see clouds in this direction. Keep calling us, saying: 'They have started, they are on their way, they are coming.' Keep saying this until we reach the village. This is all you have to do. We will do the rest."

Then the Kachinas gave them melons and corn, and the man who bad brought them took them home on the water-shield. When they arrived, their grandmother was surprised to see the fruits they had brought, and she was very happy. For she knew this to be a sign that they would in some way escape from their trouble.

The next evening the Kisakobi chief came to them. He said: "I will be on your side, and the Warrior Chief also will be on your side. We will see how it is to be done." One of the sorcerers, a young man, also was in favor of the poor family. Altogether there were eleven men

against the sorcerers. When the chief had finished talking, he smelled the melons and said, "Where do you find melons?"

The boys said, "Give the poor man melons." So she gave the chief some of the fruit.

The chief went home, where the Warrior Chief and the friendly sorcerer were awaiting him. They asked what they were to do, and he told them to make pahos the next day. The two boys also had been instructed to make pahos at their house. So the next day was the day for paho-making, and the sorcerers were in their kiva at this work.

On the morrow the boys and the old woman were to be killed. The sorcerers were the first to show their power, and they planted seeds and sang over them in the plaza. They were dressed like Kachinas. The corn sprouted and came up, but it did not grow high. They performed the ceremony now represented in the Kachina dance in which lightning is sent out from behind a curtain, and snow and rain are made to fall, and Pá-lölökanû ["water bullsnake"] knocks over the corn plants. When they had finished, they thought they had demonstrated greater power than the others could show, and bade the old woman and the little boys show what they could do. All these three had was their pahos and a basket of meal. The old woman threw some meal toward Kísiuû, and called for the Kachinas, and clouds were seen in that direction. "There they are!" she cried. Then one of the boys threw meal toward Kísiuû, and said, "They have started." The other did the same thing, and said, "They are coming." The woman took the meal and cried, "They are coming in sight!"

While all this was being done, the sorcerers were angry and disgusted. "These people can do nothing," they said. "They are only taking up time." They wished to kill them at once. But the people said they would wait and see what happened.

The old woman again called for the Kachinas, and now they were seen coming up the trail. As they approached the village, the old woman said, "Let us go to meet them!" So the woman and the two boys met the Kachinas at the edge of the village and escorted them to the plaza, where the visitors at once prepared the ground, spreading sand in which they planted all kinds of seeds. Then they danced and sang, and real clouds appeared and real rain fell. It rained constantly while they danced, and the seeds at once sprouted and grew up, and quickly bore fruit, which in a little while was mature. Then they told the boys

to distribute the fruits among all the people. The Kisakobi chief, the Warrior Chief, the old woman, and the two boys gave pahos to the Kachinas, who then departed.

Now the chief said that he did not wish any to be killed. "It is for the sorcerers to find a way to rid us of them. Since you boys have more power than anybody else, I do not want to be the chief hereafter. You must take my place." The sorcerer who had favored the poor family said: " I knew these boys would get out of trouble in some way. And now the sorcerers must find a way to die."

From that time the sorcerers began to die off. Some fell into the kiva and thus killed themselves, others died as they walked. All perished except the one who had favored the poor family, and from him are descended the sorcerers of the present day. *Paiyásava!*

DESTRUCTION OF THE BIRD MONSTER QÁTUKUA[27]

I-tûwûtsi! People were living at Kuchaptuvela. The great bird Qátukua [a mythic creature now identified with the condor] was in the country at that time. A woman was carried away from the village one day when she went a little way from the house, and when she failed to return, her husband went to search for her. He trailed her outside the village, but the trail ended without any returning footprints. So he wandered about in his search, and in the valley midway between the two mesas he saw the tracks of Qátukua and the woman. By this he knew that she had been carried away.

The next day he went to San Francisco mountains, the home of Qátukua, and as he was nearing the mountains, he saw somebody among the foothills. It was a large, ugly man. When the traveller approached, the man said' *"Ûm-píta* ['you have come']?"

"Yes," said the traveller, and he entered the house. The man gave him food, but the food was grass. Seeing that his guest did not eat, the man brought from another room juniper-berries that had been boiled and ground. This the guest ate.

As he ate, the man asked, "Where are you going?"

Then the traveller told how Qátukua had stolen his wife and how

27 Narrated by Lomási, of the Walpi Badger clan.

he was searching for her; and the big man said: "I know about this. I saw Qátukua pass this house with your wife." He gave the traveller his great coat, which was made of juniper-bark, but was so polished with piñon-gum that it glistened like a crystal. For this man was Pachípqasa, the great lizard. He said: "Qátukua has a coat that resembles this. It is made of ice, but mine is made of bark polished with piñon-gum, so that it looks like the ice coat of Qátukua. I give you this because I know that you will have to contend with him, and it will be useful to you." Then after instructing him as to the use of the coat, he sent the traveller on, saying, "There is another person waiting for you halfway up the mountain." So the man resumed his journey.

As he was going along, he met another person. This was Mole, who spoke, saying, "Have you come?"

"Yes," answered the man. He received some roots to eat, and explained the reason of his journey, whereupon Mole promised his assistance.

When the man reached the house of Qátukua, he entered at once. He saw the great ice coat hanging on the wall, and put it on in place of the Lizard's coat, which he hung on the wall. Then he went into the inner room, where he beheld Qátukua.

"Sit down," said Qátukua. "Why have you come? No man has ever been here."

"I have come for my wife, whom you stole," said the man.

"Haó! Anchaaí! Híntani ['so, all right, we will see about it']," said Qátukua. He filled and lighted his pipe and handed it to the man, telling him to inhale the smoke and hold it. But while the man was smoking, Mole came up through his burrow and made an opening through the ground in the place where the man was sitting. So when he inhaled the smoke, it passed through him, down into the burrow, and out into the valley below. He smoked the pipe out and returned it to Qátukua.

Then Qátukua said: "We will try something else, and if you succeed in this you shall have your wife and all the others who are here." So the two went out. There were four pines in a row, and Qátukua challenged him to throw them down. Now Mole had already been gnawing at the roots of the trees, so that when the man grasped and shook them, they were easily thrown over.

But Qátukua said: "There is one thing more. We will climb, each of us, on a great pile of wood and we will set fire to it and see which

one comes out alive." He went into the house and took down the coat of Lizard, not aware of the exchange. Each one climbed on a pile of wood, and some of the servants of Qátukua placed fire beneath them. When the fire blazed up, it burned Qátukua to ashes, because he had on a coat of bark, while the man escaped, because the melting ice of his coat extinguished the flames.

When Qátukua was burned up the man went into the house where the people were imprisoned, and found his wife and many others, some from every tribe in this country. Many were on the point of starvation, others were still able to walk. These he led down the mountain and directed to their several homes. He returned then to Kuchaptuvela with his wife, and there he drew on a rock the picture of Qátukua as a memorial of his victory. *Paiyásava!*[28]

A RACE BETWEEN CHICKEN-HAWK AND THE ANTELOPE[29]

I-tûwûtsi! People were living at Sikyatki and others below Növénhawiwa [one of the trails on the east side of East mesa]. The people of Sikyatki planned a game of*sosótukpi,* for it was the moon Pá-mûya. So they sent a messenger to Növén-hawiwa, and standing at the foot of the ladder he said, "Prepare your wood for the night."

"Anchaaí!" responded the men.

"We are going to play*sosótukpi"* said the messenger.

"Anchaaí!" answered the men again. Then the messenger returned to Sikyatki.

That night the Sikyátkitu came with their drum, singing as they walked. In the kiva the people of Növénhawiwa took their place on the north side and the people of Sikyatki on the south side. The latter set up the wooden cups, and the others knocked them over and won. So the play went on, and in the end the Sikyatki men were beaten. The

28 See Fewkes in *American Anthropologist, N.* S., Vol. 8, No. 2, pages 362-363. Fewkes calls the monster bird Kwataka, Eagle Man, but all informants questioned on this subject insisted that the translation is incorrect. *Táka* is quite plainly not the second element of the word.

29 Narrated by Lomási, of the Walpi Badger clan.

wager was the clothing of the players, cotton shirts and cotton leggings.

The Sikyatki men returned home, and it was arranged that the others should visit them and play on the following night. So the people of Növén-hawiwa went with their drum, singing as they walked, and when they assembled in the kiva, they set up the cups and the others knocked them over and won. But the visitors recovered the cups and continued to win until the game was decided in their favor. This time they won nearly all the clothing remaining to the losers.

Now the Növén-hawiwa men challenged the Sikyátkitu to play on the next night. For the third time Sikyatki lost, and this time they had wagered their wives. Once more they played, and the Sikyatki men lost their sisters and their nephews.

Then they were angry, and quarrelled among themselves before they went home. All night they continued to bicker and accuse one another and lament their bad luck, and finally they decided to challenge the others to a race. Chicken-hawk, who lived in the side of the cliff, was their champion. They sent a messenger to apprise him of the race, and another to challenge the men of Növén-hawiwa. They made a paho for Chicken-hawk, and some*kömi* [a food prepared by mixing a dough of sweet-corn meal and baking it]. Chicken-hawk was pleased with the gifts, and when the messenger told him what bad luck they had had and how they now wished to run a race, he said, "IfI win, I will cut off the head of my opponent; but if I lose, he shall cut off my head." With this answer the messenger returned home.

Now the Növén-hawiwa people, having accepted the challenge, wondered what they could do. They thought of all the birds of the air, but could not agree on any one of them. Morning came, and they were still undecided. A little boy, unnoticed in a far corner of the kiva, came forward to the fire, filled a pipe, and smoked. Everybody was watching him, for it was very unusual that so obscure a person should fill a pipe. When he had smoked, they said

: *"Taai!* What do you think?"

"Yes," he answered. "We have never thought of them."

"What is it?" they inquired.

"I am thinking of the Antelope. You never thought of them. I believe they will do."

All agreed with him and said it was a good thought. So they began to gather dry, punk-like, cottonwood roots and with them made *pûts-*

vaho ["flat paho"][30] for the Antelope.

While this was going on, Chicken-hawk was practising his running. He said that the race would be from Növén-hawiwa to Sûs-tavan-tûqi ["first western mountain" - the western-most of the Hopi buttes] and back to the village. On the third day at noon the people of Növén-hawiwa had finished making their pahos and had filled several baskets. The pahos were placed then in a ceremonial robe, and the little boy who had proposed the Antelopewas told to carry them by way of Östeika past Awatobi and so to Tsô-pa ["antelope spring"- Jeditoh], and then on a little distance below the spring, where he would meet one of the Antelope.

When the boy reached the place below Tsô-pa it was dusk, and as he walked along he saw a dim white object before him. He went forward and saw a girl in white cotton clothing. "*Ûm-pita* [you have come']," she greeted him. "Let us go on. There is no time to be wasted." She led him southward, and as they neared the Hopi buttes they came upon some great bunches of green grass. One of these the girl lifted aside, disclosing an opening into the earth. A voice below bade them enter.

Now before starting from home the boy had received instructions as to what he should do when he met the Antelope people. The old men gave him a place among them, and he watched them carefully. When they lighted their pipes, he lighted his and smoked. The chief handed the boy his pipe, and after taking four puffs he returned it and went on smoking his own.

There were two rooms in the house, the one in which the boy was received being filled with men, and the one adjoining it being occupied by women and girls. When the chief directed that food be given the guest, the girls placed before him grass and green stuff of all kinds; but the boy only looked at it. The chief ordered something else to be brought, and a piece of *mûmûs-piki* was placed before him. He broke it in two and ate a single piece. When the remainder was cleared away

30 "Flat pahos" are made for all the large game animals. The dry root is cut down flat on both sides and rubbed smooth on sandstone until it is about three fingers wide and five inches long. Feathers from the side of a turkey are bound to it.

from before him, the Antelope chief asked: "What is it? Nobody ever has entered our house. It seemed that you had forgotten us. We think you must have something important, else you would not have come."

Then the boy related how the Sikyatki people had been beaten, and how they had announced a race. Said the chief: "All right! Since you have brought these pahos for us, we will help you." Then he inquired of his young men, " Who will run for the people of Növén-hawiwa? " But none volunteered, because they had been told that the loser would be beheaded. The chief asked a second time for volunteers, but still there was silence. At last a voice in the other room said, " I will run for them."

"Are you in earnest about this?" inquired the chief.

"Yes, I will run the race, and either win it or lose my head."

Then the brother of the girl who had spoken said, "I will help my sister in running this race." And the chief thanked them.

The brother and sister then distributed pahos among the Antelope men, and the remainder among the women. When this was finished, the chief directed that two young men take the boy home, so that he would not be long on the way. Two men volunteered for this duty, and after leaving the kiva they assumed the antelope form and the boy placed his arms around their necks. So they started running, the boy swinging between them. At Ös-teika they left him.

When the boy reported the answer of the Antelope, the people rejoiced, and the following morning was spent in making pahos. At noon came the Sikyatki men with their drum, singing as they walked to Növén-hawiwa, and Chicken-hawk flew along above them, swooping down and rising high in the air. He felt certain of winning, and was proud of his swiftness. The people were shouting and singing. When they reached Növén-hawiwa they called, "Hurry, come out!" Chicken-hawk alighted on a shaft of rock and waited. Then the Növén-hawiwa people came out of their kiva and started toward Tawá-pa, where the race was to start. They planted two pahos, drew a line between them, and sprinkled meal along the line. The Sikyatki men gathered around the south end of the line and the others about the north end. The former constantly urged haste, crying: "Where is your runner? Come, hurry!" And Chicken-hawk kept calling, "People, where is your runner?" But the others said little. They were watching in the direction from which the Antelope were expected to come.

Before the two Antelope started, their chief made two cornhusk cigarettes, which the girl placed in her belt. Then in their antelope form they set out, and near Tawá-pa they became little antelope fawns. When they reached the spring and the crowds of waiting people, the men of Növén-hawiwa felt much downcast, for they had no confidence in these young antelope. The fawns were sweating and appeared to be already exhausted. A knife of flint was laid on the line between the two pahos, and the Sikyatki chief called his runner down from his perch on the rock. Chicken-hawk swooped down and perched on the line beside the two fawns. He said: "Now on this day we will race. On this day one of us will lose his head. If I am the swifter, I will behead both of you. If you outrun me in this race, you shall behead me." Then he announced that all was ready, and the people responded together, *"Anchaaí!"* The race began.

As soon as the Antelope were below Tawá-pa they resumed their form of mature antelope. By this timeChicken-hawk was already turning at Ös-teika and starting down the valley; for the race was to be around Sûstavan-tûqi. Now the Antelope began to run, When Chicken-hawk was turning at Sûs-tavan-tûqi they overtook him, and after rounding the butte they passed him. Chicken-hawk had two rabbit-sticks, and as the Antelope passed, he threw one of the sticks. But when the Antelope heard the whizzing of the missile behind them, they suddenly lay down, and it passed harmlessly over them. Then Chicken-hawk threw the other stick, which they avoided in the same manner. Soon he passed them, saying, "I will take the lead for a while." But as soon as he had passed, the Antelope quickly lay down, and Antelope Girl took out a cigarette, lighted it from the rays of the sun, smoked two puffs, and buried the stump in the sand. The smoke that she exhaled formed clouds before her, and quickly a heavy rain fell and wet the feathers of Chicken-hawk. In a short time they overtook him lying under a bush. Said Antelope Girl, "You are still here?"

"Yes," he answered.

"We will go on ahead for a while."

"Anchaaí!" he said. As soon as they had passed, he began to flap his wings, trying to dry his feathers, and when they were dry he flew on after the Antelope. In the valley he overtook them again, but when he passed, Antelope Girl smoked two puffs of the other cigarette, and another rain fell and wet the feathers of their opponent. They found

him sitting among the rocks, all wet and bedraggled, and they passed on, saying, "We will take the lead for a while."

Sitting among the rocks in the adobe clay, Chicken-hawk got his wings muddy, and had a hard time cleaning them. The Antelope were now approaching Ös-teika and headed toward Tawá-pa, and when they came to where they had left their fawn-skins, they quickly got into them and from then on hobbled along slowly and with pretended difficulty. At this time Chicken-hawk was at Ös-teika. When the Antelope reached the waiting people, they stumbled and rolled across the line just before their opponent dashed past them and alighted on his rock. Then all the people of Növén-hawiwa gave a great shout, but the Sikyátkitu were silent.

When the Antelope had recovered their breath, the Sikyatki chief called his runner down from the rock. Chicken-hawk flew down and sat beside the two fawns. Looking up toward the sun, he said: "I shall see the sun no more. My life is going to end. I have lost, and you have beaten me, so you shall behead me as I myself stipulated." The Növén-hawiwa chief then grasped the flint knife, cut off the head of Chicken-hawk, opened the breast, and removed the heart, which he buried a short distance from that place in a hole the depth of his arm. He built a small three-sided cell with a slab of stone on the top, as Chicken-hawk had requested, saying: "If any one wishes to be strong in running, he shall pray there and I will give him strength. If any one wishes to get rabbits, he shall make offerings there, and I will give him good luck in hunting rabbits. For I am a good rabbit-hunter, and the man who prays at this shrine where my heart is buried will have my luck to catch rabbits and to run swiftly."[31]

All the members of the Sikyatki kiva were killed and beheaded, and the two Antelope were sent home with pahos tied to their legs. *Paiyásava!*

PORCUPINE AND COYOTE[32]

I-tûwûtsi! Porcupine lived at Mûnyá-ovi ["porcupine high-place"

31 The shrine is called Unán-tana ("heart in").

32 Narrated by Yóywûnu, of the Walpi Reed clan.

- near the trail between Oraibi and Middle mesa], and Coyote, his friend, not far away. At the end of one of Porcupine's visits, he invited Coyote to eat at his house on the following day. But when his guest arrived, Porcupine said: "Well, my friend, there is nothing I can give you to eat. The children have eaten all the food. But gather some wood and make a big fire, and I will see what can be done."

So Coyote built a fire, and Porcupine secured piñon-bark. From the house he brought a greasewood stick, sharp and pointed. He laid the bark before him and thrust the stick into his nose. Blood flowed, and he allowed it to drip on the bark. This he placed in the fire to roast, and while it was cooking it became meat, which he gave to Coyote. After the feast was ended, the visitor invited Porcupine to his house for the next day.

So on the morrow Porcupine was greeted with the same words he had addressed to Coyote on the previous day, and like Coyote, he proceeded without a word to gather wood and to build a large fire. Coyote now brought forth some piñon-bark and a sharp stick. He pushed the stick up into his nose. But no blood came, and he thrust the stick far up and pushed it so hard that it went into his brain. Then his nose began to bleed profusely. He stooped over the bark and let the blood drip on it, and he laid the pieces in the fire to roast. It began to burn like any bark, and though Coyote tried to blow out the flame, pitch on the bark prevented him. So the bark burned up and would not turn into meat. By this time Coyote was beginning to grow dizzy with loss of blood, and soon he fell dead. *Paiyásava!*

COYOTES FAIL TO CATCH THE YOUNG CROWS[33]

I-tûwûtsi! At Ís-mo-wala ["coyote mouth gap" - a place south of Oraibi, so called from a fancied resemblance to the mouth of a coyote] Coyote was living. One day he went rabbit-hunting down the valley to Síutsomo ["onion knoll"], and while wandering along he came upon a nest of crows among the rocks. He could not quite reach them, so he started home for help, and on the way he killed a rabbit.

The next morning he boiled the rabbit, and going out a little way

33 Narrated by Yóywûnu, of the Walpi Reed clan.

from his home, be howled and barked toward the north. Soon there came a Coyote running at full speed. He dashed up, made a sharp turn, and stopped.

"What is it?" he asked.

"While I was hunting, rabbits," said the other, "I found a nest of young crows, and I want you to help me get them."

"*Alí* ['good eating']!" said the newcomer.

Coyote then repeated his howling and barking toward the west, and another Coyote came running from that direction. Thus also he brought a Coyote from the south, and another from the east. After he had explained his purpose to the last arrival, they ate the rabbit and set out for the crows' nest.

Having reached the place they began to ponder how they should get at the crows. They decided to suspend themselves downward from the upper edge of the rock, one holding the other, and the smallest going first. It was determined also that they should keep their eyes closed, so as to avoid dizziness. The smallest was lowered over the edge by the next larger, who held his tail in his mouth. Then the next larger took hold of the tail of the second one, and so it went. But when the largest was holding the weight of the other four suspended below him, still the first could not quite reach the crows. He called to the one at the top of the rock to come a little closer to the edge. At this point the Coyote in the middle of the line opened his eyes to see how far the first one was from the nest. The two below him were straining so hard to bridge the intervening, distance that the anus of each was stretched wide, and excrement was being squeezed out. At this sight he laughed aloud, and the two below him plunged to the bottom. The fourth Coyote opened his eyes to see what was the matter, and observing the one below him in the same condition that had caused so much merriment, he too burst out laughing and let the one below him fall. The one on the edge of the cliff now opened his eyes and began to laugh at the same sight, and thus the fourth fell, while the last one laughed so heartily that he fell off the cliff and perished with the other four. *Paiyásava!*

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