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MYTHOLOGY

POSEYÉMO[1]

At Posíi [now a ruin at Ojo Caliente in northern New Mexico] lived an old woman and her granddaughter. They were very poor. The people despised them, and children would throw stones at their house and scatter refuse about it.

When the cacique announced that it was time to move to the piñon camp, the girl said that she too would go. Her grandmother tried to dissuade her: "You are poor, you have only rags. Nobody likes you. Who will bring you wood and water?" Nevertheless the girl followed the others at a distance up toward Rattlesnake mountain.

At noon as she rested alone she heard a voice. She looked up and saw a handsome young man. He asked, "Where are you going?"

"I am going to gather piñon-nuts."

"Do not go," he said. "Will you take some piñons from me?"

"Yes," she said.

"How many rooms have you?"

"Two," she answered.

"Take these nuts," he said. "Swallow one, and throw one of the others into each room of your house. Close the door, and do not open it until morning."

She agreed, took the three piñon-nuts, and swallowed one. She returned to the village and tossed a nut into each room and closed the door. Night came, and they slept outside. Early in the morning the girl was astir and went quickly to the house. She found both rooms full of piñons.

Four days later she bore a child. In four days he crept, in six days he walked, on the eighth day he killed a woodrat with a little bow made by the old woman. At twelve days of age he killed rabbits, and at fourteen he went hunting antelope. A man spoke to him from behind a bush: "Come here, my son. What are you hunting?"

"I came to hunt antelope, but my arrows are small, my bow is weak."

"I have brought you a quiver full of good arrows," said the man, "a

1 A Tewa myth.

quiver of cougar-skin. With these you will kill anything. My son, you have no name. You will take this name, Posehwéve. I, Sun, am your father."

The boy went home, and on the way killed an antelope. He told his grandmother what had occurred, and she said, "We will call you Poseyémo, because the woman who bore you is stronger than Sun."[2]

THE WAR-GODS DESTROY TSIMAYÓ[3]

In a cave on the north side of Tú^{n}yo [a precipitous, basaltic hill north of San Ildefonso] lived the giant Tsi-mayó ["obsidian chief"]. He had a huge oven on the summit beside the trail. He devoured people. One step carried him to San Ildefonso, three steps to Santa Clara, and with an armful of children he would return to roast them in his oven. One day the Tówa-é ["people small" - the war-gods] were playing near the hill. They had come down from Sipófene for the purpose of killing the monster. When the giant went to San Ildefonso, they followed him. He tried to catch them, but they eluded him. Finally they drove him to Shúma [the volcanic mesa south of the village at the beginning of the gorge of the Rio Grande]. There they destroyed him, and smoke

2 No explanation of this change of name was offered by the narrator. Poseyémo means "dew dripping." Another version of the myth pictures the girl resting under a piñon tree. Water drips from its branches into the bosom of her ragged dress, she conceives, and the child is therefore called Poseyémo, a name much more frequently heard than Posehwéve. Posíi, where the hero was born, is sometimes called Posége, apparently from the circumstance of its being his birthplace. Conceivably his name was changed by a similar method to connect with some such place-name as Pose-yémo-ge ("dew drip at") - a theoretical name - and the "dew dripping" version of the myth came into being to account for the new name.

Poseyémo is said to have introduced many of the Tewa customs. The myth has become inextricably involved with the Montezuma legend, and by English- and Spanish-speaking natives Poseyémo is usually called by the name of the Aztec chief, whose favorite Malinche is also often named in this connection. Poseyémo, his work completed, departed southward, and now lives in a stone house in the midst of a lake (Mexico City and the lake). It is firmly believed that he will one day return to revive the ancient order of things.

3 This and the tale next following are Tewa.

was belched forth from Shúma, from Tsimayó [Chimayo mountain northeast of the village], from a large cave in a northern mountain, and from the cave in Tú ^{n}yo.[4]

ANTELOPE RACES WITH HAWK

At Perage lived an old woman with her grandson, a little boy. One day he asked her to make a bow, arrows, and bread, for he intended to hunt deer. The old woman wept: "What can you do? You are only a child. Something will eat you."

"Well, grandmother," he said, "I will try. We are poor; we have little food. I must do what I can."

So she made what he wished, and the next morning he set out with the prayer-sticks she had prepared for him. He soon reached the forested mountains, and at once planted the sticks. In the afternoon he found a herd of deer, which came running toward him. They came close, and a buck stopped, threw up its head, and gazed at him. His bow twanged, and the animal fell dead. He flayed it with his obsidian knife, cut off as much meat as he could carry, and packed it home. His grandmother rejoiced.

The next day he killed a turkey, the third day some rabbits. On the fourth morning, not far from the village, he saw two men coming up behind him. He sat down on a stone to wait.

"Where are you going?" they asked. He told them he was hunting, and they asked if he wished to race. He agreed, and they said that he might have four days in which to prepare. He inquired who would run for them, and they told him it would be Hawk.

"I will have Antelope," he decided.

"Good! If you win, we will become snakes, and if we win we will kill you!"

"Good!"said the boy, and turned homeward to inform his grandmother what had occurred.

"My little boy," she cried, "what shall we do now? You are only a child, and what can you do?"

4 All these mountains, hills, and mesas are of volcanic origin, and the tale points to the existence of the Tewa in this region when the craters were still active.

"Anyway, I am going to race, for I have promised." He told her to make prayer-sticks and give smoke and meal to them, so that he could make offerings. The next day he took the prayer-sticks and meal and prayed to the Antelope, and gave them the offerings. The next day he went forth again. Butterfly fluttered up to him and said: "I see that you are sad, that you are in trouble. I will help you. Follow me; I will take you to my house." Among the hills they came to a large rock and a trickling spring. She told him to enter.

"How can I get in?" he asked.

"Why, walk right in."

"But there is no door," he said. Butterfly opened a doorway right through the solid rock and the boy went in. She told him to sit down, and then asked what was going on in his village. When he explained the wager he had made, she assured him that he need not fear. "Go home," she said, "and tomorrow come to the place where I met you today." The boy went home comforted.

The next morning be returned to the meeting-place and was led again to Butterfly's house. She left him waiting there, but soon returned with Antelope Boy. "Here is Antelope Boy," she said. "Take him home, but let no one see him until tomorrow."

At home he concealed Antelope Boy in a back room, and while he ate, the two men came to inquire if he were ready for the next day's race. He asked what time they would begin, and they said, "We will start in the morning immediately after breakfast." His grandmother was praying to all the Okúwa [cloud-gods] for help.

The next morning the men returned and proposed that they run four times around the mountain south of San Ildefonso. So it was agreed, and the race began. Hawk was very swift, and gained steadily. But on the second round clouds began to appear, and during the third circuit a heavy rain fell. Soon Hawk's feathers were so wet that he was unable to fly, and Antelope Boy passed him and won the race. The two men immediately became the first snakes.

SHÍTSUKYE AN TÉLAPNAWE, SHÍTSUKYE, HIS STORIES[5]

South of the lake in which lived the Kâkkâ [gods] in their village Kâ-hluala-wa ["god village at"] were the Raven people, and still farther

5 A Zuñi myth. Perhaps it involves a play on the words *kâkkâ* (gods) and *kókko* (ravens).

south was a large spring called Ky'ámakya. It happened that both the Ravens and the Kâkkâ went to Ky'ámakya to hunt deer. The Raven men made their circle with two paces between each two hunters, and the K6kka drew their circle in the same way, neither party aware of the presence of the other until the two circles intersected. When the hunters began to contract their lines, the Ravens and the K6kki found themselves in confusion, and no deer were killed. The parties quarreled, and returned to their homes.

The Ravens went into their kiva to decide what they should do against the Kâkkâ. The head-man thought it best to round up all the deer, antelope, mountain-sheep, hares, rabbits, and packrats. The second chief said, "Let us call on our great grandfather, Porcupine." So a messenger was despatched to Porcupine, who came to the council and asked what they wished to say. When they explained their plan, he said, "I can do it for you, if you will get your old grandfather, Spider." When two warriors had brought Spider, Porcupine made a corral by thrusting his quills into the ground, and the Ravens drove in all the deer. He made another corral, and they drove in all the antelope, and into a third they drove the mountain-sheep. The fourth was for hares, the fifth for rabbits, the sixth for packrats. When all the animals had been fenced in, Spider wove his net over the tops of the corrals, so that nobody could see what was in them.

Now the Kâkkâ were unable to find any game tracks. At the end of a year they were reduced to boiling deerskins, and after another year they began to cut off the tops of their moccasins.

One evening at the end of the third year Shítsukye sat outside his house at Shípapulima looking toward the west. He had a handful of corn and a few seeds of squash and beans, but no meat. He saw lightning in the southwest. A small cloud was visible. But all around him the earth was parched, because since the animals had disappeared there had been no rain. He said to himself: "I will go down to the southwest. If it is raining there, I will plant this corn." In the morning he took the bowl containing his medicine-water and his bag of seed and set forth toward the place where he had seen the cloud and the lightning. In one hand was a yucca-root, and in the other his *hlem-túnununanne* ["board thunder" - bullroarer, a ceremonial instrument for inducing rain by simulating the sound of thunder]. The next morning he dipped his thunder-slat into the medicine-water and scattered it in the cardi-

nal directions in the order observed by the Big Fire society. Then he whirled it, and went on. Each morning he did this. In the afternoon of the fifth day he reached a place where rain had recently fallen. Water was still running along the ground. He went a little farther to a region of small cañons. There was a large cave, and before it a broad, level piece of ground where the water had spread and washed away all vegetation. He set down his medicine-bowl and his bag of seed and found a suitable cave. When he returned for the bowl, he observed that a small pool had formed about it in his brief absence. He was pleased, and he planted his seed around the pool. Then he returned to the cave to sleep. He had nothing to eat.

His crops flourished. When the plants were about half-grown, he went away a short distance to look over the country. From the top of a hill he saw a creek lined with aspens. He went a little farther and saw two girls standing in the water. He hid behind a tree and watched. They stood on some deerskins in the water and washed them, at intervals looking carefully about as if to see whether they were observed. Shítsukye began to creep down closer to them, and one of them, looking up suddenly, caught sight of him. She turned and spoke to her sister. Then she beckoned to him, and Shítsukye went forward. She asked, "What are we doing?"

"I know what you are doing. I know it."

"Well, I want to hear what we are doing."

"You are washing deerskins."

The girl appeared frightened, and asked, "Are you sure?"

"Yes, of course I am sure, I was watching you a long time."

"Where are the skins?"

"Under the water. You are standing on one." "You may be mistaken."

"No," he said, "there is no mistake. I saw your deerskin and I saw your sister's also. You washed the skins a while, you looked around, and when you saw nobody you went on washing them."

Then the girl fell silent. The elder said: "Yes, we were washing skins. Where are you from; where is your home?"

"I am of Shípapulima, far in the cast. It is very dry there, and I had nothing to eat. I ate my moccasins and my leggings." And he told them how he had happened to come to the southwest, and had planted his seeds, the like of which they knew not. "And then," he concluded, "I

came hither and saw you washing the deerskins. He removed the remnants of his moccasins, waded into the water, and drew out the skins.

The girl said: "Do not tell about this. Three years ago our people were hunting deer one day, and the Kâkkâ were hunting in the same place. The circles became mixed, and the people fought. Then our people drove all the animals into corrals, where they have been kept until now. At night the people visit the corrals, and my sister and I, having charge of all the animals, give to each family one from each corral. If you will come along with us and be our husband, you shall have charge of the animals." She turned to her sister and asked, "What do you think?" And the other answered, "We both will marry this man."

He said, "Let me wash those skins." So he began to wash them. As he worked, be saw a very small bit of meat adhering to a skin. He pulled it off with his teeth and ate it. The elder girl said, "It is too bad that this man should have to eat that kind of meat."

"Well," said the other, "go home and get food for him." So the elder went up the stream a short distance and brought back dried meat, and Shítsukye came out of the water and ate; and almost at once he dropped as if dead. After a time he revived and ate again. And again he fainted. Four times this occurred, and then he was able to eat heartily. Having finished, he resumed the washing of the skins, and the girls watched him. When this was done, they led him up the stream to the house, and their parents agreed that he should be their husband.

At dusk that evening he went up to the corrals with the people of the village and gave to each family one animal of each kind. He observed that rain had dropped through the nets and kept the grass growing in the corrals. After closing the gates, he returned to the house of his wives, and killed and skinned his animals. The next morning his father-in-law said, "Make moccasins and leggings for yourself." In another room Shítsukye saw deerskins hanging; and of the best one he made moccasins, and of two small ones leggings. He cut off two deertails and hung them from his ears.

On the fifth morning he said that he was going to inspect his field, and his wives wished to accompany him. The crops were now ripening, and they plucked and ate some corn. The girls had never seen corn, squashes, and beans. The next morning Shítsukye went alone to his field, and at night returned home.

On the seventh morning he went again, taking meat for his meal.

He walked among his ripening crops and then went to lie down in the cave. After a time he began to eat his meat. Suddenly he saw a shadow on the floor. He was startled. Quickly he concealed the meat under his knees. An old man came up the stone steps and placed a foot in the cave. It was Páutiwa, chief of the Kâkkâ.

"Sit down," said Shítsukye.

The old man asked, "Why, my son, do you live here?"

"Yes, I am staying here."

"How do you come here?"

"I lived at Shípapulima." And Shítsukye went on to tell how he had come to the southwest.

"It must be that you have a good living," suggested Páutiwa.

"Yes, I live on what you see there."

"It must be that you have some kind of meat."

"No, I eat no flesh."

"It must be that you have a wife."

"No, I have no wife."

"Well, my son, it must be that you have a wife, for you look like a man who has a woman. You are contented."

"No, I have no wife. I have nothing to do with women."

"My son, just tell me how you live. I used to have a handsome wife, but now she is thin and sick. If she had food she would be handsome again."

"But I have no wife; I have nothing to do with women. I am all alone here."

"Perhaps you eat meat. Look at your new moccasins and leggings and ear-pendants. Look at my moccasins and leggings, how different. It must be that you have meat. My son, tell me."

"Well, yes, my father. Some time ago you went hunting."

"Yes," said Páutiwa.

"And what about the Ravens?"

"They hunted the same day," answered the old man.

"And what was the trouble?"

"There was fighting because the two circles became mixed."

"Well, that is the reason the Ravens have confined all the animals. And I know where they are."

"My son, if you are the head-man in this, you had better take out the animals, and I will bring my daughter and she shall be your wife."

"Good! Tomorrow night we will give deer and other animals to everybody."

"And tomorrow night I will bring my daughter."

"Then here is meat, my father." And Shítsukye gave Páutiwa meat, which the old man at once began to eat. Four times he fainted before he could eat his fill.

The next morning Shítsukye went to his field, and Páutiwa came in the form of a mallard drake and his daughter in the form of a small duck. The pair settled on the little pool in the middle of the cornfield. They removed their duck-skins and went up to the cave. Shítsukye was lying down. He said, "Sit down." He looked at the girl. She was thin, nothing but bones and skin. From a hole in the rock he took venison, which he gave them. They ate, and the girl fell unconscious four times in the course of her meal. Páutiwa said: "My son and my daughter, I must go home. My daughter, you will stay with this man; he is your husband." He said to Shítsukye: "Do the best you can. Release the deer as quickly as possible. We have not had meat in four years."

Then the old man went home to Kâhlualawa, and the girl remained with Shítsukye. When the afternoon was well gone, he said: "Remain here, and do not sleep. I will go now, and tonight I will release the animals. If the Ravens come, do not let them eat the corn. Drive them away."

Shítsukye went to the Raven's house. In his medicine-bag he had images of Mountain-lion, Wolf, Coyote, Badger, Wildcat, and Owl. His wives asked: "Why are you worried? Why are you not happy?"

"I am tired from working, that is all," he said.

That evening he went to the corrals, and each family came for its food. To each he gave a deer, and then he took out one for himself. To his wives he said: "Take this deer home while I close the gate." As soon as they had gone, he rattled the sticks of the gate, and the deer, smelling the mountain-lion in the medicine-bag, began to run round and round in the corral. He said, "Be quiet, my sons and daughters." They became quiet. Then he placed the image of Mountain-lion at the gate and said to it: "When these deer get out, if you catch one that will be the way you will live hereafter. If you do not, that will be your fault and you will never live on venison." Then he went to the next corral and gave an antelope to each family and one to his wives, telling them to take it home. He went through the same procedure here, except that he

placed at the gate the image of Wolf. At the mountain-sheep corral he placed Coyote, at the jack-rabbit corral Wildcat, at the cottontail rabbit corral Badger, and at the packrat corral Owl. Then he went home and killed and flayed his animals, working late into the night.

When all the families were in bed, Shítsukye sat down by the fireplace, where the embers still glowed. When all were asleep he made a hole among the embers with a stick, placed in it some lumps of beeswax, and covered them. The hot wax began to pop like burning salt, and at that instant the deer sprang out of their corral and Mountain-lion, with one leap, caught a deer and killed it. He made a hole in the side of the animal and ate the liver, then left the body lying and went away to the north. Wolf gave chase to one of the antelope when they broke out, but when it was nearly exhausted another antelope cut in between it and Wolf, and so it escaped. Thus the chase continued all night, one antelope relieving another; but at dawn Wolf caught one and killed it. Coyote had the same difficulty with the mountain-sheep, and when the sun rose he had not killed his animal. He went down to the deer left by Mountain-lion and sucked blood from it. So to this day coyotes do not kill their own game. Wildcat killed his jack-rabbit with one spring, Badger pursued a cottontail rabbit to a burrow and caught his prey. Owl swooped down upon his packrat quickly and without difficulty.

By magic Shítsukye turned the Ravens into birds, which croaking flapped away toward his cornfield. The girl at the mouth of the cave shouted, to frighten them away, and from one side to the other they flew. Then Shítsukye came and drove them off. Now the animals were spread over the country, and Shítsukye gathered his corn, beans, and squashes, and stored them in his cave. From each car of corn he took one grain, from each pod one bean, from each squash one seed, and placed all in a bag. He took his medicine-bowl and went with his wife to live at Kâhlualawa.

A YOUTH DESTROYS ÁCHIYALÁTÂPA[6]

The daughter of a Shíwanni at Matsaki would never go abroad nor receive attentions from young men. Some people from Hawikuh visited

6 A Zuñi myth.

Matsaki during a ceremony, and among them were some unmarried men. During the dance the girl happened to glance out through her mica-covered window and saw one of these youths leaning against a house, with bow and arrows in his hand. "Mother," she said, "make a *hámpone* [shade] on the roof. I am going outside."

"Why, my daughter, you never go outside! What is the matter?"

"I want to see the dance," she said.

So the shade was built on the roof, and the girl sat under it. Two *mâssânna,* a boy and a girl, whose duty it was to see that the people danced, came to her and said, "Come down and dance." She said to the boy, "If I come down, I want to dance with that boy who has the bow and arrows." So he went to the youth and said, "Well, my boy, come and dance." The youth answered, "I am ashamed to dance."

The mâssânna said, "But that girl on the roof wishes to dance with you." So the boy leaned his bow and arrows against the wall and went to dance with the girl. They danced until sunset, and both were weary. She said, "Come to my house." So they went in and ate, and the youth remained. He was her husband.

After four days his grandmother thought that he must have been killed, but she was too old to search for him. And on the fourth day the girl's father said, "Go now with your husband and live in his house four days." To this proposal the young man agreed, and they filled a bag with meal and started southwestward toward Hawikuh. As they passed through a clump of junipers the girl stepped aside for a moment. A man came down out of the sky and sat in front of her. He said, "Jump on my back."

"No," she said, "my husband is right there."

"Well, jump on my back anyway," he said, "or I will cut your throat with this knife." He showed a great long knife. So she obeyed, and he commanded her to close her eyes and carried her into the sky.

A long time the young man waited for his wife there among the junipers. At last he called, "Hurry!" There was no answer. "Hurry and come!" Still no answer. He put down his bag of meal and followed her trail. He found the prints of a man's feet, and knew that some one had taken his wife. Weeping, he went home. He told his grandmother all that had hap pened, and she wept with him. After a time she said, "Get out your beads." He brought out his beads — coral, turquoise, shell. The old woman shelled an ear of white corn, mixed the beads

with the grains, and ground them into meal, which she gave to him, saying: "Do not cry. Go back to the place tomorrow with this meal."

The next morning he stood on the spot where the man had stood, and tossed a pinch of meal upward. It made a path of light, by which he could see clearly into the sky. He followed this road, and at the top of the trail he threw another pinch, which created another road upward. So he continued until he came to a small round door leading through the blue sky, through which he passed into the world above. There he found the man's trail leading northward.

Spider Boy saw him coming and ran down into the dry lake where he lived, and said to his mother, "A man is coming." She said: "Why, that is your grandson. Bid him enter." When the youth came up, Spider Boy greeted him, "Oh, are you here?" The youth saw no one, but he replied: "Yes, I am here. But where are you?"

"Oh, here I am." The grass was shaken, and the youth said, "I see you now."

Spider Boy took him to the floor of the dry lake, and crept into one of the numerous cracks in the ground. The youth said, "I cannot get in there."

"Put your feet in the crack, and there will be a door for you."

He obeyed, and the crack was at once large enough to admit him. He found himself in a house, where many Spiders were spinning. They were like people, but they wore Spider masks. One said, "Wait while we make you a shield, for when you come to the house of the man who has taken your wife, he will try to kill you."

They wove a shield for him, and said, "As soon as you recover your wife, run back here with her." So he went on. He came to a pine in which were many little Porcupines. One of them ran up the tree to the house and told his mother, "Somebody is coming." She replied: "That is your grandson. Call him in." The Porcupine Boy went down and led the youth up the tree, and the old Porcupine said: "You are looking for your wife. She passed here two days ago. Wait here, for we will help you." She climbed down the tree and got some piñon-gum, of which she made a shirt and as tool. She said: "When you enter that man's house, you will see a shirt hanging. Take it, and leave this one in its place. And in the place of his stool leave this one." Then he went on his way.

When he came to a clump of Kósa-tsanna ["salty small" -a kind of

shrub], one of the little Kósatsanna told his mother and was directed to bring him in. They placed water in a bowl and washed their bodies, and rubbed off a handful of epidermis, which they gave to him. "When you come to the stream ahead, you will find it full of rattlesnakes. Rub this on your legs, and they will not harm you. Do this at all the streams you encounter." So he went on again.

He came to the creek, removed his clothing, mixed a bit of the epidermis with water in his hand, and rubbed it on his body. He crossed, and the snakes bit at him but only injured their fangs. The next stream was full of what seemed to be driftwood, but was really many sharp knives. These only blunted their edges when they struck at him. The third stream was filled with sharp needles, which also were broken by contact with him; and the fourth was choked with jagged ice, but it could not harm him.

On the edge of an arroyo a dead man lay and called to him, "Come here!" The youth went to the body, and it broke off two ribs from its left side and two from its right side, and of them made four shâliwe ["canes" - stick dice], which it gave to him. "As soon as you come into the house of that man," said the corpse, "you will see his shâliwe lying in a niche. Take them and leave these in their place."

Now for the first time the youth was told that the man who had stolen his wife was Áchiyalátâpa ["knife wing"].

Soon he met Gopher, who told him that he would help by extending, his burrow to the home of Knife Wing and gnawing off the roots of the trees, so that when Áchiyalátâpa should try to kill him with too much food, the youth would simply stuff it into the burrow, and Gopher would carry it away; and when the youth should strike a tree it would fall to the ground.

Then the youth raised his spider-web shield to conceal himself from Knife Wing and went on to the house. He saw that the foot of the ladder was guarded on one side by a cougar and on the other by a bear. So he rubbed his body with the ball of cuticle, and when they bit at him they only broke their teeth. He mounted the ladder. The rungs were obsidian knives, but his touch broke great nicks in their sharp edges. At the top of the ladder were a wolf and a wildcat, but they broke their teeth on his body, as did the two great rattlesnakes that guarded the bottom of the ladder leading down into the house.

He saw a shirt hanging there, and he took it, leaving the piñon-

gum shirt in its stead. He took the stool and the *shâliwe*, and substituted the others. Then he went into the next room and found many girls from various pueblos, whom Knife Wing bad stolen for his wives. One of them said, "Call his wife from the back room." Someone went and soon returned with the young man's wife. She had not yet become the wife of Áchiyalátâpa, for he always kept his captives four days before marrying them. She was weeping.

Then Áchiyalátâpa came home. He saw his knives ruined and his guards lying half dead and spiritless. He entered the house and saw the young man, and said: "Oh, you must be very clever. You have spoiled my ladder and my guards."

"No, you are the clever one, you stealer of women!"

"Wait!" cried Knife Wing. "We will see who is clever. We will see who is the better man. The stronger one shall take all these women." He ordered some of the women to make a fire in the kiva, and when they returned to report that it had been done, he said, "We will go to the kiva and see what we can do." He took the *shâliwe,* the ones made of the dead man's ribs, from the ledge.

On the floor of the kiva lay a buffalo-skin, and from the roof-beams hung willow baskets. He said, "Hurry, cast your *shâliwe* at those baskets."

"No," said the youth, "you are the one who is doing this. You throw first."

So Áchiyalátâpa threw his *shâliwe*. They struck a basket, and down fell a corpse. Greatly astonished, he said , "Never has it happened thus!" Then the youth threw his shâliwe, and when they struck a basket, down came a number of masked dancers of every description, who at once began to flog Áchiyalátâpa with yucca whips. "Hurry, pick up your shâliwe!" he cried. But the youth was very deliberate, and not until he had picked up the last one did the dancers disappear within the basket.

"You are too clever," said Knife Wing. "Let us go out." Many trees surrounded the place, and he said, "See if you can pull up those trees."

The youth said: "Well, I will try. You know that no man can pull them out with one hand." Then he threw one arm against a tree and it fell to the ground. He went about knocking all the others over, and Áchiyalátâpa said, "You are too clever!"

Next he ordered his wives to bring food for the visitor, and they

brought to the plaza many baskets of food of every kind. The youth sat down over the place where Gopher had made his burrow, and one after another he emptied the baskets, dropping the food into the hole, while Gopher carried it away.

Now Áchiyalátâpa had two large piles of wood placed in the plaza, and he mounted to the top of one, sitting on what he supposed was his ice stool and wearing, as he thought, his ice shirt. But on the other pile sat the youth on the ice stool, wearing the ice shirt. Fire was applied to the fuel, and as the smoke and flames rose, Áchiyalátâpa began to sing. He asked, "How far are you burning?"

"Up to the ankles," replied the youth, although be was not burning at all; for as the flames rose about him he would flick from his fingers the water of his melting ice shirt. But Knife Wing, going through the same motions in the belief that he was wearing the ice shirt, was flicking piñon-gum on the flames and only making them higher and hotter. Again he asked, "How high are you burning now?"

"Up to the knees," answered the youth. After the third song of Áchiyalátâpa and the third repetition of his question, the youth answered, "Up to the waist." Then Knife Wing said, "I have burned to the same place." After the fourth song the young man said he was burning to the middle of the chest, and the next time to the neck; and each time Áchiyalátâpa confessed that he was burning to the same place. Then the youth sang and asked, "How far have you burned now?" But there was no reply. Again and again he put the question, and when for the fourth time there was no answer, he extinguished the fire. He ran to the house and called the women. They hurried forth and ran away with him. As they fled they heard an explosion, and the youth said, "Now your husband is coming!"

Soon a tremendous whirlwind overtook them. They sought refuge with Spider, who hung up her web, and the wind, though it hurled great rocks against it, did no harm. At sunset the storm ceased, and Áchiyalátâpa came down in the form of a man, without his tail and wings of knives. He wished to return with the youth to Hawikuh, but the request was refused. He begged, "Let me come, and I will be Water-jar."

"No, when the women took you to the spring, you would seduce them."

"Let me come. I will be Bread-bowl."

"No, they would be touching you all the time."

He proposed to be Cooking-pot, Urinal, Broom, Metate, and finally he said, "Well, I will go with you anyway and be Morning Star." To this the youth consented. He cut off the head of Áchiyalátâpa and threw it into the sky, and it became the morning star. The heart became the evening star, and the intestines various other stars.

The next morning the Spiders made baskets and lowered the youth and the women down to the earth. He cautioned the women to remain indoors four days, and to see that all the others did likewise. During those four days the air was filled with flying stones [hail], thrown from the burning body of Áchiyalátâpa. The Acoma people disregarded the warning and many were struck in the eyes, which is the reason there are so many one-eyed people in that pueblo.

TSÚYA, HUMMINGBIRD[7]

Tsúya and his grandmother lived at Ámitâla-tépoula ["rainbow cave"] at Corn mountain. One evening he said, "I am going to Kiakima to see what the people are doing." He put on his hummingbird coat and flew away. He was so small that people seldom saw him. Near the spring, he removed his feathered coat, and soon the daughter of the Kyáqimâssi came for water.

Now it was the desire and ambition of every youth to marry her, but all were afraid, because of her father's position. So when she came now to the spring and saw a youth sitting on a stone, she filled her jar without a word. He asked for a drink, and she gave him a cup of water. When he returned the dipper, a little water remained in it. She threw it on him, and laughed. The other young men who stood at a distance, watching, wondered why she was laughing, and they looked closely to see who was the youth with whom she talked. The girl said, "Let us go home." He agreed, and followed her toward the houses, while the young men were questioning one another, "Who is that?" But none knew.

The two went through a narrow alley and stood talking at the foot of a ladder. After a time the boy said, "Well, I think I will be going home."

7 A Zuñi myth.

"Yes," she said. "Tomorrow come to the spring again." She climbed the ladder, and Tsúya magically resumed his feathers and disappeared. The watchers could not see what became of him.

The next day about the same hour Tsúya carried to the spring a bowl of honey mixed with sunflower pollen. Again he accompanied the girl to her house, and again they stood talking at the foot of the ladder. The other boys came close, eager to know who the stranger was. When it was time to go, he gave her the bowl of honey and pollen, which she found very good. She distributed it among the members of her household, and they said: "You had better marry this boy. We would like to have this kind of food."

On the following day the two met again, and when they came to the girl's house she invited him to enter. But he said: "No, I cannot take a wife. I have no deerskins nor blankets nor beads."

"These things I do not want," she said. "I want that good food you gave me."

"Then I will come to your house tomorrow night," he said. So then he departed, and the girl went up the ladder.

When Tsúya told his grandmother that the daughter of the Kyáqimâssi wished to marry him, she said: "No. When you marry, you must give a woman many things. We have nothing." He answered, "The daughter of the Kyáqimâssi wants nothing except honey food." So she agreed.

The next morning they rose at daylight, put on their hummingbird coats, and flew far to the south, where there were many sunflowers. All day they worked, and in the evening they returned and spread a deerskin over which they shook the pollen from their feathers. The honey they put in a large shell. Then the old woman mixed the honey and the pollen like dough, and placed a very large lump in a deerskin, which Tsúya carried to Kiakima. When the watching youths saw him climbing the ladder after the girl, they said: "It is too bad, she is taking a stranger. She will marry him." On the roof Tsúya covertly lifted a stone and hid his feather coat, and then went down through the hatchway with the girl.

The next night the young men, having learned that the stranger had married the daughter of the Kyáqimâssi, met in a kiva. They said to the Bow Chief: "Announce that four days from now we will go to Shíakya to take young parrots from the nests. Say that any man who

does not go shall lose his wife." Soon after this announcement was made from the housetop, the younger brother of the girl came home crying. He said: 'They are saying that four days from now we will go for young parrots, and that they will throw my brother-in-law from the mesa and kill him, and then they will take my sister."

His father said, "Oh, they are just talking." But Tsúya left the house. He took his bird-skin from the niche on the roof and flew swiftly to Shíakya. He went to the cave where the parrots were nesting. Parrot Woman asked, "What have you to say?" He explained the plot against him, and asked her help, which she promised to give.

Then Tsúya went back, having been gone but a few minutes.

On the fourth day the men set out, Tsúya behind the others. At Shíakya they made a yucca rope, and Tsúya agreed to go down for the young parrots. They tied the rope about him and lowered him over the cliff. As soon as he had disappeared they let the rope go, and down he fell. But Parrot Woman spread her broad tail out of the cave, and Tsúya lightly dropped upon it. She drew him into the cave. The men above went home and reported that he had been killed because the rope broke, and there was weeping in the house of the Kyáqimâssi.

Parrot Woman carried her two children and Tsúya up to the mesa. "Take these my two children," she said, "and in four days bring them back." So he went home with the two birds. His wife was weeping bitterly. Someone was heard on the roof, and her father said, "It may be your husband!"

"No, no," said his son, "he is dead." But the girl hurried up the ladder. There was her husband, with two parrots!

The next morning at dawn he set the birds on the tips of the ladder poles. A young man came out of the kiva, saw them, and ran back. "Wake!" he cried. "He is not dead! He must have come home!"

"Oh, that cannot be!" they said. "How could he come home when he was killed?" But when they saw the parrots on the top of the ladder, they were angry and chagrined.

That night they had the Bow Chief announce that four days later the men would go to catch Bear's children, and anyone who did not help should lose his wife. Again the girl's brother brought news of the plot, and Tsúya went down to the cave in which Bear lived with her two children. "What do you wish to say?" she asked. He told her what the young men were planning, and she promised to help him.

On the fourth day the men went to the cave. Volunteers to lead the attack were called for, but all refused except Tsúya. They advanced to the mouth of the cave, and pushed Tsúya in. Bear seized him and thrust him behind her, then pursued the young men and killed several of them. That night Tsúya came home with two young bears, and in the morning he set them on the roof where the people could see them.

Next it was proposed to hold a deer drive by means of fire. They would get Tsúya in the middle of the circle and burn him to death. When he learned of this plan, he went down to the place where the drive was to be held and secured the aid of Gopher.

The hunters called for a man who would go to the centre of the hunting-ground and kill the deer when they ran from the fire. Tsúya consented to undertake it, and with a jar of water and a blanket he went into the woods. The others built fires around the space and permitted them to burn to the centre. But Tsúya had taken refuge in Gopher's burrow, and when the fire was burned out he came forth and gathered up many roasted rabbits, which he strung on a withe and took home.

The next plot was to have every man make a cage containing a wooden bird. It was to be painted and exposed in the plaza. Then when it rained, if anyone had succeeded in applying colors that would not be washed off, he should be regarded as the best man and should have the daughter of the Kyáqimâssi. When his brother-in-law brought this news, Tsúya flew down to Kâhlualawa and went into the water of the lake. The Kâkkâ were dancing. Kyáklo said: "Stop! Our grandson has come. What do you wish to say, grandson?" Tsúya told them what was planned, and they promised him help, bidding him return in four days. The next day all the men busied themselves making cages and wooden birds. But Tsúya waited until the third day, and then made a very rough cage and smeared it with charcoal.

On the following day the cages were hung in the plaza, and that of Tsúya was much derided. In the night he put on his bird-skin and flew to Kâhlualawa. One after another the Kâkkâ brought out for him four cages, each painted with the sacred color of the direction from which it was brought and containing a bird of that color. But all these he refused. Then they brought one from above, and it was of all colors and contained a bird of every color. This he took home, promising to bring it back in four days. He placed it in the plaza and removed the

one he had made. About it he scattered corn, beans, and squash-seeds. In the night it rained heavily. The next morning the people came to the plaza to find it filled with growing things, and among the green plants a shining cage filled with bright, singing birds. But the other cages were colorless and silent.

Then they promised that if Tsúya would consent to be locked up four days without food and water, and came out alive, they would call him father and his wife they would call mother. So he went again to Kâhlualawa and was given seeds of the sunflower. These lie planted in the house where he was confined. They sprang up at once, and in his hummingbird coat he was able to live on the honey in the flowers. When at the end of four days they found him still alive, they gave up their attempts.

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